

**TSENGULUSO YA MBAMBEDZO YA U TĀNWA HA VHAANEWA VHA VHANA  
KHA MAÑWALWA A NGANO NA NGANEA A TSHIVENDA**

**NGA**

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**YO NETSHEDZWA HU U ITELA U FUSHA TĀHOĎEA DZA DIGIRII YA  
VHUDOKOTELA HA FIŁOSOFI KHA LUAMBO, LINGWISITIKI NA MAÑWALWA  
KHA THERO YA  
NYAMBO DZA MAAFURIKA**

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Thoho: **TSENGULUSO YA MBAMBEDZO YA U TĀNWA HA VHAANEWA VHA VHANA  
KHA MAÑWALWA A NGANO NA NGANEA A TSHIVENĎA**

**(A COMPARATIVE ANALYSIS OF CHILD CHARACTERS AS DEPICTED IN SOME  
SELECTED FOLKTALES AND NOVELS IN TSHIVENĎA)**

(I, declare that the above dissertation is my work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.)

- Thinavhuyo Gladys Muvhango                      Duvha 15 Shundunthule 2023
- *TG Muvhango*

## **VHANEKEDZWA**

### **Ndi kumedzela mushumo uyu kha vhathu vha tevhelaho.**

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Muhumbulo muhulwane wa ngudo iyi ndi u toda u wanulusa, u vhambedza na u sengulusa phambano ya kualuselwe kwa vhaanewa vha vhana, u maandafhadziwa ha vhaanewa vha vhana nga vhaanetsheli vha ngano na vhañwali vha nganea dza Tshivenda dzo topolwaho u itela u bvisela khagala mudzi wa phambano idzo. Nganoni vhaanewa vha vhana a vha dilamukisi musi vha tshi tanga na nyimele, vha tou lwelwa kana ha itea manditi, nganeani vha tshi tou kakarika u lusa u dilamukisa kha nyimele dzine vha khou tanga nadzo.

Thyiori ya '*Psychoanalytic*' na Thyiori ya '*Afrocentric*' dzo vha dzone mudededzi, mueletshedzi wa ngudo iyi u itela uri mawanwa a thodisiso a tendisee na u pfesesea. Thyiori ya '*Psychoanalytic*' yo thusa mutodisisi u wanulusa na u pfesesa uri vhana a vha sokou tshenuwa vho ita zwiito, hu na zwi no vha itisa. Thyiori ya '*Afrocentric*' yo thusa mutodisisi u ombedzela ndeme ya kuitele kwa zwithu nga TshiAfrika u lulamisa zwiitwana zwo bvaho zwa vhatu vhahulwane na vhatuku khathihi na u ombedzela ndeme ya manwalwa a sialala kha u kaidza na u laya.

Ndila ya thodisiso yo shumiswaho u kuvhanganya na u saukanya mafhungo ndi Khwalithethivi. Mafhungo o kuvhanganywa u bva kha ngano dza rathi (6) na nganea dza rathi (6) dzo tanaho a vhaanewa vha vhana. Mutodisisi o shumisa ndila ya Neuman (1997) ya Tsenguluso yo tandavhuwaho '*Analytic comparison*' ine ya shumisa ndila ya thendelano '*method of agreement*' na ya phambano '*method of difference*' u saukanya mafhungo. Ngudo iyi yo shumisa vhunanguludzi vhu re na ndivho 'non- probability sampling'. Ho khethwa zwinanguludzwa zwo tanaho vhaanewa vha vhana vha vhukale ha u bva kha miñwaha ya zero (0) u swika kha miñwaha ya fumi rathi (16).

Mawanwa a thodisiso iyi o sumba uri vhana vha a tambudziwa, vhana vho holefhalaho a vha tangedzwi na u funiwa, vhana vha a shumiswa lwo kalulaho, vha a vhambadziwa, mihumbulo ya vhana a i thetsheswi, vhana a vha thetsheswi ngeletshedzo dza vhatu vhahulwane, vha si na vhabebi vha a tambudzwa, vha a shavha mahayani u lusa u tinya mboni ine vha khou vha.

## **SUMMARY OF THE STUDY**

The main aim of this investigation was to explore, compare and analyse reasons behind unequal upbringing, guidance, and empowerment of child characters in selected folktales and novels in Tshivenda to establish the root differences and similarities between the world of novels and folktales. In novels children are depicted as being in control of their future, they are determinants of their destiny, whereas in folktales children are depicted as defenseless, they depend on someone like an adult or miracles to overcome their challenges.

This research study utilised two theories, the Psychoanalytic theory and Afrocentric theory. The Psychoanalytic theory helped the researcher to understand that children's behaviours are influenced by certain factors, they do not just behave haphazardly. The Afrocentric theory was used to emphasise the importance of folklore in children's behaviours.

The study used the qualitative research method because the researcher wanted to explore, compare and understand the depiction of children as characters in some selected Tshivenda folktales and novels from the viewpoints as well as experiences of folktale narrators and novel authors. Textual analysis was used to collect data in this study. In other words, this investigation opted to use qualitative research in which the documentation 'Document Analysis' of six purposefully selected folktales and six novels were considered and data collected. The study used Neuman's (1997) Analytic Comparison that applies the method of agreement and method of difference.

The findings of this study suggest that children are maltreated physically, and psychologically and neglected by their close relatives, biological parents, and mostly by step mothers. The study also found that children are treated as objects of manipulation, overworked and trafficked and their ideas are not listened to. Physically handicapped children are not taken care of and are not even loved by their parents. The maltreated children have surviving parents or are orphaned.

## **MAIPFI A NDEME /KEY WORDS**

Foḷokuḷoo, Ngano, Thyiori ya '*Afrocentric*', Thyiori ya '*Psychoanalytic*', U tambudzwa, Vhaanewa.

## ZWI RE NGOMU

<b>MUANO.....</b>	<b>i</b>
<b>VHUDIKUMEDZI.....</b>	<b>ii</b>
<b>NDIVHUWO.....</b>	<b>iii</b>
<b>MANWELEDZO.....</b>	<b>iv</b>
<b>SUMMARY OF THE STUDY.....</b>	<b>v</b>
<b>MAIPFI A NDEME.....</b>	<b>vi</b>
<b>NDIMA YA U THOMA: MARANGAPHANA ‘INTRODUCTION’ .....</b>	<b>1</b>
<b>1.1 MARANGAPHANDA ‘INTRODUCTION’.....</b>	<b>1</b>
<b>1.2 NDIVHOTHANGELI .....</b>	<b>3</b>
<b>1.3 TSHITATAMENDE TSHA THAIDZO.....</b>	<b>7</b>
<b>1.4 MBUDZISO YA THODISISO.....</b>	<b>8</b>
<b>1.5 NDIVHO NA ZWIPIKWA.....</b>	<b>9</b>
1.5.1 Ndivho.....	9
1.5.2 Zwipikwa.....	9
<b>1.6 KHWATHISEDZO / NDEME YA NGUDO YA NGUDO.....</b>	<b>10</b>
<b>1.7 NDEME YA THODISISO.....</b>	<b>11</b>
<b>1.8 TSHIKOUPU TSHA THODISISO.....</b>	<b>12</b>
<b>1.9 THYIORI YA THODISISO.....</b>	<b>13</b>
<b>1.10 NDILA DZA U THODISISO NA TSHIVHUMBEO TSHA THODISISO.....</b>	<b>16</b>
1.10.1 Ndila dza thodisiso.....	16
1.10.2 Tshivhumbeo tsha thodisiso.....	18
<b>1.11. VHUDIFARI HA MUTODISISI .....</b>	<b>25</b>
<b>1.12. THALUTSHEDZO YA MAIPFI .....</b>	<b>26</b>
<b>1.13. KHETHEKANYO YA DZINDIMA .....</b>	<b>30</b>



<b>1.14. MAGUMO ‘CONCLUSION’</b> .....	<b>32</b>
<b>NDIMA YA VHUVHILI: TSENGULUSO YA MAÑWALWA</b> .....	<b>33</b>
<b>2.1. MARANGAPHANĀ ‘INTRODUCTION’</b> .....	<b>33</b>
<b>2.2. VHAANEWA MAÑWALWANI ‘CHARACTERS IN LITERATURE’ NGA VHORADZIPFUNZO</b> .....	<b>34</b>
<b>2.3. MIHUMBULO YA VHORADZIPFUNZO NGA HA VHAANEWA</b> .....	<b>36</b>
2.3.1 Vhaanewa kha mañwalwa a sialala (foḷukuḷoo) ‘folklore’.....	39
2.3.2 Vhaanewa kha mañwalwa a musalauno ‘modern literature’.....	42
<b>2.4. TSHAKA DZA VHAANEWA NGA VHORADZIPFUNZO</b> .....	<b>44</b>
2.4.1. Muanewa muhali ‘Hero / Heroine / protagonist’.....	46
2.4.2. Muanewa mulutanyi ‘Villian’.....	47
<b>2.5. NĀILA DZA U OLA VHAANEWA VHA VHANA NGA VHORADZIPFUNZO ‘CHARACTERISATION’</b> .....	<b>48</b>
2.5.1 Nāila ya u rina madzina ‘Naming’.....	50
2.5.2 Vhaanewa vhe kha mufhindulano ‘Dialogue’.....	50
2.5.3 Muanewa a tshi amba nga ha muñwe.....	52
2.5.4 Muanewa a tshi ḡanḡadza ‘Dramatic/Actions’.....	52
2.5.5 Muanewa a tshi khou amba ene muñe ‘Monologue’.....	53
2.5.6 Muñwali a tshi ḡalutshedza kana u buletshedza mvumbo ya muanewa ‘Appearance’.....	54
2.5.7 Fhethuvhupo na tshifhinga ‘Setting and time’.....	55
<b>2.6. MIHUMBULO YA VHORADZIPFUNZO NGA HA VHAANEWA VHA VHANA KHA NGANO</b> .....	<b>56</b>
<b>2.7. MIHUMBULO YA VHORADZIPFUNZO NGA HA VHAANEWA VHA VHANA KHA NGANEA</b> .....	<b>64</b>
<b>2.8. MAGUMO ‘CONCLUSION’</b> .....	<b>76</b>
<b>NDIMA YA VHURARU: MUTHEO WA THYIORI ‘THEORETICAL FRAMEWORK’</b> .....	<b>77</b>

<b>3.1. MARANGAPHANĀ ‘INTRODUCTION’</b> .....	<b>77</b>
<b>3.2. THYIORI YA ṬHODĪSISO NGA VHORADZIPFUNZO ‘THEORATICAL FRAMEWORK’</b> .....	<b>78</b>
<b>3.3. THYIORI YA ‘PSYCHOANALYTIC’</b> .....	<b>80</b>
3.3.1 Mihumbulo ya vhoradzipfunzo nga ha thyiori ya ‘ <i>Psychoanalytic</i> ’.....	80
3.3.2 Kushumiselwe kwa thyiori ya ‘ <i>Psychoanalytic</i> ’ nga vhoradzipfunzo.....	81
3.3.3 Kushumiselwe kwa thyiori ya ‘ <i>Psychoanalytic</i> ’ kha iyi ṭhōḍisiso.....	93
<b>3.4. THYIORI YA ‘AFROCENTRIC’</b> .....	<b>96</b>
3.4.1 Mihumbulo ya vhoradzipfunzo nga ha thyiori ya Afrocentric thyiori ya mvelele ya Afrika’.....	96
3.4.2 Kushumiselwe kwa thyiori ya ‘ <i>Afrocentric</i> ’ nga vhoradzipfunzo.....	99
3.4.3 Kushumiselwe kwa thyiori ya ‘ <i>Afrocentric</i> ’ kha iyi ṭhōḍisiso.....	105
<b>3.5. MAGUMO ‘CONCLUSION’</b> .....	<b>109</b>
<b>NDIMA YA VHUṆA: MAITELE A ṬHODĪSISO ‘RESEARCH METHODOLOGY’..</b>	<b>110</b>
<b>4.1 MARANGAPHANĀ ‘INTRODUCTION’</b> .....	<b>110</b>
<b>4.2. MAITELE A ṬHODĪSISO ‘RESEARCH METHODOLOGY’</b> .....	<b>111</b>
4.2.1. Nḍila ya khwalithethivi.....	113
4.2.2. Nḍila ya khwanthithevi .....	118
4.2.3. Nḍila yo ṭanganelanaho.....	121
<b>4.3 TSHIVHUMBEO TSHA ṬHODĪSISO ‘RESEARCH DESIGN’</b> .....	<b>122</b>
4.3.1. Zwinanguludzwa ‘ <i>population</i> ’.....	128
4.3.2. Vhunanguludzi ‘ <i>Sampling</i> ’.....	129
4.3.2.1. Vhunanguludzi vhu si na ndivho/ vhu si na ṭhōḍea ‘ <i>probability sampling / representative sampling</i> ’.....	130
4.3.2.2. Vhunanguludzi vhu re na ndivho / vhu re na ṭhōḍea ‘ <i>non-probability sampling</i> ’.....	131
4.3.3. Muelo wa zwinanguludzwa ‘ <i>Sampling size</i> ’.....	133
4.3.4. Fhethu hu ne mafungo a kuvhanganywa hone .....	135
<b>4.4. NḌILA DZA U KUVHANGANYA MAFHUNGO ‘DATA COLLECTION METHODS’</b> .....	<b>135</b>

4.4.1. Tshiko tsha sekondari.....	138
4.4.2. Mafhungo a wanalaho kha mañwalwa ‘ <i>Documents analysis</i> ’ .....	139
4.4.3. Hune mafhungo a do wanala hone ‘ <i>Areas of data collection</i> ’ .....	141
4.4.4. Manweledzo a mañwalwa a ngano na bugu dza nganea dzo ho ‘ <i>Outline of the books</i> ’.....	145
4.4.4.1. Manweledzo a mañwalwa a ngano dzo shumiswaho.....	145
4.4.4.2. Manweledzo a mañwalwa a nganea dzo shumiswaho.....	147
4.4.4.3. Thero dza mbambedzo kha ngano na nganea dza Tshivenda.....	153
<b>4.5. VHUFHULUFHEDZEI NA VHUNGOHO HA THODISISO ‘RELIABILITY AND VALIDITY’.....</b>	<b>156</b>
4.5.1. Vhufhulufhedzei ha thodisiso ‘ <i>Reliability</i> ’.....	156
4.5.2. Vhungoho ha thodisiso ‘ <i>Validity</i> ’.....	157
<b>4.6. VHUDIFARI HA MUTODISISI ‘ETHICAL CONSIDERATION’.....</b>	<b>158</b>
<b>4.7. MAGUMO ‘CONCLUSION’.....</b>	<b>160</b>

## **NDIMA YA VHUṬANU: TSAUKANYO YA MAFHUNGO NA MAWANWA**

<b>‘DATA ANALYSIS AND FINDINGS’.....</b>	<b>162</b>
<b>5.1. MARANGAPHANḌA ‘INTRODUCTION’.....</b>	<b>162</b>
<b>5.2. U ṆWALULULA MAFHUGNO ‘DATA TRANSCRIPTION’.....</b>	<b>163</b>
<b>5.3. TSAUKANYO YA MAFHUNGO ‘DATA ANALYSIS’.....</b>	<b>165</b>
<b>5.4. NḌILA YA U VHAMBEDZA MAFHUNGO ‘ANALYTIC COMPARISON’....</b>	<b>168</b>
5.4.1. NḌila ya thendelano ya zwine zwa fana ‘ <i>Method of agreement</i> ’ .....	169
5.4.2. NḌila ya zwine zwa fhambana ‘ <i>Method of Difference</i> ’ .....	169
<b>5.5. MBEKANYO YA DZITHERO.....</b>	<b>170</b>
5.5.1. Vhana vha a tambudzwa nga vhabebi.....	171
5.5.1.1. NḌila ya thendelano ‘ <i>Method of agreement</i> ’.....	172
5.5.1.2. NḌila ya phambano ‘ <i>Method of difference</i> ’.....	177
5.5.2. Vhana vha ṭangana na dzitshutshedzo na u fhureledzwa hu u itela swikelela zwi fushaho vhaaluwa.....	183
5.5.2.1. NḌila ya thendelano ‘ <i>Method of agreement (Similar cases)</i> ’.....	183

5.5.2.2.	<b>Nq̄ila ya phambano ‘Method of difference’</b> .....	185
5.5.3.	Vhana a vha funiwi na u țanganedzwa nga řwambo wa vuholefhali.....	191
5.5.3.1.	<b>Nq̄ila ya thendelano ‘Method of agreement’ ‘(Similar cases)’</b> .....	191
5.5.3.2.	<b>Nq̄ila ya phambano ‘Method of difference’</b> .....	193
5.5.4.	Vhana vha a pața / u shavha mahayani nga řwambo wa nyimele dzine vha khou țangana nadzo.....	194
5.5.4.1.	<b>Nq̄ila ya thendelano ‘Method of agreement’ (Similar cases)</b> .....	194
5.5.4.2.	<b>Nq̄ila ya phambano ‘Method of of difference’</b> .....	196
5.5.5.	Vhana vha shumiselwa mishonga nga vhabebi vhavho.....	197
5.5.5.1.	<b>Nq̄ila ya thendelano ‘Method of agreement’ (Similar cases)</b> .....	197
5.5.5.2.	<b>Nq̄ila ya phambano ‘Method of difference’</b> .....	199
5.5.6.	Vhana a vha pfi musi vha tshi eletshedziwa nga vhatu vhahulwane....	202
5.5.6.1.	<b>Nq̄ila ya thendelano ‘Method of agreement’</b> .....	202
5.5.6.2.	<b>Nq̄ila ya phambano ‘Method of of difference’</b> .....	203
5.5.7.	Vhabebi vha a vhambadza vhana vhavho.....	205
5.5.7.1.	<b>Nq̄ila ya thendelano ‘Method of agreement’</b> .....	205
5.5.7.2.	<b>Nq̄ila ya zwine zwa fhambana ‘Method of difference’</b> .....	206
5.5.8.	Nyimele i si yavhuđi i ita uri vhana vha kondelele.....	208
5.5.8.1.	<b>Nq̄ila ya zwine zwa fhambana ‘Method of difference’</b> .....	208
5.5.8.2.	<b>Nq̄ila ya zwine zwa fhambana ‘Method of difference’</b> .....	211
5.5.9.	Vhabebi a vha thetshesesi mihumbulo ya vhana.....	212
5.5.9.1.	<b>Nq̄ila ya thendelano ‘Method of agreement’</b> .....	212
5.5.9.2.	<b>Nq̄ila ya phambano ‘Method of difference’</b> .....	214
5.5.10.	Vhana vha a shumiswa lwo kalulaho .....	216
5.5.10.1.	<b>Nq̄ila ya thendelano ‘Method of agreement’</b> .....	216
5.5.10.2.	<b>Nq̄ila ya phambano ‘Method of difference’</b> .....	217
5.5.11.	Vhana vha si na vhabebi vha a vha na vhatsireledzi.....	217
5.5.11.1.	<b>Nq̄ila ya thendelano ‘Method of agreement’</b> .....	217
5.5.11.2.	<b>Nq̄ila ya phambano ‘Method of difference’</b> .....	219
5.5.12.	Mashaka a vhana na vhatsinda a vha tsireledzi vhana.....	221
5.5.12.1.	<b>Nq̄ila ya thendelano ‘Method of agreement’</b> .....	221
5.5.12.2.	<b>Nq̄ila ya phambano ‘Method of difference’</b> .....	223
5.5.13.	Vhana vha shengedzwa nga mulandu wa ndala na lutamo lwa Masheleni.....	224
5.5.13.1.	<b>Nq̄ila ya thendelano ‘Method of agreement’</b> .....	224
5.5.13.2.	<b>Nq̄ila ya phambano ‘Method of difference’</b> .....	224
5.5.14.	Vhaalwa vha shumisa vhuimo ha vuhulwane u tsikeledza vhana ...	225

5.5.14.1. Nḡila ya thendelano ‘ <i>Method of agreement</i> ’.....	226
5.5.14.2. Nḡila ya phambano ‘ <i>Method of difference</i> ’.....	226
<b>5.6. MAGUMO ‘CONCLUSION’</b> .....	<b>227</b>

**NDIMA YA VHURATHI: ṬHALUTSHEDZO YA MAWANWA A**

<b>ṬHODṬISISO ‘INTERPRETATION OF RESEARCH FINDINGS’</b> .....	<b>229</b>
---	------------

<b>6.1. MARANGAPHANḂA ‘INTRODUCTION’</b> .....	<b>229</b>
<b>6.2. MAWANWA A NGUDO</b> .....	<b>233</b>
6.2.1. Vhana vha a tambudzwa nga vhabebi .....	233
6.2.2. Vhana vha ṭangana na dzitshutshedzo na u fhureledzwa hu u itela u swikelela zwi fushaho vhaaluwa.....	239
6.2.3. Vhana a vha funiwa na u ṭanganedzwa nga ṛwambo wa vuholefhali...	241
6.2.4. Vhana vha a paṭa / u shavha mahayani nga ṛwambo wa nyimele dzine vha khou ṭangana nadzo.....	242
6.2.5. Vhana vha shumiselwa mishonga nga vhabebi vhavho.....	244
6.2.6. Vhana a vha pfi musi vha tshi eletshedziwa nga vhatu vhahulwane.....	245
6.2.7. Vhabebi vha a vhambadza vhana vhavho.....	246
6.2.8. Nyimele i si yavhuḂi i ita uri vhana vha konḂelele.....	247
6.2.9. Vhabebi a vha thetshesesi mihumbulo ya vhana .....	248
6.2.10. Vhana vha a shumiswa lwo kalulaho .....	249
6.2.11. Vhana vha si na vhabebi vha a vha na vhatsireledzi .....	250
6.2.12. Mashaka a vhana na vhatsinda a vha tsireledzi vhana.....	252
6.2.13. Vhana vha shengedzwa nga mulandu wa ṇḂala na lutamo lwa masheleni	253
6.2.14. Vhaaluwa vha shumisa vhuimo ha vuhulwane u tsikeledza vhana .....	256
<b>6.3. MAGUMO ‘CONCLUSION’</b> .....	<b>257</b>

**NDIMA YA VHUSUMBE: TSEDZULUSO YA ṬHODṬISISO / ‘OVERVIEW OF**

<b>THE RESEARCH’</b> .....	<b>259</b>
----------------------------	------------

<b>7.1 MARANGAPHANḂA ‘INTRODUCTION’</b> .....	<b>259</b>
<b>7.2 TSEDZULUSO YA ṬHODṬISISO ‘OVERVIEW OF THE STUDY’</b> .....	<b>260</b>
7.2.1 Mutheo wa ṭhodiṭisiso ‘ <i>Background of the Study</i> ’.....	260

7.2.2	Tsenguluso ya mañwalwa ‘ <i>Literature Review</i> ’.....	262
7.2.3	Mutheo wa thiyori - ‘ <i>Theoretical framework</i> ’.....	269
7.2.4	Maitele a thōdisiso ‘ <i>Research methodology</i> ’.....	270
7.2.5	Tsaukanyo ya mafhungo na mawanwa ‘ <i>Data analysis and findings</i> ’.....	273
7.2.6	Thalutshedzo ya mawanwa a thōdisiso ‘ <i>Interpretation of the research findings</i> ’.....	274
<b>7.3</b>	<b>PFARISO YA NGUDO INO ‘CONTRIBUTION OF THE STUDY’.....</b>	<b>277</b>
<b>7.4</b>	<b>MBONELAPHANDA YA INO NGUDO ‘FUTURE RESEARCH’.....</b>	<b>279</b>
<b>7.5</b>	<b>ZWITHITHISI ZWA THODISISO ‘LIMITATIONS OF THE STUDY’.....</b>	<b>279</b>
<b>7.6</b>	<b>THEMENDELO ‘RECOMMENDATIONS’.....</b>	<b>280</b>
<b>7.7</b>	<b>MAGUMO ‘CONCLUSION’.....</b>	<b>283</b>
	<b>BUGUPFARWA.....</b>	<b>285</b>
	<b>MUTEVHE WA DZIAPHENDISISI.....</b>	<b>315</b>
	<b>ANEKISTSHARA A: Turnitin Originality Report.....</b>	<b>315</b>
	<b>ANEKISTSHARA B: Khwathisedzo ya muedithi.....</b>	<b>316</b>
	<b>ANEKISTSHARA C: Ethical clearance letter.....</b>	<b>317</b>

## NDIMA YA U THOMA

### MARANGAPHANḐA A THOḐISISO YA NGUDO

#### 1.1. MARANGAPHANḐA 'INTRODUCTION'

MaAfrika vha anzela u shumisa maambeke, mirero na maḥwalwa a ngaho, ngano, thai nganea na matambwa u kaidza na u sasaladza zwiito zwi si zwavhuḑi zwa vhatu vhahulwane na vhaḑuku miḑanani na ngomu miḑani hu tshi katelwavho na Vhavenda. Vha a dovha hafhu maḥwalwa eneo vha a shumisa u tuḑuwedza matshilisano avhuḑi, u konanya, u vhuyisa fhulufhelo, u fhaḑela muthu luvalo, u ḑhonifha, na u konisa vhatu u rwela zwithu ngomani na zwiḥwe. Vhoradzipfunzo vha ḑivheaho sa Asante (2000:34) na Mawere (2011:272) vha ri, ḑivho iyi ya vhangwanivhapo (indigenous knowledge) yo mvukiwaho kha mirero, thai, khube, maambeke, zwidade na zwiḥwevho, yo hangwiwa, a i khou londiwa nahone i khou dzhielwa fhasi nga MaAfrika na nga vha mashango a seli ngeno yo pfuma matshilisano na vhatu. Mashudumavhi yo no tou sala fhanu na fhaḑa, shangoni ho takuwa vilili ḑi si na vhukono a hu tshe na muḑuku na muhulwane

Hu na ndavhelelo nga vhabebi ya uri vhana vha tea u thetshesela, u vha na mikhwa na u ḑhonifha vhahulwane. Naho zwo ralo zwa ḑi sea zwi tshi ḑanama ngauri hu ḑi vha vho na maḑisambilu ane a vhangwa nga vhana vhatshiloni, vhaḥwe vha swika na hune vhu ya vha shumisa na mirero i no nga *ndi pfarela u lila ndi thonga ya musudzungwane* (ḥwana a sa u thusi nga tshithu) vhaḥwe vhe nga fhaḑa vhe ri *ndi tshivhuya tsha a si na* (zwi tshi amba uri vhana tshiḥwe tshifhinga vha a ḑisa mbilu zwo vhangwa nga zwiito zwavho zwi si zwavhuḑi), nyambo iyi ya mbo shanduka mupfa kha uḑa a si na. Maambeke ane a nga *Mapfura a vhana ndi u ruḥwa* (zwi tshi amba uri ḥwana wavhuḑi ndi uḑa ane a ri a tshi ruḥwa a sa vhe na tshipimbi (a sa hane), mirero ine ya nga *ḥwana ha dzimiwi tsole nahone wa mu rwa nga ḑhamu ha nga fi* na mirero i no nga *thanda i kothololwa i*

*tshe n̄u* (zwi tshi amba uri vhana vha tea u rwiwa) i ndila ya u kaidza ngenovho thai dzi no nga *thai tsha kunda ndi lipo* (zwi tshi amba uri d̄amu la khaladzi a li fariwi) zwo vha zwi tshi shumiswa muhumbulo muhulwane hu u t̄ut̄uwedza zwiito zwavhuḍi na u kaidza .

Mashudumavhi vhañwe vhashu n̄hani ha u shumisa maambeke eneyo na mirero yeneyo u fhaḍa, u t̄ut̄uwedza, u kaidza na u laya, ri wana vha tshi zwi shumisa nga ndila i sa t̄anganedzeiho. N̄hani ha u rwa vhana vha vho tou likitwa lwo kalulaho, nga kha liñwe sia vha farwa nga ndila ya tshiḥuhu. Maitete aneo madzuloni a u fhaḍa a kwashekanya vhuvha ha vhana, ha fhaḍea dziñwe mvumbo dzine a dzi t̄anganedzei kha lushaka, ngenoro vha ri tshi ri ri khou fhaḍa. Zwiñwe zwa zwenezwo zwi tshi t̄ut̄uwedzwa nga mvelele, u ita zwithu nga u shaya n̄divho kana nga khole na nga kuhumbulele kwashu, ndi kuitele kuvhi.

Kitayama (2005:85) u ri, vhana vha nga vha na zwiito zwavhuḍi kana zwi si zwavhuḍi zwi tshi t̄ut̄uwedzwa nga kualuselwe kwavho, nga vhaalusi vhavho, nyimele dza miḥani, vhutendatenda, u xeelwa kana u lovhelwa nga vhabebi muthu a tshe muḥuku na vhushayi. Vhana vha a vha na zwiito zwi t̄anganedzeaho na zwi sa t̄anganedzei zwo vhangwa nga zwiñwe zwa izwo zwo bulwaho afho n̄ha. Zwiito zwenezwo zwo t̄anwavo na kha mañwalwa a Tshivenda a musalauno na kha mañwalwa a sialala (foḷukoḷoo). Izwo zwa khwaḥisedzwa na nga Milubi (2004:212) ane a tshi a amba a ri, “mañwalwa a tea u d̄idzhenisa kha thambulo, matshilisano na vhushai”. Zwenezwo, kha mañwalwa a Tshivenda vhañwali vho zwi kona u t̄ana vhaanewa (vhahulwane na thangana ya murole) na nyimele dzavho dza vhutshilo.

Ngudo iyi yo d̄isendeka kha u sengulusa vhaanewa vha vhana zwi hulwanesa ho sedzwa mañwalwa a nganea na ngano u t̄odou wanulusa, u pfesesa na u vhambedza ndila ye vhaanewa avha vha t̄anwa ngayo na nyimele dzavho.



## 1.2. NDIVHOTHANGELI 'BACKGROUND'

Ila misi MaAfrika nga u angaredza vho vha vha tshi tenda uri n'wana wa mu rwa nga thamu ha nga fi nahone thanda i kothololwa i tshe nnu, ngeno Bivhili i tshi ri n'wana a songo dziwa tsole, zwothe hezwi ho vha hu u lusa u lulamisa zwiito zwi sa tangedzeiho kha vhana na uri vhaaluwe vhe na mikhwa. Mashudumavhi a zwo ngo tsha ralo ino misi, muvhuso na madzangano a si a muvhuso vho bva fulo vhe vhana vha songo tambudzwa, vha songo rwiwa. U ya nga kuvhonele na kupfesesele kwashu na ndivho ya vhongwanivhapo izwo zwo bulwaho afho ntha ri zwi dzhia hu u kaidza na u lulamisa. Zwiimiswa izwi zwo ima lurandala kha la uri vhana vha na pfanelo na vhudifhinduleli ha u vhiga u sa farwa zwavhudi hu nga vha hone u rwiwa, u sa iswa tshikoloni nga mubebi, u sa londwa, u shumiswa nga ndila yo kalulaho, u sa rengelwa zwiliwa na u sa vha na vhudzulo. Muvhuso wa demokirasi u khwaṭhisedza la uri vhana vha na pfanelo sa nnyi na nnyi a vha rwiwi nahone vha songo tambudzwa Constitution of the Republic of South Africa, Act 108 of 1996. Ngauralo, zwiito zwa vhana zwo shanduka, ha vha u xeelwa nga mvelele na kuitele kwa TshiAfrika, ndila dza ndeme na maitete e a vha a a ndeme kha u fhaṭa lushaka a ngalangala.

Asante (2000:28) u ri, maṅwalwa a MaAfrika a ngaho ngano, zwidade, thai, nganea na zwiṅwe, kha a lavheleswe hafhu ngauri o pfuma vhutshilo, a a ri konanya na u lulamisa zwo kombamaho. Chitando (2008:67) a tshi khwaṭhisa ili fhungo u ri, "*African indigenous knowledge has a profound and meaningful bearing on the lives, behaviour and thinking of people of African descent*". Maṅwalwa a TshiAfrika na mvelele zwo pfuma vhutshilo, fhedzi kha liṅwe sia zwi na masiandoitwa a si avhudi sa u tuṭuwedza u tambudza kana u tsikeledza vhathu, hu nga vha vhana kana vhathu vhahulwane. U ya nga thyiori ya 'Afrocentricity' mvelele na divhazwakale ya vhathu ndi zwa ndeme kha u tandulula thaidzo vhutshiloni hashu. Naho zwo ralo, hu di vha na MaAfrika vhane mvelele vha i shumisa u

bvukulula zwi si zwavhuḍi. Ndi zwine ra pfa Malimabe-Ramagoshi, Maree, Jacobus, Alexander, Malepo na Maisha ( 2007: 439) vha tshi ri:

Certain folktales may depict real-life child abuse by adults (male and female), and, indeed, serve to perpetuate pre-modern societal beliefs. Ideally speaking, citizens should probably be educated about the possible negative impact of that part of folk literature that serves to perpetuate negative stereotypes of children as objects to be (ab) used.

U vha hone ha mubebi kha kualutshela kwa ṅwana ndi zwa ndeme vhutshiloni hawe, honeha zwi nga tshinya kana zwa fhaṭa, ngeno nga thungo ṅwana ane a aluwa a si na mubebi, a tshi pfa na u vhona u nga ha funwi, ha londwi, ha ṭanganedzwi nahone vhathu a vha na ndavha nae. ṅwana onoyo a nga shanduka ḵivhanda kana a vha muthu-muthu zwi tshi ya nga vhuvha hawe na pfunzo dzine a ṭangana nadzo e lwendoni lwa u vha mualuwa a re na vhuḍifhinduleli. U ya nga ha Freud (1939:146), zwe muthu a aluwisa zwone, nyimele dze a ṭangana nadzo vhutshiloni hawe, ndi zwa ndeme kha vhuvha (personality) hawe musi a tshi aluwa. Vhaṅwe vha shanduka dzimbava, vhavhulayi, ndeṅwa, na zwinzhi zwo yaho nga u fhambana nga ṅwambo wa nyimele. U khwaṭhisa izwi Melissa, Wilson na Kathy (2012:135) vha ri:

One of the defining aspects of childhood is “the child’s need to be cared by an adult”. To have parental guidance growing up is an important factor for the child in order for him/her to be able to mature and create an identity. Vha tshi bvela phanḍa vha ri, “too much freedom will inhibit the child rather than help him/her develop. Children are deprived of their childhood because of the absent of parental figures”.

Kitayama (2005:87) u ombedzela ḵa uri zwiitwana zwa ṅwana zwi nga vha zwavhuḍi kana zwi si vhe zwavhuḍi zwi tshi ṭuṭuwedzwa nga ṅḵila ye a alusiswa ngayo. A tshi isa phanḍa u ri, maṅwalwa a MaAfrika manzhi o ṭana vhana sa zwishumiswa, sa vhathu vha sa koni u ḵilwela nahone vhane vha khou tambudzwa muhumbuloni na ṅamani.

Kha ngano na nganea mvumbo ya vhaanewa vha vhana i a fana huñwe ya sa fane. Mañwalwa ndi tshivhoni tsha lushaka, ndi tshiko tsha mvelele (Thompsons,1952). Shango liñwe na liñwe li na ngano na nganea dzaño, vhathu vhañwe na vhañwe vha na ngano na nganea dzavho, mvelele inwe na inwe i na ngano na nganea dzayo. Fhedzi naho zwo ralo, ngano dzenedzo dziñwe dzadzo dzi a fana na kuolelwe kwa vhaanewa ndi kuthihi. Kitayama (2005:85) u ri, *“folktales reflect people and culture of the source text.”* Ngano na kale dzo vha dzi tshi anetshelwa nga mulomo hu tshi anetshelwa vhomuñuku, ano mañuvha dzo no tou itwa na u tou ñwalwa fhasi dzibuguni huñwe dza anetshelwa dziradioni na kha dzithelevishini. Kha ngano zwi a konadzea u ñana nyimele dzine vhathu vhahulwane na vhañuku vha ñangana nadzo vhutshiloni. Chitando (2008:78) u ri, *“folktales were mainly concerned with sustaining relationships, maintaining and inculcating peaceful co-existence between individuals and groups within communities”*. Ngeno Davies na Ikeno (2002:171) vha tshi ri, *“Folktales are created by members of society, so folktales reflect the society's way of thinking and worldview”*.

Kha nganea ri wana vhañwali vha tshi kona uri ñanela nyimele dzine vhathu vhahulwane na vhana vha ñangana nadzo vhutshiloni dzi konñaho na dzi leluwaho (Thompsons, 1952:98). Vhañwali kha nganea vha ñwala nga ññila ine vha kona u vhuisa vhathu ññilani, u mvumvusa, u lulamisa, u kaidza na u vhuisa fhulufhelo kha vhaña vho ñaño tshovha. Ndi zwine ra pfa Thompsons (1952:100) a tshi ri:

Novels are big whistle-blowers which keep people under control when they go out (and Tshivenda novels are without exception). They also uplift their confidence; they know that their safety is the most important thing. Novels fully satisfy the demands of the modern society. Novels serve as building materials to correct thinking.

Honeha ngudo iyi yo ñoka midzi kha u sengulusa vhaanewa vha vhana vha miñwaha ya u bva kha (0- 16) kha ngano na (0- 16) kha nganea dziña dzo topoliwaho dzine dza vha:

Kha nganea ndi:

- Vho Rambembo (Maumela, T. N. 1982);
- Nandi ndi shenga? (Sigogo, E. S. 2009);
- Maḍuvha ha fani (Madima, E.S 1990);
- Ḳi a kovhela (Mugweḽa, A. 2014);
- Musandiwa na khotsi Vho-Ḳiwalaga (Mauela, T. N. 1979) na
- U nembelela ha shamba (Mudau, K. E. 2004)

Ngeno kha ngano mafhungo o kuvhanganyiwa a tshi bva kha ngano dzi tevhelaho:

- Munna we a vha e na ngoma i mangadzaho (Maḍadzhe, R.N., Rankhododo, T.K., Ndlovu, R. L. na Ramaliba, T. Z. 2006);
- Ḳwana a no Ḳa vhusunzi (Mmbi, M.N., Ṱhagwana, E.M., Ḳemapate, M.A., Ḳetshiloḽwe, P.F. na ḲemuṰuḍi, N. 2015);
- Musidzana wa tshisiwana (Tshikovhi, R.V. 2014);
- Mukegulu we a vhambadza muḍuhulu (Maumela, T.N. 1998);
- Vhana vha sa pfi (Tshikovhi, R.V. 2014);
- Mutshokotshi (Ṱhagwana, E.M. 1995).

Kha ngudo iyi muhumbulo muhulwane ndi u Ṱoḍa u tumbula, u vhambedza na u pfesesa ḽḽila ye vhaanewa vha vhana vha Ṱanwa ngayo kha ngano na nganea dza Tshivendḽ. Heyi ngudo yo shumisa thyiori mbili; ya *'Afrocentricity'* na ya *'Psychoanalysis'*. Thyiori ya *'Afrocetricity'* yo shumiswa u Ṱoḍou u wanulula na u pfesesa arali a mafhungo ngoho a uri, mvelele, ḽivhazwakale, vhuḽiimiseli, Ṱhanganelano ya mihumbulo na vhuṰfa (emotions) ndi zwa ndeme kha u tandulula thaidzo tshitshavhani, miḽanani na miṰani (Asante,2000:88).

Thyiori ya *'Psychoanalysis'* yo shumiswa muhumbulo muhulwane hu u tōḁa u wanulusa na u ombedzela arali ngangoho kuhumbulele, tshenzhemo na ḁḁila dze vhathu vha aluswa ngadzo zwi tshi shela mulenzhe nga huhulu kha u fhaḁa mvumbo ya vhaanewa vha vhana (Freud,1939:46). Ngano na nganea dzi tsivhudza vhathu vhahulwane na vhaḁuku nga ha masiandoitwa ane vha nga ḁangana nao nga mulandu wa zwiito zwi sa ḁanganedzeiho na zwivhuya zwi ḁiswaho nga vhuḁifari havhuḁi musi ri tshi khou tshila.

### **1.3. TSHITAMENDE TSHA THAIDZO *'STATEMENT OF THE PROBLEM'***

Itshi ndi tshipiḁa tsha u ranga kha ḁhoḁisiso, ndi mbudziso ine muḁoḁisisi a tama u fhindula na thaidzo ine a tama u tandulula, ndi mueletshedzi wa ḁhoḁisiso nga u angaredza u vhu ya u swika magumoni ayo. Honeha tshitatamende tsha thaidzo tshi tea u vhekanywa nga ḁḁila yavhuḁi kana u lukwa tshidele na u pfesesea muhumbulo muhulwane hu u itela uri mawanwa a vhe a tendiseaho. Tshipiḁa itshi tshi tea u bviselwa khagala zwavhuḁi vhukuma vhunga ḁhoḁisiso yo ḁisendaka khatsho. Tshitatamende tsha thaidzo ndi tshidziki tsha ḁhoḁisiso.

Kha ngano vhaanewa vha vhana vha olwa u bvisela khagala tshiḁwe na tshiḁwe tshine vha khou ḁangana natsho kha vhutshilo, vha wana pfumbudzo kha masia oḁhe a vhutshilo na u maandafhadziwa zwi khagala zwi tshi ḁa kha ḁḁila dzine vha nga dzi shumisa u tandulula thaidzo idzo. A vha kakariki u lusavho u ḁilamukisa kha nyimele dzine vha ḁangana nadzo vhutshiloni. Vha shumisa ḁḁila dzo dzumbamaho u bva kha madandetande ane vha ḁangana nao sa manditi. Kha maḁwalwa a nganea vhana vhenevho ndi vhane ra pfa vha tshi tou kakarika nga vhone vhaḁe u ḁiwana vho bva kha madandetande ane vha khou ḁangana nao hu si na we a vha thusa, a vha wani pfumbudzo u bva kha nyimele dzine vha khou ḁangana nadzo, vho ḁiimisa. Ngudo iyi i tōḁa u wanulusa mudzi wa phambano iyi.

#### 1.4. MBUDZISO DZA THODISISO 'RESEARCH QUESTIONS'

Mbudziso dza thodisiso ya khwalithethivi dzi tea u dzudzwanywa zwavhuḍi, dzi tea u kulutedzwa na u vha khagala. Thomas (2009:35) u ri, “*research questions become working guidelines rather than proven truths*”. Mbudzisiso dza thodisiso dzi tea u fhindulea, u vha khagala, dzi songo kondiswa honeha kha dzi vhe dzi tuḵulaho muhumbulo wa mushelamulenzhe. Dzi tea u tshimbilelana kana u tendelana na thoho ya thodisiso nahone ndi dza ndeme vhunga dzi dzone dzi laedzaho maitele a thodisiso (mueletshedzi) (Miles na Huberman, 1994:182). Muḵodisisi wa khwalithethivi ha tei u vhudzisa mbudziso dzi re fhasi ha thanu na mbudziso dzi re nḵha ha sumbe, nahone kha mbudziso dzenedzo hu tea u vha na mbudziso mbili dzo vuleaho kha u nea phindulo (open-ended / unstructured kana semi-structured questions) dzine dza ḍo ita uri mushelamulenzhe a shumise muhumbulo wawe a tshi khou elekanya uri a ḍo konaha u u bvisela khagala vhuḵfiwa hawe na tshenzhemo yawe zwi tshi kwama likumedzwa ilo (Miles & Huberman, 1994:185). Afha kha ngudo iyi mbudziso idzi dzo shumiswa u wanulula na u pfesesa tshenzhemo, kuvhonele, kupfesesele na ndivho ya vhaḵwali vha maḵwalwa o topoliwaho zwi tshi kwama vhaanewa vha vhana. Ngudo iyi yo fhindula mbudziso dza thodisiso dzi tevhelaho u swikelela ndivho na zwipikwa zwayo, tsumbo:

- Vhaanewa vha vhana vho tanwa nga ndilade kha ngano na nganea dzo topoliwaho?
- Vha aluswa nga vho nnyi kha nyimele dzine vha aluwa khadzo?
- Ndi tshini tshine tsha tuḵuwedza nyimele kana thaidzo dzine vha aluwa khadzo?
- Thaidzo / nyimele dzine vha tangana nadzo vhutshiloni vha dzi tandulula nga ndilade?
- Masiandoitwa a nyimele kana thaidzo dzine vha tangana nadzo dzo tanwaho kha bugu dza ngano na nganea dza Tshivenda dzo topoliwaho ndi afhio?

## **1.5. NDIVHO NA ZWIPIKWA ‘AIM AND OBJECTIVES’**

### **1.5.1. Ndivho ‘Aim’**

U ya nga ha Mouton (1996:101) ndivho ya t̄hoḁisiso i bvisela khagala zwine muḁoḁisisi a tama u swikelela kha t̄hoḁisiso yawe. Locke, Spirduso na Sliverman (2013:168) vhone vha tshi khwaḁhisa uyu muhumbulo vha ri, *“the purpose statement indicates why you want to do the study and what you intend to accomplish”*.

Kha ngudo iyi ndivho khulwane ya muḁoḁisisi ndi u tama u wanulusisa kuolelwe kana kuḁanelwe kwa vhaanewa vha vhana, vhaalusi vha vhana na nyimele dzine vha aluwa khadzo nga u tou vhambedza.

### **1.5.2. Zwipikwa ‘Objectives’**

T̄hoḁisiso iyi yo ḁo swikela zwipikwa zwi tevhelaho:

- U saukanya na u vhambedza nḁila dze vhaanewa vha vhana vha ḁanwa ngadzo kha ngano na nganea dzo topoliwaho.
- U tumbula, u ḁivha, u pfesesa na u vhambedza vhaalusi vhavho kha nyimele dzine vha aluwa khadzo.
- U tumbula na u ḁivha zwiḁuḁuwedzaho nyimele / thaidzo dzine vha khou aluwa khadzo.
- U wanulusa na u pfesesa nḁila dzine vha dzi shumisa u tandulula nyimele / thaidzo dzine vha ḁangana nadzo vhutshiloni.
- U tumbula, u ḁivha na u pfesesa masiandoitwa a thaidzo / nyimele dzine vha ḁangana nadzo dzo ḁanwaho kha bugu dza ngano na nganea dza Tshivenda dzo topoliwaho.

## 1.6. KHWAṬHISEDZO YA NGUDO 'RESEARCH JUSTIFICATION'

Muṭoḍisisi o vhona zwo tea u ita ṭhoḍisiso iyi nge a vhona hu si na maṅwalwa kana vhuṭoḍisisi vhune ha kwama u sa thetshesha, vhudakwa, lunyadzo, nyofho saizwi hu dziṅwe dza thaidzo dzine dza dzindela vhana vha ṅamusi na vha mulovha. Vhunzhi ha vhana vhenevho, vha aluwa kha nyimele dzi lemelaḥo sa u bukuṭiwa, u shumiswa lwo kalulaho, u shumiselwa mishonga, u sa thetshesha, u sa funwa nga vhangana ḵa vuholefali, u tambudzwa, u shushedzwa, u tshipiwa nga mashaka na vhahura, mabulayo a vhana, na u vhambadzwa muhumbulo muhulwane hu u ḵikuvhanganyela masheleni ngavho. Zwiimiswa zwa muvhuso na zwi si zwa muvhuso, dziradio, thelevishini na gurandḵa zwo ima lurandala u ita mabembela a u lusa u thivhela izwo zwoṭhe zwo bulwaho afho nṭha kha vhana. Hu na ṭhoḍisiso dzo vhalaho dzo itwaho nga vhoradzipfunzo dzi kwamaho tsenguluso dza vhaanewa zwiḥulwane kha maṅwalwa a nganea hu tshi katelwa na nganovho u fana na ya Mawela (1994) na Nesengani (2020) dze dza vha dzo ḵisendeka kha kuolelwe kwa vhaanewa vha tshifumakadzini (dzikhomba).

Vhaṅwe vha vhoradzipfunzo vho itaho tsenguluso nga ha vhaanewa ndi: Malimabe-Ramagoshi na vhaṅwe ngae (2007) ye ya vha yo ḵisendeka kha u tambudzwa ha vhana kha ngano. U itwa ha ṭhoḍisiso iyi na ine muṭoḍisisi a khou ita zwi hanedzana na zwine Msimang (1983) na vhaṅwe ngae vha ri, "*there is no development in characterization in an African novel*". Naho ṭhoḍisiso idzo dzo itwa, fhedzi vhunzhi hadzo dzo ḵisendeka kha vhaanewa vhaḥulwane, a hu khou itwa mbambedzo nahone a dzo ngo shumisa thyiori ya 'Afrocentric' na 'Psychoanalytic' dzo shumaho kha ino ngudo. Ndi ngazwo muṭoḍisisi o vhona zwo tea u ita ṭhoḍisiso nga vhana vhaṭuku vha miṅwaha ya u bva kha 0-16 sa izwi yo vha i sa athu u itwa.



Thodisiso i kwamaho tsenguluso ya mbambedzo ya u tanwa ha vhaanewa vha vhana kha mañwalwa a ngano na nganea a Tshivenda na dziathikili kha dzidzhenala dzi kwamaho vhaanewa vha vhana dza Tshivenda arali zwi hone a zwo ngo anda. Ndi ngazwo mutodisisi o vhona zwo tea u ita ngudo iyi. Tsenguluso iyi ndi ya ndeme vhunga i tshi do thusa vhañwali vha dzibugu na dzi lwaho na u kaidza zwiito zwivhi na mikhwa i songo kunaho yo ambarelaho vhana musalauno.

### **1.7. NDEME YA THODISISO 'SIGNIFICANCE OF THE STUDY'**

Iyi thodisiso ndi ya ndeme vhukuma nahone i do vhuedza zwi hulwane vhunga i tshi do vhulungwa dzi laiburari dza yunivesithi na dzi laiburari dza muvhuso u itela uri i shumiswevho na nga malekitshara sa tshiko tsha ndivho. I do shumiswa na nga matshudeni na nga vha todisisi vha mafhungo a elanaho na likumedzwa ili.

Thodisiso iyi i lusa u wanulula na u pfesesa ndila ye vhana vha tanwa ngayo kha ngano na nganea zwi hulwanesa ho sedzwa zwiito zwavho (zwavhudi kana zwi si zwavhudi) kana yone mvumbo yavho. Muhumbulo muhulwane ndi u toda u wanulula uri zwiito zwa vhaanewa avha zwi vhangwiwa nga mini? Zwi tutuwedza hani kualutshele kwavho kha la matshelo? Kana zwi na masiandoitwade kha kualutshele kwa vhana avha. Mawanwa aya a do thusa kha u themendela ndeme ya ngano na nganea kha vhana.

Mawanwa a ngudo iyi a do dovha a thusa kha u ombedzela ndeme ya mvelele, vhu diimiseli, ndivho ya vhongwanivhapo (indigenous knowledge) kha u alusa vhana (sa u laya, mikhwa, u kaidza na u tutuwedza lushaka lwa matshelo). Zwigwada zwi tevhelaho zwi do vhu elwa nga ngudo iyi, tsumbo: vhadededzi saizwi ngano na nganea zwi tshi khwinifhadza tshikili tsha u amba (linguistic skills) kha vhana; vhabebi vha do divha zwine vhana vha tea u alusiswa zwone nga u vhalala ngano na nganea na u divha zwine vhana

vha zwi funa na zwine vha sa zwi fune; vhana vha do divha ndila dzone dzone dza kutshilele na uri vha tea u tshilisa hani na vhañwe. Vhana vha do divha masiandoitwa a mikhwa yavhudi na mikhwa i si yavhudi nga u vhalala ngano na nganea. Zwi do vha fhatela luvalo. Vhoradzipfunzo vha do divha nga ha vhaanewa vha vhana. Vhana vha do funzwa nga zwa vhufa na u vha na mikhwa. Vhafunzi na vharangaphanda (mahosi na vharangaphanda vha madzangano a polotiki) na vhone vha do divha zwine vhana vha zwi funa na zwine vha sa zwi fune. Tsenguluso iyi i do thusa, u tsivhudza na u tutuwedza zwiimiswa zwa pfunzo, vhabebi ngomu mitani na midanani nga ha ndeme ya manwalwa a ngano na nganea kha u fhatela vhaanewa vha vhana.

#### **1.8. TSHIKOUPU TSHA THODISISO 'SCOPE OF THE STUDY'**

Thodisiso iyi yo sengulusa na u vhambedza zwi tevhelaho: kuolelwe kana kutanelwe kwa vhaanewa vha vhana kha ngano na nganea; vhaalusi vhavho na nyimelele dzine vha tangana nadzo vhutshiloni; zwi tutuwedzaho nyimele idzo na ndila dzine vhana kha manwalwa a ngano na nganea vha dzi shumisa u tandulula thaidzo dzenedzo; masiandoitwa nga nyimele dzine vha tangana nadzo na ndeme ya ngano na nganea kha vhaanewa vha vhana. Mafhungo a kwamaho izwo zwo bulwaho zwothe mutodisiso o a wana kha vhoradzipfunzo, dzibugu, dziathikili dzidesithesheni dza vhañwe vho nwalaho nga likumedzwa ili hu tshi katelwa na manwalwa a ngano na nganea dzo topolwaho. Ngudo iyi yo shumisa thyiori mbili: ya 'Psychoanalysis' na 'Afrocentricity' u sengulusa na u vhambedza vhaanewa vha vhana zwi tshi kwama nyimele dzine vha tangana nadzo vhutshiloni, tshivhangi tsha nyimele idzo na masiandoitwa a nyimele dzine vha tangana nadzo.

### 1.9. THYIORI DZA THODISISO 'THEORETICAL FRAMEWORK'

Thyiori ya thodisiso ndi tshishumiswa tshine ngatsho vhatodisisi vha thodisiso vha kona u bvumba na u talutshedza zwiito kana zwiwo na vhushaka ha zwithu (Maxwell, 2005: 30).

Thyiori ya thodisiso i eletshedza mutodisisi wa ngona ya khwalithethivi nga ha zwine thodisiso ya tea u itwa khazwo (kha zwifhio), sa tsumbo, thodisiso i nga disendeka kha thambulo, u maandafhadziwa, khethululo, u tsikeledzwa kana maanda na zwiñwe. Thyiori i dovha hafhu ya laedza mutodisisi uri naa thodisiso i nga itwa kha vhafhio vhathu / zwithu, kha vhafumakadzi kana vha tshinnani, vhana, kha vhathu vha si na zwavho kana vhaholefhali na zwiñwe. Vhunzhi ha vhatodisisi vha ndila ya khwalithethivi, thyiori ya thodisiso vha i vhidza uri '*pattern / theoretical lens*' kana hone '*naturalistic generalization*' (Mertens (2003:136), Ladson-Billings (2000:258), Fay (1987: 67), Olesen (2000:217). Thyiori ya thodisiso ndi muvhonetsheli, mudededzi kana ene sumbandila.

Thyiori ya thodisiso ndi pfunzo kha zwi tevhelaho: malukele a mbudziso dza thodisiso (dzi nga lukwa nga ndilade); ngona ya thodisiso ine ya tea u shumiswa ndi ifhio? Na uri hu nga itwani uri mawanwa a thodisiso a tangedzee, a tendisee na u vha na mutsindo. Leedy( 1997:33) vha tshi khwaṭhisa uyu muhumbulo vha ri, "*it guides researchers on how to formulate research problem, select research method, how to develop research and help to make research findings more acceptable and meaningful*".

Ngudo ino yo disendeka kha thyiori mbili, Thyiori ya '*Psychoanalytic*' na '*Africancentric*' thyiori. Vhuvhili hadzo mutodisisi o amba nga hadzo nga vhudalo kha ndima ya vhuraru. Afha fhasi mutodisisi o nea mavhala a nngwe.

## Thyiori ya 'Psychoanalytic'

Thyiori iyi ndi dzilafho, muṭoḍulusisi (investigate) kana mulingi wa vhuvha (personality) ho thithiseaho. 'Psychoanalytic' thyiori ndi dzilafho la muhumbulo wo thithiseaho kana wo khakhiseaho. Raymond (1998:44) a tshi tikedza muhumbulo uyu u ri, "Psychoanalytic theory is the theory that is concerned with the treatment of mentally disturbed people"

Thyiori iyi i ombedzela uri, zwe zwa vhu ya zwa bvelela misi ila kha muthu kana zwe a vhu ya a tangana nazwo misi ila a tshe mutuku (childhood), zwi nga vha na thuthuwedzo khulwane kha kutshilele kwawe musi o no vha muhulwane (adulthood).

Thyiori iyi i sedzulusa vhushaka ha u ita zwithu nga u shaya nzhele kana u sa zwi pfi (unconscious) na u ita zwithu u tshi khou divha, nga khole (conscious) nahone muhumbulo muhulwane wayo ndi u vhofoholola vhupfa na tshenzhemo yo tsikeaho (Freud, 1939:88). A tshi isa phanda u ri, "Our actions are largely influenced by the mental processes of the mind" Freud (1939:98) u ri, nga nda ha u tou mamela (hereditary), zwiwe zwa zwiito zwa vhatu ndi masiandoitwa a ndila dze vha aluwa khadzo na tshenzhemo ya zwe vha tangana nazwo zwenezwi vhatu vha tshi khou aluwa. Thyiori iyi ndi ya ndeme kha u sengulusa manwalwa na u ilafha muhumbulo wo tsikeaho (Klages, 2017:67).

Muṭoḍisisi o shumisa thyiori iyi u sengulusa vhuvha na zwiito zwa vhaanewa vha vhana zwo tanuwaho kha manwalwa o topoliwaho kha ngano na nganea. Muhumbulo muhulwane wa u shumisa ino thyiori, ndi u toda u wanulula na u pfesesa arali nga ngoho zwi buletshedzwaho nga iyi thyiori zwi zwone zwauri masiandoitwa a nyimele dzine vhana vha aluwa khadzo, ndi zwianiwa zwa zwe vha tangana nazwo vhutshiloni havho. Muṭoḍisisi u toda u wanulula arali nga ngoho zwiito zwavho zwavhudi na zwi si zwavhudi zwo vhangwa nga nyete dze vha tangana nadzo vhutshiloni.

## Thyiori ya 'Afrocentricity'

Asante ndi ene mutumbuli wa thyiori iyi. Thyiori iyi i dzinginya la uri, MaAfrika vha tea u vhona zwithu nga ito la TshiAfurika. U ya nga ha Asante (1988:171) Afrocentricity "is a frame of reference where in phenomena are viewed from the perspective of the African person". Thyiori iyi yo imela thanganelano ya mihumbulo na vhupfa (Asante, 1988:173). Iyi ndi thyiori ya u guda divhazwakale ya lifhasi i re na vhukwamani na vhathu na mvelele. Kha ino thyiori, hu ombedelwa la u ri MaAfurika vha tea u vha na vhudifhulufheli, na u tenda uri na vhone vha na vhukoni. Vha tea u divhona vhe vhathu vha ndeme vha re na mihumbulo yo dziho hu si zwithu. Asante (2000:98) ene a tshi khwathisedza uyu mihumbulo u ri, "this theory places African culture at the centre of inquiry and promotes African people as subjects rather than objects of humanity". Kha ino thyiori, Asante vhona zwithu nga ito la TshiAfrika sa u tandulula dzithaidzo nga maitete a TshiAfrika, u laya kana u kaidza na zwiwe nga ito la TshiAfrika ndi zwa ndeme.

Vhudimisieli, divhazwakale ya vhathu, ndeme ya mvelele, thanganelano ya mihumbulo na vhupfa ndi zwa ndeme kha u tandulula thaidzo dzine vhathu ra tangana nadzo mitani na midanani yashu u ya nga ha thyiori iyi. Ngauralo, mutodisisi o i shumisa u wanulula na u pfesesa arali vhaanewa vha vhana, izwo zwo bulwaho afho ntha zwi tshi thusa u tandulula thaidzo kana nyimele dzine vha tangana nadzo vhutshiloni dzo tanwaho kha ngano na nganea. Mutodisisi o dovha hafhu a i shumisa u toda u wanulula na u pfesesa arali zwi tshi vha nanisela thaidzo dzine vha khou tangana nadzo.

## 1.10. NĎILA YA TĎODISISO NA TSHIVHUMBEO TSHA TĎODISISO 'RESEARCH METHODOLOGY AND DESIGN'

### 1.10.1. NĎila ya tĎodisiso

NĎona ya tĎodisiso i bvisela khagala nĎila dzine dza Ďo shumiswa u kuvhanganya mafhungo; tshiko tsha mafhungo, nĎila dza u saukanya mafhungo; zwishumiswa zwa u kuvhanganya mafhungo, kunangelwe kwa vhashelamulenzhe na kudzudzanyelwe kwa mbudziso dza tĎodisiso. Leedy na Ormrod (2005:12) vhone vha tshi khwaĥhisa fhungo ili vha ri, *"research methodology clearly spells out the design, the ways and means of collecting data, the size of the population and the sample to be investigated as well as the way in which data will be analysed."* Vha tshi bvela phanda vha ri, *'is the how of carrying out one's research.'* Babbie na Mouton (2005:75) vha ri ngona ya tĎodisiso ndi:

Focuses on the individual (not linear) steps in the research process and the most "objective" (unbiased) procedures to be explored". Carter and Little (2006:1317,1320) vha sumbedza u ri, "methodologies justify methods which produces data and analyses, and methods produce knowledge, so methodologies have epistemic content".

Guba (1990:22) u ri, hu na tshaka tharu khulwane dza u kuvhanganya mafhungo, dzenedzo ndi nĎila dza:

- Khwaĥhithethivi;
- Khwanthithethivi na
- NĎila yo tanganelanaho (Mixed method).

Afha kha ndima iyi muĎodisisi o nea mavhala a nngwe zwiĥuku nga ha nĎila idzi. MuĎodisisi o amba nga ngona idzi vhuraru hadzo nga vhuĎalo kha ndima ya vhuĥa. Kha ngudo ino muĎodisisi o shumisa ngona ya khwaĥhithethivi.

Muṭoḍisisi o shumisa ndila ya khwalithethivi ziwihulwane a tshi ṭoḍa u pfesesa zwiito, tshenzhemo, kuvhonele na kupfesesele kwa zwithu nga vhathu (Lincoln & Guba, 1985:66). Mafhungo a kuvhanganyiwa a tshi bva kha zwifanyiso, mimapa, kha nyambedzano (open ended interviews), u ṭalela zwi itwaho na u vhala maḥwalwa (documentation), dziathikili, dzidesithesheni, dzigurannḍa na zwiḥwe zwiko zwi songo bulwaho (Creswell, 2013:286). Izwo ndi zwone zwiko ziwihulwane zwa u kuvhanganya mafhungo hu tshi khou shumiswa ndila ya khwalithethivi. Tshipikwa tshihulwane kha iyi ndila ndi u pfesesa kuhumbulele, kuvhonele, kupfesesele na tshenzhemo ya vhathu nga ha zwithu.

Creswell (2013:290) u ri, musi hu tshi shumiswa ndila ya khwalithethivi mafhungo a kuvhanganyiwa a tshi bva kha vhashelamulenzhe vha sa ḍadzi tshandḍa nahone ho tou iwa henengei hune zwithu zwa khou bvelela hone kana hune vhathu vha vha hone (Marshall na Rossman, 2011:123). Muṭoḍisisi o shumisa ndila iyi ya khwalithethivi kha ngudo ino vhunga mafhungo o kuvhanganyiwa a tshi bva kha dzibugu (textual analysis) dzine dza vha ngano na nganea vhunga vhaḥwali avha vha na tshenzhemo na ndivho yo ṭandavhuwaho zwi tshi kwama likumedzwa ili. Muṭoḍisisi u tenda uri vhaḥwe vha vhaḥwali vhenevha vho tshila kha nyimele dzenedzo nahone vho zwi vhona zwi tshi bvelela maṭoni avho. Kha muṭoḍisisi vhaḥwali avha vha maḥwalwa o topoliwaha ndi tshiko tsha mafhungo.

Nḍila ya khwanthithethivi i shumisa zwiperimennde (experiments), savei, nyambedzano, na u ṭalela zwiita vhathu (Fowler, 2009:112). Maipfi a shunduka a vha kha tshivhumbeo tsha mbalo (Thomas, Nelson and Silverman, 2011:19,18). Nḍila iyi yo ḍisendeka kha u dzhia mielo ya zwithu (measurements) (Burns, 2000:45). Mafhungo a kuvhanganyiwa a kha tshivhumbeo tsha mbalo. Tshivhalo tsha zwithu kana vhathu ndi tsha ndeme kha ngona iyi (numbers). Mafhungo a saukanyiwa ho shumiswa siṭetisitika nahone a kha tshivhumbeo tsha mbalo. Mawanwa a vhigiwa a kha tshivhumbeo tsha dzitshati, girafu

(graphs), plots na zwiñwe. Kanzhi zwiperimennde izwi zwi bvelela laburothari (Van der Merwe, 1996:126).

Ndila ya tshodiso iyi a yo ngo shuma kha tshodiso ino saizwi mafhungo a tshodiso iyi tshiko tshao hu dzibugu (textual analysis) dzo ñwalwaho nga vhañvhi nahone vhathu vha re na ñdivho na tshenzhemo nga likumedzwa ili la vhaanewa vha vhana. Tshiñwe tsha ita uri mutodiso a sa shumise ngona iyi ndi uri mafhungo haho kha tshivhumbeo tsha mbalo na zwiñtsetitika nahone a ho ngo vha na mielo ye ya do dzhiwa, mutodiso u takalela u tou pfa vhathu vha re na ñdivho na tshenzhemo vha tshi amba kana u anetshela vhone vhañe zwiñwane vhañwali vha mañwalwa. Maambiwa ndi a ndeme, u talela na u thetshesha ndi zwa ndeme kha mutodiso, ndi ngazwo a songo nanga iyi ngona.

Ndila yo tshanganelanaho ndi tshanganelo ya ngona ya khwalithethivi na khwanthithethivi. Mbudziso dze dza kunda u fhindulwa hu tshi shumiswa ndila ya khwanthithethivi na khwalithethivi, musi hu tshi shumiswa ndila iyi dzi a fhindulea. Ngona iyi kha ino ngudo a yo ngo shumiswa vhunga hu si na mbudziso dze dza si fhindulee musi hu tshi fhindulwa mbudziso dza khwalithethivi.

Kha ngudo iyi ho shumiswa ndila ya khwalithethivi vhunga mafhungo o kuvhanganyiwa nga u vhalwa mañwalwa aña o topoliwaho hu na ñdivho (purposeful sampling) a ngano na nganea. Mutodiso o ita izwo zwo bulwaho afho ñtha u itela u pfesesa na u vhambedza ndila ye vhaanewa vha vhana vha ñanwa ngayo. Muhumbulo muñwane wa ita nga u ralo ndi ngauri, vhañwali vha mañwalwa aya vha na ñdivho na tshenzhemo zwi tshi kwama likumedzwa ili nahone vha tou vha khali dzo bikaho.

### **1.10.2 Tshivhumbeo tsha tshodiso 'Research design'**

Tshivhumbeo tsha tshodiso ndi pulane ya ngudo ine ya bvisela khagala kana u sumbedza ndila dzine dza do shumiswa kha u kuvhanganya mafhungo. Churchill na



Lacobucci, (2002:410), Bassey (2003:116-119), Moss, (2007:470) vha ri, Tshivhumbeo tsha thodisiso tshi tea u fhulufhedzea na u tendisea. U ya nga Welman, Kruger na Mitchell (2009:46) vha ri, “*Research design can be described as a scheme or plan of action that can assist a researcher in selecting research participants, research sites and relevant ways and means of collecting data in a scientific research*”.

Hu na zwiṭirathedzhi zwo fhambanaho zwine zwa wanala kha ngona tharu khulwane dza u kuvhanganya mafhungo. Zwiṭirathedzhi izwi muṭodisisi o amba nga hazwo nga vhuḍalo kha ndima ya vhuṇa. Denzin na Lincoln (2011:39) vha tshi khwaṭhisa uvhu vhuṭanzi vha ri:

The researcher not only selects a qualitative, quantitative, or mixed methods study to conduct; the inquirer also decides on a type of study within these three choices. Vha tshi bvela phanda vha ri, “research designs are types of inquiry within qualitative, quantitative, and mixed methods approaches that provide specific direction for procedures in a research design. Others have called them strategies of inquiry.” Zwiṭirathedzhi zwenezwo ndi zwi tevhelaho:

- ‘*Narrative*’;
- ‘*Phenomenology*’;
- ‘*Ethnography*’;
- ‘*Case study*’ na
- ‘*Grounded theory*’

Kha ino ngudo tshivhumbeo tsha thodisiso ndi khwaṭhethivi na ‘*descriptive*’ ‘*phenomelogica approach*’ saizwi tshipikwa hu u toda u pfesesa na u divha nga ha tshenzhemo, nga ha kuvhonele / kupfesesele kwa zwithu nga vhaṅwali zwi tshi kwama likumedzwa ili. Mafhungo kha thodisiso iyi o vhidzwa a kha tshivhumbeo tsha maipfi. Muṭodisisi o ṭalutshedza zwe vhaṅwali vha maṅwalwa vha amba kana u anetshela malugana na tshenzhemo, kupfesesele, kuhumbulele na ndivho yavho zwi tshi kwama likumedzwa ili. Merriam (1988:7) a tshi ṭalutshedza ngona iyi u ri, “*a phenomenological*

*study focuses on the essence or structure of an experience*". Ndi ngazwo muṭodisisi o shumisa ngona iyi kha ṭhodisiso yawe sa izwi mafhungo o wanala kha vhaṅwali vhane vha vha na nḁivho na tshenzhemo yo ṭandavhuwaho zwi tshi kwama ṭhodisiso iyi zwine zwa ḁo thusa kha u khwaṭhisedza vhungoho ha ṭhodisiso iyi.

Tshivhumbeo tsha ṭhodisiso tshi na zwipiḁa (elements) zwo fhambanaho (Bless, 1987:75). Babbie (2007:205) na Fowler (2009:201) vha zwi vhidza uri *"characteristics of research design"*. Zwiipiḁa zwenezwo ndi zwe muṭodisisi a amba nga hazwo nga vhuḁalo kha ndima ya vhuṅa.

### **Zwipiḁa zwenezwo ndi zwi tevhelaho:**

#### **Zwisenguluswa 'population'**

U ya nga ha Gay na Airasian (2003:67), *"population refers to the researcher's group of interest, the group to which he or she would like the results of the study to be generalisable"*. Mcmillan na Schumacher (2001:119) vha ri, *"research population can be described as tools for observations and investigations by the researcher that could be humans, objects and artefacts such as books, journals, thesis and or dissertations"*. Kha ngudo iyi zwisenguluswa ndi vhaanewa vha vhana vho ṭaniwaho kha maṅwalwa a ngano na nganea dza Tshivenda.

#### **Vhunanguludzi 'Sampling'**

Vhunanguludzi ndi kuitele a u topola miṅwe ya miraḁo ya tshigwada tsha vhathu kana zwithu (Polit na Hungler, 1993: 279). Vha ri vhanevho vhathu vho topolwaho vha ya vha imela tshigwada tsha vhathu vhane ngudo ya ḁo itwa khavho. Vha ri miraḁo ya tshigwada itsho i vha yone ine ya shela mulenzhe kha ṭhodisiso iyo yo imela tshigwada tshenetsho.

Neuman (2011:246) u ri ndi maitele a u topola mirado ya tshigwada kha vhanzhi muhumbulo muhulwane hu u imela tshigwada tsha vhathu.

Neuman (2011:241), Babbie (2005:182), Morrison (2006:219), na Cohen (2007:110) vha ri hu na thekiniki mbili khulwane dzi divheaho dzine dza tea u dzhielwa nzhele zwi tshi kwama vhunanguludzi, dzenedzo ndi '*Probability sampling*' na '*non-probability sampling*'. '*Probability sampling*' ndi vhunanguludzi vhu divheaho nga u pfi vhunanguludzi vhu si na ndivho kana vhu songo livhaho / vhu sa khethi, ngenovho '*non-probability sampling*' vhu vhunanguludzi vhu divheaho nga u pfi vhunanguludzi vhu re na ndivho kana ho livhaho/ ha tshikhetho. Muṭodisisi o shumisa vhunanguludzi vhu re na ndivho / ha tshikhetho '*non-probability sampling*' a tshi ta vhunanguludzwa ha ṭhodisiso iyi. Muṭodisisi o shumisa vhunanguludzi uvhu u ta ngano dza rathi na bugu dza nganea dza rathi dza Tshivenda dzo ṭanaho vhaanewa vha vhana vha vhukale ha u bva kha miṅwaha ya zero (0) u swika fumi rathi (16). Muṭodisisi o ta uvhu vhunanguludzi a tshi tenda na u fhulufhela uri ndi hone hune ha kona tshoṭhe u ṅekedza mafhungo ane a ḍo fhindula mbudziso dza ṭhodisiso dza ngudo iyi. Ngudo iyi yo shumisa vhunanguludzi vhu re na ndivho / vhu no khetha '*non-probability sampling*' u ta vhunanguludzwa.

### **Muelo wa vhunanguludzwa / mafhungo '*Sampling size*'**

Creswell (2013:342) u ri, "*sample size depends on the qualitative design being used (e.g., ethnography, phenomenology, case study)*". Tshivhumbeo tsha ṭhodisiso ino ndi khwalithethivi, '*descriptive*' na '*phenomelological design*'. Ngauralo, muṭodisisi o dzhia sia musi a tshi topola maṅwalwa o shumiswaho u sengulusa vhaanewa vha vhana, ho tou topoliwa ngano dza rathi (6) na bugu dza nganea dza rathi (6) dzi ambaho nga ha vhaanewa vha vhana. Miles na Huberman (1994:46), Bowling (2007:88) vha ri , vhananguludzwa vha nangiwa hu tshi pfesesiwa uri ndi vhone vhane vha ḍo thusa kha u

swikelela tshipikwa tsha t̄hoḁisiso. Vhunanguludzi uvhu vhunanguludzwa hu na ndivho (purposeful sampling) nahone vhu vhulunga masheleni na tshifhinga.

### **Fhethu hune mafhungo a ḁo kuvhanganya mafhungo ‘Setting’**

Miles and Huberman (1994:343) vha ri, *“the idea behind qualitative research is to purposefully select participants or sites (or documents or visual material) that will best help the researcher understand the problem and the research question”*. Tshiko tsha mafhungo ndi mañwalwa a ngano na nganea dza Tshivenda o topoliwaho hu na ndivho uri a ḁo khwaṁhisa vhungoho ha t̄hoḁisiso iyi. Vhañwali vha mañwalwa aya o topoliwaho vha na ndivho na tshenzhemo nga ha likumedzwa ili. Vhunanguludzwa ho tou topoliwaho hu na ndivho. Sengani (2008:11) a tshi amba u ri:

The logic and power of purposive sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the research, thus the term purposive sampling.

### **Nḁila dza u kuvhanganya mafhungo ‘Data collection methods’**

Vhunga t̄hoḁisiso iyi yo ḁisendeka kha u wanulula, u pfesesa na u vhambedza nḁila ye vhaanewa vha vhana vha ṁanwa ngayo kha mañwalwa a ngano na nganea, muḁoḁisisi kha ino ngudo o shumisa nḁila ya t̄hoḁisiso ya khwaṁlithethivi. Mafhungo a kwamaho vhaanewa vha vhana o wanala nga u tou vhalala bugu dza ngano na nganea dzo tou topoliwaho hu na ndivho u itela u kona u fhindula mbudziso dza t̄hoḁisiso iyi. Mafhungo makuvhanganywa o vhalwa a tshi vhekanywa nga zwigwada hu tshi tevhelwa thero dziḁa dzo dzudzwanywaho. Tshi susumedzaho muḁoḁisisi u kuvhanganya mafhungo nga u tou vhalala mañwalwa a ngano na nganea o topoliwaho, ndi ngauri mafhungo makuvhanganyiwa u bva kha mañwalwa a a tendisea saizwi vhañwali kana vhaanetsheli vha vhe na nḁivho yo ṁandavhuwaho na tshenzhemo i kwamaho likumedzwa ili nahone

zwi vhulunga tshifhinga na masheleni. Ntsha ha izwo, vhañwe vha vhañwali kana vhaanetsheli vha mañwalwa vho tshila kha nyimele dzine vhaanewa (vhana kana vhatu vhahulwane) vha khou tlangana nadzo vha dovha vha tou zwi vhona nga maoto zwi tshi itea. Vha divha vhana na mishumo yavho (khavho a si mavharivhari vho zwi tshila). Mafhungo makuvhanganyiwa u bva kha mañwalwa zwi di nga u kuvhanganya mafhungo u bva kha vhashelamulenzhe vha re na tshenzhemo na ndivho zwi tshi kwama likumedzwa ilo. Bowen (2009:30,31) a tshi tikedza aya mafhungo u ri :

Obtaining and analyzing documents is often far more cost efficient and time efficient than conducting our own research or experiments". A tshi isa phanda u ri, "documents are stable, non- reactive data sources, accessible and reliable source of information, can be read and reviewed multiple times and remained unchanged by the researcher's or research process, authors can be firsthand information.

O'Leary (2014, 54) u ri, mafhungo makuvhanganywa u bva kha mañwalwa ndi a ndeme nahone a tea u londotwa vhukuma vhunga zwi zwithihi na vhashelamunenzhe.

### **Ndila dza u saukanya mafhungo 'Data analysis'**

Marshall and Rossman (2011:69) vha ri, "*qualitative data analysis primarily entails classifying things, persons, and events and the properties which characterize them*". Ho shumiswa thero u saukanya mafhungo a fanaho na a sa fani u itela u kona u swikelela vhungoho ha likumedzwa ili. Mafhungo makuvhanganyiwa a do dzudzwanywa a dovha a vhambedzwa hu tshi tevhelwa zwigwada na thero dzi fanaho. Mafhungo o saukanywa nga ndila ya u tou tlatshedza. Zwi shumiswa zwa u kuvhanganya mafhungo ho vha u vhalala bugu dzo tlanaho vhaanewa vha vhana zwi hulwane dzi la dzo topolwaho.

## **Tsaukanyo ya mbambedzo ‘Analytic comparison’**

Ndi ndila ya u saukanya mafhungo nga u tou vhambedza i welaho fhasi ha ngona ya khwalithethivi. Ndila iyi i shuma u vhambedza mafhungo a fanaho na a sa fani u itela u wanulula zwiitisi zwine zwa nga kwama mvelelo dza nyimele dza thodisiso. Musi hu tshi shumiswa tsaukanyo ya lushaka ulu, muṭodisisi o shumisa ndila ya ‘*analytic comparison*’ u sedza nyimele dzi fanaho na dzi sa fani, tshivhangalelwa hu u ṭoda u wanulula na u pfesesa zwiitisi zwine zwa kwama nyimele idzo. Mills (2010:88) a tshi tikedza izwi u ri:

Analytic comparison is a Qualitative data analysis technique that uses the method of agreement and the method of difference to discover causal factors that affect an outcome among a set of cases. Ragin (1987:480,492) u ri, “the method of agreement and the method of difference form the basis of analytic comparison in qualitative data analysis”. A tshi bvela phanda a ri, “In qualitative research you organize the raw data into conceptual categories and create themes or concepts”.

Muṭodisisi o shumisa ‘method of similarities’ une Ragin (1989,42) a ri “*is a method of qualitative data analysis that compares characteristics that are similar across cases that share a significant outcome*”. Ndila iyi yo shumiswa u topola na u vhambedza kuṭanelwe kwa vhaanewa vha vhana ku fanaho zwi tshi kwama thaidzo dzine vha ṭangana nadzo, zwiṭuṭuwedzi zwa thaidzo, vhuvha na vhaalusi.

Muṭodisisi o dovha a shumisa ‘*Method of difference*’ une Ragin (1989:47) a ri, “*is a method of qualitative data analysis that compares characteristics among cases in which some share a significant outcome, but others do not; focuses on the differences among cases*”. Kuitele uku ku ḡo shumiswa u topola kuṭanelwe kwa vhaanewa vha vhana kha ngano na nganea ku sa fani nga vhaṅwali zwi tshi kwama: zwiito, thaidzo dzine vha ṭangana nadzo, zwiṭuṭuwedzi, vhaalusi na ndila dzine vha dzi shumisa u tandulula thaidzo.

### 1.11. VHUDIFARI HA MUṬODISISI 'ETHICAL CONSIDERATION'

Kha zwoṭhe zwine zwa tea u tevhelwa kha ṭhoḍisiso, vhudifari ndi ha ndeme. Muṭoḍisisi u tea u ḍivha uri hu na zwine a tea u zwi ita na u sa zwi ita musi a tshi ita ṭhoḍisiso, nga iṅwe nḍila hu na maga a vhudifari ane a tea u a tevhela. Ṭhoḍisiso nga iṅwe nḍila i na vhuilaila. A si zwoṭhe zwine zwa itwa hu si na thendelano. A si hoṭhe hune muṭoḍisisi a ḍo sokou u dzhena nga u funa, huṅwe hu ṭoḍa u ranga wa wana thendelo. Mouton (1996:238) u ri, vhudifari vhu katela zwine zwa tea u tevhelwa (maga a vhudifari ane a tea u tevhelwa) musi hu tshi itwa ṭhoḍisiso na zwine zwa tea u sa itwa musi hu tshi khou itwa ṭhoḍisiso. Musi hu tshi sedzwa vhudifari, tshirunzi tsha muvhudziswa tshi tea u ṭhonifhiwa vhukuma. De Vos, Strydom, Fousche na Depolt (2011:35) vha ri:

Ethics are defined as a set of widely accepted moral principles that offer rules for and behavioral expectations of the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students.

Ndi zwa ndeme uri vhaṭoḍisisi vha tevhele milayo na u ṭhonifha maga a ṭhoḍisiso, tshirunzi na mutakalo wa vhashelamulenzhe (O'Leary, 2014:197, Gratton na Jones, 2010:121). Muṭoḍisisi u tea u ḍitukufhadza, u sa vha na tshanḍa nguvhoni, u sa amba mazwifhi, u ṭhonifha vhashelamulenzhe, u fhulufhedzea, u vha muthu wa tshiphiri musi a tshi ita ṭhoḍisiso sa izwi dziṅwe dza ṭhoḍisiso mafhungo a hone a sa ṭoḍi muthu wa vhuambaamba. Izwi zwi ita uri a kone u wana mafhungo ngoho kha vhashelamulenzhe nahone zwi ita uri vha mu fhulufhele vha fhedze vha tshi amba na zwo dzumbamaho kana zwa bvungwi (Neuman, 1997:229).

Vhunga ṭhoḍisiso iyi i ya u sengulusa maṅwalwa maṅḍadzwa, a ho ngo vha na khumbelo ya liṅwalo ḵa thendelo u bva kha mihasho wa pfunzo (DBE). Kha ṭhoḍisiso iyi ho tevhelwa zwidodombedzwa zwi tevhelaho musi hu tshi senguluswa aḵa maṅwalwa o topoliwaho:

- Thodisiso yo dzhiela nzhele liñwalo la vhudifari li bvaho yunivesithi;
- Mutodisisi o wana liñwalo la thendelo li tshi bva kha Yunivesithi;
- Kha thodisiso iyi a ho ngo vha na u tshinyadzwa ha madzina a mañwalwa aļa o topoliwaho o tanaho vhaanewa vha vhana.

Kha thodisiso hei a ho ngo vha na u vhaisiwa ha muthu na muthihi saizwi thodisiso iyi yo disendeka kha u sengulusa mañwalwa. Ho thonifihiwa na u tsireledza tshirunzi tsha bugu dze thodisiso ya itwa khadzo.

## 1.12. THALUTSHEDZO YA MATHEMO 'DEFINITION OF TERMS'

### Vhaanewa

Avha ndi vhathu khumbulelwa kana vhaanewa vha kholekhole vhane vhañwali vha vha shumisa kha bugu dzavho u bveledza mihumbulo yavho. Vha tanwa nga zwiito zwa vhathu vha lino shango tsumbo, vha a lwa, vha a la, vha a semana, vha a zwifha, u sinyusana, u godana, u kolelana na zwiñwe. Sa vhavhali, ri a vha pfa vha tshi ambedzana nga tshavho, vha a sea musu zwi tshi takadza, vha a sinyuwa musu zwi tshi vhavha sa nne na vhone. Vhaanewa avha vha a tangana na zwi kondahovho sa vha lino vha dovha vha tangana na zwavhudi zwa lino shango. Vhaanewa avha vha tou vha zwivhumbwa zwa vhañwali. Groenewald (1985:78) a tshi amba u ri, vhaanewa mañwalwani vha dzhiwa sa vhathu. Vha a newa madzina a vhathu, madzina aneo a nga edza zwiitwana zwavho kana zwiito zwa sa elane na madzina e vha newa. Chatman (1978:87) u ri, muñwali a nga ola vhaanewa vha tshi khou tou ita zwithu (u diandadza). Ngeno Rimmon-Kenan (1983:48) a tshi ri vhaanewa vha sa vha hone tshitori a tshi na zwine tsha amba kana a tshi ambi. Vhaanewa vha bvisela khagala tshifhinga, fhethu hune bugu ya khou tamba hone, thero khathihi na u alusa puloto.



### **Muanewa dendeke kana muhali *'Hero'***

Uyu ndi muanewa ane kanzhi a vha muanewa muvhuya, mafhungo othe a mona-mona nae kha ngano na nganea, naho zwo ralo, kha ngano uyu muanewa kanzhi ha vhaisi vhañwe (Maḍadzhe, Rakhododo, Ndlovu na Ramaliba, 2006:60). Muḥhige, Mamphwe, Ḍagaḍa na Ndlovu (2015:35) vha ri, muanewa dendeke kana muhali ndi muanewa ane bugu ya thoma nae, ya fhela nae, zwiitei kana zwiwo zwothe zwi mona nae nahone ndi ene a pikiswaho. Shaw and McCombs (1972:302) vha ri muanewa dendeke kanzhi ha funiwi ndi ene muanewa wa ndeme mañwalwani.

### **Muanewa Mulutanyi /muvhi *'Villain'* kana *'Antagonist'***

Uyu ndi muanewa ane a vha na muhumbulo wa u vhaisa vhatu zwi hulwane dendeke. U vhea maḥanzu ndilani ya dendeke. Tshawe ndi u kondisela vhutshilo dendeke. Kanzhi kha ngano ri wana vhaanewa vha lushaka ulu vhe vhakegulu vha tshi khou kondisela vhaḥannga u mala vhasidzana vha u naka (Maḍadzhe, Rakhododo, Ndlovu na Ramaliba, 2006:60). Thompsons (1952) u ri muanewa muvhi ndi ene ane a itela thaidzo dendeke, zwiitwana zwawe a si zwavhuḍi kha vhañwe vhatambi.

### **Muanewa mulutanyi *'Foil'***

Hoyu ndi muanewa ane a lutanya dendeke na mupikisi kana na vhañwe vhaanewa. Ndi ene muvhangi wa khudano. Maḍadzhe, Rakhododo, Ndlovu na Ramaliba (2006:60) vha ri, tshiñwe tshifhinga zwi a itea muanewa uyu a konanya dendeke na mupikisi. Muanewa uyu a nga vha muthihi kana vha vha tshigwada.

## Foľukulo 'Folklore'

Iphi foľukulo li anzela u livhanywa na maľwalwa a sialala ane a vha na vhuľumani na mvelele na vhutendatenda ha lushaka. Nga u angaredza naho ro tou lavhelesa sia ľa maľwalwa fhedzi, foľukulo ndi maľwalwa a katelaho ngano, vhurendi ha sialala na kuambeke kwa sialala (maambeke, mirero na dzi thai) "folk-sayings". Muľhige, Mamphwe, Dagaďa na Ndlovu (2015:4) vha ri:

Maľwalwa a sialala, a a mvumvusa, a na pfunzo, a ľuľuwedza fhulufhelo na lutendo lwa muthu, u ľuľuwedza u ďibaďekanya na mvelele, u kona u ima phanďa ha vhatu, u guda u thetshesesa, u gudisa, u rwela ngomani na u guda nyambo dzisili.

Tshikovhi (2014:1) a tshi ľalutshedza foľukulo u ri, ndi maľwalwa a sialala, ndi iphi li katelaho zwithu zwine zwa tendiwa khazwo sa mikhwa, vhuľali na zwiľwe zwa sialala zwi pfukiselwaho kha mirafho i tevhekanaho nga maitele a u anetshela. A tshi bvela phanďa u ri ndi ndivho yo fhaľeaho ye ya vha i hone hu sa athu thoma u ľwalwa.

## Ngano

Ngano ndi tshipiďa tsha foľukulo tshi pfukiselwaho kha mirafho i ďaho nga u tou anetshela. Ngano ndi yone ľitheratsha ya kale na kale ye vhubvoni hayo ya vha i songo tou ľwaliwa lini. Dzi anetshelwa nga vhalala musi hu tshi dzedziwa, vhana vha thetshesesa vha tshi khou bvumela. Kitayama (2005:85) u ri, "*Folktales are useful cultural products for examining the issues with which people are concerned, the common problems they encounter, and the kind of coping methods that are prescribed for dealing with them*". Mmbi, Thagwane, Nemapate, Netshilongwe na Nemuľudi (2015:211) vha ri, ngano ndi thoololo kana nganetshelo dzine dza pfukiselwa kana u kovhekanywa kha lushaka lwonolwo u bva kha uno murafho u ya kha uľa nga iphi ľa mulomo. Vha tshi isa phanďa vha ri, uno murafho u anetshela vha re vhaľuku, avho vho no hula / kegula /

kalaha vha zwi fhiriselavho kha murafho u tevhelaho, ha vha u t̄andulukana na u sielisana hazwo.

## **Nganea**

Nganea ndi lushaka lwa mañwalwa lune lwa t̄alulwa nga u vha nganetshelo ndapfu vhukuma ine ya bveledzwa nga dzitherwana na zwiwo zwo fhambanaho zwo livhiswaho kha u tikedza thero khulwane. Phaswana (2014:1) u ri:

Nganea ndi lushaka lwa mañwalwa ane a anetshela mafhungo ane a vha malapfu. Mañwalwa aya a na t̄hoxea dzine a tea u dzi fusha musi a tshi ñwalwa. Fhedzi zwine zwa fanela u tou vha khagala, ndi zwauri bugu ya nganea i a ñi ñwaliwa ya sa tou fusha t̄hoxea dza nganea. Naho zwo ralo, i vha i tshi kha ñivha bugu ya nganea .

## **Mvelele**

Davhana (2010:43) a tshi t̄alutshedza mvelele u ri: Mvelele ndi tshenzhemo na ñivho ya kuitele kwa zwithu kana kutshilele kwa lushaka lwonolwo. U ri mvelele i angaredza luambo, mikhwa, lutendo, milayo, zwiila, vhutendatenda, vhutsila, zwiko zwa u guda, zwishumiswa, ngoma dza vhadzimu, kumalele, vhuñanga na zwiñwevho. Taylor (1981:16) u t̄alutshedza mvelele nga heyi ñdila:

Culture is that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society.

## **Vhaanewa vhane vha si tshile '*Flat character*'**

Uyu ndi uña muanewa ane vhuvha hawe ha sa shanduke naho nyimele dzi tshi shanduka. Forster (1974:73) u ri, "*a flat character is the one that is constructed round a single idea or quality and can be described in a single sentence*". A tshi isa phanda uri, '*he is either good or bad throughout the novel*'. Msimang (1983:12) says, "*Such a character never*

*develops, and is often not true to life, as compared with a round character that is accepted as credible and true to life”*

### **Vhaanewa vhane vha tshila ‘Round Character’**

Uyu muanewa u kwamea nga masia othe a vhutshilo. Msimang (1983:13) u ri, uyu u tou nga vhathu vha vhutshilo vhuno, u a kona u mangadza vhavhali, u nga si mu bvumbe. U dovha hafhu a ri muanewa wa lushaka ulu u shanduka na nyimele.

### **1.13. KHETHEKANYO YA DZINDIMA ‘OUTLINE OF CHAPTERS’**

Khethekanyo ya dzindima yo dzudzwanywa nga ndila i tevhelaho:

#### **Ndima ya u thoma: Marangaphanda**

Kha ndima ya u thoma muṱodisisi o ṱalutshedza ndivhothangeli, tshitatamende tsha thaidzo, ndivho na zwipikwa, khwaṱhisedzo ya ṱhodisiso, ndeme ya ṱhodisiso, tshikoupu tsha ṱhodisiso, tshivhumbeo na ngona ya ṱhodisiso, ṱhalutshedzo ya mathemo, khethekanyo ya dzindima na magumo

#### **Ndima ya vhuvhili: Tsenguluso ya mañwalwa**

Kha ndima ya vhuvhili muṱodisisi o sengulusa mañwalwa o fhambanaho sa dzidisetsheni dza vhañwe, dziathikili dzo ñwalwaho nga vhañwe vhoradzipfunzo, mañwalwa o topoliwaho u itela u khwaṱhisedza vhungoho ha ṱhodisiso iyi.

### **Ndima ya vhuraru: Mutheo wa thyiori**

Kha ndima ya vhuraru muṭoḍisisi o ṭandavhudza mutheo wa thyiori sa sumbandila luvhone lune lwa vhoneṭshela hune muṭoḍisisi a khou livha hone

### **Ndima ya vhuṅa: Nḍila ya ṭhoḍisiso na tshivhumbeo tsha ṭhoḍisiso**

Ndima ya vhuṅa yo sengulusa nḍila ya ṭhoḍisiso, tsumbo, nḍila ya khwalithethivi na nḍila ya khwanthithethivi na nḍila yo ṭanganelaho nga vhudalo, tshivhumbeo tsha ṭhoḍisiso tsha *'phenomenology'*, zwisenguluswa (population), vhunanguludzi (sampling), tshivhalo tsha zwinanguludzwa (sampling size), muelo wa mafhungo / data, fhethu hune mafhungo a ḍo wanala hone na kukuvhanganyele kwa mafhungo.

### **Ndima ya vhuṭanu: Nyandadzo na tsaukanyo ya mafhungo**

Muṭoḍisisi o shumisa nḍila ya *'analytic comparison'* u sauakanya mafhungo. Mafhungo makuvhanganyiwa u bva kha ngano na nganea dzo topoliwaho o vhekanywa nga zwigwada hu tshi khou tevhedzwa thero dzo dzudzwanywaho.

### **Ndima ya vhurathi: Ṭhalutshedzo ya mawanwa a ṭhoḍisiso**

Ndima iyi yo bviselwa khagala zwe ṭhoḍisiso iyi ya zwi swikelela. Zwi fanaho na zwi sa fani zwi kwamaho vhaanewa vha vhana zwo ṭanwaho kha nganea na ngano zwo bviselwa khagala zwo vhekanywa nga thero dzo ṭomowaho kha nyandadzo na tsaukanyo ya mafhungo.

## **Ndima ya vhusumbe: Themendelo na manweledzo**

Ndima ya vhuṭanu na vhuvhili yo vhina zwoṭhe zwa tshimbilelana na ṭhoḍisiso. Yo ḍo dovha ya sumbedza ndḍila dzine dza nga tevhelwa kha ṭhoḍisiso dzi no nga ino siani ḵa vhugudi.

### **1,14, MAGUMO**

Vhaanewa vha vhana vho ṭanwa nga ndḍila dzo fhambanaho kha maḥwalwa a ngano na nganea. Ndima iyi yo bvisela khagala ndivhothangeli, tshitatamennde tsha ṭhoḍisiso, ndivho na zwipikwa zwa ṭhoḍisiso, mbudziso dza ṭhoḍisiso, kwhaṭhisedzo ya ṭhoḍisiso, ndeme ya ṭhoḍisiso, tshikoupu tsha ṭhoḍisiso, tshivhumbeo, ndḍila ya ṭhoḍisiso, milayo yavhuḍifari ye ya ḍo tevhelwa hu tshi itwa ṭhoḍisiso iyi, ṭhalutshedzo ya mathemo na khethekanyo ya dzindima. Ndima i tevhelaho yo sengulusa maḥwalwa a vhaḥwe vhoradzipfunzo, dziathikili, dzidisethesheni dza vhaḥwe u ṭoḍa u wanulula na u pfesesa ndḍila ye vhaanewa vha vhana vha ṭanwa ngayo.

## NDIMA YA VHUVHILI

### TSENGULUSO YA MAÑWALWA

#### 2.1. MARANGAPHANĀ ‘INTRODUCTION’

Ndima yo fhiraho yo bvisela khagala na u tšalutshedza ndivhothangeli, thaidzo ya tšodiso, tshitatamende tsha tšodiso; mbudziso dza tšodiso; ngona dza u kuvhanganya mafhungo; tshivhumbeo tsha tšodiso; khwaṭhisedzo ya ngudo, tshikoupu tsha tšodiso; ndeme ya tšodiso; thyiori dza tšodiso; vhuḍifari ha muḍodisise; khethekanyo ya dzindima na tšalutshedzo ya maipfi.

Cooper (2010), Marshall na Rossman (2011) vha ri, *“literature review shares with the reader the results of the other studies that are closely related to the one being undertaken.”* Vha tshi isa phanḍa vha ri, *“it relates a study to the larger, ongoing dialogue in the literature, filling in the gaps and extending prior studies.”* Ndi zwa ndeme uri muḍodisise a lavhelese a dovhe a vhale mañwalwa o fhambanaho o ñwalwaho nga vhoradzipfunzo a elanaho na mbudziso dza tšodiso na tshitatamennde tsha tšodiso yawe. Zwenezwo hu nga vha u vhalala dzidisetsheni dza vhañwe, dziathikili, dzidzhenaḷa, dzigurannḍa, dzibugu, inisekḷophedia na zwiñwe zwiko zwa mafhungo u khwaṭhisedza vhungoho ha tšodiso yawe (Aikin, 1992, Keeves, 1988). Muhumbulo muhulwane wa u ita nga u ralo, hu vha hu u ṭoda u ḍivha uri vhañwe vhañwali vho ñwalaho nga ha iḷo ḷikumedzwa ḷa u ṭanwa ha vhaanewa vha vhana kha bugu dza nganea na kha ngano vha ri minivho, vho wanavho zwifhio zwi elanaho na ḷikumedzwa iḷo. Izwi zwi thusa kha u wana vhungoho ha mafhungo na u khwaṭhisedza arali na ngoho ḷikumedzwa iḷo hu tshi tewa u itwa tšodiso khaḷo. Punch (2014:118) a tshi vhina u ri, *“literature review gives researchers authority to conduct their research.”*

Afha kha ngudo iyi mafhungo a elanaho na t̥hoḏisiso iyi o kuvhanganyiwa nga u vhala mañwalwa aḷa a bugu dza ngano na nganea dza Tshivenda o tou topoliwaho hu na ndivho o t̥anaho vhaanewa vha vhana. Muḏoḏisisi o ḏo dovha hafhu a kuvhanganya mafhungo nga u tou vhala mañwalwa o fhambanaho a elanaho na ḷikumedzwa ḷi sa dzidisethesheni dza vhañwe, dziathikili, dzibugu, dziguranda zwiḷwane a re na mafhungo a elanaho na vhaanewa vha vhana u maandaḷhadza ngudo ya t̥hoḏisiso iyi.

Ino ndima i t̥andavhudza zwi tevhelaho: Mihumbulo ya vhañwali na vhoradzipfunzo nga ha vhaanewa; vhaanewa kha mañwalwa a musalauno na kha mañwalwa a sialala (foḷukuḷoo) nga vhoradzipfunzi; tshaka dza vhaanewa mañwalwani nga vhoradzipfunzo; ndila dza u ola vhaanewa mañwalwani nga vhoradzipfunzo *'characterization'*; mihumbulo ya vhoradzipfunzo nga ha vhaanewa vha vhana kha ngano na mihumbulo ya vhoradzipfunzo nga ha vhaanewa vha vhana kha nganea.

## **2.2 VHAANEWA MAÑWALWANI 'CHARACTERS IN LITERATURE' NGA VHORADZIPFUNZO**

Mafhungo a kwamaho vhaanewa mañwalwani o kuvhanganyiwa a tshi bva kha mihumbulo ya vhoradzipfunzo vho fhambanaho vho gudaho nga vhaanewa, vhoradzipfunzo vhenevho ndi vha tevhelaho: Abrams (1981), Culler (1975), Rimmon-Kenon (1983), Sigogo (2009:6) na Ryken (1985:37).

Abrams (1981), Culler (1975) na Rimmon-Kenon (1983) vhone vha tenda kha ḷa uri, ha sa vha na vhaanewa bugu a i tshili kana a iyi phanda, vha ri vhaanewa ndi vha ndeme mañwalwani. Vha ri vhaanewa ndi vhathu kana zwithu mañwalwani zwine zwa shumiswa



u bveledza nyito. Vha nga kha ɔi vha phukha kana zwiŋwevho, tshihulu ndi uri zwa kona u bveledza nyito zwo dzhia maitele a vhathu.

Sigogo (2009:6) a tshi ɔalutshedza vhaanewa ene u ri, avha ndi vhathu khumbulelwa vha shumiswaho nga vhaŋwali u bveledza mafhungo avho. Ndi vhathu vhane a ri koni u vha vhona nga maɔo, a ri vha pfi vha tshi amba nga nɔevhe dzashu, na u vha kwama a ri vha kwami nga ŋama. U ri, ri tshi vhala ri wana vhaanewa vhavhuɔi na vha si vhavhuɔi. A tshi isa phanda u ri, ri kona u khethekanya vhaanewa nga nyito. Ryken (1985:37) ene a tshi khwaɔhisa uyu muhumbulo u ri *“Characters are known to us through their actions.”* Rimmond Kenon (1983:68) a tshi amba u ri, ndi vhathu vho olwaho nga maipfi a muŋwali, vha a amba fhedzi vhone vha amba nga kha muŋwali.

Vhaanewa ri nga vha ri sa vha vhoni, ri sa vha pfi vha tshi amba, fhedzi, vha a amba hu tou ɔei vha tshi amba vha amba nga kha maipfi a muŋwali. Nga kha eneo maipfi o shumiswaho nga muŋwali zwi ambiwaho na nyito zwi nga sia zwi tshi ri takadza kana zwa ri sinyusa sa vhavhali. Zwi nga dovha hafhu zwa ita uri sa vhavhali ri vha vhenge kana ri vha takalele.

Muɔoɔisisi u ima na muhumbulo wa Abrams (1981), Culler (1975) na Rimmon-Kenon (1983) musi vha tshi ri ha sa vha na vhaanewa bugu a i tshili kana a i koni u ya phanda. Ndi vhone vha ŋeaho bugu vhutshilo na u bviselaho khagala tshifhinga na fhethu tshine kana hune mafhungo na zwiwo zwi re buguni zwa khou bvelela ngatsho kana hone.

Ngauralo, maŋwalwa a nga vha a musalauno (sa nganea) kana musalauɔa (sa ngano) hone a sa vha na vhaanewa (vhahulwane na vhaɔuku) vhaŋwali a vha koni u bveledza milaedza kana ndivho dzavho. Maŋwalwa a tou vha nyandadzo ya zwi ita vhathu, zwa sa ralo vhaŋwali a vha koni u ɔana zwi vha silingaho na zwi vha sengenedzaho. Muŋwali u ita nga u ralo a tshi itela u fhirisa milaedza khwiŋe u ya vhathuni.

Vhunga ngudo ino yo disendeka kha vhaanewa vha vhana vha zwiito na zwiambo zwo kunaho na zwi songo kunaho, muṭodisisi o ṭola maṅwalwa (a musalauno na a musalauḷa) o ṅwalwaho nga vhaṅwe vhoradzipfunzo u wanulususa na u vhambedza kuṭanelwe kwavho kha maṅwalwa aḷa o topoliwaho u fana na: Zwiito na zwiambo ndi zwo kunaho kana a zwo ngo kuna, honevho tshi vha itisaho ndi tshini? Masiandoitwa nga izwo zwoṭhe ndi afhio nahone vha zwanḍani zwa vhoneyi?

### **2.3 MIHUMBULO YA VHORADZIPFUNZO NGA HA VHAANEWA**

Vhaṅwali vhanzhi vha ṭalutshedza vhaanewa nga ṅdila dzo fhambanaho. Zwenezwo, afha kha ḷi sia ho lavheleswa mihumbulo ya vhoradzipfunzo vha tevhelaho sa, Phaswana (2014:4), Rimmon-Kenan (1983:32), Taylor (1981:62), Scholes na Klaus (1971:55), Mafenya, Ramurunzi, Ndlovu na Mafhega (2013:103), Baldick (2001); Childs na Fowler (2006:98), Qangule (1974:70), Bal (1980:80), Cohen (1973:37), Mbiti (1969); Kunene (1994:68), Hudson (1965:194), Groenewald (1985:78), Mahon (1984:14), Raselekoane (1991:13), Hamand (2009), Joseph (1974:44), Luthi (1952) na Heese (1978:19).

Phaswana (2014:4) u ri, muṅwali u bvisela khagala zwi mu sengenedzaho na zwi mu dodongaho nga kha vhaanewa, izwo ndi zwine a tama vhavhali vha tshi zwi ḍivha vhutshiloni. U ri, zwiitwana na zwine vha humbulisa zwone kha maṅwalwa ndi zwine zwa tshiliswa zwone kha vhutshilo ha ḍuvha na ḍuvha. (Ibid, 5) u ri, vhaanewa vha ṅea maṅwalwa vhutshilo.

Mafenya, Ramurunzi, Ndlovu na Mafhega (2013:103) nga ha vhaanewa vha ri, vhaanewa ndi vhathu khumbulelwa vhane muṅwali a vha shumisa u anḍadza bugu yawe. Vha ri vhaanewa vhanevho vha tea u vha vha tshi elana na vhathu vha vhukuma nahone vha

tshilaho shangoni. Scholes na Klaus (1971:55) vha tshi tendelana na uyo muhumbulo vha ri, *“character is not a real person but portrays human potentialities”*.

Baldick (2001); Childs na Fowler (2006:98) vhone vha ri, kha mañwalwa (African literature included), muanewa ndi tshifanyiso tshiimoni tsha muthu kha nganea, litambwani, nganoni, nganeani pfufhi na kha dzifilimu. Mañwalwa u ya nga havha vhaḍivhi vha mañwalwa, ndi zhendedzi kana dzomo la mafhungo u bva kha muñwali u ya kha muthetshesesi na muvhali. Vha tshi isa phanda vha ri, muanewa ndi ene a fanaho kana u bvisela khagala muhumbulo muhulwane wa muñwali.

Bal (1980:80) a tshi ima na uyu muhumbulo wa avho u ri, mañwalwani vhaanewa vho imela vhatu vha tshilaho. U ri mañwalwa one o ñwalwa nga vhatu, a tshi ñwalelwa vhatu nahone hu tshi khou ñwalwa nga ha kutshilele kwa vhatu. A tshi bvela phanda u ri, avha ndi vhatu khumbulelwa vhane vha edza zwiito zwa vhatu. U ri a vha na nama na malofha sa vha tshilaho. Cohen (1973:37) u ri, mañwalwani vhaanewa vha newa zwiito zwa vhatu, muñwali a nga shumisa phukha pheleledzoni ya di fhedza yo newa zwiito zwa vhatu uri mulaedza u pfale.

Mbiti (1969); Qangule (1974:70) vha tendelana kha la uri, zwiitwana zwa muanewa zwi tea u vha zwi tshi tendisea, zwi tshi swikelelea nahone zwi zwine vhavhali vha tshi zwi vhalala vha do kona u zwi fanyisa na zwine zwa bvelela vhutshiloni sa tsumbo: vhudele kana vhuada vhu ambiwaho vhu tea u vha vhu tshi swikelelea na u tendisea.

Kunene (1994:68) u ri, fhethuvhupo na tshifhinga zwi na thuthuwedzo khulu kha kutshilele kwa muanewa. A tshi isa phanda u ri, zwiito zwa vhaanewa na zwiambo zwavho zwi bvukulula vhuvha havho, ntha ha izwo, maalutshela avho na fhethuvhupo zwi tea u olwa nga ndila ine zwa do kona uri fanela vhuvha ha vhaanewa.

Hudson (1965:194), Groenewald (1985:78), Mahon (1984:14) vha tendelana kha ja uri, zwiito, zwiambo na zwine vhaambelwa nga vhañwe vhaanewa na nga muñwali, zwi thusa uri ri pfesese mañwalwa khwiñe. Raselekoane (1991:13) a tshi ima na izwo u ri “vhaanewa vha fanela u o lwa vhe vhathu vhane vha ita dramatic / dramatis.” A tshi isa phanḁa u ri, ri fanela u vha vhona vha tshi khou humbula, u amba nga vhañwe vhathu kana vhone vhañe.

Muaanewa kha vhone kha nyimele dzothe dza vhutshilo, dzi tendiseaho, dzi tamaraho na dzi leluwaho, a kunde nyimele kana dzi mu kunde, zwenezwo zwi thusa riñe vhavhali u tavhanya u topola mulaedza wo vhwaho khae vhunga e tshivhoni tsha vhutshilo. Fhethuvhupo na tshifhinga na zwone kha zwi bvumelane na zwiitwana khathihi na zwiambo u thusa vhavhali u tavhanya u nula mulaedza na pfunzo. U olwa nga iyo ndila zwi dovha hafhu zwa thusa uri sa vhavhali (vhahulwane kana vhatuku) ri pfe ri tshi tama u dibaḁekanya navho kana ri si zwi tame zwi hulu ri tshi thetshesela zwiitwana na zwiambo zwi tūwewedzwaho nga fhethuvhupo na tshifhinga.

Hamand (2009) naho na ene a tshi tikedza ja uri zwiitwana na zwiambo ndi tshiko tsha vhutshilo ha muaanewa, ene kha zwiambo zwenezwo, u pfala a tshi imisela nḁa mafhungo a thounu ‘tone’. U ri, musi vhaanewa vho takala ri tea u zwi pfa nga ku ambele, na musi vho sinyuwavho ri tea u ḁi zwi pfa nga nyambo ngomu mañwalwani. Roberts (1995:55) a tshi ima na uyo muhumbulo u ri, zwine muaanewa a vha zwone nga nḁa, ndi zwine a vha zwone nga ngomu.

Hamand (2009) nga ha izwo u ri, zwine muaanewa a humbulisa zwone, kuambe kwawe, zwine vhañwe vha mu ambisa zwone, zwine a ita zwone, uri sumbedza zwine a vha zwone kana u bvukulula hvuvha hawe.

Vhaanewa vha vhana sa vhathu vha a takala musi zwi tshi takadza, vha a vhaaisala musi zwi tshi vhavha vhañwe vhavho vha a shavha na mahayani, vhañwe vha ðivhulaya zwa sumbedza uri nga ngoho vho dinalea. Nga kha zwiambo na zwiitwana zwavho, ri a kona u amba uri u a funa vhathu kana ha funi vhathu, ndi goswi, u a kondelela, u na vuhwavho kana tshiṭuhu.

Joseph (1974:44) ene u ri, zwiitwana zwa vhaanewa zwi tea u anana na zwine zwa khou bvelela mañwalwani. Freud (1992) ene naho a tshi ombedzela ndeme ya zwiitwana sa tshiko tsha vhuvha ha vhaanewa, fhedzi u fhambana na vhañwe vhoradzipfunzo vho bulwaho afho nṭha musi a tshi sumbedzela uri zwiito zwa vhaanewa ndi masiandoitwa a zwi no khou bvelela vhutshiloni havho kana zwine vha khou ṭangana nazwo. Lamb (2008:87) a tshi tikedza izwo zwo ambiwa nga Freud (1992) u ri, zwine vhaanewa vha humbula, u amba na u ita zwi fanela u vha na zwiitisi.

Zwiñwe zwa zwiitwana zwa vhathu vhahulwane na vhaṭuku zwi na zwi susumedzi ndi ngoho, zwi na midzi nahone hu na he zwa thoma, fhedzi zwiñwe zwazwo zwi kha ene muñe muanewa, nga iñwe ndila ndi mvumbo yawe kana o tou dzhiela kha vhahulwane.

Muṭodisisi o lavhelesa izwo zwoṭhe zwe vhoradzipfunzo vha amba afho nṭha u wanulususa arali zwiitwana na zwiambo zwa vhaanewa kha aḷa mañwalwa o topoliwaho zwi zwa vhathu vha tshilaho nahone zwi tshi tendisea, na u wanulususa arali fhethuvhupo na tshifhinga hu tshi ṭuṭuwedza kutshilele kwavho? Muṭodisisi o lavhelesa izwo zwoṭhe a tshi vhambedza u itela u wana zwi fanaho na zwi sa fani.

### **2.3.1 Vhaanewa kha mañwalwa a sialala (foḷukuḷoo) 'folklore' nga vhoradzipfunzo**

Kha iḷi sia ho lavheleswa mihumbulo ya vhoradzipfunzi vha tevhelaho, Aikin (1992:44), Chitando (2008:48), Maḡadzhe, Rarankhododo, Ndlovu na Ramaliba (2006:56), Davies,

na Ikeno (2002), Kitamura (1982), Lacey (2000:199), Makgamatha (1987:19), Gyem (2011, 169), Akporobaro (2004:88), Luthi (1952).

Aikin (1992:44), Chitando (2008:48) vha ri, mafhungo a foḽukuḽoo a bvisela khagala zwithu zwine vhathu vha tenda khazwo, mvelele, vhurereli, tshenzhemo, vhuḽipfi, vhutshilo, vhuḽali na vhutsilu, kuhumbulele na zwiḽwe zwine vhathu vha ita zwone, u ḽuḽuwedza kutshilele kwavhuḽi, u gudisa vhana u thetshelesa, u dzhiela nzhele zwithu, u rwela zwithu ngomani, u vhulunga mvelele, u mvumvusa na zwiḽwe.

Maḽadzhe, Rankhododo, Ndlovu na Ramaliba (2006:56) vha ri:

Vhaanewa vha ngano vhane ra anzela u ḽangana navho kha ngano dza vhathu ndi: mukegulu, mukalaha, muḽhannga, musidzana zwiḽulwane wa u naka, musadzi, vhana, mahosi na maviavhathu na maḽavhathu.

Davies na Ikeno (2002), Kitamura (1982) vhoradzipfunzo avha vha tendelana kha ḽa uri, vhaanewa vha maḽwalwa a sialala vha a ḽanwa vhe vhaanewa vha zwiito zwi si zwavhuḽi (onoyo ndi muaanewa-muvhi), vha dovha hafhu vha ḽanwa vhe vhaanewa vha zwiito zwavhuḽi (vhenevho ndi vhaanewa - vhahali) kana vhe vhaanewa vhaluḽanyi na dzina ḽi ḽavho. Lacey (2000:199) a tshi khwaḽhisedza uyo muhumbulo uri muanewa muḽwe na muḽwe maḽwalwani a sialala u na zwiitwana zwavhuḽi na zwi si zwavhuḽi.

Makgamatha (1987:109) u ri, vhaanewa kha maḽwalwa a sialala vha a ḽanganavho na thaidzo vhutshiloni. Lacey (2000:112) a tshi khwaḽhisa izwo zwo ambiwaho u ri, muanewa muvhuya kha maḽwalwa a sialala sa nganoni u livhana na thaidzo dzine a tea u tandulula, kanzhi u shumisa vhufhura u tandulula thaidzo idzo. A tshi isa phanḽa u ri, muanewa onoyo u na zwine a tea u guda musi lungano lu tshi fhela. U ri vhaanewa vhavhuya vha a pfufhiwa ngeno vhavhi vha tshi ḽangana na zwi si zwavhuḽi. E ene Lacey (2000:114) u

ri, vhaanewa vhavhuya vha ngano vha a kondelela, a vha na vhutshivha, vha a t̄honifha, vha a thusa vha dovha hafhu vha vha na fhulufhelo.

Gyem (2011, 169) u ri, kha mañwalwa a sialala zwiwo zwiwulwane zwi mona-mona na muanewa muhali ane a vha muanewa dendele (hero /heroine). Uyu ndi ene muanewa ane a ðivhea a tshi humbula khwiñe, u ita zwithu zwavhuḁi, u a kunda vhunzhi ha nyimele dzine a t̄angana nadzo. (Ibid: 170) u ri, muanewa muhali kha mañwalwa a sialala u bva lungano lu tshi thoma u swika lu tshi fhela mvumbo yawe a i shanduki *'flat'*.

Akporobaro (2004:88) u ri, vhutshivha, vengo, vhuhaga, tshiḁuhu, vhuḁahela, lufuno ndi dziñwe dza mvumbo dza vhaanewa vha mañwalwa a sialala.

Vhaanewa vha mañwalwa a sialala vho olwa sa vhathu vha ḁino, vhe na vhuluvha, vha tshi ḁiḁukufhadza, u hulisa na u thetshesesa sa zwe vhoradzipfunzo afho nḁha vha sumbedzisa. Vhunzhi havho havha vhaanewa, vha kanya nga u ḁisumbedza sia ḁithihi ḁa vhutshilo zwiwulwane musi vha tshi t̄angana na thaidzo, na u vhavha hani ha thaidzo a vha shanduki, u bva lungano lu tshi thoma u swika lu tshi fhela, a ri pfi vho vha tshi lusa u ita zwiñwe u ḁithusa. Naho hu tshi nga vha na tshivhana tsha u ponya nyeḁe ine muanewa uyo a khou t̄angana nayo, u ḁo ḁi sokou dzula o ralo. A vha ḁewi zwikili zwoḁhe zwa vhutshilo, u fana-vho na tshikili tsha u tandulula thaidzo nga vhone vhaḁe na u dzhia tsheo. Arali ḁa vha ḁabaḁaba ḁi ḁi ḁabaḁela u bva lungano lu tshi thoma u swika lu tshi fhela. Vha t̄anwa sa vhathu vha sa shumisiho muhumbulo. Zwenezwo zwi vha na t̄huḁuwedzo i si yavhuḁi kha thangana ya murole vhunga vha tshi vhona izwo ku kwone kutshilele.

Ngudo ino yo t̄oka midzi kha mañwalwa a sialala a ngano dza vhathu zwiwulwane vhana. Muḁoḁisisi o dzi shumisa u wanulusisa nḁila ye vhaanewa vha vhana vha t̄aniswa ngayo sa ndi vhaluḁanyi? Ndi vhavhi kana vhavhuya (vhahali)? Hone arali zwo ralo vha itwa

ngani? Thaidzo dzine vha tanga nadzo vhutshiloni ndi dza mufudade? Vha dzi tandulula nga ndilade? Masiandoitwa nga nyimele ndi afhio? Vhaalusi vhavho ndi vho nnyi?

### **2.3.2 Vhaanewa kha mañwalwa a musalauno / namusi 'Modern literature'nga vhoradzipfunzo**

Mbiti (1969), Okigbo (1971) na Soyinka (1976), Msimang (1983), Hall (1981:733), Thompsons (1952:89), Abrams (1993:23), Rimmon-Kenan (1986:60), Mahon (1984:14), na Phaswana (2014:6) vha nekeda mihumbulo yo fhambanaho nga ha vhaanewa kha mañwalwa a musalauno.

Msimang (1983) u ri, mañwalwa a musalauno sa nganea o wana thuthuwedzo kha ngano saizwi ngano dzi dzone mudzi na tsinde ja litheretsha ya namusi.

Mbiti (1969), Okigbo (1971) na Soyinka (1976) vhothe vha tenda kha ja uri mañwalwa a musalauno a tana vhushai, u bvisela khagala u tsikeledzana, polotiki, ikonomi, mvelele, vhukoloni, ndinganelano, pfunzo, tshandanguvhoni, miya, zwidzidzivhadzi na zwikambi, tshidivhano, mabulayo, vhudifhulufheli, madzekiso, vhutendatenda, tshumelo vhathuni, na zwiñwe nga kha vhaanewa vha vhana kana vhathu vhahulwane. Vhaanewa vha mañwalwa a lushaka ulu vha bvisela khagala zwiita vhathu zwiangani zwashu, midanani yashu na u ya he lifhasi ja guma.

Rimmon-Kenan (1985:60) u ri, vhañwe vha vhaanewa kha mañwalwa a musalauno vho olwa sa vhaanewa vha si na mikhwa na mikano vha dovha hafhu vha olwa sa vhaloi.

Phaswana (2014:6) a tshi tendelana na uyo muhumbulo afho ntha u ri, vhaanewa vha nganea vhane ra tanga navho ndi mahosi, vhashumi, vhana vha tshikolo, vhaloi, magota, vhasidzana, vhadededzi, vhafunzi, vhafumakadzi, vhanna na zwiñwe. U ri



vhañwe vhavho ndi vhavhi (villain) sa tsumbo, vha a tswa, u vhulaha, u zwifha, vhafhuri, tshiṭuhu, vivho, u tzipa na zwiñwe. Vha anzela u ita zwine kanzhi vhadzulisani navho vha sa zwi fune.

Hall (1981:733) u ri, vhaanewa kha mañwalwa a ṅamusi sa nganea, ndi vhathu vha kholekhole vhahulwane na vhaṭuku. U ri muñwali u vha shumisa u ita nyito na u amba. Na henefha muñwali u vha ṭama nga kutshilele kwa vhathu vha ḽino kwavhuḽi na ku si kwavhuḽi. Thompsons (1952:89) u ri, vhaanewa vha mañwalwa a musalauno vhunzhi havho vha a kunda nyimele dzine vha ṭangana nadzo nga murahu ha u kakarika huhulu. Vhaanewa vhenevho vha shumisa vhuṭali u tandulula thaidzo dzine vha ṭangana nadzo (ibid, 90). Mahon (1984:14) u ri vhaanewa vha nga ṭalutshedzwa nga ṅḽila dzi tevhelaho: zwine vhañwe ngavho vha vha ambisa zwone na u vha vhone vhañe vha vha nga ṅḽa na nga ngomu.

Hu na u dzhia sia kana u sedza zwithu nga iṭo ḽithihi musi zwi tshi ḽa kha vhaanewa vha mañwalwa a musalauno. Vhañwali na vhoradzipfunzo vhanzhi vha sumbedza uri, vhaanewa vha mañwalwa aya vha a kunda thaidzo dzine vha ṭangana nadzo vhunzhi ha zwifhinga ngeno hu tshi ḽivha na vane dza vha kunda sa vhathu vha ḽino. Tsha ndeme ndi tsha uri vha ṭanwa nga zwikili zwoṭhe zwa vhutshilo sa u kona u tandulula thaidzo, u konḽelela na u shumisa muhumbulo. Mañwalwa aya sa mañwalwa a musalauḽa, o pfuma ndayo, mikhwa, ṭhuṭhuwedzo, u ḽifhaṭela luvalo, vhuḽifhulufheli, na u ṭana thaidzo dza mbingano, u tshipiwa ha vhathu vha tshifumakadzini (vhaṭuku na vhahulwane) na tshumelo vhathuni.

Ngudo ino yo shumisa na mañwalwa a musalauno u wanulusisa, u maandafhadza na u vhambedza kuolelwe kwa vhaanewa vha vhana kha ngano na nganea. Mañwalwa aya o shumiswa u wanulusisa arali vhaanewa vha vhana kha ngano na nganea vha tshi kwamea nga zwiñwe zwa izwo zwo bulwaho nga vhañwali afho ṅṭha sa: u kunda nyimele

dzine vha t̄angana nadzo, vhudifhulufheli, mabulayo, u tsikeledzwa / u shengedzwa nga n̄thani ha zwiito na kuhumbulele kwa vhatu, vhushai, pfunzo, tshit̄uhu, vhufhura, u shengedzwa, u tzipiwa, u tswiwa na zwiñwe.

## 2.4 TSHAKA DZA VHAANEWA MAÑWALWANI NGA VHORADZIPFUNZO

Propp (1968), Forster (1974:69), Bal (1980:81), Rimmon-Kenan (1986:132), Msimang (1983), Shaw na Combs (1972:305), Brink (1988:69), Sigogo (2009:10), Cohen (1973:185) Phaswana (2014:6), Smile (1978:98), Thompsons (1952) na Cohen (1973:185) ndi vhoradzipfunzo vho topiwa u itela u t̄ola mihumbulo yavho zwi tshi kwama tshaka dza vhaanewa. Ngaualo, mafhungo o kuvhanganywa u bva khavho kha ili sia.

Propp (1968) u ri, nganoni muanewa a nga vha “*villain; donor; helper; princess; sender; hero/heroine,*” kana hone ‘*false*’ ‘*hero*’.Ngeno Forster (1974:69) a tshi ri, nganeani hu ambiwa nga muphurothagonisi kana dendele ‘*protagonist*’ na mupikisi ‘*antagonist*’.

Zwi kha muanetsheli uri ndi muanewa wa lushaka lufhio ane a tama a tshi mu fhirisela zwi mu dinaho na zwi mu takadzaho u ya vhatuni nahone mulaedza uyo u khou tewa u fhiriswa nga muanewa wa zwiitwana zwo tou itisaho haniho nganoni. Zwo ralovho na kha nganea, muñwali u tou nanga uri ndi muanewa wa lushaka lufhio, o tou itisa haniho, ane a nga fhirisa khwiñe zwine a vha nazwo khanani u ya vhatuni. Forster's (1974) u ri, vhaanewa vhoñthe avho vho bulwaho afho n̄tha kha phara ya vhuvhili vha a khethekanywa vha bva zwipiñda zwivhili sa muanewa wa fuñethe na raundu.

Msimang (1983:102) u ri, muanewa a sa shanduki ‘*flat character*’ ndi muanewa ane sa vhavhali ra sa vhe na vhuleme ha u mu elelwa zwifhinga zwinzhi. U ri, muanewa wa lushaka ulu kanzhi ha shandukiswi nga nyimele u ñi dzula o ralo, a nga kha ñi vha

muanewa muvhi 'villain' kana muvhuya 'hero' u swika lungano/ nganea lu/i tshi fhela. Kanzhi u wanalesa nganoni.

Foster (1974:76) u ri fhambani zwiṭuku na Msimang (1983) afho nṭha fhedzi u fhedza a tshi amba liṭhihi nae nga heyi nḡila, muanewa wa fuḷethe u a shanduka nga zwiṭuku kana a sa shanduke na luthihi nahone vhathu vha a kona u mu vhalala a sa athu na u amba kana u ita tshithu. (Ibid, 77) u ri, vhuḡi ha lushaka lwa vhaanewa avha ndi uri, zwi a leluwa u ṭavhanya u vha topola vhukati ha vhaṅwe ngavho, u ri avha vhaanewa vha lushaka ulu a vha lindeli u thoma u vhiḡwa. Forster (1974) musi a tshi redziwa nga Rimmon-Kenan nga ha muanewa wa fulethe u ri muanewa wa fulethe ha hangi, ha ṭoḡiwi, ha shandukiswi nga nyimele nngede, zwo leluwa uri vhavhali vha mu elelewe nahone a nga kha ḡi tou ṭalutshedzwa nga ipfi liṭhihi (Rimmon-Kenan, 1986:132).

Bal (1980:81) a tshi ṭalutshedza muanewa wa raundu 'Round character' u ri, ndi muanewa ane a shanduka na nyimele. U ri, vhaanewa avha tshiṅwe tshifhinga vha a ṭaṭa khani arali zwo tea, vha a tenda vha sa ṭaṭe arali zwo tea. Vha a zwifha vhona vhaṅe arali vha tshi khou vhona zwo tea, vha shanduka vha amba ngoho he zwa teavho.

Rimmon-Kenan (1986:132) ene u ṭalutshedza uyu muanewa nga u rali, muanewa uyu u imela mafhungo ngoho a tendiseaho nahone o dzudzanyea. U ri, kanzhi vhaanewa vha ulu lushaka ndi vhaanewa vha nganea. Msimang (1983) a tshi redziwa nga Marggraff , a tshi ṭalutshedza muanea wa raundu u ri:

Is someone who is complex both in temperament and motivation? He is more like real people in real life, capable of surprising us and not easy to describe with any degree of adequacy. This means a character whose conduct is not readily predictable and who changes under changing circumstances (Marggraff, 1994:13).

Brink (1988:69) u ri vhaanewa vha a konwa u khethekanywa mañwalwani zwi tshi ya nga nyito kana zwiitwana. U ri, vhaanewa naho vhe buguni nthihi, a vha vhi kha maimo mathihi sa muanewa dendele/muhali '*hero/protagonist*', '*villain*' '*antagonist*' kana foiji.

Vhana mañwalwani vho ðanwa nga ndila dzo fhambanaho zwi tshi edza mishumo ye vha ñewa sa tsumbo, vhañwe zwiitwana zwavho a zwi takadzi vhenevho vha vhidzwa u pfi vhaanewa vhavhi, '*villain*' vhañwe ndi vhavhuya zwiitwana zwavho zwo kuna, a vha ndi vhaanewa vhahali "*hero/heroines/protagonist*".

#### **2.4.1 Muanewa muhali '*Hero*' / '*heroine*' / '*protagonist*'**

Shaw na Combs (1972:305) vha ri, muanewa muhali ndi ene muanewa muhulwane. Vha tshi bvela phanḁa vha ri, uyu ndi muanewa ane vhunzhi ha thaidzo dza mona nae ene a tshi khou lwa na u dzi tandulula. Vha ri, kanzhi muanewa muhali kha mañwalwa ha solesei. Kha ngano na nganea ndi ene dendele. Kha mañwalwa aya mafhungo oḁhe a kwamesa ene.

Sigogo (2009:10) u ri, muanewa uyu u livhana na thaidzo dzoḁhe dzine dza ḁḁa thandululo yawe. U ri, hune ha vha na mbudziso hu fhindula ene, zwi tshi lemela ndi ene a no hwala. U dovha hafhu a ri, onoyo muanewa a nga kundwa kana a kunda u tandulula thaidzo dze a livhana nadzo. A tshi bvelaphanḁa u ri, zwiwo zwoḁhe zwine a livhana nazwo, vhunzhi hazwo zwi vhangwa nga mupikisi a sa mu ḁisi luḁifhaho. Muanewa uyu kha mañwalwa a sialala u vhidzwa u pfi muhali '*hero*' / '*heroine*'.

Thompsons (1952) u ri uyu muanewa u anzela u kunda madandetande ane a ḁangana nao nga murahu ha musu a khou tou thuswa nga vhañwe sa mme vho no lovhaho, makhulu, murathu, khaladzi, madambi kana mukomana. Kha mañwalwa a nganea

muanewa uyu u pfi ndi muphurothagonisi dendele, uyu nyimele dzi nga mu kunda kana a dzi kunda a sa thuswi, u shumisa nungo dzawe.

#### **2.4.2 Muaneva muluṭanyi 'Villian'**

Phaswana (2014:6) ene u ri, uyu ndi ene khuṭhe, mudziazwitshela na mudziamazwifhi, muvhulayi, mudziautswa ane a ita uri hu sa ḽiwe lu ḽifhaho mafhungoni. Ene u kuḽedza vhuswina vhukati ha dendele na mupikisi. E na dendele u sola mupikisi ngeno e na mupikisi a tshi sola dendele.

Sigogo (2009:9) a tshi ḽadzisa u ri, vhatu vhane a vha luṭanya a vha tshimbilelani ngeno ene a tshi vha tshimbilela. U ri, muaneva uyu u vhea maṭanzu nḽilani ya dendele. U ita zwo fhambanaho na zwa vhaṅwe. Muaneva uyu ha dzuli murunzini muthihi na dendele vhunga vha tshi nga sa vhaanewa vha salanaho murahu.

Vhana vha a luṭanya maṅwalwani na kha vhutshilo ha ḽuvha na ḽuvha, vha nga luṭanya vhabebi, dzikhonani kana mashaka. A vha na vhuimo khamusi zwi tshi vhangwa nga u murunzi wa vha u tshe muṭuku kana mihumbulo i sa athu dzia.

Sigogo (2009:10) u ri, muaneva wa foḽi mvumbo yawe i a thenga-thenga. Zwithu zwa ṭutshela hune mbilu yawe a i khou hu ṭoḽa ha tsha ḽo vhone na he a dzhena hone. Vhana a vha na vhuimo, ndi muya wa mu-rwela-hoṭhe, hune zwa takadza u ya henefho u a thenga-thenga, a vha vhoḽhiwi navho fhungo, hu tou vha uno na uḽa.

Ngudo ino yo ṭola vhaanewa vho bulwaho afho nṭha u wanulususa na u vhambedza arali vhaanewa vha vhana vho ṭanwaho kha ngano na nganea dziḽa dzo topolwaho hu na ndivho vha tshi kwamea nga tshaka dza vhaanewa dzo ṭalutshedzwaho nga vhaṅwali na vhoradzipfunzo afho nṭha. Muṭoḽisisi o ita nga u ralo a tshi ṭoḽa u wanulusisa arali vhe vhavhi, vhe vhavhuya, vhe muya wa murwelahoṭhe, vhadziazwitshela, vhazwifhi na

zwiñwe zwo bulwaho afho n̄tha u wanulusisa masiandoitwa a susumedzwaho nga izwo zwoṯhe. U ita nga u ralo ho vha u ṯoḍa u khwaṯhisa vhungoho ha ṯhoḍisiso iyi.

Uri ri ḍivhe mvumbo ya vhaanewa zwavhuḍi, vhavhali ri tea u ḍivha na u pfesesa nḍila dza u ola vhaanewa dzi tevhelaho afho fhasi.

## **2.5 NḎILA DZA U OLA VHAANEWA MAṆWALWANI NGA VHORADZIPFUNZO 'CHARACTERISATION'**

Malepe (1967:45), Cohen (2007:37), Forster (1960:68), Abrams (1981:21), Msimang, (1983:101), Roberts (1995:62) na vhañwe, ndi vhañwe vha vhoradzipfunzo vhane muṯoḍisisi o lavhelesa na u thetshelisa mihumbulo yavho zwi tshi kwama vhaanewa u itela u khwaṯhisedza ngudo ya ṯhoḍisiso iyi.

Malepe (1967:45) u ri, vhaanewa ndi zwivhumbiwa zwa muñwali, vhutshilo ha vhaanewa vhu zwanḍani zwa muñwali. Cohen (2007: 37) a tshi ṯalutshedza kuolelwe kwa vhaanewa u ri:

It is the art of illusion whereby the characters created seem to become people with traits and personalities which a reader can recognize, respond to and analyze.

Nga iñwe nḍila, u ola vhaanewa ndi vhutsila, zwi shuma sa tshivhoni tshine vhavhali vha nga tshi shumisa u vhona mvumbo ya vhaanewa, muanewa onoyo a nga vha ñwana kana mualuwa.

Hu na nḍila nnzhi dza u bveledza vhaanewa vha vhana kana vhaaluwa, fhedzi nḍila dzenedzo dzo khethekanywa dza bva zwigwada zwivhili sa tsumbo: Vhañwali vha nga nanga u bveledza vhaanewa zwi khagala kana zwi siho khagala *'indirect characterization'*

kana *'direct characterization.'* Kana ri nga tou ri, vhañwali vha nga shumisa ndila yo livhaho na i songo livhaho u bvisela khagala vhuvha ha vhaanewa.

Forster (1960:68) u ri, muñwali a nga bveledza vhaanewa nga u tou țalutshedza mvumbo dza vhaanewa nga tsha vhukoma *'direct characterization.'* Abrams (1981:21) u ri, iyi ndi ndila ya u țalutshedza mvumbo ya muanewa, muñwali u tou țalutshedza zwine muanewa a vha zwone, hu nga vha kutshilele kwa muanewa kana tshivhumbeo tshawe. Muñwali a nga kha ɗi ri, musidzana wa milenzhe ya madzwatata na țhaha ndapfu wa u naka kana wa u bvafha.

Foster (1960:69) u ri, muñwali a nga ñea vhaanewa vhañwe tshifhinga tsha uri vha ambe nga mvumbo dza vhaanewa na nga u ñea vhone vhañe vhaanewa tshifhinga tsha uri vha ɗibveledze nga zwiito na nyambedzano dzavho *'indirect characterization.'* U ri, afha kha iyi ndila ya u bveledza vhaanewa nga u shumisa vhañwe, muñwali u vha shumisa u bula zwine avho vhaanewa vha vha zwone. Zwo ralovho na kha muanewa wa ñwana, muñwali a nga khetha u shumisa vhañwe vhana u amba zwine muñwe ngae a vha zwone sa, u na swili, u a levha na zwiñwe.

Abrams (1981:21) u ri, muanewa zwavhuɗi mañwalwani u tea u vha a tshilaho, o țamiwa nga zwiito zwoțhe zwa vhathu zwavhuɗi na zwi si zwavhuɗi *'dynamic character.'* U ri, vha tea u shanduka na nyimele. U ri zwine vha amba kana u ita kha zwi anane na vhuvha havho. Ri tea u vha vhona vhe kha masia oțhe a vhutshilo. Nga mañwe maipfi muanewa a songo sumbedza sia ɓithihi ɓa vhutshilo *'static character'* uri a kone u tendisea.

Msimang (1983:101) u ri, hu na ndila nnzhi dzine vhañwali vha mañwalwa vha dzi shumisa u bveledza vhuvha ha vhaanewa kha vhavhali, hu nga vha vhana kana vhathu vhahulwane. Nɗila dzenedzo ndi dz i tevhelaho afho fhasi.

### **2.5.1 Nḡila ya u rina madzina vhaanewa ‘Naming’**

Raselekoane (1991:57), Kahari (1986:221), Satyo (1978:46), Obichina (1977:82) ndi vhoradzipfunzo vhane ho lavheleswa kha mihumbulo yavho zwi tshi kwama madzina kha u ola vhuvha ha muaanewa.

Vhaanewa a vha bvukululwi fhedzi nga zwine vha amba na zwiitwana fhedzi, honeha, madzina e vha ḡewa, a a thusa kha u ola vhuvha havho, izwo zwa sala zwi tshi amba uri, madzina ndi a ndeme kha u ḡana zwine vha vha.

Raselekoane (1991:57), Kahari (1986:221) vhone vha tendelana kha ḡa uri, hu na zwithu zwo vhalaho zwine zwa lavheleswa musi ḡwana a tshi ḡewa dzina nga TshiAfrika sa: zwe zwa vha zwi khou itea kana u bvelela musi a tshi bebwa muḡani na miḡanani kana shangoni, vha ri fhethu he a bebwa hone nahone hu a lavheleswa, nahone ndi ha ndeme. Satyo ene (1978:46) u ri, madzina tshiḡwe tshifhinga a buletshedza mvumbo ya muanewa na kuhumbulele kwawe. U ri MaAfrika vha tenda uri zwiitwana zwa vhana zwi tshimbilelana na madzina e vha ḡewa. Obichina (1977:82) a tshi zwi amba u tou ri: *‘Man and his name are not divisible, the name is the man and the man is the name.’*

Ngauralo, ḡhalutshedzo ya zwine dzina ḡa amba zwi ḡa zwa fana na kutshilele kwa muanewa. Kanzhi a zwi siani zwi tshimbila zwoḡhe. Muaanewa u ḡewa dzina zwi tshi elana na zwiito zwawe buguni kana zwe zwa vhu ya zwa bvelela a sa athu bebwa. Nga lwa hashu ra kona uri dzina ḡi a edza zwiito. Madzina a ri bvukululela vhuvha ha vhaanewa kana zwine muanewa a vha zwone maḡwalwani. Madzina a a edza zwiito, tshiimo, mvumbo ya muanewa na zwiambo. Madzina a ḡaḡisa zwiitwana.

### **2.5.2 Vhaanewa vhe kha mufhindulano/nyambedzano ‘Dialogue’**

Afha ho ḡolwa mihumbulo ya Ntombela (1995:108), Sigogo (2009:8) na Mphahlele (1981:9) nga ha kuolelwe kwa vhaanewa.



Ntombela (1995:108) a tshi amba nga vhaanewa vhe kha mufhindulano u ri:

The words that are spoken by the character indicate to us the readers what kind of a person the character is. If for instance, the character always shouts or speaks rudely to other characters, we can therefore conclude that the character at hand is rude and always annoyed.

Sigogo (2009:8) a tshi tendelana nae u ri, “kuambele kana ndila ine muthu a fhindulisa ngayo mafhungo, ku a sumbedza zwine muthu a vha zwone”.

Mphahlele (1981:9) ene u fhambana na avho nga u amba hezwi, u ri mufhindulano u a kona u sumbedza uri muanewa u amba luambo lufhio, o funzea kana ho ngo funzea, u dzula tshikhuwani kana u dzula mahayani, u ri u nga kona u sumbedza uri muthu ndi jihwarahwara na zwiñwe zwinzhi.

Izwo zwa sia zwi tshi amba uri musi vhaanewa vhe kha mufhindulano muvhali u a kona u zwi pfa uri vhaanewa ndi vhathude. Zwo ralovho na kha nwana, kufhindulele kwa kwawe ku ri sumba uri hoyu nwana ndi muthude ri songo vhu ya ra thoma ra pfa u pfi, sa tsumbo, ri a kona u buletshedza uri u na tshiambe la, vhulenda, u na swili kana ha na mikhwa na zwiñwevho zwi hulwane thangana ya murole. Ri a kona u amba uri ili ndi veveru kana valale nga kha mufhindulano.

Naho zwo ralo, mufhindulano tshiñwe tshifhinga u a ri xedza nga hezwi, vhathu ri na dzema la uri muanewa ane a amba nga vhulenda nahone o dzika, zwi a mba uri o luga nahone u na mbilu yavhudi ngeno zwi songo ralo. Mufhindulano tshiñwe tshifhinga u a vha thungo, zwiitwana na zwone zwa vha fhalala. Honevho, nyambedzano vhukati ha vhaanewa i ita uri sa vhavhali ri pfe ri na dzangalelo la u vhala ri tshi ya phanda uri ri pfe zwinzhi nga ha vhaanewa avho.

### 2.5.3 Muanewa a tshi amba nga ha muñwe

Zwi tshi kwama ili sia mafhungo o kuvhanganyiwa u bva kha vhoradzipfunzo vha tevhelaho: Reams (2015:8) na Lamb (2008, 68).

Reams (2015:8) u ri, arali muanewa a tšalutshedzwa nga muñwe sa livemu kana tshigevhenga, sa vhavhali ri tea u vhona vhuvemu hawe musi a tshi khou vhu ita kana a tshi amba ngaho, kana a tshi ambwa nga vhañwe vhaanewa ngae.

Lamb (2008, 68) u ombedzela ndeme ya tshivhumbeo tsha muanewa kha u bvisela khagala vhuvha ha muanewa onoyo zwi hulwane musi zwi tshi khou tou ambiwa nga muñwe ngae. U ri, muanewa a nga amba nga tshivhumbeo kana kutshilele na zwiito zwa muñwe ra kona u vhona mvumbo ya muambiwa.

Ngauralo, uri ri ñvhe uri ñwana a no khou ambiwa nga haye o tou itisa hani nahone u tshilisa hani, tshivhumbeo tshawe na kutshilele kwawe zwi nga tou bviselwa khagala kana u ambiwa nga muñwe ngae. Ngauralo ri ño kona u mu tšalusa vhukati ha vhañwe.

### 2.5.4 Muanewa a tshi ñandadza '*Dramatic / Actions*'

Reams (2015:77), Paizis (1998) na Propp (1968) vho bvisela khagala mihumbulo yavho nga ha kuolelwe kwa vhaanewa vhahulwane na vhañuku sa hezwi:

Reams (2015:77) nga ha kuolelwe kwa vhaanewa u zwi vhea nga hei ñdila:

In the real world, our actions reveal who we are, in the same way, a character's actions inside a story reveal who they are. E ene Reams (2015:79) u ri, "Actions should be defined as anything a character does as a primary act." In other words, character's actions are the cause, not the effect and reveal who they are."

Propp (1968) u ri, tsha ndeme kha vhaanewa ndi zwine vha khou ita hu si zwine vha vha kana mbonalo dzavho.

Vhaanewa a vha bvukululwi fhedzi nga madzina e vha newa na nyambedzano vhukati havho fhedzi, honeha, musi muaanewa a tshi ita nyito zwi a thusa kha u ola vhuvha havho, izwo zwa sala zwi tshi amba uri, zwiitwana zwa muanewa ndi zwa ndeme kha u țana zwine a vha vhunga nyito i sa ituluwi.

Muanewa ene muņe u đibvisela khagala nga nyito dzawe. Izwi zwi kwama zwine muanewa a ita, a tshi ralo hu vha u đitana vhuvha hawe. Zwo ralovho na kha vhutshilo ha ĭino, ri đivha vhatu khwiņe nga zwiitwana zwavho. Zwiitwana zwa űwana sa u tswa, mazuwo, u đihudza, u lilela zwiĭiwa kana u humbela zwiĭiwa zwa midini, u zwifha, mațața, u vha na vuhovheleli, u imba, u tshina, vhudele, zwisolo kana vivho, zwi bvukulula zwine űwana uyo a vha zwone. Ri nga kha đi ri ndi űambi ngauri u a imba zwavhuđi.

### **2.5.5 Muanewa a tshi khou amba ene muņe ‘*Monologue*’**

Hawthorn (1985:66), Mphahlele (1981:7) vhone vha tendelana kha ĭa uri, maambiwa nga muanewa na zwine muanewa a ambisa zwone (thounu) ndi nyandadzo ya vhuvha hawe. Vha ri, ri nga kha đi ri muanewa hoyu o fhumula kana o dzika ngauri khamusi u amba nga u ongolowa. Vha dovha vha ri, ri nga kha đi dovha re, u na tshikhuna zwo itwa ngauri u ambela fhasi.

Mphahlele (1981:7) a tshi kwhațhisedza uyu muhumbulo u ri:

The words spoken should in most cases reflect the kind of character the speaker is. A teenager would not, for instance, speak like an adult of experience, unless you, the writer, wanted to draw our attention to the fact that he/she is mature for his or her age.

űwana u đo đi dzula e űwana. űwana naho a si na tshenzhemo ya vhutshilo na kuhumbulele kwawe ku sa fani na kwa muthu muhulwane zwiņwe zwa zwiambo zwawe

a zwi t̄anganedzei zwavhuḍi zwi a vha zwo mu fhira, nga zwenezwo ri a kona u amba uri hoyu ṅwana ndi muthuḍe, sa: ndi mbalavhali, ha na mikhwa.

### **2.5.6 Muṅwali a t̄shī t̄alutshedza kana u buletshedza mvumbo ya muanewa 'Appearance'**

Kha ḷi sia ho lavheleswa mihumbulo ya vhoradzipfunzo vha no nga Moeketsi (2002:68), Rimmon-Kenan (1983:65) na Reams (2015:4) zwi t̄shī kwama kuolelwe kwa vhaanewa.

Moeketsi (2002:68, 69) na Rimmon-Kenan (1983:65) vha tendelana kha ḷa uri, vhaanewa vha tea u t̄alutshedzwa nga ṅḍila ine bvumbo yavho ya sia i t̄shī amba maṅwe mafhungo kha riṅe vhavhali. Vha ri arali muṅwali a ola muanewa wa muholefhali, u tea u sumbedza vuholefhali honoho lu no fhira luvhili nahone muholefhali onoyo a vhe a khou t̄angana na vhukonḍi zwi t̄shī kwama kutshimbilele. Vha t̄shī bvelaphanda vha ri muanewa ndi t̄shiko t̄sha vhuvha ha muanewa.

Naho zwo ralo, Reams (2015:4) u sumbedza uri, kuambarele kwawe muanewa, kugamele kwa mavhudzi, t̄shiimo, muvhala wa maṅo na zwiṅwe zwi thusa u bvukulula zwine muanewa a vha zwone, sa t̄sumbo: nga u tou vhona muvhala wa maṅo vhathu ri mbo ḍi, ndi ḷiviavhathu kana ḷidahambanzhe zwaḷo.

Rimmon-Kenan (1983:65) o no vha e eṯhe u ḍadzisa nga ḷa uri, vhavhali vha ḍibaḍekanya na muanewa wa lunako, vhuṯali kana vhudele ngeno muanewa wa mbipo, vhuḍa, vhugoswi kana vhutsilu vhavhali vha sa mu takaleli.

Mvumbo ya muanewa i tea u t̄alutshedzwa hu na ndivho. Kuolwelwe kwa vhaanewa ndi kwa ndeme maṅwalwani vhunga zwi na t̄huṯhuwedzo khulwane kha kutshilele kwa vha vhavhali. Fhedzi kuolelwe ukwu zwi t̄shī ḍa kha vhana a ku ngo anda. Honeha, kuambarele kwawe hoyu ṅwana ndi kwone kune kwa nga ri t̄anele zwine ṅwana a fariswa

zwone muṭani khwiṇe. Zwi nga sumba uri u bva muṭani wa vhathu zwavho kana vha re na zwavho, zwi nga dovha zwa sumba u ri u khou farwa zwavhuḍi kana ha khou londiwa.

### **2.5.7 Fhethuvhupo na tshifhinga ‘*Setting and time*’**

Kunene (1994:68), Rimmon –Kenon (1983:66), Mahon (1984:6), Mphahlele (1981:9), Riedl and Young (2003: 48), Hamand (2009) na vhaṅwe. Avha ndi vhoradzipfunzo vhane ho lavheleswa kha mihumbulo yavho zwi tshi kwama kuolelwe kwa vhaanewa.

Kunene (1994:68) u ri, mvumbo dza vhaanewa dzi konadzea u bveledzwa ngauri vha vha vha tshi khou ita zwiṅwe vhe huṅwe fhethu nga tshiṅwe tshifhinga. U ri, fhethuvhupo na tshifhinga ndi zwa ndeme kha u bveledza mvumbo dza vhaanewa. U ri, zwine vhaanewa vha tshila zwone na zwine vha shumisa, vhavhali ri a kona u vhona fhethuvhupo na tshifhinga. Nga zwiitwana na zwine a takalela ri a kona u bula uri hoyu ṅwana u bva mahayani, kana ndi ṅwana o alutshelaho dziḍoroboni.

Rimmon –Kenon (1983:66), Mahon (1984:6) vha tshi khwaṭhisedza uyu muhumbulo vha ri, tsiangane, fhethu hu ne muanewa a dzula hone sa, dziḍoroboni kana mahayani zwi thusa u ri ṭanela vhuvha ha muanewa.

Mphahlele (1981:9) u fhambana na avho nga u bula haya:

You may sometimes pause to describe it: the houses, if any, the landscape, the air, all the physical features of the place. If your characters move to another place, we want to get the feel of this place. The smells, the sights, the sounds, all enrich your story. The time of the year or the period in history, if these help clarify the action and the characters, should also be mentioned.

Riedl na Young (2003: 48) vha ri, a zwi ṭanganedzei u pfa mupfumi a tshi khou dzula madumbani ngeno e na tshelede, zwa ralo, muṅwali u ḍaḍisa vhavhali.

Fhethuvhupo vhu tea u tšutshelana na muanewa. Arali muanewa e tshisiwana na hune a dzula hone hu tea u tšutshelana na zwine a vha. Miñwaha ya muanewa ñwana kana muthu muhulwane, zwine a takalela, hune a dzula hone, hune a wanalesa hone na zwine a itisa zwone musi ho bvelela zwithu 'attitude' zwi a thusa u bvukulula vhuvha hawe. Zwiitwana zwa vhana sa vhavhali zwi nga ita uri hoyu ñwana ri mu takalele kana ri mu vhenge.

Madzina e vhana vha ñewa, mufhindulano vhukati ha vhaanewa vha vhana nga tshavho, zwiito zwavho ngomu buguni, zwine vha ambelwa nga vhañwe vhaanewa ngavho na fhethuvhupo hu tshi katelwa na tshifhinga zwo thusa u wanulusisa, u pfesesa na u vhambedza mvumbo ya vhaanewa avha kha bugu dza ngano na nganea kha aña mañwalwa o topolwaho. Ngudo ino yo shumisa ndila idzi dzothe dza u țana kana u ola vhaanewa vha vhana kha bugu dza ngano na nganea dza Tshivenda u wanulusisa zwiito zwavho zwavhudi na zwi si zwavhudi. Ho itwa izwo zwothe muhumbulo muhulwane hu u țoda u vhambedza zwi fanaho na zwi sa fani.

## **2.6 MIHUMBULO YA VHORADZIPFUNZO NGA HA VHAANEWA VHA VHANA KHA NGANO**

Kha itshi tshipiđa ho thetsheswa na u vhambedza mihumbulo ya vhoradzipfunzo na zwiimiswa zve/vha tevhelaho zwi tshi kwama nyandadzo ya vhaanewa vha vhana kha ngano muhumbulo muhulwane hu itela u khwañhisedza țhođisiso ya ngudo ino. Vhenevho ndi vha tevhelaho: UNESCO's Convention for the Safeguarding of Intangible Cultural Heritage (2003a), Mawere (2011:78), Tsodzo (1992:9); Werner (1994:26), Wehmeyer, Palmer, Agran, Mithaug, & Martin (2000), Dundes (1997:36), Malimabe-Ramagoshi, Jacobus, Maree, Daleen na Maisha (2007:4), Novak (1970:44), Child Maltreatment Encyclopedia (2006:237), World Health Organization (1999:94), Thompson (1952:68),

Tsao (2008:109), Edmonds (1994), Diekman & Murnen (2004:373-74), Ruterana (2012:89) na vhaṅwe.

U ya nga ha UNESCO's Convention for the Safeguarding of Intangible Cultural Heritage (2003a) hu pfi, ngano na kale, hu tshi katelwa na ṅamusi dzi na mushumo muhulu kha vhathu vhahulwane na vhaṅuku, dzi vhulunga mvelele, sialala, u konanya vhathu, u bvisela khagala vhutendatenda na u gudisa mikhwa.

Mawere (2011:78) ene u ri, vhaanewa vha vhana kha ngano vha ṅamiwa nga ṅdivho ya mupo na phukha, vhagudiswa na uri idzo phukha dzo imela mini. Tsodzo (1992:9); Werner (1994: 26) vha tshi tikedza izwo zwo bulwaho nga uyo afho ṅṅha vha ri, muvhuda wo imela vhufhura kana u ṅalifhesa, mapfene o imela vhudodo, muvhulayi kana mbipo na zwiṅwe, ngeno ndau yo imela maanda na tshiṅuhu, ṅdou yo imela vhutsilu, phele yo imela vhutshivha, ṅhoho dzo imela vhuṅali, tshibode tsho imela thotho. E ene Tsodzo (1992:10) u ri, ngano dzi bvukulula zwine zwa tea u itwa na zwine zwa tea u sa itwa, zwavhuḍi na zwi si zwavhuḍi nga lushaka hu tshi katelwavho na vhana. Zwiga zwoṅhe izwo zwi ṅṅuwedza zwiitwana zwavhuḍi na u sasaladza zwiitwana zwi si zwavhuḍi kha vhathu hu tshi katelwa na vhana.

Wehmeyer, Palmer, Agran, Mithaug, & Martin (2000) vha tshi ombedzela ili fhungo vha ri:

Most children characters in some folktales demonstrate wisdom, cruelty, humility, cooperativeness, honesty, covetousness, love, and mercy, cleverness, life savers, hunters, warriors, rebels, courageous, heroes, donor, helper, diligent, thieves, generosity, kindness, faithfulness, sincerity, defiant, insightful, protective are some of children characters depicted in folktales.

Ngaualo, ngano dzo pfuma ndayo saizwi zwiḡa zwoṡhe izwo zwi na mulaedza sa, u ita zwithu nga tshihadu, u sa vha na tshihuhu, u sa vha na vhutshivha, u ṡalifha, u shumisa muhumbulo, u sa vha na vhufhura na zwiḡwe.

Dundes (1997:36) u ri, *“Folktales was a mirror of culture, a lens for society, a key to behavior, a projection of mind”*. E ene Dundes (1997, 38) u ri, khakhathi dzine dza itelwa vhatu vha tshifumakadzini na vhana dzo anda nganoni. U ri vha a tambudziwa.

U khwaṡhisa izwo, Malimabe-Ramagoshi, Jacobus, Maree, Daleen na Maisha (2007:45) vha ri:

Certain folktales may depict real-life child abuse by adults (male and female), and, indeed, serve to perpetuate pre-modern societal beliefs. Vha tshi bvephanḡa vha ri, The folktale illustrates abuse in four different forms: physical, sexual, educational and emotional.

Novak (1970:44) u ri, uri vhaanewa vha vhana vha swikelele zwine vha tama vhutshiloni, vha ṡangana na madandetande nganoni. (Ibid, 45) u ri, vivho na u ḡitodela zwau ndi zwone zwi shelaho mulenzhe kha madandetande ane vhana vha ṡangana nao nganoni.

Naho zwo ralo, Thompson (1952:68) a tshi fhindula izwo zwo ambiwaho nga Novak (1974) u ri, na u anda ha madandetande ane vhana vha ṡangana nao vhutshiloni havho, nganoni vha a a kunda, fhedzi nga murahu ha musi vha tshi khou tou thusedzwa. A tshi isa phanḡa u ri, u tambudzwa ha vhana avha zwi vhangwa nga vivho. U ri, vhaanewa vha vhana kha ngano a vha kakariki u lusa u ḡiphulusa kha thaidzo dzine vha khou ṡangana nadzo, vha tou phuluswa hu si na zwe vha ita.

Maitele aya a u tou thuswa musi vha tshi ṡangana na thaidzo ho ngo tou kuna tshoṡhe kha vhana vhunga zwi sa ṡutuli maluvhi a vhana. Vha fhedza vha sa koni u dzhia tsheo



na u tandulula thaidzo nga vhone vhaṅe. Vha aluwa vha si na tshikili tsha u tandulula thaidzo na u dzhia tsheo.

U ya nga ha Child Maltreatment Encyclopedia (2006:237) hu pfi, u tambudzwa ha vhana, zwi hulwane zwi tshi khou itwa nga muthu a re na vhuḡifhinduleli hu katela zwi tevhelaho, u pfisa vhuṅungu vhu vha ha ṅwana, u tambudzwa lwa muhumbulo, u tambudzwa lwa vhuḡzekani, u litshidzelwa kana u sa londwa, u vhu lawa, u rengiswa na u shumiswa nga ṅdila yo kalulaho.

Ngeno World Health Organization (1999:94) i tshi ṭalutshedza u tambudzwa ha vhana nga heyi ṅdila:

Child abuse includes “all forms of physical and/or emotional ill-treatment, sexual abuse, neglect, negligent treatment, commercial or other exploitation, resulting in actual or potential harm to the child’s health, survival or development or dignity in the context of a relationship or responsibility, trust or power.

Vhaanewa vha vhana kha ngano vha ṭangana na nyimele dzoṭhe dza vhuṭshilo. Vha farwa nga ṅdila ine nga kuambeke kwa ano maḡuvha ra ri ndi u tambudza vhana ‘*child abuse*’. Vha a tambudziwa ṅamani na muyani sa u rwiwa, a vha londiwi, vha a vhu lawa, u vhenḡiwa, u shumiswa lwo kalulaho nga vhabebi na mashaka a tsini.

Malimabe-Ramagoshi, Jacobus, Maree, Daleen na Maisha (2007:6) vha ri, vhadzulapo vha tea u pfumbudzwa malugana na masiandoitwa ane a ḡiswa nga maṅwalwa a ngano dzine dza ṭuṭuwedza u farwa ha vhana sa zwishumiswa.

Thompson (1952) u ri, vhaanewa vha maṅwalwa a sialala hu tshi katelwa na ngano zwi hulwane vhana, vhuṅzhi havho ndi dzitsiwana, a vha tshe na vhabebi, vha ṭangana na nyimele dzi ṭamaraho, vha a shengedzwa, vha shumiswa lwo kalulaho.

Tsao (2008:109) u ri, *'fairytale /folktales are a home for gender stereotypes.'* Diekman na Murnen (2004:373-74) nga ha ilo fhungo vha ri, vhunzhi ha vhana vha vhasidzana nganoni vho olwa sa vhatu vha sa koniho u diimisa, a vha dzhielwi ntha musu vha tshi vhambedzwa na vhana vha vhatukana, a vha koni tshithu nga vhothe nahone vho olwa sa vhana vha si na vkhakhi ngeno vhatukana nganoni vho olwa sa vhaanewa vhane vha a kona u diimisa, vha na vhukoni ha zwithu, vha na mbiti, u toda u funwa nga vhasidzana, vho talifha, ndi mihaga/vha na maanda, a vha ofhi, vha toda u divhesa kana u tumbula zwithu nga vhone vhone, vha humbula khwine u fhira vhasidzana na zwiwe.

Kha ili sia mutodisisi u tendelana na muhumbulo wa Tsao (2008:109), Diekman na Murnen (2004:373-74), musu vha tshi tsikeledza la uri ngano dzi tutuwedza khethululo ya mbeu zwiwulwane kha vhana vha vhasidzana. Hu na u dzhia sia zwi tshi da kha vhana vha vhatukana na vhasidzana nganoni. U ri tshifhinga tshinzhi nganoni vhana vhenevho vha vhasidzana vha vha vha na muthu wa tshifumakadzini nga tsini sa mukegulu, mukomana kana mme u vha fundedza vhudifari sa ndugiselo ya vhutshilo ha matshelo vha tshi do vha vhafumakadzi na u gudiswa mishumo ya nga ngomu mutani musu vho no vha vhaulwane. Moore (1986:168) u ri, vhana vha vhasidzana vha dzhiwa vha songo talifha, a vha koni u dzhia tsheo, vha tandululelwa thaidzo na u dzhielwa tsheo nga vhatukana, arali a tangana na thaidzo tshawe ndi u lila.

Ruterana (2012:89) nga ha ayo othe o bulwaho afho ntha u ri:

Male characters have been portrayed as being strong, potent, and powerful, with mastery themes such as cleverness and adventure, whereas female character were portrayed as impotent, weak, passive, naïve, even sweet, with second sex themes such as beauty, gentility, domesticity, marriage, emotions, motherhood, and so on in folktales/ fairytales.

Moore (1986:169), a tshi tendelana na uyo uri, vhasidzana nganoni vha gudiswa mishumo ya hayani sa, u ka maqi milamboni, u bika, u lima, u reda khuni nahone a vha

bvi mahayani muhumbulo muhulwane hu vha lugisela la matshelo musi vho no vha vhafumakadzi. U ri vha dzhiwa vha sa humbuli, a vha na mushumo ngeno vhatukana vhe malisoni u lisa, ndi vhazwimi, vho talifha nahone vha ita zwa vhukuma fhedzi.

Bettelheyim (1975); Hunt (1990, 1991); Geoff (1995); Singh (1998) nga ha u dzhia sia zwi tshi kwama mbeu vha ri:

Many researchers and authors of children's literature argue that the manner in which gender is represented in children's literature impacts children's attitudes and perceptions of gender appropriate behaviour in society.

Kha ili sia mutodisi u ima na mihumbulo ya Bettelheyim (1975); Hunt (1990, 1991); Geoff (1995); Singh (1998) musi vha tshi sasaladza u khethululwa ha vhana ho sedzwa mbeu. Kuhumbulele kwo raliho a ku ngo kuna, ku disa kuhumbulele ku si kwone kha vhana vha vhatukana. Vhana vhenevho vha tshi vhala vha vhona nwana wa musidzana a si tshithu nahone a muthu ane a nga si kone u dzhia tsheo nga ene muṅe nahone vha thoma u vhona vhana vha vhasidzana sa zwi shumiswa. Ngano dzo raloho a dzo ngo tou tea tshoṭhe kha vhana ngauri vha nga dzhia kuitele ukwo hu hone vhutshilo. Vhana kha vha gudiswe vhoṭhe mishumo ya tshitangani na ya nṅa.

Thompson (1952) u ri, nganoni vhana ndi dziphuli. Vha fhiwa mishumo yo kalulaho na u konṅa. Malimabe-Ramagoshi, Jacobus, Maree, Daleen na Maisha (2007:4) kha ngudo dzavho nga ha u tambudzwa ha vhana vho wanulusa u ri, vhana kha maṅwalwa a ngano, vha shumiswa sa zwishumiswa nahone sa phasela. Omukhango (1998) a tshi khwaṭhisedza izwo u ri, vhana ndi vhone vhashumi.

Vhana na ṅamusi naho muvhuso na madzangano a si a muvhuso a tshi khou vhidzelela u lusa u lwa na u farwa ha vhana sa zwi shumiswa zwa u dikuvhanganyela ndaka kana

u tōda u ḷa , vha khou ḡi pfala vha khou shumiswa mabulasini na mamagani nga vhunzhi, u tzhipiwa hone ri hu siela mini.

U ya nga ha vhaḡivhi vha maḡwalwa sa Luthi (1952) vha ri, mvumbo ya vhana na vhusiwana zwi ita uri vha ḡalulwe tshi tshavhani (hu nga vha u sa vhona kana vuholefhali ho imaho nga uri. U ri, vhaḡwe vhavho vha a vhulawa nganoni nahone vhana vhenevho musi lungano lu tshifhela vha a pfufhiwa, zwithu zwi a vha nakela.

Novak (1970:44) a tshi khwaḡhisedza uyo muhumbulo u ri, kanzhi vhaanewa vhenevho ndi vhaanewa dendele '*hero*' / '*heroine*' lunganoni. U ri vha vha kha nyimele idzo nga mulandu wa vivho na vengo.

A si nganoni fhedzi na ḡamusi vhaanewa vha vhana zwiḡulwane vhaḡolefhali na zwisiwana a vha farwi zwavhuḡi, a vha ḡanganedziwi sa vhatu. Vhaḡolefhali a ri tsha amba, vha a dzumbiwa dzinḡuni nga vhabebi vhavho, vhommane, na mashaka ngeno magavhelo avho a tshi khou ḡiwa. Vha naka ḡuvha ḡithihi ḷa mundende, u tshi fhira vha thoma u ḷa muḡodzi u shamani.

Luthi (1952:56) u ri, vhana nganoni nnzhi vho olwa sa vhatu vhane a vha khou londwa, kanzhi a vha na mahaya, vha tendeleka hoḡthe vha tshi londa hune vha nga dzula.

Vhana a vha londiwi, a vha fhiwi zwiliwa, vha a tswiwa kana u batiwa, vha a siiwa vhe vhoḡthe kana vha sala na muthu ane mubebi a sa tou mu ḡivha a mu fhedza, vha a vhulawa tshiitisi hu ḡala, a vha na mahaya vha tendeleka maḡakani na zwiḡaraḡani zwi tshi ḡuḡuwedzwa ngauri khamusi mubebi u vho balelwa u vha unḡa kana o lovha. Vhana vhanzhi vha sala na miḡi ino misi vhabebi vha tshi khou shambila, vha a tswiwa na u vhulahwa hu tshi ḡodwa miḡuvha.

Thompson (1952) u ri, kha nyimele dzothe dzine vhana vha aluwa khadzo, vhomme vha si vha malofhani, dzikhaladzi na vharathu vha si vha malofhani na mashaka ndi vhone vhane vha tambudza vhana nganoni. U ri, kanzhi vha tambudzwa nga u fhiwa mishumo i lemelaho, u rwiwa na u sa fhiwa zwiliwa.

Mangokoane (1975:40-45) ene u ri, vhana vha dzhiiwa sa vhatu vhane a vha na pfanelo dza u hana muthetho wa vhahulwane, arali vha hana ndi mulandu muhulu, vha a maliswa naho vha sa funi. De Bruin (2002:78) a tshi ima na uyo muhumbulo u ri, vhaanewa vha vhana nganoni vha lavhelelwa u dzhia muthetho kana ndaela hu si na u hana. A tshi isa phanḁa u ri, vhasidzana vhone vha dzhiiwa vhe lupfumo lwa vkhokhosi avho.

Vhana a vha na vhuḁiambeli, a vha hani tshithu, a vha dzhii tsheo, vhañwe vha a maliswa vhe vhaḁuku vha sa athu na u tunga ḁamu ha pfi o farwa tshikunwe nga tsha hashu, vha tshi maliselwa mukalaha, huñwe vha tshi khou lifhiwa ngavho milandu ya vhabebi vhavho kana u khwaḁhisa vhushaka.

E ene De Bruin (2002:88) u ri, nganoni vhana vha a lwa na u vhulahana vha nga vha sa vhulahana zwihulwane vhana vha musadzi, murathu na mukomana zwi tshi ḁuḁuwedzwa nga vivho na vhutshivha. U ri fhedzi zwi tshi kwama khaladzi na khaladzi zwithu zwi a vha nga iñwe ḁdila, vha a pfana nahone muñwe u pfa o vhofholowa musi muñwe e tsini, vha fhambanyiswa nga mbingano. A si nganoni fhedzi, vhana nga tshavho vha a vhivhana.

Thorvaroadotti (1999:34) nga ha vhana nganoni u ri:

The cautionary folktales can be traced to cultures all over the world and in each instance fear is used to warn children of certain dangers. For instance, children are warned of the threat of being kidnapped in folktales.

Vhana vha a tshuwisiwa muhumbulo muhulwane hu a vha fhaḁela luvalo na u vha gudisa u ḁitsireledza hu tshi katelwa na u ḁuḁula muhumbulo wa ḁwana. U ralo hu vha hu u vha

gudisa u dzhiela nzhele zwithu zwi si zwavhuḁi shangoni. Nganoni vha ṭamiwa nga tshikili tsha u thetshesesa saizwi vhaṅwe vhavho vha sa thetshesesi, vha tshi ṭoḁa u tou vhona zwithu nga vhone vhaṅe.

Bettelheim (1975); Hunt (1990); Sutherland (1997); Zipes (1997) vhoṭhe vha tenda uri, nganoni vhana vha ṭamiwa nga tshikili tsha u konḁelela thaidzo vhunga vhunzhi havho vha tshi tshila kha nyimele dzi konḁaho.

Vhunga ngudo iyi yo ṭoka midzi kha u ṭanwa ha vhaanewa vha vhana kha ngano dza Tshivenda, muṭoḁisisi o shumisa mihumbulo na mawanwa a vhaṅwe vhoradzipfunzo u wanulusa na u vhambedza kuolelwe (mvumbo) kwa / ya vhaanewa vha vhana kha maṅwalwa a ngano dziḁa dzo topoliwaho u vhona arali nangoho nyolo dzo bulwaho afho nṭha dzi dziṅwe dzine vhaanewa vha vhana kha maṅwalwa o topoliwaho hu tshi tevhelwa dziḁa thero dzo dzudzwanywaho dzi tshi vha kwama. Ho shumiswa ngano dzi tevhelaho u lingulula izwo zwo bulwaho afho nṭha:

- Munna we a vha e na ngoma i mangadzaho (Maḁadzhe, R. N, Rankhododo, T.K., Ndlovu, R. L. na Ramaliba, T. Z. 2006);
- ṅwana a no ḁa vhusunzi (Mmbi, M.N., ṭhagwana, E.M., Nemapate, M.A., Netshiloṅwe, P.F. na Nemuṭuḁi, N. 2015);
- Musidzana wa tshisiwana (Tshikovhi, R.V. 2014);
- Mukegulu we a vhambadza muḁuhulu (Maumela, T.N. 1998);
- Vhana vha sa pfi (Tshikovhi, R.V. 2014);
- Mutshokotshi (ṭhagwana, E.M. 1995).

## 2.7 MIHUMBULO YA VHORADZIPFUNZO NGA HA VHAANEWA VHA VHANA KHA NGANEWA

Kha itshi tshipiḁa ho lavheleswa na u thetshesela mihumbulo ya vhoradzipfunzo vho fhambanaho u itela u wanulususa uri vha ri mini nga ha vhuvha na zwiitwana ha/zwa vhaanewa vha vhana nganeani. U ralo ho vha hu u ṽoḁa u khwaṽhisisa ngudo ya ṽhoḁisiso ino. Vhoradzipfunzo vhenevho ndi vha tevhelaho: Msimang (1983), Rowling (1989:990), Rudman na Pearce (1995:988), Yoo (1997), Thompsons (1952), Lere na Iyabode (2009:117), Jafta (1978; 1996), Satyo (1978), Dickens (1998:10, 38, 40, 51), WHO (1999, 84), Biklen na Bogdan (1977), Deroukakis (2010:23), Crisp na Hiller (2011:27), Hamilton, Anderson, Broaddus na Young (2006:759), Bian, Leslie na Cimpian (2017:362), Jewkes, Levin, Mbananga na Bradshaw (2002:320), Tognoli, Pullen na Lieber (1994:758), Bian, Leslie na Cimpian (2017:362), Jewkes, Sikweya, Morrell na Dunkle (2009:109), Mawela (1994), Luthi (1952), Adepeju (2017:68), Simpson na Miller (2002), Machaba (2011), Barnali (1997:132), Leoschut (2009:66), Kimball (1999:560), Molenda na Bhavnagri (2009:153), Mar, Oatley, na Peterson (2008), Parker na Ackerman (2007:3), Edgington (2002:115). Ulusoy na Dilmac (2013:189) na vhaṽwe.

Msimang (1983) u ri, vhathu vhe muṽwali a vha shumisa kha nganeva vha vhidzwa u pfi vhaanewa. U ri ndi zwi vhumbiwa nga maipfi a muṽwali. Sa vhaanewa, vhana na vhone vha ṽamiwa nga vhutshilo ha ṽino maṽwalwani.

Rowling (1989:990) ene u ri, vhana vha a kwamea nga masia oṽhe a vhutshilo, vha a sinyuwa vha tshi pfa u vhavha, zwi tshi takadzavho vha a takala. E ene Rowling (1989:993) u ri, maṽwalwa a nganeva ndi a ndeme kha nyaluwo ya vhana, ndi tshivhoni tsha zwiitwana zwavhuḁi na zwi si zwavhuḁi. Ngauralo, maṽwalwa ndi tshivhoni kana yone nyandadzo tsha/ya matshilisano avhuḁi na a si avhuḁi. Rudman na Pearce (1995:988) vha tshi khwaṽhisa ayo maambiwa nga avho vha ri:

Literatures serve as windows through which children learn about their world by looking beyond their immediate surroundings and seeing characters and events that occur in other communities or other parts of the world.

Yoo (1997) e nevhō a tshī amba nḡa ha ndeme ya mañwalwa kha vhana u ri, mañwalwa a vhana a thusa uri vha ðivhe uri ndi vhone vho nnyi, a bvisela khagala nḡila dzine vha tea u tshila vha tshī tevhela dzone miḡani, miḡanani u ya he shango la guma na u dovha u vha sumbedzela kutshilele kwane nḡa tshavho.

Rowling (1989:993) u ri, mañwalwa a ḡana zwiitwana zwavhuḡi zwa vhana sa u amba ngoho, u konḡelela, u pfela vhuḡungu, u ḡhonifha, u luga, u thusa, u vha na lufuno na u ḡhogomela. A tshī bvela phanḡa u ri, a a dovha hafhu a ḡana zwiitwana zwi si zwavhuḡi zwa vhana sa lunyadzo, u sa amba ngoho, u sa thetshelēsa, tshīḡuhu, swili, vhugoswi, vhuḡavhi, tseḡa na zwiñwe.

Nḡa nḡa ha izwo, vhana vha a semana, tshikhuna, vhubva, maḡo malapfu zwihulwane zwikoloni, u ambana nḡa nḡila i si yavhuḡi, u tambudzana nḡa tshavho, u funa dzinndwa, u daha mafola, mazuwo, vhudakwa na u tswa. Vhana vha ḡangana na nyimele dzi konḡaho vhutshiloni na dzi leluwaho, vha na zwiito zwavhuḡi na zwi si zwavhuḡi. Mañwalwa a bvisela khagala nyimele dzoḡhe dzine vhana vha aluwa khadzo na masiandoitwa a vhangiwaho nḡa nyimele idzo.

Rowling (2011:77) u ri, vhuḡzhi ha vhana mañwalwani vha a tambudziwa, a vha londiwa nahone u tambudzwa honoho hu katelwa u señwa, u rwiwa kana hone u vhuḡahwa. E ene Rowling (2011: 80) a tshī isa phanḡa u ri:

Orphans and abandoned children have been a prominent motif in literature for centuries; they are mistreated and neglected. They grow up in isolated homes as outcasts without love and affection, which could result in distrust in the adult world. The parent(s) died very early in their lives. Their



upbringings as orphans shaped their lives in different ways. This leads them both to childhoods in isolation where people bullied them for being different.

Zwi re manwalwani ndi zwithihi na zwine zwa bvelela miḡanani u ya he shango ɓa guma, vhana vha farwa nga ḡdila ya tshiḡuhu hu tshi katelwa u tambudzwa lwa vhudzekani, u rwiwa, u sa funiwa, u shumiswa, u semiwa, u vhidzwa nga madzina a si avhuḡi nahone a u titilidza, u sa londwa, u sa iswa tshikoloni, vha a vhambadzwa nahone ndi dzitsiwana a vha tshe na vhabebi. Vhana vha a shumiswa lwo kalulaho, vha fhiwa mishumo i no vha fhira.

Dickens (1998:10, 38, 40, 51) a tshi ima na ɓi fhungo zwihulwane a tshi elelwa zwe ene a ɓangana nazwo nga murahu ha musi khotsi awe vho fhelelwa nga mushumo, vha farwa nga ḡwambo wa zwikolodo u ri, vhana vha a shumiswa lwo kalulaho vhusiku na masiari mamagani na mabulasini hu tshi katelwa na miḡini vha tshe vhaḡuku hu si na mbadelo.

WHO (1999:56) nga ha u sa londwa ha vhana vha ri:

Commercial or other exploitation of a child refers to use of the child in work or other activities for the benefit of others. This includes, but is not limited to, child labour and child prostitution. These activities are to the detriment of the child's physical or mental health, education, or spiritual, moral or social-emotional development.

Naho nga tsha hashu hu tshi pfi *mapfura a vhana ndi u ruḡwa* (zwi tshi amba uri ḡwana u tea u gudiswa u shuma kana u tea u shuma) nga kha ɓiḡwe sia maḡwalwa a ɓuḡuwedza vhathu u shumisa vhana nga ḡdila i si yavhuḡi nahone yo kalulaho muhumbulo muhulwane hu u ḡikuvhanganyela masheleni. Na kha ɓino ɓa hashu ɓa Afrika Tshipembe naho madzangano a si a muvhuso na zwiimiswa zwa muvhuso vha tshi khou huwelela u lusa u lwa na aya kuitele, hu kha ḡi vha na fhano na fhaḡa hune vhana vha kha ḡi wanala vha tshi shumiswa fhethu ho fhambanaho. Kuitele uku a si kwane vhunga ku tshi kwama

kualutshela kwa n̄wana na kuhumbulele kwawe nga n̄dila i si yavhuḍi. Hu kha ḍivha na ḥoḍea ya u pfumbudza na u tsivhudza vhabebi nga ha masiandoitwa a u shumisa vhana lwo kalulaho.

Dickens (1998:12) u ri, vhana a vha londiwi, vha vhulahiswa n̄dala, u rwiwa, vhaḥwe vhavho vha dzula zwiḥaraḥani na mikhukhuni nga n̄wambo wa u tambula zwiḥulwane vhana vha vhathu vha si na zwavho na dzitsiwana.

WHO (1999: 16) nga ha u sa londwa ha vhana vha ri:

Neglect is the failure to provide for the development of the child in all spheres: health, education, emotional development, nutrition, shelter, and safe living conditions, in the context of resources reasonably available to the family or caretakers and causes or has a high probability of causing harm to the child's health or physical, mental, spiritual, moral or social development. This includes the failure to properly supervise and protect children from harm as much as is feasible.

Vhaanewa vha vhana maḥwalwani a vha londiwi vha vhulahwa nga n̄dala, mutakalo wavho a u ḥogomeliwi, vha a siiwa vhe vhoḥe mahayani, a vha shavhedziwi lwo teaho 'neglect.'

Vha dzangano ḵa WHO (1999, 84) vha ri, vhana vha a tambudzwa lwa vhudzekani. Vha tshi ḥalutshedza u tambudzwa lwa vhudzekani vha ri:

Sexual abuse is the involvement of a child in a sexual activity that he or she does not fully comprehend, is unable to give consent to, or for which the child is not developmentally prepared and cannot give consent, or that violates the laws or social taboos of society.

Vha tshi bvelaphanda vha ri:

Child abuse may include but is not limited to (i) the inducement or coercion of a child to engage in any unlawful sexual activity; (ii) the exploitative use

of a child in prostitution or other unlawful sexual practices; and (iii) the exploitative use of children in pornographic performances and materials.

Jewkes, Levin, Mbananga na Bradshaw (2002:320) nga ha u tambudzwa ha vhana lwa vhudzekani vha ri, nga u angaredza, kha jino lashu la Afrika Tshipembe, kha vhafumakadzi vha 11735, vhafumakadzi vha 153 vha fhasi ha miñwaha ya fumi thanu (15) vho vhiga milandu ya u tzipiwa.

Vhe vhone Jewkes, Levin, na vhanwe nga vho (2002:322) vha ri, thangana ya murole i khakhathini ya u nga tambudzwa lwa vhudzekani. Vha ri, kha vundu la Gauteng nga ñwaha wa 2003 ho wanala uri phesenthe tharu (3%) ya milandu yo vhighiwo mapholisani zwipondwa zwihulwane ndi vhana vha u bva kha ñwaha muthihi u ya kha miraru ngeno nga thungo vhatu vha tshifumakadzini na vhana vha vhasidzana nga u angaredza vhe khomboni ya u nga tzipiwa.

Jewkes, Sikweya, Morrell na Dunkle (2009:109) nga ha u tzipiwa ha vhana vha ri, Vhatzhipi vhahulwane vha vhana ndi vhatu vha tshinnani vhane vha dovha hafhu vha ñvhea kha vhatzhipiwa. (Ibid, 123) vha ri, kha ngudo dzo itwaho nga vho 2008 nga dzangano li vhidzwaho u ipfi *Youth Lifestyle*, ho wanala uri milandu minzhi ya u tambudzwa lwa vhudzekani yo vhighiwo mapholisani i bvelela mahayani.

U shengedzwa ha vhana lwa vhudzekani zwi tou nga ndi vhulwadze ha phirela, naho hu na maga a milayo o vhwaho u thivhela maitete aya na tshipholisa nga thungo tshi tshi khou ita mushumo, zwi ñi tou nga a hu na tshi no khou itwa. Vhana vha pfala kha ñvha na ñvha dziradioni na kha dzi TV kha jino la hashu vha tshi khou tzipiwa vhañwe vha fhedza vha tshi vhulawa, vhaiti vhazwo vha tshi lusa u ngalangadza vhuñala. Vha a rengiswa vha shuma sa dziphuli dza vhudzekani muhumbulo muhulwane hu u ñoda masheleni. Vhaiti vhazwo vhahulwane ndi mashaka, vhatsinda na vhabebi.

U ya nga ha WHO (1999:57) vhana vha a rwiwa nga ndila i sa takadzi na u tambudzwa muyani sa u semiwa, u pomokiwa, u ambiwa nga ndila i si yavhuḏi, u tshuwiswa na zwiḥwe. Honeha u rwiwa ha vhana na u vhaiswa muyani ndi maitele a sa ṭanganedzeiho saizwi zwi na masiandoitwa a sa takadzi, a nga fhedza a tshi vha muholefali nga ḥwambo wa u rwiwa kana ha tutuwa mvumbo i sa takadzi.

Biklen na Bogdan (1977) vhone vha ri, vhaanewa vha vhana maḥwalwani a nganea zwihulwane vha vhaholefali na vhane vha vha na malwadze vha ṭanwa nga ndila i sa takadzi, vha farwa nga ndila i si yavhuḏi sa tsumbo, vha ṭanwa sa vhathu vha si na mushumo, vha si na thuso nahone vha dzhiwa vhe mihwalo.

Deroukakis (2010:23) a tshi khwaṭhisedzo ayo u ri vhana vha re na vuholefali nganoni ndi zwipondwa zwa u tambudzwa zwi tshiitwa nga u a vha vhigi milandu ya u tambudzwa kana u ḏilwela zwaho, vha ḏitika nga vhaḥwe tshiḥwe tshifhinga vha tshi itwa nga u fhulufhela vhathu vhane vha khou vha ṭhogomela.

Nṭha ha izwo, vhana vha vhaholefali vha a dzumbiwa vha valelwa dzinḏuni, vhabebi vha ri vha a vha shonisa vhaḥwe vhaṭhogomeli vhavho vha vha tamela lufu kana vha vha zwizwiedza (vha mbilummbi wa pfa vha tshi ri 'ngavhe zwi tshi ya na vhusula nda awela.' Vha lwalaho vhone vhathu a vha ṭoḏi na u vha kwama zwi tshi itwa nga mashaka, vhabebi na dzikhonani.

Lere na lyabode (2009:117) vha ri, vhana vha vhatukana kanzhi maḥwalwani vha olwa sa vhathu vha si na ndavha na zwithu, ndi vhahali nahone mihaga, ngeno vhana vha vhasidzana vha tshi olwa sa zwishumiswa, vhafuni vha tshelede na ndaka, vhadzia vivho, vhathu vha si na mikhwa nahone sa vhabva. Msimang (1986) a tshi khwaṭhisa avha vhavhili u ri, vhana vha vhasidzana vha dzhiwa sa vhathu vha songo ṭalifhaho, vhathu vha si na ḥivho na luvhonela.

Crisp na Hiller (2011:27) vha tshi zwi amba vha tou ri, vhaanewa vha vhana vha vhasidzana musi vha tshi t̄angana na thaidzo vha d̄itika nga vhatukana uri vha vha tandulele dzone. Vha ri, mañwalwani a vhana, vhaanewa avha zwihulwane vha tshifum1111akadzini vha a dzhielwa fhasi, a vha farwi u fana na vhaanewa vha tshinnani (vhatukana).

Hamilton, Anderson, Broaddus na Young (2006:759) na vhone vha tshi tikedza uyo muhumbulo vha ri, vhaanewa vha vhana vha mbeu ya tshifumakadzini nganoni zwifhinga zwinzhi vha sumbedzwa vhe vhathu vha mbilwana, a vha koni u d̄itela zwithu, a vho ngo t̄alifha, vha wanalesa mahayni, ngeno vhaanewa vha vhana vha mbeu ya tshinnani vho olwa sa vhaanewa vha maanda, vhakundi, nahone vhe vhathu vha si na nyofho.

Vhana a vha farwi u fana zwihulwane vha vhasidzana na vha vhatukana. Hu na u dzhia sia zwi tshi kwama kufarelwe. Vhasidzana vha d̄i farwa nga nd̄ila in̄we, zwa d̄i ralovho na kha vhatukana. Vhunga vhana vha tshi guda nga u vhona na nga u pfa zwi re mañwalwani, kuitele kwa u ndondomedza khethululo ya mbeu kha lushaka a kwo ngo da. Mañwalwa o raloho ho nga kuna ngauri vhana vha fhedza vha tshi vhona u nga ndi kwone kutshilele kwane. Nga in̄we nd̄ila mañwalwa kha liñwe sia a t̄utuwedza khethululo ya mbeu kha vhaanewa vha vhana.

Tognoli, Pullen na Lieber (1994:758) vha ri, u dzhia sia musi zwi tshi kwama mbeu mañwalwani a vhana, zwi maanda fhadza vhana vha vhatukana na u ita uri vha d̄idzhie n̄tha ngeno nga thungo zwi tshi shela mulenzhe kha uri vhana vha vhasidzana vha d̄idzhie fhasi na u d̄inyadza.

U dadzisa n̄tha ha izwo zwo bulwaho afho n̄tha, Bian, Leslie na Cimpian (2017:362) vha sumbedza uri, u dzhielwa fhasi ha vhana vha vhasidzana mañwalwani zwi na masiandoitwa a si kwao kha vhana vha vhasidzana vhunga vha tshi fheleledza vha tshi

vhona u nga hu na zwine vhutshiloni zwa vha zwo tou telwa vhana vha vhatukana na zwa vhasidzana zwi hulwane zwi tshi kwama mishumo.

Mañwalwa aneo kha vhana a ita mushumo u si wavhuḁi sa tsumbo, musi vha tshi vhala mañwalwa a fanaho na eneo zwi hulwane vha tshifumakadzini, zwi a vha ḁea gonobva na u sa vha na fhulufhelo hu tshi katelwa na u ḁinyadza .

Thompson (1952) u ri, kha mañwalwa a nganea vhaanewa vhenevho vhane vha khou shengedzwa vha a kunda nyimele (hero kana heroine) zwi hulwane muanewa dendele '*protagonist*'.

Muḁoḁisisi u tendelana na muhumbulo wa Thompson (1952) vhunga na kha mañwalwa a nganea dza Tshivenda zwo ḁi ralovho. Naho zwo ralo, muanewa onoyo ane a kunda kha mañwalwa a lushaka ulu, u kunda nga murahu ha u kakarika huhulu na u konḁelela. Fhedzi, hu ḁivhavho na vhane thaidzo dza vha kunda vha vho tama thambo, u shavha mahayani na u vhona u ḁa mulimo i yone thandululo ya tshihadu.

Luthi (1952) u ri, kha mañwalwa a nganea, muanewa dendele a nga vha wa tshifumakadzini kana wa tshinnani vhumatshelo vhu zwandani zwawe.

U ya nga ha Mawela (1994) vhaanewa vha vhana mañwalwani zwi hulwanesa vha tshifumakadzini vha na vhuluvha, vha a ḁitukufhadza, u ḁidzhiela fhasi, vho naka, vha na mikhwa, vha na vhuḁifhulufheli, u ḁhonifha, vha a konḁelela nahone ndi zwishumiswa zwa vhudzekani ngomu miḁani na zwiñwe.

Adepeju (2017:68) a tshi tendelana na uyu muhumbulo u ri, vhathu vha tshifumakadzini hu tshi katelwa na vhana vha mbeu ya tshifumakadzini vho olwa sa ndode (zwitambiswa) '*object of manipulation*' dza vhathu vha tshinnani, sa vhathu vha sa koni u dzhia tsheo, sa vhathu vha si na maluvhi, a vha vhilaheli nahone vha a tambea ngavho.

Simpson na Miller (2002) ene u fhambana na avho vhañwe nga heli, naho vhañwe vha vhaanewa vha mbeu ya tshifumakadzini vho olwa sa vhathu vha vhuluvha hu na vhañwe vhavho vho olwaho sa vhathu vha re na vhudifulufheli na vhudiambeli mañwalwani.

U ya nga tzedzuluso dzo i twaho nga Machaba (2011) zwi tshi kwama ngudo yawe ya u taniwa ha vhafumakadzi kha Xitsonga o disendeka kha nganea dza la Afrika Tshipembe, o wanulusa uri vhaanewa vha vhana vha mbeu ya tshifumakadzini kha mañwe mañwalwa vho tanwa sa vhafuni vha tshelede, vhathu vha sa fhulufhedzei, vhadzia u shengedza vhañwe, dziphombwe, vhathu vha re na vhuluvha, vhadzia u ditika nga vhañwe, vhathu vha sa vhofohiwi navho fhungo la vha hone nga vhañwali vha vhanna na vha tshifumakadzini.

Naho zwo ralo, hu divhavho na mañwalwa a musalauno ane vhana vha vhasidzana vha vha vha tshi khou hanedzana na u tsikeledzwa ha vhathu vha tshifumakadzi, vha khou lwa na u sa thonifhiwa ha tshirunzi tsha vhana vha vhasidzana. Vhañwe vha vhana vha vhasidzana kha mañwalwa a lushaka ulu vha a hanedzana na vhutendatenda ha uri tshikolo tshi a pengisa kha nwana wa musidzana na u dovha hafhu u hanedzana na maitete a u todelwa mufarisi nga vhabebi, vho diimisa. Vhana vhenevho vha vha vha tshi khou lusa u sumbedza uri na vhathu vha tshifumakadzini vha na vhukoni.

Adepeju (2017:34) u ri, vhana vhane vha vha vha si tshe na vhabebi kha dziñwe mvelele vha a rengiselwa miñwe miña sa dziphuli a dovha a vha ndaka ya muña wonoyo we a vhambadzelwa wone lune muña wonoyo wa ita tshiñwe na tshiñwe nga sa u mu malisa a tshe muñuku. Msimang (1983) a tshi khwañhisa uyu muhumbulo u ri vhana kha dziñwe nganea vho olwa sa zwishumiswa kana vhashumeli vha vhañwe. U ri vha a nwa miñwe miña uri vha yo vha vhafumakadzi vha muthu wa mukalaha kana thangana thukhu hu tshi khou lifhiwa milandu ngavho.

Hu si mañwalwani fhedzi na kha vhuno vhutshilo vhana vha a vha zwishumiswa kana vhashumeli vha vhañwe, ndi dziphuli, vha a rengiselwa muñwe muṭa '*human trafficking*' kana a tou maliswa hu si lufuno lwawe muhumbulo muhulwane hu u ṭoda u ita masheleni nga vhana.

Rowling (1989:995) u ri, mañwalwani vhana vha ṭanwa sa vhaanewa vha sa ṭanganedziwi zwavhuḍi, vha a kolelwa nga vhañwe ngavho '*bulling*' U ri, vha a kolelana kana u tambudzana. Msimang (1983) a tshi khwaṭhisa u ri, vhaanewa vha vhana kha nganea ndi vhaanewa vhane vha tambudza vhañwe vhana zwikoloni kana nḍa miḍanani. Leoschut (2009:66) a tshi ima na izwo zwo ambiwaho u ri ngudo dzo itiwaho nga tshiimiswa tshi vhidziwaho u pfi National Youth Lifestyle (2008) dzo tumbula uri vhagudiswa vhane vha nga ita 18% phesenthe vho no tambudzwa nga maipfi zwikoloni.

Vhana mañwalwani vha a shengedzana nga tshavho '*bulling*' zwihulwane zwikoloni, vhañwe vha fhedza vha tshi vhulahana, ngeno vhañwe vha tshi fhedza vha litsha na zwikolo vha tshi shavha u shengedzwa.

Kimball (1999:560) u ri, mañwalwani a vhana, vhana vhanzhi ndi dzitsiwana nahone vhana vhenevho ndi vhaanewa dendele zwihulwane mañwalwani a musalauno. A tshi bvela phanḍa u ri, ayo oṭhe o simuwa nganoni kana zwo ralovho na nganoni.

Vhaanewa vha vhana mañwalwani vho olwa sa dzitsiwana, vhunzhi havho a vha tshe na vhabebi arali e hone ndi muthihi nahone vha ḷa muṭodzi u shamani. Vha tendeleka na miḍi vha tshi ṭoda zwikoropo muhumbulo muhulwane hu u tshela nḍala na u ḍi isa phanḍa na tshikolo. Kanzhi mañwalwani vhana avha ndi vhaanewa dendele.

Molenda na Bhavnagri (2009:153) vha ri, vhañwe vha vhana mañwalwani vha a thusana, u funana, u pfelana vhuṭungu, u ṅea, u shumisana, u ambedzana na u ṅekana mafhungo.



Mar, Oatley, na Peterson (2008) vha tshi tikedza vha ri, mañwalwa a thusa uri vhana vha pfelane vhuṭungu musu zwi tshi kwama matshilisano.

Parker na Ackerman (2007:3), Edgington (2002:115) vha tendelana kha ḷa uri, mañwalwani vhana vha ṭamiwa nga zwikili zwa u konḑelela, u kovhana zwithu, u thusana na u shumisana. Ulusoy na Dilmac (2013:189) vha ri, mañwalwa a vhana a gudisa vhana u tandulula thaidzo nga kha nyimele dzine vha ṭangana nadzo. Vha ri vha tshi tendelana na uyu muhumbulo vha ri, mañwalwa ndi zwishumiswa zwa matshilisano, ndi tshi rathisi tsha sialala u ya kha mirafho i ḑaho saizwi a tshi vhulunga mikhwa. Vha vhone Ulusoy na Dilmac (2013:189) vha ri, mañwalwa a gudisa vhana mishumo ya ḑuvha ḷiñwe na ḷiñwe sa u kulumaga, u bika, u konḑelela mitsiko ya vhutshilo nga vhanga ḷa u kwashea ha mbingano dza vhabebi na mitsiko ya u ṭutshelwa nga vhabebi kana mashaka a tsini.

Bugu ndi tshishumiswa tsha vhuṭhogwa kha u gudisa vhana matshilisano. Vhana vha gudiswa mishumo ya hayani mañwalwani, vha ṭuṭuwedzwa u konḑelela naho zwi tshi khou vhavha. Ngauralo mañwalwa a ṭandavhudza muhumbulo wa ṛwana na u mu ṭuṭuwedza u ita zwithu zwavhuḑi vhutshiloni.

Muṭḑisisi o lavhelesa izwo zwoṭhe zwo bulwaho afho nṭha u vhambedza vhuṅvha ha vhaanewa vha vhana kha mañwalwa a ḷa o topoliwaho hu na ndivho a nganea u vhonevho arali vha tshi kwamea nga zwiñwe zwa izwo zwo bulwaho afho nṭha u itela u maandafhadza mawanwa a ṭhḑisiso iyi. Mañwalwa eneo ndi:

- Vho Rambembo (Maumela, T. N. 1982);
- Nandi ndi shenga? (Sigogo, E. S. 2009);
- Maḑuvha ha Fani (Madima, E.S 1990);
- ḷi a kovhela (Mugweṅa, A. 2014);

- Musandiwa na khotsi Vho-Liwalaga (Maumela, T. N. 1979) na
- U nembelela ha shamba (Mudau, K. E. 2004).

## 2.8. MAGUMO

Nganoni vhañwali vha sumbedza uri, vhana vha a tambudzwa, a vha londiwi, vha a vhulahwa, a vha na vhuḍiambeli nahone vha sumbedza sia ḷithihi ḷa vhuḥshilo, a vha na vhuḍifhinduleli, a vho ngo fhelela nahone zwikili zwine vha ḥanwa ngazwo ndi zwa nga ngomu muḥani zwiḥulwane vha tshisadzini.

Ngeno kha mañwalwa a nganea, vhañwali vha tshi sumbedza uri na u tambudzwa havho vhana sa u rwiwa, u señwa na u sa londwa, tsha ndeme ndi tsha uri vha ḥanwa nga zwikili zwa vhuḥshilo zwoḥe sa u kona u tandulula thaidzo, vhuḍifhinduleli na u dzhia tsheo.

Vhañwali vha mañwalwa a foḷokuḷoo na vha mañwalwa a musalauno, vhoḥe vha amba ḷithihi, vhe u sa farwa zwavhuḍi ha vhana zwi na masiandoitwa a si avhuḍi kha kualutshele kwa vhana, kuhumbulele na vhuḷedzani havho na vhañwe ngavho. Ndimba ya vhuraru yo amba nga thyiori dza thoḍisiso nga vhuḍalo.

## NDIMA YA VHURARU

### MUTHEO WA THYIORI '*THEORETICAL FRAMEWORK*'

#### 3.1. MARANGAPHANDA

Ndima ya vhuvhili yo sengulusa mañwalwa o ñwalwaho nga vhoradzipfunzo vho fhambanaho, hu tshi thetsheswa na u vhambedza mihumbulo yavho zwi tshi kwama zwiitwana na vhuvha ha vhaanewa vha vhana mañwalwani, tshipikwa hu u tōda u khwaṭhisedza vhungoho ha ṭhōdisiso iyi. Naho vhunzhi ha vhoradzipfunzo avho vha tshi tendelana kha ḷa uri vhana mañwalwani vho ṭanwa vhe vhaanewa vha zwiitwana zwavhuḍi na zwi si zwavhuḍi. Vhoradzipfunzo nga u angaredza vha sumbedza u sa farwa zwavhuḍi nga khethululo ya mbeu ine ya itelwa vhaanewa vha vhana zwiḥulwane vha mbeu ya tshifumakadzini vha tshi vhambedzwa na vhaanewa vha vhana vha mbeu ya tshinnani mañwalwani na u tambudzwa ha vhana nga u angaredza nga ṅdila dzo fhambanaho mañwalwani. Vha ri u ita nga u ralo zwi ita uri vhana vha vhatukana vha aluwe vha tshi ḍihudza ngeno vha vhasidzana vha tshi ḍidzhiela fhasi na u shaya vhuḍifhinduleli.

Ndima ino yo sengulusa thyiori dza ṭhōdisiso dzi tevhelaho: Thyiori ya '*Afrocentric*' na '*Psychoanalytic*' u itela uri mawanwa a ṭhōdisiso a ṭanganedzee, a tendisee na u vha na mutsindo (Imenda, 2014:176). U shumiswa ha thyiori idzi zwo thusa u bvisela khagala zwiṭuṭuwedzi zwa zwiitwana zwa vhana zwavhuḍi na zwi si zwavhuḍi hu tshi katelwa na masiandoitwa a nyimele idzo nga u tou vhambedza. Dzo dovha hafhu dza thusa u wanulususa arali nga ngoho zwe ñwana a ṭangana nazwo vhuhanani hawe, u shaya ṅdivho ya zwithu '*unconscious*', ḍivhazwakale, fiḷosofi ya MaAfrika na mvelele zwi tshi shela mulenzhe kha u fhaṭa / kwasha vhuvha kana zwiitwana zwa vhana.

### **3.2. THYIORI YA THOĎISISO NGA VHORADZIPFUNZO 'THEORITICAL FRAMEWORK'**

Maxwell (2005:33), Melendez (2002:28), Grant na Osanloo (2014:18), Sinclair (2007:39), Fulton na Krainovich-Miller (2010:68), Miller (2007: 176), Imenda (2014:187), Mertens (2003:90), Saunders, Lewis na Thornhill (2003:389) vha  alutshedza mutheo wa thyiori nga ndila dzi tevhelaho.

Maxwell (2005:33) u ri, thyiori ya thoĎisiso ndi muvhonetsheli, mudededzi kana ene sumbandila. U ri ndi tshishumiswa tshine ngatsho vha thoĎisisi vha kona u  alutshedza, u pfesesa zwiitavhathu hu tshi katelwa na u anganyela/u bvumba kana hone u humbulela mawanwa a thoĎisiso.

Miller (2007: 176) ene a tshi tikedza izwo na u inga kha izwo u ri,

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. The theoretical framework introduces and describes the theory that explains why the research problem under study exists.

Melendez (2002:28) u ri:

Without a theoretical framework, the structure and vision for a study is unclear, much like a house that cannot be constructed without a blueprint.

Grant na Osanloo (2014:18) vhone vha ri ndi mutheo kana mudededzi. Vha ri ndi pulane ine mu thoĎisisi a i pamba a tshi itela u fha a thoĎisiso yawe. Vha ri ndi mutheo une thoĎisiso ya fha wa khawo. Sinclair (2007:39), Fulton na Krainovich-Miller (2010:68) vha vhambedza kana u fanyisa thyiori ya thoĎisiso na mapa kana sa sumbandila une / ine

musi u/i tshi ya huñwe fhethu wa/ya eletshedza uri hu farwa jifhio gondo. Nga inwe ndila i ri vhetshela mikano ya hune ra khou tea u tshimbila hone.

Mertens (2003:90) u fhambana na avha vhañwe musi a tshi ri, thyiori ndi yone i laelaho uri naa thodisiso i nga itwa kha zwiteñwa zwifhio sa tsumbo, kha thambulo, vhugevhenga, khethululo, mutakalo na zwiñwe. U ri, ngayo vhañodisisi vha dovha hafhu vha kona u ðivha uri naa thodisiso i tea u itwa kha vhafhio vhathu/zwithu sa tsumbo, kha vhafumakadzi / vha tshinnani, kha vhana. Kha vhathu vha si na zwavho kana vhaholefhali na zwiñwe.

Imenda (2014:176, Saunders, Lewis na Thornhill (2003:389) vhoñhe vha ombedzela ja uri, thyiori ya thodisiso ndi pfunzi kha zwi tevhelaho: malukele a mbudziso dza thodisiso (dzi nga lukwa nga ndila ðe); kunangelwe kwa ngona ya thodisiso ine ya tea u shumiswa na uri mawanwa a thodisiso a nga senguluswa hani. Na uri hu nga itwani uri mawanwa a thodisiso a tangedzee, a tendisee na u vha na mutsindo. Vha ri vhañodisisi vha kona u dzudzanya zwiteñwa zwoñhe zwa thodisiso u bva kha mbudziso dza thodisiso u swika thodisiso i tshi fhela hu si na vhuleme. Imenda (2014:187) a tshi vhina u ri, thyiori ya thodisiso i ñea thodisiso vhutshilo.

Miller (2007:88) u ri thyiori ya thodisiso ndi ya ndeme vhunga i tshi shuma zwi tevhelaho:

- I tanganya mañwalwa a re hone malugana na tsenguluso ino khou itiwa na muñodisisi;
- I ñea mahumbulelwa ane thodisiso ya nga bveledza;
- U thusa muñodisisi u nanga na u luka mbuziso dzonedzone dza thodisiso;
- U eletshedza muñodisisi u nanga ngona kwadzo dza u kuvhanganya mafhungo;
- U thusa muñodisisi u kona u humbulela na u talutshedza mawanwa a thodisiso, u sengulusa mawanwa a thodisiso o ðisendekaho kha mañwalwa a re hone.

Nga izwo zwothe zwo bulwaho afho ntha, mutodisisi o shumisa thyiori dza thodisiso mbili u itela uri mawanwa a thodisiso a tendisee, u tanganedzea na u a nea mutsindo.

### **3.3. THYIORI YA 'PSYCHOANALITIC'**

#### **3.3.1. Mihumbulo ya vhoradzipfunzo nga ha thyiori ya 'Psychoanalytic'**

Ford na Hugh (1965:109), Gay (1989: vii), vha ri thyiori iyi yo thomiwa na u tumbulwa nga Sigmud Freud. Vha ri ndi thyiori ya u thathuvha muhumbulo na zwiitwana zwo thithiseaho nga kha nyambedzano. Vha ri ndi thyiori ya u pfesesa zwiitwana, zwipfi "feelings" na mbilwana. Vhunzhi ha vhoradzipfunzo sa Melanie Klein (1932) vho shumisa thyiori ya 'Psychoanalytic' u fhaṭa thyiori dzavho, zwine zwa i ita tshiko. Freud (1939) ndi ene o thomaho u amba mafhungo a 'unconscious mind' zwine zwa amba zwi sa divheho kana zwi sa talukanyeiho na thuthuwedzo ine ya diswa nga zwi sa talukanyeiho kana zwi divheho 'conscious mind' kha zwiitwana zwa vhathu. Freud u ambesa nga zwiitwana zwa vhathu. Kha iyi ngudo thyiori ya 'Psychoanalytic' yo shuma i bvisela khagala zwiitwana zwa vhana. Freud (1926:88) u ri vhunzhi ha zwithu zwine muthu a ita ha na nzhele nazwo, u sokou mangala o zwi ita. U ri zwiitwana zwenezwo zwine muthu a sokou mangala o zwi ita a sa zwi pfi kana a sa zwi talusi, kanzhi a zwi takadzi nahone a zwi tanganedzei. Nga inwe ndila zwi na masiandoitwa a si avhudi kha ene mune na kha avho vhane vha vha tsini nae kana vhane vha ledzana nae. Thyiori iyi kha ngudo ino yo shuma u bvisela khagala zwiitwana zwine vhana vha zwi ita zwi sa tanganedzeiho zwa dovha hafhu zwa si takadze, zwine vha zwi ita vha sa talukanyi / hu si nga khole na izwo zwine vha ita nga u talukanya hothe. Mutodisisi o ita nga u ralo nga u tou vhambedza zwiitwana izwo u bva kha bugu dza nganea na ngano dzo tou topolwaho hu na ndivho.

Mcleod (2013:102) a tshi zwi amba u tou ri, thyiori iyi i divhelwa u vha dzilafho la zwiitwana na mihumbulo i sa divhale i tshi tšutšuwedzwa nga vhupfa na mihumbulo yo tsikeaho. Barry (1995:97) u ri thyiori ya *'Psychoanalytic'* i vhofoholola vhupfa na tshenzhemo yo tsikeaho. E ene Barry (1995:101) u ri, *'Psychoanalytic'* yo vha hone nga murahu ha musu Freud o lora mitora i tshusaho vhukuma, nga murahu ha izwo a mbo di n'wala bugu ino pfi *'interpretations of dreams.'* Izwo zwa mu tšutšuwedza u guda muhumbulo wa muthu.

Freud (1939:140) a tshi tšalutshedza thyiori ya *'Psychoanalytic'* u ri:

Is the personality theory which is based on the notion that an individual gets motivated more by unseen forces that are controlled by the conscious and the rational thought?

Raymond (1998:44) u ri *'Psychoanalytic'* ndi thyiori ya u tšatšuvha muhumbulo wa muthu na zwiitwana ngeno Barry (1995:96) a tshi ri thyiori ya *'Psychoanalytic'* ndi dzilafho la muhumbulo wo tsikeaho kana wo khakhiseaho kana wone mutsiko. Tshipikwa tshihulwane tsha thyiori iyi ndi u ita uri zwi sa tšalukanyeihho zwi vhe zwi tšalukanyeaho kana zwi divheaho *'unconscious become conscious'* (Freud, 1939:143).

### **3.3.2. Kushumiselwe kwa thyiori ya *'Psychoanalytic'* nga vhoradzipfunzo**

Liebert na Spiegler (1987:66), Freud (1953:88) vha ri thyiori ya *'Psychoanalytic'* ndi ya ndeme saizwi i tshi thusa vha tšodisisi u pfesesa zwiitwana zwa vhathu na thaidzo dza matshilisano dzine vha tšangana nadzo. Freud (1929:360) u ri, thyiori ya *'psychoanalysis'* i nga shumiswa nga ndila dzi tevhelaho, dzenedzo ndi: u sedzulusa kana u tšatšuvha muhumbulo, u sengulusa zwiitwana zwa muthu kana sa dzilafho la mbilwana/ mbiti *'emotions'*. Fhedzi ino ngudo yo sendemela tsho tše kha u sedzulusa / u wanulususa zwiitwana zwa muthu ane a vha n'wana wa u bva kha mi n'waha ya 0 u swika fumi na mi tšanu na muthihi na thaidzo dzine vha tšangana nadzo vhutshiloni. E ene Freud (1929:361) u ri thyiori ya *'psychoanalytic'* i tšalutshedza khwi ne kuhumbulelele kwa muthu,

zwine a pfa /zwipfi na zwiitwana zwa muthu. Ino ngudo yo tou fombe kha u sengulusa zwiitwana zwa vhana kha ngano na nganea dza Tshivenda dzo tou topolwaho hu na ndivho nga u tou vhambedza.

Freud (1953:3) u ri, matshilisano na mbilwana '*emotions*' zwi na mushumo muhulwane kha zwiitwana zwa vhathu. U ri, uri muthu a pfesese uri '*Psychoanalytic*' ndi mini, u tea u ranga u pfesesa zwine thyiori iyi ya tenda khazwo. Izwi ndi zwauri muhumbulo wa muthu wo fhatwa nga zwipida zwivhili zwine zwa vha u ita zwithu u sa talukanyi kana u sa zwi pfi '*unconscious mind*' na u ita zwithu u na nzhele kana nga u talukanya hothe/nga khole '*conscious mind*'(Ibid, 1953: 67). E ene Freud (1939:153) u ri zwiwe zwa zwiitwana zwa vhathu zwi tshuwendzwa nga u ha vha na zwi songo tshimbilaho zwavhudi ziya mulovha vhuhanani havho sa u tambudzwa, u sa londwa, u seŋwa, u hambekanywa, u sa sumbedzwa lufuno, nyofho, u rwiwa na zwiwe. U ri zwothe izwi zwi na ndango kha kualutshela kwa muthu. Izwo zwa amba uri zwo bvelelaho ija misi ri tshe vhatuku (zwi vhavhaho na zwi difhaho) zwi na tshuwendzo khulu kha zwiitwana zwashu musi ri tshi khou di aluwa kana ro no aluwa (Freud, 1915:166). Nga iwe ndila zwiwe zwa zwiitwana zwashu ndi masiandoitwa nga zwe ra tangana na zwo misi ija. Thyiori ino yo shuma u bvisela khagala zwiitwana zwa vhana zwi tshuwendzwaho nga nyimele dzine vha tangana nadzo musi vha tshe vhatuku.

Freud (1949:140) u ri, vhezvi ha zwiitwana zwashu zwi tshuwendzwa nga u sa talukanya, ri sa zwi pfi kana hone u shaya nzhele '*unconscious*'. Izwo zwa amba uri zwiwe zwa zwiitwana zwa vhathu hu tshi katelwa na vhana ndi masiandoitwa a u ita zwithu nga u shaya yone ndivho u tshi susumedzwa nga zwine u sa zwi talukanye sa lutamo, nyemulo, zwipfi na mbilwana. Zwenezwo zwine vha ita vha sa talukanye kana vha sa divhi, zwi na masiandoitwa a si avhudi u fana na: zwiitwana zwi si zwavhudi, u sa kona u tshilisana na vha we nga mulalo na u didzhiela fhasi. Kha ngudo iyi thyiori iyi yo shuma u bvisela khagala zwiitwana zwa vhana zwi vhangwaho nga nyemulo, zwipfi na mbilwana khathihi



na u bvisela khagala masiandoitwa a d̥iswaho nga izwo na mvelelo dza hone. Yo thusa u bvisela khagala zwiitwana zwa vhana zwi si zwavhuḍi zwo vhangwaho nga u sa d̥ivha kana nga u shaya nzhele.

E ene Freud (1939:142) a tshi zwi amba u ri:

The unconscious part of the mind has powerful effect on our feelings, actions, relationships, and endeavors. Unconscious conflicts can cause anxiety, moodiness, or depressive thoughts; troubling personality traits; or difficulties at work or in finding or maintaining long-term relationships. Many such problems have their roots in past experiences and relationships.

A tshi isa phanda u ri:

The basic premise behind psychoanalytic theory is that inner drives, unconscious motives, and unresolved needs from childhood govern our development.

Freud (1939:142) u ri, muthu ha sokou ita zwithu zwo bvaho fhedzi-fhedzi, hu na zwiṭuṭuwedzi kana tshiitisi. U ri zwe muthu a ṭangana nazwo vhuṭukuni hawe zwi a mu sala murahu, zwa vha zwone zwi fhaṭaho vhuvha hawe zwenezwi a tshi khou aluwa. Ngauralo, hu na tshiitisi kha tshiṅwe na tshiṅwe tshine muthu a ita, zwo ralovho na kha vhana. Thyiori iyi yo shuma u bvisela khagala zwi ṭuṭuwedzaho zwiitwana zwavho.

Encarta (2009) a tshi khwaṭhisedza ayo o bulwaho nga uyo afho nṭha u ri, nḍila ine ṅwana a a luswa ngayo a tshe muṭuku, ṭhodea dzi songo swikelelwaho a tshe muṭuku sa u siiwa e eṭhe, u litshiwa a tshi sokou lila, u sa ṅewa zwiḷiwa, u rwiwa, u sa londwa, u tambudzwa lwa vhudzekani, u litshiswa u mama tshifhinga tshi songo swika zwi a mu tovholo kana u mu zwima musi a tshi aluwa. Freud (1939:146) u ri zwoṭhe izwo zwo bulwaho afho nṭha zwi ya zwa dzula kha zwi sa ṭalukanyeiho '*unconscious mind*' zwiṅwe zwa hone a nga

kona u zwi elelwa kana a sa tsha kona u zwi elelwa zwenezwi a tshi khou aluwa. U ri zwi a kona u thithisa nyaluwo yawe lu si lwavhuḍi sa mbilwana, dzinndwa, mamudi, u sa kona u tshila na vhaḥwe, muondo, u halifha lu si na vhukono 'aggressive' zwiḥalagudu, mutsiko na zwiḥwe. Sullivana (1931:536) u dzinginya ḽa u ri, ḥwana o aluswaho zwavhuḍi u a kona u tshilisana na vhaḥwe zwavhuḍi ngeno ḥwana a songo aluswaho zwavhuḍi a tshi nga kundelwa u tshila na vhaḥwe ngae nga mulalo. Muḥodisisi o shumisa thyiori iyi u bvisela khagala kualuselwe kwa vhana nga u tou vhambedza kha ngano na nganea dza Tshivenda. Muḥodisisi o dovha hafhu a lavhelesa na masiandoitwa a vhangwaho nga izwo hu tshi katelwa na mvelelo dza hone.

Freud (1949) u ri zwine ra humbula, zwine ra tama, zwine ra vhona na zwipfi zwashu zwi a shela mulenzhe vhukuma kha zwiitwana zwashu. Zwenezwo zwi ri tuḥuwedzaho ndi zwine ra sa zwi ḥalukanye / ḍivhe kana ra sa kone u zwi elekanya 'unconscious' na u zwi langa. A tshi zwi amba u tou ri, 'Everything we do is motivated by inner unconscious forces.' Thorne na Henley (2005:112) vha ri u sa ḍivha na tshenzhemo ya vhutshilo musi muthu a tshe muḥuku ndi zwa ndeme kha ino thyiori. Freud (1929:358) na vhaḥwe ngae hu tshi katelwa na matshudeni a ngaho, Thorne na Henley (2005:112) vha na kuhumbulele kwavho musi zwi tshi kwama thyiori iyi. Mihumbulo yeneyo ndi i tevhelaho:

- Nga nḍa ha vhuvha hune muthu a bebwa naho, kualutshela kwawe musi a tshe muḥuku ku a thithisea nga zwine a ḥangana nazwo vhuhanani hawe (Freud, 1929:148);
- U sa ḍivha kana u shaya nzhele nahone hu a shela mulenzhe zwihulwane kha u sokou ita zwithu zwi sa ḥangedzeiho vhathuni (Freud, 1939:150);
- Zwe ra ḥangana nazwo vhuḥukuni hashu zwi dzindela vhuvha na u tuḥuwedza zwiitwana zwashu/hashu musi ri tshi vho ya u vha vhahulwane, tsumbo: u sokou sinyuwa na mbiti zwo bva kha zwe ra fariswa zwone ri vhaḥuku (Freud, 1939:166);

- Nyaluwo ndi ya vhutshilo hothe a i gumi a i itei vhuhanani 'childhood' fhedzi sa zwine Freud a mba (Myers, 2015:425);
- Vhutungu vuhulu na mutsiko zwi ita uri muthu a sa hangwe zwe a tangana nazwo nahone zwi shela mulenzhe kha zwiitwana zwa vhatu (Myer, 2002:424);
- Tshenzhemo ya vhutshilo na zwine ra tama u swikelela kana zwine ra tama u vha zwone kha la matshelo 'future aspiration' zwi na thuthuwedzo khulwane kha zwiitwana zwashu (McLeod, 2013);
- Mcleod (2013), u ri fhethuvhupo na vhushaka hashu na vhatu zwi na thuthuwedzo khulwane kha zwiitwana zwashu (Luttrell, 2009, Winnicott, 1958). U ri zwine muthu a ita zwi langwa nga ene mune, u tou nanga (Luttrell, 2009);
- Freud (1929) u ri, muthu ha sokou mangala o ita zwithu, u tou divha a fhedza zwine a khou ita, u vha a tshi divha uri u khou ita mini, a dovha hafhu a divha na zwauri u zwi itela mini.

Thyiori iyi yo tuthwedza mutodisisi u toda u wanulususa zwiitwana zwa vhana zwine vha zwi ita nga u shaya ndivho kana nga khole, zwine vha ita vha tshituthwedzwa nga fhethuvhupo na siangane, zwine vha ita vha tshi susumedzwa nga vhutungu na nga mutsiko ho/wo vhangwaho nga zwe vha tangana nazwo na masiandoitwa a tuthwedzwaho nga izwo zwothe.

Freud (1939:122) u ri hu na zwipida zwiraru zwine zwa vhumba vhuvha ha muthu zwa dovha zwa vha na thuthuwedzo khulwane kha tsheo dzine muthu a dzhia na zwiitwana zwawe vhutshiloni. U ri vhuraru hazwo zwi sika vhuvha ha muthu. U ri, zwiito zwa vhatu ndi masiandoitwa nga zwipida izwi zwa muhumbulo zwiraru, zwenezwo ndi 'Id', itshi ndi tshipida tsha maluvhi tshi vhulungaho zwi sa talukanyeiho/zwi sa divhei, tshi langaho zwi takadzaho fhedzi, 'Ego', ndi tshipida tsha maluvhi tshi langaho zwi divheaho na zwi sa divhei/elekanyeiho kana tshi langaho 'id' na 'superego'. 'Superego' ndi tshipida tsha

maluvhi tsha vhuḍi na vhuḅhi, zwi ṭanganedzeaho na zwi sa ṭanganedzeiho nga lushaka kana vhabebi (Ibid, 138). Zwiitwana zwa vhana na zwone zwo baḍekanywa na zwipiḍa izwi zwiraru zwa muhumbulo. Izwo zwa amba uri, muthu u ita zwithu nga u shaya nzhele, nga u ṭalukanya hoṭhe kana nga khole, u gudiswa nga vhaṅwe hu nga vha vhabebi kana tshitshavha kana hone u susumedzwa nga fhethuvhupo.

Singh (1998:169) u ri, afha kha tshipiḍa tsha muhumbulo tshi vhulungaho zwi sa elekanyeiho, ndi tshipiḍa tsha u ḍiṭoḍela zwi ḍifhaho fhedzi 'id' ndi hune muthu a ita zwithu a sa zwi pfi, u tou bebwa nazwo kana a tou dzhiela / doledza. U ri i tshi ndi tshipiḍa tsha u ṭoḍa u ḍiphiṅa hu si na ndavha uri zwi na masiandoitwade. U ri vhatu vhahulwane na vhaṭuku vha ita zwithu zwi si zwavhuḍi vha tshi ṭuṭuwedzwa nga vhutama-tama 'desires', thakhuso 'impulse' na zwipfi 'feelings'. U ri, vhatu vhahulwane na vhaṭuku vha ṭoḍa midifho ine matshelo vha nga kha ḍiḍiwana vhe khakhathini zwo itwa nga u sa ḍivha. Maambiwa nga uyu afha nṭha o ṭuṭuwedza muṭoḍisisi u lavhelesavho na zwiitwana zwa vhana zwiṭuṭuwedzwaho nga u funesa midifho, nga zwipfi na nga thakhuso nga u tou vhambedza kha bugu dza ngano na nganea. Muṭoḍisisi o sedzavho na masiandoitwa a ḍiswaho nga izwo na mvelelo dza hone.

Izwo zwa amba uri ṅwana a nga ita tshiṅwe na tshiṅwe muhumbulo muhulwane hu u ṭoḍa u swikelela zwithu zwine a khou ṭoḍa hu si na ndavha uri zwi na masiandoitwa a si avhuḍi kana avhuḍi naa nga u shaya ndivho. Afha muthu u ḍiṭoḍela zwawe, ha na ndavha na muṅwe. Tshiṅwe na tshiṅwe tshine a ṭoḍa tshi tea u itea nga hune a khou ṭoḍisa zwone. A nga ita zwithu zwine zwa nga mu sia e fhethu hu si havhuḍi kana zwa dzhia na vhutshilo hawe.

A tshi kha ḍivha e ene Singh (1998, 9) u ri 'ego' ndi tshiko tsha vhutshilo ha vhukuma. U ri ndi hone hune muthu a ita zwithu a tshi ḍivha na u pfesesa uri u khou ita mini. Afha muthu u a kona u nanga kha zwavhuḍi na zwi si zwavhuḍi. U ri muthu u vha a khou ḍivha

zwi itwaho na zwi sa teiho u itwa a tshi susumedzwa nga tshenzhemo ya vhutshilo. Ngauralo vhana vha a ita zwithu vha tshi tšutšuwedzwa nga tshenzhemo ine vha vha nayo kana nga khole. Tšhodisiso iyi yo bvisela khagala zwiitwana zwa vhana zwi vhangwaho nga tshenzhemo yavho ya vhutshilo.

Afha kha 'Superego' Singh (1998:131) u ri muthu u vha a tshi vho dīvha zwi tangedzeaho nga lushaka nahone u vho dīvha uri hu tea u tshiliswa hani. U ri u vho tōḡa u ita zwa vhukuma fhedzi. U ri vhana vha ḡaḡa u ita zwithu nga u vhona vhaḡwe. E ene Singh (1998:131) u ri vhabebi na vhathu nga u angaredza vha na tšutšuwedzo khulwane kha zwiitwana zwa vhana, vha nga tou rwa, u halifha na u khodēdzela u itela u kaidza zwi sa tšanganedzei nga lushaka na u khoḡa zwiitwana zwavhuḡi. Thyiori iyi i thusa muḡodisisi u wanulususa zwiitwana zwa vhana zwine vha zwi ita nga u tōḡa u edzisela vhaḡwe (dzithama kana vhabebi) na masiandoitwa a u edzisela uho.

Freud (1953:68) u ri, arali vhabebi vha sa khwaḡhisa tshandḡa zwi tshi kwama maalutshele a vhana, vhana vha ita nga u kona pheleledzoni zwa vhaisa vhuvha havho vhunga vha si na tshenzhemo ya kutshilele kwone. U ri vhana vha vhulunga tshenzhemo ya zwe vha tšangana nazwo vhuhanani havho kha 'unconscious mind' zwine zwa amba kha zwi sa tšalukanyeiho vha sa dīvhi, pheleledzoni a tshi aluwa zwa vhuya zwa vha na tšutšuwedzo i si yavhuḡi kha vhutshilo havho ha dūvha na dūvha sa mbiti, zwiḡalagudu na zwiḡwe.

Freud (1953:66) o shumisa thekhiniki i vhidzwaho u pfi 'dream analysis' u bvukulula vhuvha ha muthu kana zwiitwana zwa muthu. E ene Freud (1953:67) u dzhia muḡoro u tshi shumiswa tsha u dīlingulula kana u ita tzedzuluso ya iwe muḡe 'self analysis'. U ya nga Freud (1939:204) miḡoro muthu a nga kona u i humbula musi a tshi vuwa 'latent' kana a si kone u i elekanya. A tshi kha dīvha ene Freud (1939:203) u ri, zwine muthu a tama zwi tšanea khwiḡe nga zwine a ḡora. Barry (1995:112) u ri zwine muthu a pfa, a elekanya, a ḡora, zwi tšutšuwedzwa nga muhumbulo. E ene Freud (1953:68) u ri, miḡoro na u sokou

lopola *'free association'* kana u suvhiwa nga lulimi *'slips of tongue'* zwi bvisela khagala zwine ra ita ri sa ðivhi kana ri sa ðalukanyi *'unconscious mind'* na u bvisela khagala phambano dzine vhatu vha vha nadzo. A tshi isa phanda u ri miłoro i bvisela khagala zwine muthu a tama kana u ðoda u swikelela hu tshi katelwa na zwine zwa mu dina.

Zaretsky (2004:178), Domhoff, Meyer-Gomes na Schredl (2006:270) vha tshi maandafhadza uyo muhumbulo na u ðadzisa izwo zwo bulwaho nga avho afho ntha, vha ri miłoro na u sokou tshenuwa wo bula *'slips of tongue'* ndi zwiñwe zwa ndeme kha u bvisela khagala thaidzo kana mbilahelo dzine muthu a vha nadzo, zwine muthu a tama u swikelela vhutshiloni kana zwine a zwi funesa. Nga iñwe ndila miłoro na u sokou amba kana u bula zwi bvisela khagala zwine muthu a dzula a tshi elekanya, zwine a tama u zwi swikelela vhutshiloni, zwipfi, thaidzo dzine a vha nadzo na vhaledzani nae kana na vhañwe ngae. Thyiori iyi yo thusa u bvisela khagala thaidzo dzine vhana vha vha nadzo, zwine vha tama u swikelela vhutshiloni na zwine vha funesa.

American Psychoanalytic Association (1998) vha ri thyioriy ya *'Psychoanalysis'* sa dzilafho, i ombedzela uri mbilwana na zwiitwana zwa vhatu zwi ðutuwedzwa nga zwine vha sa zwi ðivhe. Gay (1989) u ri thyiori ya *'Psychoanalysis'* ndi ya ndeme vhunga i tshi ita uri vhatu vha pfesese zwine vhañwe ngavho vha vha zwone hu tshi katelwa na u pfesesa vhona vhañe. Thyiori iyi yo shuma u bvisela khagala zwine vhana vha ðipfisa zwone kana u ðidzhiisa zwone na ndila ine vha pfesesa/dzhiisa vhañwe ngavho.

Frosh (2010) u ri thyiori ya *'psychoanalytic'* ndi thyiori ya tsatsaladzo ya zwiitwana zwa matshilisano. U ri ndi thyiori ine ya lusa u ðana zwiitwana zwa u shumisa maanda *'power'* kana zwa u vha kha maanda *'authority'* dzo ðisendekaho kha u sa ðanganedza khaedu na u vhona u nga zwo tea u dzhiela vhañwe vhatu fhasi. Myer (2015:423) u ri u funesa maandalanga *'power hungry'* ndi zwiñwe zwi ðutuwedzaho zwiitwana zwa vhatu. Van Dijk (2006:358) u ri vhadzia u ðoda u langa vha anzela u shumisa maanda nga ndila i si

yavhuḁi *'abuse of power'* u swikelela ndivho dzavho. U ri vhathu vha shumisa maanḁa u langa muhumbulo wa muthu. E ene Van Dijk (2006) u ri muhumbulo muhulwane wa u ita nga u ralo ndi u ṭoḁa zwithu sa masheleni, bvumo, u ḁivhea, maimo, mafhungo na zwiṅwe. U ri tshiṅwe tshi vha ṭuṭuwedzaho u shumisa maanḁa nga nḁila dzi si dzone ndi vhutshivha, u sa funa tsha muṅwe.

E ene Van Dijk (2006:360) u ri, vhadzia u shumisa maanḁa, u fhureledza na u shumisa vhaṅwe *'manupulators'* u wana zwiṅwe zwithu, na avho vha re kha maimo o imaho nga u ri *'authority'* ndi vhadzia u ita tshutshedzo, u ri ndi magalatshane. U ri vha shumisa vhufhura/u shumisa vhaṅwe *'manupulate'* u wana zwine vha khou ṭoḁa. U ri vha shumisa dzitshutshedzo dzi no nga u fhulufhedzisa u vhulaha, u sa wana tshumelo yo imaho nga uri *'withdrawal of service delivery'*, u thatha na u sokou halifha zwifhinga zwinzhi. Guma (1967) na Cunningham (2019) vha ri vhadzia u fhura kana na u shumisa vhaṅwe u swikelela zwiṅwe, vha ungeledza zwipondwa zwavho *'victims'* nga zwithu zwi no nga zwikhodo (u khodedzela), lulimi, u putisa zwiṅwe tshandani sa u ṅea tshelede *'bribery'*. Vha ri vha na lulimi. Ramagoshi, Maree, Alexander na Malepo (2007:439) vha tshi ima na ilo na u li ḁadzisa vha ri, vhadzia u funesa maanḁa langa, u shumisa vhaṅwe na u fhureledza u swikelela zwiṅwe zwithu vha shumisa lulimi nahone kanzhi vha shumisa na milayo u itela u kombetshedza zwipondwa zwavho zwine kanzhi zwa vha vhana uri vha ite zwine vhone *'manupulators'* vha funa. Vha ri kanzhi vha ḁi ita vhathu vha no khou ṭoḁa u thusa nahone vha re na vhuthu ngeno e maano a u bata zwipondwa zwavho.

Gordon (2019) u ri, vhenevho vhane vha shushedzwa na u fhureledzwa kana u shumiswa vha a dziedzea/u hanganea, na u dzhenwa nga nyofho, vha fhedza vha tshi ita zwine vha sa zwi fune kana u dzhena khakhathini vha tshi ṭoḁa u takadza avho vha re na maanḁa kana kha maimo. Tshutshedzo dzenedzo na u fhureledzwa kana u shumiswa *'manupulate'* u swikelela zwiṅwe, zwi a itiwavho na kha vhana, muṭa kana zwiimiswa (Khan na Singh, 1980 kha Ahuja ,2000:387). U ri kanzhi tshutshedzo dzenedzo dzi itwa

nga vhabebi, vharangaphanda vha zwiimiswa kana mashango, khonani na vhañwe. Lubambo (2019) kha Thesisi yawe ya PhD u ri dzitshutshedzo, u fhureledzwa kana u shumiswa u tōda u swikelela dziñwe t̄hōdea, zwine zwa itelwa vhatu vhahulwane na vhaṭuku zwi kwama kushumele kwa muhumbulo lu si lwavhuḍi sa u vhaisa muhumbulo wa muthu, u dziedza, u ḍaḍa na u ḍidzhenisa kha zwiitwana zwi si zwavhuḍi. Villines (2013:20) u ri vhadzia u shumisa maanḍa, u fhureledza vhañwe kana u shumisa vhañwe u swikelela zwine vha tōda vha t̄t̄uwedzwa nga vhuvha/zwiitwana zwa vhatu zwo fhambanaho.

Wagele na Stabb (2010:122) vha ri vhatu vhahulwane na vhaṭuku vha sa dzhieliho zwithu n̄ṭha kana vha no dzhia zwithu madze 'ignorance', vha sa koni u lindela 'impatience', vha songo tou t̄alifhaho '*less intelligence*', vha sa koni u ḍiimisa kana vha vhuḍikumedzeli tshoṭhe '*inappropriate submission*', vha sa thetshesesi, vhadzia vhufhura na u shumisa vhañwe hu tshi katelwa na vhadzia u funesa maanḍalanga '*power hungry*' vha konela vhenevho. Izwo zwa amba uri, vhadzia u funesa maanḍa na vha re kha maimo o imaho nga uri, vhadzia u fhureledza/u shumisa vhañwe '*manipulators*' vha konela zwigwada zwa vhatu (vhahulwane na vhaṭuku) zwi tevhelaho:

- Vhatu vha sa dzhieliho zwithu n̄ṭha/u nyadza zwithu kana u dzhia zwithu sa madze 'ignorance'. Villines (2013:19) u ri vhadzia u nyadza zwithu / u dzhia zwithu sa madze, na u dzhia tsheo nga tshihadu 'impulsive decision' vha fhedza vha a dziedzea kana u dzhena dzikhakhathini zwifhinga zwinzhi. U ri kanzhi ndi vhone vhadzia u fhureledzwa na u shumiswa u swikelela zwiñwe. U ri a vha gudi, a vha koni u ḍiimisa, zwifhinga zwinzhi vha ḍisendeka nga vhañwe. U ri ndi vhone zwipondwa zwa magalatshane. E ene Villines (2013) u ri vhanna na vhafumakadzi vha khou tambudzwa nga mulandu wa u sa vha na ndavha kana wa u nyadza zwithu.



- Lubambo (2019:213) u ri u sa kona u lindela '*impatience*' zwi wedza vhatu khomboni. U ri vhadzia u ita zwo raloho vha a fhurea, ndi zwipondwa zwa magalatshane '*manupulators*'. U ri u tōda u wana zwithu nga tshihadu zwi ita uri vhatu vha dzhie tsheo dzine matshelo vha dxiwana vhe khomboni kana vho dzielwa. U ri vha a shumisea nga vhatali.
- Van Dijk (2006: 286) u ri tshayo ya zwikene kana u shaya zwithu zwa ndeme zwi a shela mulenzhe kha kutshilele kwa vhatu. U ri vhatu vha re kha nnyimele dzo raloho zwo leluwa u dzhena milingoni, vha a fhurea, vha a shumisea '*manupulated*' u swikelela dziñwe tshodea nga vhatali. U ri na u tata a vha tati u ita tsho imaho nga uri, vhañwe vhavho vha dxiidzhenisa kha vhufhura, vha shanduka vhafhuri vha vhañwe. Moeng (2017) a tshi vhiga kha gurandxa ya *City Press*, 11 Phando 2017 u ri, muthu ane a vha na tshodea yo imaho nga uri, a songo funzeaho u ya kule, na u sa tou dxihavho zwinzhi vhutshiloni, u dzhena dziedzini zwo leluwa. U ri u a fhurea kana a dxiidzhenisa kha vhufhura na kha zwiñwe zwa zwiitwana zwi sa tnganedzeiho. U ri a nga shumisa mazwifhi, u sokou halifha zwi songo tea, kana a shumisa mitodzi ya ngwenxa u wana zwine a khou tōda. A nga ita tshiñwe na tshiñwe tenda a wana zwine a khou tōda hu si na ndavha u ri zwi na masiandoitwa afhio. Maitete aya mutodisisi na one o a lavhelesavho u wanulususa zwiitwana zwa vhana zwi tshutuwedzwaho nga u shaya dziñwe tshodea kha ngano na nganea dza Tshivenda nga u tou vhambedza.
- U sa tevhedza ndaela '*disobedience*' kana u sa thetshelesa. Paul na Elder (2000:7) vha ri vhatu vhanzhi vhane vha sa dzhie ndaela ya vhahulwane hu tshi katelwa na vhana u fhuriwa kana u shumiswa zwo leluwa khavho. U ri naho vha tshi tsivhudziwa a vha thetshelesi, a vha tōdi u guda, mbadelo yavho ndi u dzhena milingoni.

- U tendelela na zwi songo teaho kana vhuḁikumedzeli vhu songo teaho 'inappropriate submission'. Dodgson (2017:165) u ri vhatu vhane vha sokou tendelela na zwi songo teaho, vha sa koni u ḁiimela vha a fhurea, vha a dziedzea zwifhinga zwinzhi. U ri vhadzia u fhura vha konela vhone ngauri a vha na vhuḁifhulufheli. U ri vhadzia vhuḁikumedzeli ho raloho ndi vhone vhadzia u tambudzwa u fhira vha dzia u hanedza. Lubambo (2019) uri dziḁwe dza dzitshutshedzo dzine dza itelwa vhana na u fhureledzwa kana u shumiswa u swikelela zwiḁwe zwi susumedzwa nga vhuḁikumedzeli tshoṁhe 'inappropriate submission' vhune ha itwa nga vhana kha vhatu vhahulwane.
- Lubambo (2019: 227) u ri vhuludu vhu ita uri vhatu vha ḁidzhenise zwigwadani kana u ita vhuṁama na vhatu vhane vha sa vha ḁivhe, pheleledzoni vha ita zve vha vha vha songo ḁiimisela nga mulandu wa u ḁibadekanya na avho vhane vha sa ḁivhe zwiitwana zwavho. Vhadzia u pfa vhuludu vha a fhurea na u shumisea u swikelela dziḁwe ṁhodea nga vhaṁali na nga vhadzia u funesa maandalanga.
- Van Dijk (2006: 365) u ri u sa ṁalifha na zwone zwi ṁuṁuwedza zwiitwana zwa vhatu, u ri vhadzia u sa ṁalifha '*less intelligence*' vha a fhurwa kana u shumiswa nga vhaṁali, kanzhi vha a dziedzea.

Muṁḁisisi o lavhelesa na kha izwo zwiitwana u vhona arali zwi zwiḁwe zwi ṁuṁuwedzaho nyimele dzine vhana vha ṁangana nadzo kha ngano na nganea dza Tshivendḁa nga u tou vhambedza. Muṁḁisisi o lavhelesa na masindaitwa na mvelelo dzi ḁiswaho nga izwo zwiitwana kha ngano na nganea dza Tshivendḁa nga u tou vhambedza.

Masipa (2015) u ri vhutshivha '*jealousy*' ndi zwiḁwe zwiṁuṁuwedzaho zwiitwana zwa vhatu zwi tshi itwa nga u sa ṁoḁa u vhona muḁwe a tshi nakelwa nga tshithu, hu tshi tea u naka zwau fhedzi. U ri muthu a nga shumisa mazwifhi kana vhufhura u luṁanya vhatu

u ri a kone u swikelela tšhōdeā dzawe. E ene Masipa (2015) u ri vhutshivha ndi zwithu zwi wanalaho kha mashaka, khonani na vhathu vhane ra vha fhulufhela. U ri vhadzia vhutshivha vha a zwifha na lulimi vha na lulimi. Vhana na vhone vha a itelana vhutshivha hu u tšhōda u swikelela ndivho dzavho khamusi ngauri muñwe o naka u fhira muñwe, o dzhena tshikolo u fhira muñwe na zwiñwe. Kuitele uku na kwone mušhōdisisi o ku lavhelesa u bviselwa khagala zwiitwana zwa vhutshivha kha vhana nga u tou vhambedza kha ngano na nganea dza Tshivendā hu tshikatelwa na masiandoitwa a hone.

### **3.3.3. Kushumiselwe kwa thyiori ya ‘Psychoanalytic’ kha iyi tšhōdisiso**

Thyiori ya ‘Psychoanalytic’ i konanya tšhōdisiso ino na vhutshilo ha vhukuma. Kha iyi ngudo thyiori iyi yo shuma u bvisela khagala tshivhangī tsha thaidzo dzine vhana vha tšhōngana nadzo musi vha tshi aluwa (Freud, 1939:188). Yo dovha hafhu u bvisela khagala masiandoitwa a vhangiwaho nga thaidzo idzo sa zwiñalagudu, tshītuhu, swili, tshinwa, u sa kona u tshila na vhañwe nga mulalo nga u tou vhambedza kha mañwalwa aļa o topolwaho a ngano na nganea dza Tshivendā. Yo shumiswa u fhindula mbudziso dzi tevhelaho:

- Thaidzo dzine vhana vha tšhōngana nadzo ndi dzifhio?
- Dzi vhangīwa nga mini?
- Masiandoitwa ndi afhio?

Thyiori iyi yo wana tsatsaladzo kha zwi tevhelaho:

- Zwiitwana zwa muthu /vhathu zwi tšhōwędzwa nga tshenzhemo ya zwe muthu a tšhōngana nazwo vhuhanani hawe;
- Freud ha ambesi nga ha zwiitwana zwine muthu a tou bebwa nazwo na fhethuvhupo sa zwi tšhōwędzaho zwiitwana zwa vhathu;

- Vhasasaladzi vha ri thiyori iyi i lela museraphisithi na mualaxwa tshifhinga, a i todi muthu o dzhaya na uri a i todi mulwadze a si na masheleni.
- Vha ri zwine Freud a amba a zwi na vhungoho khazwo vhunga zwi sa tshenzhemei kana u lingiwa (Grünbaum, 1986:229, Colby, 1960: 54).

Naho zwo ralo, vhasasaladzi vha no nga vho Gill (1982:99), Geha (1984:224) vha dzinginya la uri a si tshenzhemo fhedzi i tutuwedzaho zwiitwana, vha ri na mupo “environment”, zwine muthu a tou bebwa nazwo kana a tou mamela ‘hereditary’ na nyimele ya mutani zwi a shela mulenzhe kha kutshilele kwawe. Nga u ralo, mutodisisi o i shumisa u wanulusisa zwiitwana zwa vhaanewa vha vhana kha ngano na nganea dza Tshivenda zwi susumedzwaho nga nyimele dza mitani kana nga zwe vha tangana nazwo vha tshi khou aluwa ‘experience’.

Kha thiyori ya ‘Psychoanalytic’, vhoradzipfunzo vhangaho sa Adler, Jung na vhañwe ngavho vha bula uri zwivhanga zwa zwiitwana zwa vhana hu nga vha fhethuvhupo ‘environment’ huñwe la vha doledza. Nga u ralo mutodisisi o sedzulusa zwibveledzwa zwi tevhelaho sa zwiñwe zwa zwiutuwedzi zwa zwiitwana zwa vhana nga u tou vhambedza kha ngano na nganea dza Tshivenda. Fhethuvhupo kana he muthu a alutshela hone hu na thuthuwedzo khulwane kha zwiitwana zwawe hu tshi katelwa na vhana. Thiyori iyi yo thusa mutodisisi u wanulusisa zwiitwana zwa vhana zwiutuwedzwaho nga fhethuvhupo, he vha alutshela hone nga u tou vhambedza kha ngano na nganea. Yo dovha hafhu u thusa mutodisisi u wanulusisa masiandoitwa a zwiitwana zwa vhana zwi tutuwedzwaho nga fhethuvhupo nga u tou vhambedza kha ngano na nganea. U ita nga u ralo ndi u toda u wanulusisa uri phambano kha mañwalwa aya ndi ifhio nahone i diswa nga mini?

Ritzer & Ryan (2011) vha ri muthu u ya nga thiori ya ‘Psychoanalysis’ u a dikukumusa, u na mavhonwa, na vuhovheleli na u shumisa maanda nga ndila yo vhifhaho, zwa mu wedza khomboni nga u sa talukanya kana nga u murunzi wa vha u tshe mutuku. Vha ri

vhathu vha a shumisela vhañwe ngavho maanda u swikelela zwine vha toda sa u rwa, u tshuwisa, u halifha lwo kalulaho na zwiñwe. Zwo raloho zwi a wanala na kha vhana zwi hulwane zwi tshi itwa nga vhana vha mbeu ya tshinnani vha tshi zwi itela vhana vha mbeu ya tshifumakadzini. Freud (1929:350) a tshi khwathisedza ayo maambiwa u ri:

Gender inequality is deeply rooted in childhood, since the early years children have been called masculinity represents power, domination, leadership, whereas femininity stands for sensitivity, weakness, emotions, submissiveness, obedience etc.

Ramazanoglu na Holland (1993:239) vha tshi dadzisa kha izwo vha ri kanzhi vhathu vha mbeu ya tshinnani ndi vhone vha todahho u sumbedza maandalanga u fhira vha tshifumakadzini. Thyiori iyi yo shumiswa u wanulususa ndila ine vhana vha mbeu ya tshinnani hu tshi katelwa na vha mbeu ya tshifumakadzini vha shumisa ngayo maanda u swikelela zwine vha toda.

Freud uri ñwana a songo londotiwaho zwone-zwone, a songo sumbedzwaho lufuno ha koni u tshilisana na vhañwe ngae, tshifhinga tshinzhi u dzulela u vusa bonyongo kana dzinndwa, u diita khunzi, u anzela u sokou halifha tshifhinga tshinzhi, tshipikwa hu u toda u sumbedza uri u na maanda. U ri u halifha honoho ndi iñwe ndila ya u lusa u tandulula thaidzo ine a vha nayo na u sumbedza gundo na maanda kha vhañwe. E ene Freud (1929:240) u ri, u halifha na maandalanga eneo ane vha a lila zwi na masiandoitwa a si avhudi sa u divhulaha, u sa funiwa/u sa tangedziwa nga vhañwe na '*self mutilation*'. Muṭodisisi o i shumiswa u bvisela khagala kualuselwe kwa vhana na masindaitwa a diswaho nga kualuselwe kwavho.

Vhunga thyiori ya '*psychoanalytic*' i tshi lusa u bvisela khagala zwiitwana zwiṭuṭuwedzwaho nga u shumiswa ha maanda, muṭodisisi kha iyi ngudo o i shumisa u bvisela khagala kushumiselwe kwa maanda zwi tshi kwama tshutshedzo dzine dza itelwa

vhana, na u bvisela khagala zwiitwana zwa u fhureledzwa kana u shumiswa 'manupulation' ha vhana u swikelela dziñwe t̄hōdeā kha ngano na nganea dza Tshivendā nga u tou vhambedza. Muṭod̄isisi o bvisela khagala zwiṭuṭuwedzaho u fhureledzwa kana u shumiswa ha vhana nga avho vha re na maandā sa vhabebi, mashaka na dzikhonani u swikelela dziñwe t̄hōdeā kha ngano na nganea dza Tshivendā nga u tou vhambedza. Muṭod̄isisi o ṭoda u wanulususa arali nangoho u sa dzhiela zwithu n̄tha kana u nyadza zwithu, u sa kona u lindela, u sa ṭalifha, vhud̄ikumedzeli tshoṭhe, u shaya t̄hōdeā dza ndeme zwi zwiñwe zwi shelaho mulenzhe kha tshutshedzo dzine dza itelwa vhana, kana zwi zwiñwe zwine zwa shela mulenzhe kha u fhurelwedzwa kana u shumiswa ha vhana u swikelela dziñwe t̄hōdeā. Muṭod̄isisi o dovha hafhu u ṭoda u wanulususa masiandoitwa a vhangwaho nga izwo zwo bulwaho afho n̄tha nga u tou vhambedza kha ngano na nganea dza Tshivendā.

### **3.4. THYIORI YA 'AFROCENTRIC'**

#### **3.4.1. Mihumbulo ya vhoradzipfunzo nga ha thyiori ya 'Afrocentric' thyiori ya VhuAfrika.**

Turner (2002: 712), Asante (1990) Asante, (2003: 716), Asante (2000: 658), Mazama (2003:99), Davhana (2010:43), Barker (1999:114), Hotep (2010:13), Gibson (2000:26) Karenga (1988:402), Ramose (1999:88) Mawere (2011:270) na Asante (1999:1-2) vha ṭalutshedza 'Afrocentric' nga n̄dila dzo fhambanaho.

Turner (2002: 712) u ri, 'Afrocentric' ndi thyiori yo tumbulwaho nga Asante miñwahani ya vho 1980s. Miñwahani iyo Asante o anḡadza bugu i ḡivheaho nga u pfi 'Afrocentricity'. U ri thyiori yeneyo ndi ine ya ḡivhiwa nga u pfi 'Theory of social change.' Ndi kha yeneyo bugu ine Asante (2003: 716) a pfala o ima lurandala a tshi ri, ndi mafhungo a sa ṭanganedzeiho uri MuAfurika a vhe na dzina ḡi si ḡa TshiAfrika kana a vhidzwe nga ḡa

tshikhuwa ngeno e MuAfurika. A tshi isa phanda u ri, tshifhinga tsho swika tsha uri MaAfurika vha sedze, u humbula na u ita zwithu nga ito kana nga kuitele kwa TshiAfrika '*African philosophy*.'

Asante (1991: 171) u ri MaAfrika kha vha tutshele maitete a zwithu nga mihumbulo ya dziñwe tshaka sa '*European philosophy*' vha tshimbidze zwithu nga TshiAfrika sa u laya vhana, u kaidza, u ombedzela mikhwa, tshonifho, u tandulula dzithaidzo na u sengisa milandu nga tshithu na zwiñwe. Hotep (2010:13) u ri, MaAfrika sa vhañwe vhathu vha re kha mañwe mashango a Yuropa, Asia kana Jifhasini nga u angaredza, na vhone sa vhathu vha na kuhumbulele kwavho, Mvelele yavho, mikhwa na milayo yavho. U ri izwo zwothe zwi bvisela khagala zwiitwana zwavho, kuhumbulele kwavho na maitete avho a zwithu. U ri nahone zwi vha ita vhathu. Asante (2003) na Rodney (1972) vha ri mvelephanda ya Afrika, thaidzo dzo livhanaho na MaAfrika, vhushai kha la Afrika, mabulayo o ambarelaho la Afrika, zwiitwana zwa MaAfrika zwo bvaho ndilani ndi masiandoitwa a u tsikeledzwa, u thubiwa ha mashango a Afrika nga vha mashango a vhubvaḁuvha "Western countries.

Vhañwali vho fhambanaho vha tshutshedza thyiori iyi nga ndila dzo fhambanaho. Fhedzi kha vhenevho vhothe, Asante ndi ene we a ita uri i divhee kha lothe la Afrika na Jifhasini nga u angaredza. Asante (2003, 717) u ri, '*centricity*' ndi ipfi la tshi Latin 'centrum' line la amba vhukati ha zwothe. Ndi tshiga tsha zwothe zwe zwa simiwa. E ene Asante (2003: 658) u ri, thyiori iyi i tshutwedza MaAfurika u lwa na maitete a tshitalula, u tambudzwa na u tsikeledzwa kha masia othe a vhutshilo nga vha mashango a seli na nga tshavho. A tshi isa phanda u ri, iyi ndi thyiori ya u tshutwedza ndeme ya mvelele, divhazwakale na filoloji '*philosophy*' ya MaAfrika kha u ita zwithu na u tandulula thaidzo dza mashilisano dzine vhathu vha livhana nadzo. Mazama (2003:99) a tshi khwaḁhisa ili lo bulwaho nga Asante u ri, mvelele ndi tshiko tsha matshilisano kha MaAfrika. Gibson (2000:26) ene a

ri, sialala, mvelele na mikhwa/ndayo ndi zwa ndeme kha u lulamisa zwiitwana zwa vhatu na vhana u ya nga thyiori ya 'Afrocentricity'.

Davhana (2010:43) ene a tshi amba nga ha mvelele u ri, ndi ndila ine lushaka lwonolwo lwa tshilisa zwone hu tshi katelwa luambo, mikhwa, lutendo, zwiilaila, vhutsila na vhurereli ha lushaka lwonolwo. U ri MaAfurika vha na mvelele dzo fhambanaho nahone dzi vha fha nungo, tsireledzo, vhudifhinduli, kutshilele, mihumbulo ya zwa vhurereli na maitele a hone. Barker (1999:114) u ri: *Culture is the customs, habits, skills, arts, values, ideology and religious behaviour of a group of people.*

Graham na AlKrenawi (2003:9-10) vha ri: *Culture is a totality of ideas, beliefs, values, knowledge, and a way of life of a group of people who share a certain historical, religious, racial, linguistic, ethnic or social background*

Kaunda (1969:8) u ri, MaAfrika vha na vhuthu, nahone kha MaAfrika muthu ha ditshileli ene muṅe, u tshilela na vhaṅwe (nga iṅwe ndila muthu ndi muthu nga vhaṅwe), vha kovhelana zwine vha vha nazwo na uḷa a si na. Muṅwe na muṅwe ndi wa ndeme, u na zwawe kana ha na zwawe, o ṭalifha kana ho ngo ṭalifha, kha MaAfrika vha dzhiwa vha tshi fana hu sa sedziwi u ri u na mini. Kha MaAfrika hu tendiwa u ri uḷa a re nazwo u tea u kovhela vha si na. Asante (2000: 88) a tshi fhindula ilo u ri, kha MaAfrika a zwo ngo tsha ralo saizwi MaAfrika vho no ṭutshela zwa havho. U ri u ḍa ha dziishinari kha ḷa Afrika zwo vha na masiandoitwa a si avhudi vhunga MaAfrika vha sa tsha kona u imedzana na nyimele dza vhutshilo. E ene Asante (2000:8) u ri izwo zwo ita uri MaAfrika vha sande na u furalela vhuḍi na maitele a zwithu nga TshiAfrika sa mikhwa, u ṭhonifha, u hulisa, vhuthu " Ubuntu" na zwiṅwe. U ri MaAfrika a vha tsha divha zwi re zwone vho dzielwa nahone vho xela.

Asante (1999:1-2) u ri, thyiori iyi i tou vha ndulamiso ya zwo sudzuluswaho kha MaAfrika, u ri ndi mbuyedzedzo ya filozofi, kuhumbulele kwa MaAfrika na maitele a zwithu. U ri i tou



vha phindulo ya ndowelo mmbi ine mashango a Yuropa a vha nayo zwi tshi kwama MaAfrika. Nga inwe ndila 'Afrocentricity' yo livhiswa kha u lulamisa tshinyalelo ye ya diswa nga vha mashango a seli kha MaAfurika zwi tshi kwama kuhumbulele na kuitele kwa zwithu sa mikhwa na matshilisano. Crane (1966:554), Mphahlele (1981), Kaunda (1969:3) vha ri MaAfrika kha vha shumise ndivho ine vha vha nayo u tandulula thaidzo dza matshilisano na u fhaṭa lushaka. Mphahlele (1981), Asante (1990) vha ri, luambo lwa ḍamuni, mitambo ya sialala, zwidade, zwiambaro zwa sialala ndi zwa ndeme kha u vhuisa fhulufhelo /vhuthu kha MaAfrika kana kha u fhaṭa muthu.

Karenga (1988:402) u ri, '*Afrocentric*' a si thyiori ya vha re vhufhalalani fhedzi na MaAfrika vha re ngeno Afrika i a vha katela, ndi ya MaAfrika nga u angaredza. Ramose (1999:88) na Mawere (2011:270) vha ri mashango a Yuropa a dzhia Afrika sa shango lo swifhalwelwaho, dzhango line vhathu vha hone vha sa divhe tshithu 'dark continent'. Vha tshi bvela phanda vha ri, mashango a Yuropa a sanda sialala, mvelele, maitete, vhurereleli, na zwine MaAfrika vha tenda khazwo na tshenzhemo yavho ya kutshilele. Zwothe izwo mashango a Yuropa a zwi dzhia hu vhudahela kana u sa talifha, hu u sa funzea, nahone zwi zwithu zwa fhasi kana zwa sathane.

#### **3.4.2. Kushumiselwe kwa thyiori ya '*Afrocentric*' nga vhoradzipfunzo**

Asante (2000:90), Ramose (1999:99) vha ri, Afrika lo guliwa kana u fhuriwa vhurereleli, vhubindudzi, divhazwakale, luambo na zwine la tenda khazwo Vha ri lo tzipiwa, u tambudzwa, u shumiswa sa thulusi, lo bvulwa zwa lo la ambadzwa vhuvha ha mashango a seli nahone lo pondiwa, ntha ha zwothe la itwa uri li pfe li la fhasi tshothe. Vha isa phanda na uri Afrika lo shoniswa, la lata zwothe zwa ndeme zwa lo sa filosophi ya MaAfrika. Mawere (2011:89) nga ha izwo zwothe zwo bulwaho afho ntha u ri, kuhumbulele ukwo a si kwavhudi vhunga ku na masiandoitwa a songo daho zwi tshi kwama matshilisano, vhubindudzi na zwiwe kha MaAfurika. Asante (2000:90), Ramose (1999:99) vha ri

mañwalwa a nganetshelo sa thai, ngano o pfuma ndayo na matshilisano kwao a vhutshilo nahone a tou vha phaṭho kha lushaka luḁaho.

Mazrui (1986) u ri MaAfrika vha kone u lwa na thaidzo dza matshilisano vha tea u vha fhethu huthihi, u shumisana, u thusana, u funana kana vha tea u vha na vhuthu 'Ubuntu'. Mphahlele (1981); Le Roux (2000: 43) vha tshi tika ilo fhungo vha ri:

In Southern Africa for example, African humanness can be better understood by the philosophy of Ubuntu. If an individual lacks good morals, it is usually said that such a person lacks Ubuntu. The person possessing Ubuntu will have characteristics such as, being caring, humble, thoughtful, considerate, understanding, wise, generous, hospitable, socially mature, socially sensitive, virtuous and blessed

Asante (1988:40) u ri, MaAfurika kha vha litshe zwa vhañwe vha vhuelele midzini yavho uri vha kone u imedzana na nyimele kana thaidzo dzine vha ṭangana nadzo mivhunduni / midanani na miṭani yavho. A tshi isa phanḁa u ri, musi MaAfrika vha tshi laṭa ndavhuko, vha sa tsha ḁivha vhubvo havho na uri vha vhoneyi, vha vha na thaidzo sa u xeelwa nga vhuthu, u sa vha na luvalo, mikhwa, matshilisano na zwiñwe. Ngauralo u xeelwa havho nga matshilisano na ḁivhazwakale zwi na masiandoitwa a si avhuḁi kha lushaka lwa matshelo hu tshi katelwa na vhana sa u shaya mikhwa, ṭhonifho, u balelwa u konḁelelana, u tambudzana, maṭudzi nga vhahulwane na vhaṭuku, mabulayo, vhudakwa, vhuvhava, u tshipana na zwiñwe.

E ene Asante (1988:98) u ri MaAfrika vha khou tshila vhutshilo vhu si havho, pheleledzoni vha fhedza vha tshi ṭangana na thaidzo dzine vha sa kone u ḁibvisa khadzo u swikela vha tshi ḁo humela midzini yavho. U ri 'Afrocentricity' ndi yone pfunzo yone-yone kha vhana.

Asante (2003:4) u ri, hu na masiandoitwa a si avhuḁi musi MaAfrika vha tshi furaleta ndavhuko, ḁivhazwakale na fiḁosofi yavho ya kuitele kwa zwithu sa: vha a hangwa uri vha vhone, vha a ḁaḁa, vha thoma u rabela zwidzimu zwa vhaḁwe vha ḁaḁa zwavho, vha a xeletwa nga vhuthu na matshilisano ha aluwa vhudakwa, mabulayo, vuhwarahwara, vhuḁudzi nga vhathu vhahulwane na vhaḁuku, u ḁihwala ha vhananyana vha tshe vhaḁuku, u shaeya ha mikhwa miḁanani na miḁani na zwiḁwe. Asante (1999, 2), Modupe (2003:58-59) vha ri, MaAfurika kha vha ḁhanengele mvelele yavho sa u tandulula thaidzo miḁanani na miḁani nga tsha havho, u alusa vhana na u kaidza vha tshi tevhela kuitele kwa TshiAfrika. Vha ri maḁwalwa a sialala kha a shumiswe na u anetshelwa u fhaḁela muthu luvalo vhunga khazwo vhana vha tshi wana ndayo. Nkrumah (1970) na Nyerere (1968) vha tshi khwaḁhisedzaayo maambiwa nga avho afho nḁha vha ri mvelele na sialala ndi zwa ndeme kha u tandulula thaidzo dza matshilisano.

Asante (1988:67) u ri, nyimele dzine dza nga u shaeya ha mishumo, u ḁihwala ha thangana ya murole, vuhwarahwara, vhudakwa miḁanani na miḁani zwi nga tandululea khwiḁe nga maitete a TshiAfrika nahone hu tshi tevhelwa tshenzhemo ya vhutshilo na maitete a zwithu nga MaAfrika. Letseka (2001: 25) a tshi khwaḁhisa izwo u ri :*“In an afrocentric approach one cannot ignore the real-life and historical experiences of the community.”*

Mazama (2003:99), Asante (2000:103), Louis na Appiah (2005:111) vha ri, MaAfrika a si zwithu ndi vhathu, ngauralo kha vha ḁiḁongise nga ḁivhazwakale yavho na fiḁosofi yavho vhunga yo pfuma pfunzo. Vhahulwane na vhone kha vha vhe tsumbo yavhuḁi kha lushaka, vhana kha vha kaidzwe, vha fundedzwe mikhwa na mishumo nga nḁila yone.

Grills na Longsher (1996:88) vha ri, MaAfrika vha tea u vha na vhuthihi miḁanani na miḁani vha tea u farisana vha dovhe vha tende uri na vhone vha na vhukoni, ngauralo vha ḁo kona u imedzana na nyimele dzoḁhe dzine vha ḁangana nadzo mahayani na nḁa.

Vha ri n̄wana a si wa muthihi kha ri tingisane ri kaidze rothe. Mbiti (1969:109) a tshi maandafhadza izwo uri muthu ha koni u tshila e ethe a si na vhañwe nahone a si tshitangadzime, a tshi zwi amba u ri:

Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: 'I am, because we are; and since we are, therefore I am.' This is a cardinal point in the understanding of the African view of man".

Thyiori iyi yo shuma u ombedzela ndeme ya mutingati kha u sumbedza vhana ndila yone-yone ya vhutshilo.

Asante (2003: 657-658) u ri, ndivho khulwane ya thyiori iyi ndi u swikelela zwi tevhelaho; u lwa na tshitlula, u lwa na u tsikeledzana, u humbula na u ita zwithu nga ndila ya TshiAfrika, u didivha kana u divha midzi yau na uri MaAfurika vha dibadekanye na mvelele yavho. Azibo (2003:78) na Asante (2003: 657-658) vha ri vhuḍi ha 'Afrocentric' ndi u konanya vhathu, u didivha, vhuḍifhulufheli na u vha na tshipikwa vhutshiloni, vhutsila na lutendo na uri i ombedzela uri vhathu vha tea u shumisana/ vhuthihi na u vha na vhuthu. Asante (2000) u ri, mañwalwa a MaAfrika kha lavheleswe hafhu ngauri a na vhutshilo, a a ri konanya. A tshi isa phanda u ri, ndayo, thuthuwedzo na divhazwakale ya Afrika kha zwi taniwe mañwalwani. Thyiori iyi yo shumiswa u ombedzela ndeme ya mañwalwa a sialala saizwi a na ndayo, a tshi kaidza, a vhuisa fhulufhelo kha uḷa o no laḷaho tshovha, a a tuthuwedza, u khuthadza na u sumbedza ndila yone-yone ya vhutshilo.

Naho thyiori ya 'Afrocentricity' yo toka midzi kha ndavhuko kana mvelele ya MaAfrika sa tshone tshiko tsha matshilisano midanani na mitani, a yo ngo shaya tsatsaladzo nga vha mashango a seli kha vha tshinnani na vha tshisadzini. Vhoradzipfunzo vha ngaho vho

Diane Ravitch, Arthur Schlesinger, George Will, na Mary Lefkowitz vha tshi sasaladza ino thyiori vha ri:

- I tshe yo kwambatela kha sialala
- Ndivho ya MaAfrika '*African knowledge*'yo itesa tshidzumbe lune na u lingea ya si lingee '*non-experimentation*' lune ya tea u lingululwa vhukuma.
- '*Afrocentric*' i tũtũwedza kutshilele kwa tshikale ngeno i sa ri tshithu nga ĩa matshelo.
- I tũtũwedza khethululo ya mbeu ine ya itelwa vhatu vha mbeu ya tshifumakadzini kha ĩa Afrika ngeno vhafumakadzi vha tshi khou tambudzwa Afrika sa u tambudzwa lwa vhudzekani, u tshipiwa, vhana vha vhasidzana vha tũtũwedzwa u vha fhasi ha vhatukana ngeno vhatukana vha tshi tũtũwedzwa u vha mihaga nga (Allen, 2007:56).
- Thyiori ya '*Afrocentric*' i sumbesa mashango a Yuropa nga minwe kha u kundelwa ha mashango a Afrika u bvelela.
- Oke (2006:337), Hountondji (1996:48) vha ri u vhuyelela kha mvelele na sialala ya MaAfrika ndi zwithu zwi si zwavhuđi vhunga zwo no bva fasheni zwi tshi vhambedzwa na kutshilele kwa ano mađuvha.
- Zwauri '*civilization*' yo thoma kha ĩa Egypt a si zwone (Conner, 1996).

Muđođisisi u tendelana na avho afho nđha kha ĩa u kwambatela ha Afrika kha tshikale nga ndila i tevhelaho:

- Naho mvelele na sialala zwi zwa ndeme, zwo pfuma vhutshilo, sa ndayo, vhuthu na zwiñwe, fhedzi zwiñwe zwa hone kha zwi țolwe hafu vhunga hu na maitele a si avhuđi khazwo u fana na dziñwe ngoma dza MaAfrika sa hogo, misevetho na zwiñwe. Zwikolo zwa sialala zwi no nga izwi kha zwi lavheleswe vhunga luambo lu no shumiswa afho lu songo kuna sa mađamba. Mađamba ha fhađi nahone kanzhi

zwikoloni izwo zwiḥulwane zwa vhanna hu funḡedzwa vha mbeu ya tshinnani u sa ṭhonifha mbeu ya tshifumakadzini. Mvelele ndi ya ndeme fhedzi kha i ṭolwe vhunga khayō hu na zwiḥwe zwi soliseaho.

- Maḥwalwa a sialala naho a na phaṭho fhedzi kha lingululwe vhunga khao ho anda u nyadzwa ha mbeu ya tshifumakadzini.
- Fiḷosofi ya mashango a vhubvaḡuvha a yo ngo tou khakhea yoṭhe hu na zwavhuḡivho khayō zwine ḡamusi ri khou ḡiphina ngazwo, zwavhuḡi kha zwi lavheleswe kha fiḷosofi ya MaAfrika na ya mashango a vhubvaḡuvha hu vhe na ṭhanganelano, zwi si zwavhuḡi zwi laṭwe ḡaledaleni kha mvelele idzi dzoṭhe.

Muṭḡisisi u tendelana na vhoradzipfunzo avha vhane vha o mbedzela ndeme ya mvelele na sialala sa zwiḥwe zwa zwishumiswa zwine zwa nga thusa kha u tandulula thaidzo dzine vhana vha ṭangana nadzo, fhedzi zwi tshi kwama ngoma dza MaAfrika naho dzi na ndayo, nga dzi lingululwe hafhu kana u sedzuluswa saizwi khadzo ho ḡala maṭamba sa ngoma dza tshinnani u fana namurundu.

Mills (2010), Owoye na Bissessar (2012) vha ri mashango a Afrika nṭhani ha u vhea mulandu mashango a Yuropa kha sedzevho na thaidzo dza matshilisano ngomu tshiṭangani hu si u sokou sumba vhaḥwe nga minwe zwi tshi kwama thaidzo dza matshilisano sa tshandanguvhoni, dzinndwa dza nga ngomu tshiṭangani, mu-vhusawoga, vuhwarahwara, u shumiswa ha zwiḡambi na zwi dzidzivhadzi nga ḡila yo kalulaho, u sa ṭhonifhiwa ha pfanelo dza vhathu vhahulwane na vhaṭuku. Vha ri izwi ndi zwiḥwe zwi ṭuṭuwedzaho u salela murahu ha mashango a Afrika.

Thyiori iyi i ṭuṭuwedza ndeme ya mvelele kha u fhaṭa muthu sa tsumbo, mirero, maambebe, khube, thai, ngano, zwidade na zwiḥwe vhunga zwo pfuma ndayo na mikhwa. Pfunzo khulwane yo bvukiwaho kha izwo zwo bulwaho afho nṭha ndi u kaidza, u ṭuṭuwedza u shuma, u sasaladza vhubva, vivho, vhuḡaḡa, vhutshivha, tshiṭuhu, u fhaṭela

muthu luvalo na u sasaladza zwiitwana zwi si zwavhuḁi kha vhatu vhahulwane hu tshi katelwavho na vhana.

### 3.4.3 Kushumiselwe kwa thyiori ya 'Afrocentric' kha iyi ṭhodiṣiso

U sengulusa mafhungo na u kuvhanganya mafhungo a kwamaho vhaanewa vha vhana zwo itwa nga ndila yone-yone musi hu tshi shuma ino thyiori. Thyiori ino i ombedzela ndeme ya mvelele, ḁivhazwakale na ndivho ya vhongwaniwapo kha u fhaṭa muthu, matshilisano na u tandulula dziṅwe dza thaidzo dzine vhatu vhahulwane na vhaṭuku vha ṭangana nadzo vhutshiloni (Asante, 2000). Thyiori ino yo shumiswa u ṭuṭuwedza ndeme ya mvelele kha matshilisano, u lulamisa zwiitwana zwo bvaho, u vhuṣa mikhwa, ṭhonifho, u thetshelisa kha vhana, vhuḁifhinduleli na zwiṅwe. Ino thyiori i fhindula mbudziṣo dza ṭhodiṣiso dzi no nga: Zwiitwana zwa vhana miḁanani na miṭani ndi zwa mufudaḁe (ndi zwavhuḁi kana hai)? Zwiṭuṭuwedzwa ngani? mvelelo dza masiandoitwavho ndi dzifhio nahone dzi vha livhisa ngafhi? Hu nga itwa mini u dzimela nyimele idzi?

Mbiti (1969); Magesa (2002); Nwoye (2004); Freeman (2014) vha ri u ya nga thyiori ya 'Afrocentric' ṅwana wa MuAfrika u a konḁelela, u tea u dzika, u kona u tshila na vhaṅwe Ubuntu, u thetshelisa vhabebi, u ṭhonifha vhatu vhahulwane na u ḁiṭukufhadza. Morrison (2006) na Freeman (2014) vha ri, u ri zwiitwana zwa vhana zwiṭanganedzee nahone vha vhe vhana vhana, vhabebi, vhahura, vhadededzi, ṭhama, vhashumisani, vha tea u u tingisana na u vha tshithu tshithihi kha vhutshilo ha vhana.

Thyiori iyi yo shumiswa u ombedzela mikhwa kha vhana na u vha ṭuṭuwedza u konḁelela, u dzika, u konana na vhaṅwe nga mulalo, u ṭhonifha vhahulwane, u thetshelisa vhabebi na u ḁiṭukufhadza uri vha kone u vha vha ṭanganedzeaho kha lushaka. Yo shuma u ombedzela ndeme ya u shumisana (vhabebi, vhadededzi, misanda, siviki, vhafunzi, vhadzulatsini) kha u khwathela zwiitwana zwa vhana.

Mlama (1995: 25) u ri:

Human personhood within the Africentric/ Afrocentric paradigm is said to be influenced in its formation and development by a number of cultural/group socialization processes, local African traditions and customs, including “dance, songs, story-telling, heroic recitations, poetry, work-songs, dirges, and other oral art forms.

Asante (2003:88) u ri mvelele ndi ya ndeme kha u fhaṭa lushaka lwa matshelo. U ri MaAfrika a vha tei u furaleta mvelele yavho ngauri ndi yone vhutshilo. U ri nḁivho ya MaAfrika kana filosoḁi ya MaAfrika musi zwi tshi kwama matshilisano yo lala kha maḁwalwa a sialala na musalauno. Maḁwalwa eneo a a laya na u khwathela zwiḁwe zwa zwiitwana zwa vhana zwi sa ṭanganedzeiho na u ṭuṭuwedza zwiitwana zwavhuḁi zwo ṭanwaho kha maḁwalwa a ngano na nganea. Ngauralo, Muṭoḁisisi o shumisa thiyori iyi u ombedzela ndeme ya nganetshelo ya maḁwalwa a sialala kha matshilisano, zwiḁlwane kha u fhaṭa vhuvha ha vhana. Muṭoḁisisi o sedzulusa zwibveledzwa zwi ngaho maḁwalwa a sialala sa mirero, maambeke, ngano na thai dza Tshivenda u wanulusa ndeme yazwo kha u lulamisa zwiitwana zwa vhana nga u tou vhambedza kha ngano na nganea dza Tshivenda, zwenezwo ndi zwi tevhelaho:

Ngano dzi na mushumo muhulu sa u kaidza, u mvumvusa, u shushedza kana u fhaṭela muthu luvalo, vhuḁifhinduleli, u ṭuṭuwedza u shuma, u konḁelela, u gudisa vhana u thetshesela na u dzhiela zwithu nṭha, u tandulula thaidzo, u laya vhana zwi tshi bva kha thero, u sumbedza vhubvo ha dziphukha, u anḁanya vhathu, tsumbo, muanetsheli u a anetshela vhaḁwe vha bvumela, u vhulunga luambo lwa Tshivenda (Muṭhige, Mmaphwe, ḁagada na Ndlovu, 2015:6). Vha ri dzi sasaladza vhubva, tshiṭuhu, vhutshivha, mazwifhi, vhufhura, vhuḁa na zwiḁwe. Mmbi na vhaḁwe, (2015:4) vha tshi ḁadzisa izwo vha ri ngano dzi funza vhathu kutshilele kwavhuḁi ku si na tseḁa, u sasaladza vhuvhava, vhotsilu, vivho na lunyadzo kana u ḁikukumusa na u gudisa vhana u langea. Muṭoḁisisi o



sedzulusa uri naa ngano dzi khwathela hani zwiitwana zwa vhaanewa vha vhana nga u tou vhambedza kha ngano na nganea. Muṭoḍisisi o dovha hafhu a sedzulusa uri masiandoitwa a zwiitwana zwa vhana a bveledza zwifhio.

Mmbi na vhañwe,(2015:4) vha ri mirero i a kaidza, u ṭuṭuwedza, u gudisa ṭhonifho, u ṅea muthu fhulufhelo, u gudisa u thetshesesa, u konḍelela na u khuthadza vhathu vha re na zwililo na u fhaṭa mirafho na mirafho. Vha tshi amba vha ri i a eletshedza vhathu musi vho ṭangana na nyimele dzi si dzavhuḍi, i ṭuṭuwedza vhathu tshumisano na mutingati, kutshilele kwavhuḍi, i sasaladza na u khwiṅisa vhuḍifari ha vhathu, i ṭalutshedza vhuḍifari ha vhathu. Vha tshi kha ḍi vha vhone vha ri maambeke kana maidioma a a laya, u ṭuṭuwedza, u amba zwithu nga ṅila i takadzaho na u ita uri luambo lu nake. Muṭoḍisisi o sedzulusa uri naa mirero i ṭuṭuwedza kana u khwathela hani zwiitwana zwa vhaanewa vha vhana nga u tou vhambedza kha ngano na nganea.

Tshikovhi (2014:133) u ri thai ndi maambeke mapfufhi a no ambiwa sa mbudziro i no ita uri muthu a shumise vhuṭali hawe, a humbule u swika a tshi wana phindulo. U ri thai dzi ṭuṭuwedza kana u gudisa vhana u shumisana, u ḍowelana, u thetshesana musi vha tshi amba, u thusana na u tshilisana sa vhathu. A tshi isa phanḍa u ri dzi a tsivhudza na u kaidza vhathu zwi tshi kwama zwithu zwine vha tea u sa zwi ita musi vha tshi khou tshila, dzi gudisa vhana u ṭhonifha vhathu vhahulwane na zwiñwe.

Maḍadzhe, Rakhododo, Ndlovu na Ramaliba (2006:67) vha ri thai sa mañwalwa a sialala dzi a mvumvusa vhana, u ṭuṭula mihumbulo ya vhana ngauri, uri ṅwana a ṅee phindulo yone ya thai, u tea u fanela u humbula, dzi vha fhaṭela luvalo, u gudisa vhana nzulele ya mupo, dzi funza vhana mvelele ya lushaka lwa havho saizwi vha tshi fhedza vha tshi ḍivha zwine Vhavenda vha ila. Vha ri dzi gudisa vhana mikhwa yavhuḍi na uri vha zwi ḍivhe uri arali muthu o kundwa, ho ngo fanela u lwa kana u ṅala, u fanela u konḍelela, dzi gudisa vhana uri vha zwi ḍivhe uri shangoni ho ḍala muṭaṭisano. Muṭoḍisisi o

sengulusa mañwalwa a sialala angaho sa aya u wanulususa tñthuwedzo yao kha zwiitwana zwa vhana.

Muñodisisi o sedzulusa uri naa mañwalwa a sialala ayo o bulwaho afho nñha a na tñthuwedzode kha zwiitwana zwa vhaanewa vha vhana nga u tou vhambedza kha ngano na nganea. Muñodisisi o dovha hafhu a sedzulusa uri masiandoitwa a zwiitwana zwa vhana ndi afhio nahone a bveledza zwifhio kha vhutshilo ha vhana nga u tou vhambedza kha ngano na nganea. Muñodisisi u ñoda u wanulusa uri naa mvelelo dza maisandoitwa a zwiitwana zwa vhana a bveledza zwifhio kana a vha livhisafhi nga u tou vhambedza kha ngano na nganea.

Vhunga thyiori ya *'Afrocentric'* i tshi ombedzela ndeme ya nyanetshelo ya mañwalwa a sialala sa, ngano, mirero, zwidade, thai kha u lulamisa zwiitwana zwa vhana, yo shumiswa u bvisela khagala zwiitwana zwa vhana zwi sa ñanganedzeiho nga u tou vhambedza kha ngano na nganea. Muñodisisi o i shumisa hafhu u wanulususa na u sasaladza zwiitwana zwa vhaanewa vha vhana zwi si zwavhuñi sa vñufhura, mazwifhi, vñubva, u sa thetshelisa tshipimbi kana tshikhuna, vñutsha na lunyadzo. Yo shumiswa hafhu u tñthuwedza zwiitwana zwavhuñi sa u ñthonifha, mikhwa, u fhulufhedzea, u shuma, u thetshelisa na zwiñwe. Muñodisisi o sengulusa zwiitwana zwa vhana na masiandoitwa azwo kha ngano na nganea nga u tou vhambedza. Muñodisisi o dovha hafhu a sengulusa mvelelo dzi ñiswaho nga masiandoitwa a zwiitwana zwa vhana nga u tou vhambedza kha ngano na nganea. Nga u ralo, ngudo ino yo shumisa thyiori ya *'Afrocentric'* u ombedzela ndeme ya mvelele sa mañwalwa a nyanetshelo a sialala kha u lulamisa kana u kaidza zwiitwana zwa vhana zwi songo kunaho.

Na tsatsaladzo dzoñhe idzo dzo bulwaho kha (3.3.3), thyiori iyi kha ino ngudo yo shumiswa u tñthuwedza ndeme ya mvelele kha vhana sa mikhwa, ñthonifho, vñudifari na zwiñwe. Yo shumiswa u ñoda u ñivha na u wanulusisa zwiñthuwedzaho zwiitwana zwa

vhana zwavhuḍi na zwi si zwavhuḍi, na u wanulususa uri mvelelo dza masiandoitwa ndi dzifhio na uri mvelelo idzo dzi vha gumisafhi. Izwo zwoṭhe zwo itwa nga u tou vhambedza kha ngano na nganea dziḷa dzo tou topoliwaho hu na ndivho. U ya nga vhaḍivhi vha maḥwalwa sa Asante (2000:88) vha ri thaidzo dzine vhatu vha ṭangana nadzo hu tshi katelwa na vhaanewa vha vhana dzi simuwa kha u ṭutshela divhazwakale ya MaAfrika, u furaleta mvelele ya MaAfrika, u hangwiwa ha fillosofi na maitele a zwithu nga MaAfrika, ngauralo, mvelele ndi ya ndeme kha u fhaṭa lushaka lwa matshelo. Zahan (1970) u ri, U ya nga thyiori ya *'Afrocentric'* muthu (muhulwane na muṭuku) u o dzika/ u fhumula nahone u a kona u langa lulimi. U ri muthu wa mbeu ya tshifumakadzini kana wa tshinnani o ṭalifhaho a si muthu wa zwiambo nahone o dzika.

### **3.5 MAGUMO**

Ndima ya vhuraru yo amba nga mutheo wa thyiori. Vhoradzipfunzo vho fhambanaho vho sumbedza uri thyiori ya ṭhoḍisiso ndi pfunzo kha zwiteḥwa zwi tevhelaho: malukele a mbudziso dza ṭhoḍisiso; kunangelwe kwa ngona ya ṭhoḍisiso ine ya tea u shumiswa; makuvhanganyele a mafhungo; kunangele kwa vhashelamulenzhe; kusengulusele kwa mawanwa a ṭhoḍisiso na uri hu nga itwani uri mawanwa a ṭhoḍisiso a ṭanganedzee, a tendisee na u vha na mutsindo. Ṭhoḍisiso iyi yo shumisa thyiori ya *'Afrocentric'* na *'Psychoanalytic'* kha u sengulusa mafhungo a kwamaho zwitwana zwa vhaanewa vha vhana zwavhuḍi na zwi si zwavhuḍi kha ngano na nganea dziḷa dzo topoliwaho hu na ndivho. Ndima i tevhelaho ndi ya vhuṅa i amba nga ha ngona dza ṭhoḍisiso sa tsumbo ngona ya khwaḷithethivi, khwanthithethivi na ngona yo ṭanganelanah

## NDIMA YA VHUŊA

### MAITELE A ̤HOD̤ISISO 'RESEARCH METHODOLOGY'

#### 4.1. MARANGAPHAN̤A

Ndima yo fhiraho yo amba nga ha thyiori ya 'Psychoanalytic' na thyiori ya 'Afrocentric' dzine ngudo iyi ya vha yo ̤isendeka khadzo. U ya nga thyiori ya 'Psychoanalytic' muthu ha sokou tshenuwa o ita zwithu fhedzi-fhedzi hu si na tshi mu susumedzaho. Hu vha hu na zwiitisi sa: zwe a ̤angana nazwo zwi̤a mulovha a tshe mṳuku, fhethuvhupo, doledza, zwe a bebwa nazwo. Sa khonani, tshutshedzo/u fhureledzwa kana hone u shumiswa 'manipulation'. Tshinwe tshifhinga zwi nga itiswa nga u levheliwa, vhutshivha, vhuludu, u dzhia tsheo dzi songo tsireledzeaho, mvelele, u shaya, vhutamatama na zwiinwe. Thyiori ya 'Afrocentric' i ri, mvelele, sa u ̤honifha, u kaidza, ndi dzilafho ̤a zwiitwana zwi sa ̤anganedzeiho. Heyi thyiori i dovha hafhu ya ̤ṳuwedza n̤ila dzavhṳi dza kutshilele kha vhatu vhahulwane na thangana ya murole. Thyiori heyi yo ̤isendeka kha kuvhonele kwa mvelele ya TshiAfrika.

Ndima iyi i sengulusa n̤ila ya ̤hod̤isiso 'Research Methodology' hu tshi khou dzhielwa nzhele mbudziso dza ̤hod̤isiso sa: n̤ila dzine vhana vha ̤anwa ngadzo kha ma̤walwa a nganea na ngano (Zwiitwana zwavho ndi zwavhṳi kana a si zwavhṳi), nyimele dzine vhana vha ̤angana nadzo ndi dzifhio vhutshiloni, tshivhangi tsha nyimele dzine vha ̤angana nadzo ndi tshifhio, vha dzi tandulula nga n̤ila ̤e, masiandoitwa ndi afhio, mvelelo vho ndi dzifhio, na uri vhana avha vha fhasi ha vhulavhelesi ha vhonnyi. Ndima iyi i ̤andavhudza n̤ila kana 'Research methodology' ine ya ̤o shumiswa kha u sengulusa mafhungo. Hei ngudo yo ̤isendeka kha n̤ila ya kwha̤ithethivi, tshivhumbeo (dizaini) tsha ̤hod̤isiso, zwi̤od̤uluswa, vhunanguludzi, muelo wa mafhungo, fhethu hune mafhungo a wanala hone na n̤ila ya u kuvhanganya mafhungo. Zwiga hezwi zwo

tevhelwa nga vhungoho na vhufulufhedzei ha ṭhōdisiso iyi kha mañwe masia, vhuḍifari na milayo yo tevhelwaho hu tshi itwa ṭhōdisiso iyi.

Kha iyi ngudo, muḥōdisisi o tevhedza zwiga zwi tevhelaho u kuvhanganya mafhungo a vhaanewa vha vhana: Nḍila ya ṭhōdisiso ‘*Research methodology*’, ye ya ḍo shumiswa ndi khwaḷithethivi, Mutheo kana dizaini ya ṭhōdisiso ‘*research design*’ i katela zwi tevhelaho:

- Zwiḥōduluswa
- Vhunanḡuludza
- Muelo wa mafhungo ‘*size of the data*’
- Fhethu hune mafhungo a wanala hone ‘*Research site*’
- Nḍila dza u kuvhanganya mafhungo ‘*Data collection methods*’

Ndivho ya ṭhōdisiso, zwipikwa zwa ṭhōdisiso hu tshi katelwa na mbudziso dza ṭhōdisiso ndi zwone zwo laelaho muḥōdisisi u shumisa nḍila ya khwaḷithethivi kha u kuvhanganya mafhungo kha ngudo iyi (Cohen, 2007:99).

#### **4.2 MAITELE A ṬHŌDISISO ‘RESEARCH METHODOLOGY’**

Neuman (2009: 99), Cohen (2007:99), Creswell (2002:23) vha ri ṭhōdisiso ndi maitele, ndi maga ane a shumiswa kana u tevhelwa musi hu tshi kuvhanganyiwa mafhungo na u saukanya mafhungo fhasi ha ṭhoho ine ha khou itwa ṭhōdisiso khayō. Vha ri muhumbulo muhulwane wa u ita nga u ralo ndi u ṭōḍa u ṭanḍavhudza na u engedza ndivho kana kupfesesele kwashu malugana na thaidzo ine ra khou ita tsedzuluso khayō. Welman, Kruger na Mitchel (2005: 67) vha ri, ṭhōdisiso ndi kuitele a u sengulusa mafhungo muhumbulo muhulwane hu u ṭōḍa u wana phindulo kha thaidzo ino khou dina. Vha ri ndi kuitele kwo dzudzwanywaho u itela u wana phindulo ya mbudziso.

Babbie na Mouton (2005:74) vha ri ndi ndila dzine muṭodisisi a dzi shumisa u kuvhanganya mafhungo a ṭhodisiso yawe zwone-zwone nahone hu na ndunzhendunzhe. Vha ri dzi bvisela khagala zwine ṭhodisiso ya tea u tshimbidziswa kana u itiswa zwone. Vhe vhone Babbie na Mouton (2005:74) vha ri maitele a ṭhodisiso 'Research methodology' a bvisela khagala zwishumiswa zwine zwa tea u shumiswa musi hu tshi kuvhanganyiwa mafhungo a elanaho na ṭhodisiso yeneyo. Ngeno-vho Cohen (2007: 52) a tshi ri ndi ndila dzo fhambanaho dzine dza shumiswa u kuvhanganya mafhungo ane a shuma sa mutheo wa u nanguludza kuvhetshele kwa mafhungo.

Leedy na Ormrod (2005:12) vha ri, maitele a ṭhodisiso a ṭalisa tshiko tsha hune mafhungo a kwamaho ḽikumudzwa ilo a ḽo kuvhanganyiwa a tshi bva hone khathihi na u ṭalisa ndila kana zwishumiswa / thulusi zwine zwa ḽo shumiswa musi hu tshi itwa iyo ṭhodisiso. Vha tshi isa phanda vha ri, ndi maga ane muṭodisisi a tea u a tevhela musi a tshi ita ṭhodisiso yawe a sa dzhii sia. Babbie na Mouton (2005:75) vha tshi tikedza ili fhungo vha ri: *"Research methodology focuses on the individual (not linear) steps in the research process and the most "objective" (unbiased) procedures to be explored."*

Cohen (2007:99) u ri ndila ya ṭhodisiso ndi maga ane a tea u tevhelwa musi hu tshi kuvhanganywa mafhungo uri hu ḽo konwa u dzhiwa tsheo nga ha ḽikumudzwa ilo. A tshi isa phanda u ri a bvisela khagala phindulo ya mbudziso ya ṭhodisiso, sa tsumbo, ndi vha ngana? Ndi vhonnyi? Hu khou itea mini? Na u vhudzisa uri ndi ngani? Ha konou nekedzwa phindulo ya thaidzo. Nga inwe ndila aya ndi maga ane a tea u tevheliwa musi hu tshi itwa ṭhodisiso. Maga eneo ndi e a ḽo nzhielwa nzhele musi hu tshi kuvhanganywa na u sengulusa mafhungo a ngudo iyi. Ritchie na Lewis (2005:68) vha ri ndila ya ṭhodisiso i eletshedza muṭodisisi kutshimbedzele kwao 'lens' a ṭhodisiso.

Newman na Benz (1998:78) vha ri, hu na tshaka tharu khulwane dza ndila dza ṭhodisiso, dzenedzo ndi ndila ya khwalithethivi, ya khwanthithethivi na ndila yo ṭanganelanaho

'mixed method.' Vha ri, hedzi ndi dzone ndila dzi divheaho vhukuma nahone khulwane dza u kuvhanganya mafhungo. Kha thodisiso iyi ho shuma ndila ya khwalithethivi saizwi thodisiso iyi, i ya u toda u wanulususa/u tumbula na u pfesesa zwiitavhathu. Mutodisisi u toda u wanulusa na u pfesesa zwiitwana zwa vhana kana ndila ye zwiitwana zwa vhana zwa taniswa zwone kha mañwalwa a ngano na nganea dza Tshivenda nga u tou vhambedza. Ndila iyi mutodisisi o i ta vhunga i yone makone kha u bvisela khagala zwiita vhathu saizwi i tshi tendela u talela zwiito zwa vhathu, u thetshelesa tshenzhemo, u bvisela khagala zwine wa pfisa zwone zwithu/vhupfiwa, na u anganyela (Creswell, 2013:97, Hatch, 2002:130, Marshall na Rossman, 2011:66).

Ndila heyi yo tikedzwa nga tsenguluso ya 'textual' vhunga ho senguluswa mafhungo a bvaho kha mañwalwa ala o topoliwaho hu na ndivho. Mutodisisi o amba nga vhudalo nga ha ndila ya khwalithethivi saizwi ngudo iyi yo toka midzi khayoyi, a dovha hafhu a nea mavhala a nngwe nga ha ndila ya khwanthithethivi na ndila yo tanganelanaho.

#### **4.2.1 Ndila ya khwalithethivi**

Marshall na Rossman (2006: 3) vha ri khwalithethivi ndi ndila ya u guda zwa matshilisano yo tandavhuwaho. Neuman (2009: 88) ene u ri, khwalithethivi ndi ndila ya u tumbula kana u wanulususa kupfesesele, vhupfa, tshenzhemo na kuvhonela kwa zwithu nga vhathu. Vha tshi isa phanda vha ri ndi ndila ya u toda u wanulususa kuhumbulele kwa zwithu nga vhathu/muthu kana nga tshigwada tsha vhathu. Green na Thorogood (2004: 26), Neuman (2009:86), McMillan na Schumacher (2001: 395) vha tshi tendelana na izwo vha ri khwalithethivi ndi ndila ine nga u angaredza muhumbulo muhulwane ha vha u toda u pfesesa tshenzhemo, vhupfiwa, lutendo lwa vhathu, kuvhonele/kuhumbulele kwa zwithu/vhathu na kudzhiele kwa zwithu 'attitude' nga/ya vhathu mishumoni, kha matshilisano midanani na ngomu mitani.

Creswell (2013: 98) u ri, ndi ndila ine vhatu vha pfesesa ngayo tshivhangi tsha nyimele nkene ine vhatu vha khou tlangana nayo. Nga inwe ndila musu hu tshi shumiswa ndila iyi, vhatu vha bvisela khagala kupfesesele kwavho kwa zwithu, vha bvisela khagala ndila ine vha dipfisa ngayo malugana na nyimele nkene na u bvisela khagala tshenzhemo ine vha vha nayo zwi tshi kwama nyimele nkene.

Marshall na Rossman (2006: 28) vha tshi dadzisa izwo vha ri ndila iyi mafhungo ayo a a tendisea, a a tlatshedzea nahone tsha ndeme khayi ndi tshenzhemo ya vhatu zwi tshi kwama nyimele nkene vhutshiloni. U ya nga ha ndila iyi, mafhungo a kuvhanganywa khwiwe fhethu hune vhatu vha wanala/u dzula hone kana hune zwithu zwa khou bvelela hone (Creswell, 2013: 78, Hatch, 2002: 132, Marshall na Rossman, 2011: 26). Vha ri musu mafhungo o no kuvhanganywa hu tshi khou shumiswa ndila iyi, mutodisisi u tlatshedza zwe a pfa vhatu vha tshi amba, u tlatshedza zwe a vhonisa zwone zwithu/zwiitwana zwi tshi khou bvelela a konaha u amba uri zwithu ndi hezwi. Izwo zwa amba uri mafhungo a ambea khwiwe musu muthu o tou dipfela nga ndevhe dzawe, o tou divhonela nga matso kana o vhu ya a tshila kha nyimele yeneyo.

Kha ngudo ino a hu ngo thetsheswa muthu a tshi amba kana u talela zwiitwana zwa muthu, madzuloni ha u thetsheswa maambiwa na u talela zwiitwana, mutodisisi o tou vhalala mañwalwa a bugu dza Tshivenda a ngano na nganea a tshi thetsheswa zwine zwa khou anetshelwa nga vhañwali vha dzibugu. Mutodisisi o ita nga u ralo a tshi tenda na u fhulufhela uri vhaanetsheli vha ngano na vhañwali vha mañwalwa aya vha khou amba zwe vha vhona, vha khou amba vupfiwa havho nahone vha khou amba nga tshenzhemo saizwi vhañwe vhavho vho tshila kha nyimele dzine vha khou anetshela, vha tou vha khali dzo bikaho.

Cohen (2007:102) u ri ndila ya khwalithethivi yo disendeka kha u toda u divha tshivhangi/tshiitisi tsha nyimele nkene. Na kha thodisiso ino mutodisisi u toda u divha uri



naa zwiitwana zwa vhana zwi tūtuwedzwa ngani? Iyo mbudziso ndi ine ya ḡo fhindulwa khwiṅe nga thiyori ya *'Psychoanalytic'* ine ya ombedzela uri, zwiitwana zwi na zwiitisi a zwi sokou bvelela fhedzifhedzi, i dovha hafhu ya bvisela khagala tshivhangi tsha zwiitavhathu. Phindulo yo dovha hafhu ya shuma u ombedzela ndeme ya mvelele *'Afrocentric'* sa mikhwa, ṡhonifho na zwiṅwe kha thangana ya murele zwiḡulwane kha zwiitwana zwi sa ṡanganedzeiho. Maṅwalwa a ngano na nganea dza Tshivenda aḡa o tou topolwaho hu na ndivho, ndi one ane a ḡo thusa u fhindula mbudziso idzo dzoṡhe.

U ya nga ha muṅwali Cohen (2007:89) ṅdila ya khwaḡithethivi i bvukulula na u bvisela khagala vḡupfiwa na tshenzhemo ya vhathu vha no kwamea kha ṡhoḡisiso yeneyo. Na kha ino ṡhoḡisiso muṡoḡisisi u ṡoḡa u ḡivha tshenzhemo na ndivho ya vhaanetsheli na vhaṅwali vha maṅwalwa o topoliwaho zwi tshi kwama ḡikumedzwa ḡiḡi, zwiḡulwanesa ho sedzwa uri vha ḡivha zwifhio na uri tshenzhemo yavho ndi ifhio zwi tshi kwama zwiitwana zwa vhana nga u tou vḡambedza. Ho doḡwa ha sedzwa uri vha ri zwi tūtuwedzaho zwiitwana izwo ndi mini, masiandoitwa a nyimele dzine vhana vha vha ṡangana nadzo ndi afhio nga u tou vḡambedza. ṅdila iyi i tou vha yone yone kha u bvisela khagala vḡungoho ha ṡhoḡisiso iyi (Marshall na Rossman, 2011: 26).

Creswell (2013:98), Hatch (2002:99), Marshall na Rossman (2011:34) vha ri zwi tshi kwama ṅdila iyi, mafhungo a kuvhanganyiwa nga u tou amba na vhathu thwiii ho livhanywa zwifḡaṡuwo, u vḡala dzibugu, dzigurannḡa, dzidzhenaḡa, dzidisethesheni, u tou vḡona zwithu zwi tshi khou bvelela nga maṡo na u tou ḡipfela. Vha ri muṡoḡisisi kha ṅdila iyi ndi ine ntende, ndi ene mukuṡi wa mafhungo. Marshall na Rossman (2011:34) vha ri musi hu tshi shumiswa ṅdila iyi mafhungo a nga kha ḡi wanala na nga u tou shumisa zwishumiswa zwi tevhelaho sa: lubivhisia, u twitter, u *chater*, u shumisa milaedza mipufhi nga luṡingothendeleki zwiḡulwane musalauno. Kha ngudo iyi zwishumiswa zwo bulwaho afha ṅṡha a zwo ngo shuma, ho senguluswa maṅwalwa aḡa o topoliwaho kha nganea na ngano hu tshi tevhelwa dziiḡa thero dzo tou dzudzwanywaho kana dzo topolwaho.

Marshall na Rossman (2011) vha tshi tikedzavho izwo vha ri:

Qualitative researchers typically gather multiple forms of data, such as interviews, observations, documents, and audiovisual information rather than rely on a single data source. Then the researchers review all of the data, make sense of it, and organize it into categories or themes that cut across all of the data sources.

Flick (2006: 67) u ri ndila ya khwalithethivi i lusa u fhindula mbudziso dzi tevhelaho:

- Ndi ngani vhathu vha tshi tshila kana u ita zwithu nga u ralo?
- Vhathu vha kwamea nga ndilade?
- Ndi ngani vha tshi humbula nga u ralo?
- Ndi ngani zwithu zwi tshi itwa nga u ralo?

Miles na Huberman (1994) vha zwi vhea nga heyi ndila, vha ri ndila iyi i lusa u fhindula mbudziso dzi no nga; 'Mini?' Hani?' Kana ndi ngani?' nga ha likumedzwa ilo madzuloni a mbudziso dzi no nga ndi, vhangana?' Ndi vhugai?' dzine dza vha mbudziso dzine dza vhudziswa kha ngona ya khwanthithethivi. Sengani (2008: 10) u ri ndivho khulwane ya ndila ya khwalithethivi ndi u talutshedza zwiwo, lutendo, mikhwa, zwithu zwa ndeme, vhudziimisele, lutamo na vhudzifari. Welman, Kruger na Mitchel (2005: 188) vhone vha tshi ima na ilo vha ri khwalithethivi ndi ndila ya thodisise yo sedzaho kha u todulususa, u talutshedza na u bvisela khagala tshenzhemo ya muthu, mikhwa, vhukwamani hawe na nyimele ya matshiliso nga u shumisa manwalwa kana maambiwa nga mulomo hu si nga u shumisa mbalo.

McMillan na Schumacher (1993: 14-15) vha ri ndila iyi i toda tshifhinga tshilapfu na nungo dzi vhone 'energy' musa mafhungo o livhanaho na iyo thodisise e kati na u kuvhanganyiwa saizwi mutodisise a tshi fhedza tshifhinga a tshi khou vhudzisa, u thetshesela na u talela zwi no khou itwa. Vha ri i a dura u fhira khwanthithethivi vhunga i tshi toda masheleni saizwi mutodisise a tshi tea u tou ya hune vavhudziswa vha vha

hone. Vha tshi bvelaphanda vha ri muṭoḍisisi u tea u vha a na tshiendedzi, dzithaiphi rekhodo, mabambiri a u ṅwalela na zwa u ṅwala nga tshifhinga tsha u ṭalela na u thetshesesa zwi no khou itwa kana u ambwa. Kha heyi ngudo mafhungo a kwamaho vhaanewa vha vhana o wanala kha bugu dza ngano na nganea dza Tshivenda, dzidisetsheni dza vhaṅwe, dzigurannya na kha dziathikili na dzidzhenala. Bugu dzenedzo dze dza shumiswa ndi dzo ṭanaho vhaanewa vha vhana vha u bva kha miṅwaha ya 0 u swika 16.

Patton (2002:48) u ri, musi hu tshi shumiswa ṅdila ya khwalithethivi zwiṭoḍuluswa a zwi tei u vha zwinzhi, u ri muṭoḍisisi u nanga zwiṭoḍuluswa zwi si gathi muhumbulo muhulwane hu u ṭoda u pfesesa zwo faredzwaho nga izwo zwiṭoḍuluswa.

Sarantakos (2013: 46) u ri, ṅdila ya khwalithethivi yo ṭandavhuwa nahone ṅdila dza u kuvhanganya mafhungo ndi dzi songo dzudzwanywa '*unstructured*' sa u ṭalela, nyambedzano, saveyi, na u sengulusa dzibugu. Kha ṅdila iyi hu ombedelwa uri mafhungo a kuvhanganywa u vhu ya u swika hu si tshe na zwiṅwe zwi swa zwi no khou nyelela (Charmaz, 2006: 48). ṅdila ya khwalithethivi a yo ngo shaya tsatsaladzo. Brinkmann na Kvale (2007: 63 ) vha ri ṅdila ya khwalithethivi sa dziṅwe ngona na yone i na vhuṭudzetudze vhu tevhelaho:

- Yo ḍisendeka kha zwipfi kana muhumbulo '*personal feelings, tastes, or opinion*' wa/zwa muthu hu si vhathu, nahone mihumbulo na kupfesesele ya/zwa hone ndi zwine zwa khou ṭodwa kana zwa ḍo ṭanganedzwa nga muṭoḍisisi hu si vhathu. Muṭoḍisisi u kuvhanganya mafhungo kha vhane a tou ḍivha uri vha ḍo mu vhudza zwine a khou ṭoda;
- Maitele a zwithu ha elei '*measured*' nahone a i santhifiki a zwi phuruviwi fhethu;
- Mawanwa naho a tshi fhulufhedzea, fhedzi hu na u dzhia sia zwihulwane;

- Mafhungo a kuvhanganywa u bva kha vha / zwi si gathi izwo zwa ita uri ri kundelwe u anganyela mawanwa.
- Zwithu zwayo a zwi khagala '*transparent*'.

Na tsatsaladzo idzo dzo bulwaho afho n̄tha, kha ngudo ino ho shuma n̄dila ya khwalithethivi sa vhunga muhumbulo muhulwane wa muṭod̄isisi ho vha u ṭoda u pfesesa na u wanulususa kuvhonele, tshenzhemo na kuhumbulele kwa vhaanetsheli na vhañwali vha mañwalwa aḷa o tou topoliwaho hu na ndivho nga ha zwiitwana zwa vhana. Muṭod̄isisi u ṭoda u wanulususa na u pfesesa mihumbulo ya vhañwe vhoradzipfunzo vho fhambanaho vho ambaho nga ha ḷikumedzwa ḷi. Muṭod̄isisi u ṭoda u ḷivha na u pfesesa uri naa zwiitwana zwa vhana zwi ṭuṭuwedzwa nga mini? / Zwitiswa ngani? Masiandoitwa ndi afhio? Kana mvelelovho ndi dzifhio? Musi hu tshi shumiswa n̄dila iyi izwo zwoṭhe zwo bvela khagala.

#### **4.2.2 N̄dila ya khwanthithevi**

Creswell (2013: 38) u ri, vhaṭod̄isisi vha khwanthithethivi vha shumisa nga maanda zwiṭetisitika/mbalombalo na mielo '*measurements*' musu hu tshi senguluswa na u vhiga mafhungo. Vha ri mafhungo makuvhanganyiwa a vha a kha tshivhumbeo tsha mbalo kana sitetisitika nahone o kuvhanganywa a tshi bva kha vhashelamulenzhe/zwiṭod̄uluswa zwi/vhanzhi. Vha ri mafhungo a nga kha ḷi sumbedzwa kana u vhighwa a kha tshivhumbeo tsha tshati, kana phailoto '*pilots*'. Tsha ndeme kha n̄dila iyi ndi uri mavhuthu a vhathu a ri mini. Sarantakas (2013: 46) u ri tshivhumbeo tsha ngudo kha n̄dila ya khwanthethivi a tshi shanduki u bva mathomoni u swika magumoni nahone n̄dila iyi yo ḷisendeka kha saintsi. Kha ngudo iyi n̄dila iyi a yo ngo shuma vhunga mafhungo a songo kuvhanganywa a kha tshivhumbeo tsha mbalo na u vhighwa ho ngo vhighwa a kha tshivhumbeo tsha mbalo, o kuvhanganywa na vhighwa a kha tshivhumbeo tsha maipfi na dzithebulu, a dovha a saukanywa a kha tshivhumbeo tsha maipfi.

Fowler (2009), Fink (2002); Krueger na Casey (2009) vha ri, musi hu tshi shuma ndila iyi ya khwanthithethivi hu nga shumiswa zwishumiswa zwi tevhelaho u kuvhanganya mafhungo sa: tshiperemennde, saveyi, mbudzisavhathu/nyambedzano, mbudzisavhathumbekanywa 'questionare', u talela na nga u tou rekhoda. Thomas, Nelson na Silverman (2011:19, 18) vha ri, mafhungo a vha a kha tshivhumbeo tsha dzinomboro. Ndila ya thodisiso iyi i shumiswa musi hu tshi itwa thodisiso ine ya kwama mbalo sa tshikalo kana maitele a zwiitatisitiki (Fowler, 2009: 43).

Keppel na Wickens (2003:87) vha ri kha ndila ya thodisiso iyi vhavhudziswa/zwiitoduluswa vha vha vhanzhi nahone hu na khonadzeo khulwane ya uri muthu muñwe na muñwe a vhudzisiwe dzimbudziso kana a vhe tshipida tsha vhashelamulenzhe 'random sampling'. Vha ri mbudziso dzi vhudzisiwaho dzo valea 'closed ended questions'. Ngudo iyi yo shumisa mbudziso dzo vuleaho 'open ended questions' nahone zwiitoduluswa ndi zwi si gathi ho tou topwa zwone-zwone zwo faredzaho mafhungo a no khou todea kha ngudo iyi.

Mbambedzo vhukati ha ndila ya kwalithethivi, khwanthithethivi

<b>Ndila ya kwalithethivi</b>	<b>Ndila ya khwanthithethivi</b>
Thodisiso i bvelela kana u itwa hune vhathu/zwithu zwa vha hone kana hune nyito ya khou bvelela hone (Marshall na Rossman, 2011)	Fhethu hu tea u vha ho dzudzwanywa vhukuma sa laborothari (Fowler, 2009)
Ndila iyi yo disendeka kha maipfi / maambiwa 'words' (Marshall & Rossman, 198)	Maambiwa a shandukiswa a vha nomboro 'numbers' (Punch, 1998)

Muṭoḍisisi u takalela u pfa vhupfiwa , tshenzhemo na kupfesesele kwa zwithu nga vhashelamulenzhe (Lincoln & Guba, 1985)	Muṭoḍisisi u langwa ngauri vhatu vhanzhi vha ri mini (Keppel na Wickens, 2003:87)
Tshivhalo tsha vhuṅanguludzwa 'sampling' a tsho ngo anda (Creswell, 2013)	Tshivhalo tsha vhuṅanguludzwa tshi tea u anda vhukuma u thoma kha 100 u ya kha 1000 na u fhira (Keppel & Wickens,2003)
Vhuṅanguludzwa vhu topolwa hu na ndivho 'purposeful sampling', a hu sokou dzhiwa muṅwe na muṅwe (Miles na Huberman, 1994)	Hu na khonadzeo khulwane ya uri muṅwe na muṅwe a topolwe sa mushelamulenzhe kha ṭhoḍisiso 'random sampling' (Fowler, 2009).
Zwishumiswa zwa u kuvhanganya mafhungo ndi zwi no nga nyambedzano, mbudzisavhathumbekanywa, u ṭalela nyito i tshi bvelela, u vhalala dzidisetsheni dza vhaṅwe, athikili, dzhenala, gurandḍa na u vhalala dzibugu dza vhaṅwe vhaṅwali. A no maḍuvha hu sumbedzwa uri hu nga shumiswa na lubuvhisia, 'whatsup', 'blogs', 'audio visual' na 'text messages' na zwiṅwe u kuvhanganya mafhungo (Creswell, 2013)	Zwi shumiswa zwa u kuvhanganya mafhungo ndi, zwiperimennde, saveyi, mbudzisavhathumbekanywa, u ṭalela na dziinthaviyu /nyambedzano (Fowler, 2009).
Mafhungo a saukanywa o tou ralo a songo shandukisiwa e maipfi a vhatu (Silverman, 2005)	Mafhungo a saukanyiwa e kha tshivhumbeo tsha nomboro (Thomas <i>et al.</i> (2011:19, 18
Nḍila iyi i a dzhia sia musi hu tshi kuvhanganyiwa na u saukanya mafhungo 'subjective' (Creswell, 2013)	Vhuḍi hayo ndi ha uri a i dzhii sia hu tshi senguluswa mafhungo, ngoho ndi ngoho 'fact'. Kha nḍila iyi hu tevhelwa milayo hu tshi senguluswa na u vhwigwa mafhungo (Fowler, 2009).
Muṭoḍisisi ndi ene mukuvhanganyi / tshiko tsha mafhungo tshihulwane (Lincoln & Guba, 1985).	Hu nga kha ḍi shumiswa tshiṅwe tshi shumiswa u kuvhanganya mafhungo kana ha tou rumelwa vhatu 'experiment'
Muhumbulo muhulwane kha iyi nḍila ndi u pfesesa 'understanding' Locke, Spirduso, & Silverman (2013)	Muhumbulo muhulwane ndi u ṭalutshedza 'explanation', u dzhia mielo 'measurement' (Burns, 2000)
Mafhungo a vhwigwa a kha tshivhumbeo tsha maipfi 'words', thero , zwifanyiso na	Hu nga shumiswa tshitetisitika (Mbalombalo), dzigirafu, dzitshati 'charts'

dzithebulu (Marshall & Rossman, 1989; Merriam, 1988)	kana puloto 'plots' u vhiga mawanwa (Van der Merwe, 1996)
Mbudziso dzine dza vhudziswa dzo vulea, ndi mbudziso dzine dza tḱoḱa u pfa mihumbulo na tshenzhemo ya vhathu 'open-ended questions'. Dzi tḱokonya na u tḱuḱula muhumbulo wa muvhudziswa Marshall & Rossman, (1989)	Mbudziso dzine dza vhudziswa dzo valea 'close-ended questions' ee kana hai, a si zwone kana ndi zwone na 'one central question' nahone mbudziso idzo dzo dzudzwanywa (Ladzani (2014: 61)

#### 4.2.3 Ndila ya tḱanganelanaho 'Mixed Method Research'

Iyi ndi nthihi ya ndila tharu dzi divheaho sa dzone ndila khulwane dza u kuvhanganya, u saukanya na u vhiga mafhungo, dzine dza vha khwalithethivi na khwanthithethivi (Newman na Benz, 1998:78). Johnson, Onwuegbuzie, na Turner (2007:98) vha ri ndila ya tḱoḱisiso iyi ndi tḱanganelano ya ndila ya khwalithethivi na khwanthithethivi, dzishuma nga huswi. Vha ri ndila iyi i shumisa mbudziso dzo vuleaho 'open ended ended questions' na dzo valeaho 'closed ended questions'. Vha ri muḱoḱisisi a nga ḱi nanga u kuvhanganya mafhungo a tshi khou shumisa tshishumiswa 'instruments' tsha khwalithethivi sa fokhasi gurupu kana nyambedzano na tsha khwanthithethivi sa tshiperimennde na saveyi nga khathihi u itela uri thaidzo ya tḱoḱisiso i pfesese.

Mafhungo a nga vhiḱwa a kha tshivhumbeo tsha mbalo, maipfi kana tshitetisitika (Tashakkori na Teddlie, 2010:67, Bryman (2006:56). Vha ri muḱoḱisisi kha tshiḱwe tshipiḱa tsha tḱoḱisiso yawe a nga shumisa ndila ya khwalithethivi a ḱi dovha kha tshiḱwe tshipiḱa a shumisa khwanthithethivi. U shumiswa ha idzi ndila khathihi zwi thusa uri thaidzo ya tḱoḱisiso 'research problem' na mbudziso dza tḱoḱisiso 'research questions' zwi pfesese (Tashakkori na Teddlie, 2010:68).

Sale, Lohfeld and Brazil (2002:46) vha tshi bva mulomo nga izwo vha ri, musi hu tshi shumiswa ndila idzi mbili u thiranguleitha mafhungo makuvhanganywa, muṭodisisi u shumisa zwiko zwivhili kana zwine zwa fhira zwivhili u guda nga ha likumedzwa lithihi. Muhumbulo muhulwane wa u ita nga u ralo ndi u ṭoda u vha na ndivho yo ṭandavhuwaho nga ha likumedzwa ilo line ngudo ya khou itwa khalo. Ndila ya ṭhodisiso iyi kha ino ngudo a yo ngo shuma vhunga hu si na mbudziso dze dza si fhindulee musi hu tshi shumiswa ndila ya khwalithethivi.

#### **4.3. TSHIVHUMBEO TSHA ṬHODISISO 'RESEARCH DESIGN'**

Selinger na Shohamy (1989: 117), De Vaus (2001:9) na Leedy (1997:195) vha ri, tshivhumbeo tsha ṭhodisiso ndi pulane '*plan*' i shumaho kana i thusaho u fhindula mbudziso ya ṭhodisiso. Vha ri pulane yeneyo i shuma u bvisela khagala maga ane a tea u tevhedzwa ho sedzwa uri mafhungo a ḡo kuvhanganywa hani? u saukanywa na u ṭalutshedzwa hani? Vha ri tshivhumbeo tsha ṭhodisiso tshi tea u simuwa kha mbudziso dza ṭhodisiso '*research questions*'. McMillan na Schumacher (2001:166) vha tshi maandafhadza izwo vha ri tshivhumbeo tsha ṭhodisiso ndi pulane ine ya bvisela khagala ndila dza u kuvhanganya mafhungo na ndila dza u saukanya mafhungo.

Welman, Kruger na Mitchel (2009:46) vha ri tshivhumbeo tsha ṭhodisiso ndi pulane yo fhelelaho ine ya laela/eletshedza muṭodisisi nga ha kuṅangelwe kwa vhavhudziswa/zwiṭoduluswa, kukuvhanganyelwe kwa mafhungo na kusenguluselwe kwa mafhungo zwi tshi kwama likumedzwa line ha khou itwa ṭhodisiso khalo. Vha ri pulane yeneyo i dovha hafhu ya thusa u bvisela khagala fhethu hune ṭhodisiso iyo ya ḡo itwa hone na ndila dzine dza ḡo shumiswa kana u tevhelwa hu tshi fhindulwa mbudziso. Vha



tshi isa phanda vha sumbedza uri tshipikwa tshihulwane tsha tshivhumbeo tsha tshodiso ndi u netshedza mawanwa a tendiseaho.

Creswell (2013: 86) a tshi zwi amba u ri tshivhumbeo tsha tshodiso ndi pulane ine ya shumiswa kana u thusa u fhindula mbudziso dzi tevhelaho: Hani? (mafhungo a do kuvhanganyiwa na u senguluswa hani?), Lini? (mafhungo a do kuvhanganyiwa na u senguluswa lini?) Ngafhi? (mafhungo a do kuvhanganyiwa na u senguluswa ngafhi?). Ngeno Leedy (1993:55) na Punch (1998:77) vha tshi zwi amba nga heyi ndila, vha ri tshivhumbeo tsha tshodiso tshi thusa u fhindula mbudziso dza ndeme dzine dza tea u fhindulwa musu zwi tshi kwama mafhungo a tshodiso dzi tevhelaho: Mafhungo ane a todea ndi afhio? Naa mafhungo a do wanala ngafhi? Naa mafhungo a do kiwa hani? Naa mafhungo a do talutshedzwa hani?

#### Phindulo

Mafhungo ane a todea ndi a u tanwa ha vhaanewa vha vhana; kha manwalwa a ngano na nganea dza Tshivenda; nga u tou vhala manwalwa hu tshi itwa mbambedzo; ha anetshelwa kana u talutshedzwa 'descriptive' tshenzhemo, kupfesesele na kuvhonele kwa vhanwali na vhaanetsheli vha manwalwa.

Kha ino tshodiso ho shumiswa ndila ya khwalithethivi u kuvhanganya mafhungo, mafhungo eneo ndi e a wanala kha manwalwa ala o topoliwaho hu na ndivho nga u tou vhala hu tshi vhambedzwa zwiitwana zwa vhana, manwalwa aneo o vha ngano na nganea dza Tshivenda. Mutshodiso u ita nga u ralo a tshi tenda na u fhulufhela uri vhanwali vha vha na tshenzhemo na ndivho yo tandavhuwaho zwi tshi kwama likumedzwa ili. Mutshodiso u tenda u ri vhanwali vha manwalwa aya vha amba zwine vha zwi divha nahone vhanwe vhavho vho tshila kha nyimele idzo ngeno-vho vhanwe vhavho vho zwi vhone zwi tshi bvelela nahone vha na ndivho khulu zwi tshi kwama likumedzwa ili.

Mafhungo o saukanywa nga u tou vhambedza zwifanaho na zwi sa fani hu tshi tevhedzwa dziḽa thero dzo tou u topolwaho kana dzudzwanawaho.

Denzin na Lincoln (2011:86) vha ri tshivhumbeo tsha ṽhoḽisiso ndi zwiṽirathedzhi ‘*strategies of inquiry*’ zwine zwa wanala kha nḽila dza ṽhoḽisiso tharu khulwane dzi ḽivheaho dzenedzo ndi, khwalithethivi, khwanthithethivi na nḽila yo ṽanganelanaho ‘*mixed method*’. U ya nga ha Creswell (2013: 88) kha nḽila ya khwalithethivi zwiṽirathedzhi zwenezwo ndi:

- ‘*Narrative*’: U anetshela mafhungo (Clandinin & Connelly, 2000);
- ‘*Phenomenology*’: Zwi kwama u thetshesela vhumphiwa, tshenzhemo, kupfesesele na kuvhonele kwa vhatu nga ha nyimele nkene (Giorgi, 2009; Moustakas, 1994).
- ‘*Ethnography*’: Hu ṽalelwa zwiitwana zwa vhatu /zwithu na u ṽoda u wanulula tshivhangi tshazwo.
- ‘*Case study*’: Hu itwa ngudo nga ha nyimele ngede fhedzi, ho dzhenwa khayoy tshoṽhe (Stake, 1995; Yin, 2012).

Kha khwanthithethivi zwiṽirathedzhi zwenezwo ndi saveyi na tshiperimennde. Ngenovho kha ngona yo ṽanganelanaho ndi ‘*exploratory sequential*’, ‘*non-explanatory*’ ‘*sequential, transformative*’ na zwiṽwe. Marshall na Rossman (2011) vha ombedzela uri vhaṽoḽisisi vha khwalithethivi vha tea u nanga kha zwivhumbeo zwino nga ‘*narrative*’, ‘*phenomenology*’, ‘*ethnography*’, ‘*case study*’, na ‘*grounded theory*’. Churchill & Lacobucci (2002:410); Bassey (2003:116-119) vhone vha ri, tshivhumbeo tsha ṽhoḽisiso tshi tea u fhulufhedzea na u tendisea.

Bless, Higson-Smith and Kagee (2006:71) vha tshi ṽalutshedza tshivhumbeo tsha ṽhoḽisiso vha ri: ‘*Is an operation to be performed, in order to test a specific hypothesis under a given condition*’.

Tshivhumbeo tsha tshoddiso kha ngudo ino ndi khwalithethivi, ngeno tshithirathedzhi tsho shumaho hu 'descriptive, phenomenology' saizwi tshipikwa hu u tshoda u pfesesa kana u divha tshenzhemo na kuvhonele/kupfesesele kwa vhañwali na vhaanetsheli vha mañwalwa zwi tshi kwama likumedzwa ili. Mutoddisi o tshutshedza na u vhambedza zwiitwana zwa vhaanewa vha vhana u ya nga tshenzhemo, kupfesesele, kuhumbulele na ndivho ya vhañwali na vhaanetsheli vha mañwalwa ala o topolwaho hu na ndivho zwi tshi kwama likumedzwa ili (Merriam, 1988:7).

Nga u ralo, mutoddisi o vhona zwo fanela u shumisa ndila iyi kha tshoddiso yawe saizwi mafhungo o wanala kha vhañwali na vhaanetsheli vhane vha vha na ndivho na tshenzhemo ya thaidzo ya tshoddiso iyi. Izwo zwo thusa kha u khwalithedza vhungoho ha tshoddiso iyi. Afha fhasi mutoddisi o gavha zwiituku nga ha zwipida (zwiithirathedzhi) zwiina zwa u kuvhanganya mafhungo fhasi ha ndila ya khwalithethivi (Cheek 2004:9). Vhoradzipfunzo vho no nga Creswell (2009); Hancock et al (2009), Cibangu (2012) zwiithirathedzhi izwi vha zwi vhidza uri ndi tshaka dza ndila ya khwalithethivi.

- U anetshela 'Narrative'

Cheek (2004:6) u ri mutoddisi u kuvhanganya mafhungo nga ha tshiimiswa/tshigwada tshithihi kana zwiivhili lwa tshifhinga tshilapfu. U ri hu nga shumiswa nyambedzano kana ha tou vhalwa mañwalwa u kuvhanganya mafhungo. E ene Cheek (2004:9) u ri mutoddisi u vhudzisa mbudziso muthu kana vhathu, a tshi tshoda uri vha anetshela mafhungo nga ha vhone vhañe nahone nga ha zwine vha zwi divha (Cheek, 2004:9). U ri nga murahu ha u tshutshedza uho, mutoddisi o konaha u tshutshedza zwe vha bula nga milomo yavho. Musi hu tshi shumiswa tshithirathedzhi itshi u kuvhanganya mafhungo, vhashelamulenzhe a vha tei u vha vhanzhi saizwi tshithirathedzhi itshi tshi tshi la tshifhinga.

Muṭoḍisisi afha kha iyi ngudo ho ngo vhudzisa vhatu mbudziso, mbudziso dzo lukiwaho dzo fhindulwa nga zwo ṅwalwaho maṅwalwani a kwamaho ṭhoḍisiso iyi, ho vhambedzwa zwitwana zwa vhana u ya nga kupfesesele, tshenzhemo na kuvhonele kwa vhaṅwali nga ha ḽikumedzwa ḽi.

- Fenomenolodzhi '*Phenomenology*'

Leedy na Ormrod (2010:140) vha ri vhashelamulenzhe vha ṭalutshedza/anetshela tshenzhemo yavho nga ha ḽikumedzwa ḽo. Vha ri vha ṭalutshedza kuvhonele kwavho na kupfesesele kwavho kwa zwithu nga murahu ha u vhudziswa mbudziso nga muṭoḍisisi musi hu tshi shumiswa tshitiṭirathedzhi itshi u kuvhanganya mafhungo a ṭhoḍisiso. Giogi (2009) na Moustakas (1994) vha tshi ḍadzisa vha ri hu nga shumiswa mbudzisavhathu/nyambedzano u dzumbulula vhupfiwa ha vhatu, tshenzhemo na kuvhonele kwa zwithu. Babbie na Mouton (2005:28), Leedy na Ormrod (2010:141) vha ri muhumbulo muhulwane wa u ita nga u ralo ndi u ṭoḍa u pfesesa kupfesesele, kuvhonele kwa zwithu nga ha ḽikumedzwa ḽo. Vha ri hu nga shumiswa nyambedzano, ha ṭalelwa zwitwana, ha saveiwa, kana ha tou vhalwa maṅwalwa u kuvhanganya mafhungo a ṭhoḍisiso.

Kha ngudo iyi a ho ngo shumiswa mbudzisavhathu/nyambedzano saizwi hu tshi khou senguluswa maṅwalwa, muṭoḍisisi o tou vhala maṅwalwa a ngano na nganea dza Tshivenda u fhindula dziḽa mbudziso dzo tou dzudzwanywaho dza dovha dza vha dzo vuleaho '*structured*', '*open ended questions*' uri a kone u tumbula kupfesesele, kuvhonele, kuhumbulele na tshenzhemo ya vhaṅwali na vhaanetsheli vha maṅwalwa nga ha ḽikumedzwa ḽi. Tsha ndeme kha tshitiṭirathedzhi itshi ndi tshenzhemo na kuvhonele kwa zwithu. Tshitiṭirathedzhi itshi ndi tshone makone kha u fhindula mbudziso dzi no nga, ndi ngani? / Hani? Tshitiṭirathedzhi itshi tsho shuma kha ngudo iyi.

- Ethnografi '*Ethnography*'

Moustakas (1994:28) u ri afha kha tshithathedzhi itshi hu gudwa nga ha mvelele kana zwiitwana ya/zwa vhathu, zwa tshigwada tsha vhathu kana tshiimiswa zwatsho. U ri muṭodisisi ndi tshipiḁa tsha ṭhōdisiso nga hu sili, u a ṭalela hafha zwiitwana na u thetshesela lwa tshifhinga tshilapfu. Dewan (2018:67) u ri hu ṭalelwa zwi no khou itwa nga vhathu, ha dovhiwa hafhu ha shumiswa mbudzisavhathu u kuvhanganya mafhungo. Preece, Sharp na Rogers (2015:98) vhone vha ri muṭodisisi kha itshi tshipiḁa u kuvhanganya mafhungo o ḁoweleaho, zwine vhathu vha ita, zwine vha amba, na mashumele avho. Muṭodisisi ndi tshiko tsha mafhungo, u a rekhoda na u foda hafha, a ṅwala zwino khou itwa na u ambiwa (Moustakas, 1994:28). U ri muṭodisisi u ḁidzhenisa tshoṭhe (embedding) kha vhutshilo kana zwiitwana zwa zwithu/vhathu ha ḁuvha na ḁuvha a tshi itela uri na ene a vhe na tshenzhemo. Kha ino ngudo a ho ngo rekhodwa tshithu saizwi hu si na vhaambi na u ṭalelwa a hu ngo ṭalelwa tshithu. Zwiḁulwane kha tshithathedzhi itshi ndi u ṭalela. Kha ngudo iyi hu khou senguluswa zwo ṅwalwaho kha maṅwalwa o tou topoliwaho. Tshithathedzhi itshi a tsho nga shuma kha ngudo iyi.

- U guda nga kheisi '*Case study*'

Stake (1995:65) na Yin (2009, 2012) vha ri muṭodisisi u sengulusa ḁikumudzwa kana thaidzo ya vhathu lwa vhudzivha. U fhedza tshifhinga a tshi khou kuvhanganya mafhungo a kwamaho fhethu/muthu/zwi no khou itea "*event*" a sa ṭanganyi na huṅwe/zwiṅwe. U ri muṭodisisi u tea u shumisa ṅdila dzo fhambanaho u kuvhanganya mafhungo sa u ṭalela, nyambedzano, u vhalwa maṅwalwa a ḁivhazwakale na '*direct interaction*'. Ngudo iyi a yo ngo shumisa siṭhathedzhi itshi sa vhunga thaidzo ya ṭhōdisiso yo ḁisendeka kha u ṭanwa ha vhaanewa vha vhana kha maṅwalwa a Tshivendḁa ane a vha ngano na nganea. A hu ngo ṭalelwa tshithu.

Vhunga tshivhumbeo tsha tshodiso tshi na zwiṭirathedzhi zwo fhambanaho, muṭodisisi o nanga tshivhumbeo tsha tshodiso tsho fanelaho ino gundo tshine tsha vha khwalithethivi na siṭirathedzhi tsha 'descriptive', 'phenomenology' saizwi ho vha hu khou talutshedzwa tshenzhemo, vhupfiwa, kupfeseselwe, kuvhonele kwa zwithu nga vhaṅwali nga ha likumedzwa ili.

Ndima iyi sa mutshilitshili wa ngudo iyi, yo bvisela khagala ndila dza u kuvhanganya mafhungo. Nga u ralo, tshivhumbeo tsha tshodiso tshi vha tshi songo khunyeleleaho, arali tshi sa ri tshithu nga ha zwiga zwine tshivhumbeo tsha ditika ngazwo

Bless (1978: 75) u ri tshivhumbeo tsha tshodiso tshi na zwipiḁa zwi tevhelaho: hune mafhungo a ḁo wanala hone sa vhathu/zwithu 'population', vhunanguludzi 'sampling', muelo wa zwinanguludzwa 'sampling size', fhethu na tshifhinga tsha u kuvhanganya mafhungo 'site and time', ndila dza u kuvhanganya mafhungo na ndila dza u saukanya mafhungo 'data collection' and 'data analysis'. Afha fhasi muṭodisisi o bvisela khagala zwipiḁa zwa tshivhumbeo tsha tshodiso. Zwiḁa zwenezwo ndi zwi tevhelaho:

#### **4.3.1. Zwiṭoduluswa 'population'**

Burns na Grove (1997:236) vha ri itshi ndi tshigwada tsha vhathu/zwithu vhane/zwine muṭodisisi a lusa u kuvhanganya mafhungo khavho/tsho. Vha ri nga murahu ha u saukanya mafhungo e a wanwa kha tshenetsho tshigwada, muṭodisisi u dzhia mawanwa ayo a a vhiga nga u angaredza kha vhathu/zwithu vhoṭhe. Saunders, Lewis na Thornhill (2003: 97) vha ri ndi tshigwada tshine muṭodisisi a ṭoda u ita ngudo nga hatsho. Vha ri hu nga vha tshigwada tsha vhathu vha re na zwiito zwino fana tsumbo: vhaswa vhoṭhe vho diḁwalaho kha zwikolo zwi re tshiririkini tsha Vhembe. Silverman (2005:130) ene- vho uri:

Population is a term that sets parameters on the study unions from which a sample is chosen. In other words, a population outlines specific and realistic characteristics

that the researchers are interested in studying in order to answer research questions posed at the outset of the study.

Kha iyi ngudo mafhungo o kuvhanganyiwa a tshi bva kha zwine zwa kwama vhaanewa vha vhana. Zwiṭoduluswa zwa ino ṭhoḍisiso ndi vhaanewa vha vhana kha ngano na nganea dza Tshivenda.

#### **4.3.2 Vhunanguludzi ‘Sampling’**

U ya nga ha Polit na Hungler (1993: 279), vhunanguludzi ndi maitete a u topola miṅwe ya mirado ya tshigwada tsha vhathu kana zwithu. Vha ri vhathu vhanevho vho topolwaho vha ya vha imela tshigwada tsha vhathu vhanengudo ya do itwa khavho. Vha ri mirado ya tshigwada itsho i vha yone ine ya shela mulenzhe kha ṭhoḍisiso iyo yo imela tshigwada tshenetsho. Vha ri muhumbulo muhulwane wa u topola mirado iyo, ndi u ṭoda u wana mafhungo a elanaho na ṭhoḍisiso yeneyo. Afha hu topolwa mirado ya tshigwada kha vhanzhi muhumbulo muhulwane hu u imela tshigwada tsha vhathu (Neuman, 2011:246). Scott na Morrison (2007:219) vha ri vhunanguludzi ndi ha ndeme kha ṭhoḍisiso, vha ri arali mawanwa a ṭhoḍisiso a sa tshimbila zwavhuḍi kana a sa tendisea na u pfesesea magumoni a ṭhoḍisiso, izwo i vha tsumbo ya uri zwithu a zwo ngo tshimbila zwone musi zwi tshi kwama maitete a vhananguludzi na vhananguludzwa. Vhananguludzwa kha ino ngudo ndi vhaanewa vha vhana kha ngano na nganea dza Tshivenda vha u bva kha miṅwaha ya 0 u swika kha 16 vho ṭanwaho kha ngano na nganea dza Tshivenda.

Neuman (2011:241) u ri hu na thekiniki dza ndeme dzine dza tea u dzhielwa nzhele zwi tshi kwama vhunanguludzi. Babbie (2005:182) na Morrison (2006:219), Cohen (2007:110) vha tshi ḍadzisa vha ri hu na thekiniki/tshaka mbili dza vhunanguludzi dzi ḍivheaho dzenedzo ndi ‘*Probability sampling*’ na ‘*non-probability sampling*’. ‘*Probability sampling*’ ndi vhunanguludzi vhu ḍivheaho nga u pfi ‘vhunanguludzi vhu si na ndivho kana vhu songo livhaho/vhu sa khethi’, ngenovho ‘*non-probability sampling*’ vhu vhunanguludzi

vhu divheaho nga u pfi 'vhunanguludzi vhu re na ndivho kana ho livhaho/ha tshikhetho'. Muṭoḍisisi o amba nga ha ndila idzi mbili nga vhuḍalo afha fhasi saizwi dzo vha na ṭhuṭhuwedzo khulwane kha kunangelwe kwa thekhiniki dza vhunanguludzi kha iyi ngudo.

#### **4.3.2.1 Vhunanguludzi vhu si na ndivho '*probability sampling / representative sampling*'**

Afha tshinanguludzwa tshiṅwe na tshiṅwe tshi na tshikhala tsha u nga vha tshithihi tsha zwinanguludzwa kana zwisenguluswa hu songo sedzwa tshithu. Hu na tshaka dzo fhambanaho dza vhunanguludzi vhu si na ndivho sa: '*random sample*', '*stratified sampling*', '*systematic sampling*' (Corbetta, 2003:219).

- Vhunanguludzi vhu sa khethi kana vhu si na ndivho '*Random sampling*'

Welman, Kruger na Mitchel (2005: 59) vha ri kha vhunanguludzi ha lushaka ulu muthu muṅwe na muṅwe tshigwadani u na tshikhala tsha u nga nangiwa sa muṅwe wa vhashelamulenzhe vha ṭhoḍisiso iyo a sa khakhiswi nga muṅwe. Vha ri vhane vha nga imela tshigwada vho anda u fhira ngei kha vhunanguludzi vhu re na ndivho. De Vos, Strydom, Fousche na Depolrt (2011: 195) vha tshi maandafhadza izwo zwo ambwaho vha ri:

Simple random sampling is the most basic of the probability sampling methods. Once the population has been defined, the sampling frame is drawn up. Each element of the sampling frame then has an equal chance of being included in the sample.

Neuman (1997: 119) u ri vhunanguludzi ha ulu lushaka a vhu dzhii sia musi hu tshi nangiwa zwiṭoḍuluswa. U ri kanzhi vhunanguludzi ha lushaka ulu vhu shumiswa na ndila ya ṭhoḍisiso ya khwanthithethivi. Kha iyi ṭhoḍisiso vhunanguludzi ha lushaka ulu a vhu



ngo shumiswa vhunga ngudo iyi yo tou fombe kha vhaanewa vha vhana vha u bva kha miñwaha ya 0 u swika 16, a hu khou t̄oḏiwa ñwana muñwe na muñwe.

- Vhunanguludzi ha khethekanyo '*stratified sampling*'

Zwiḏoḏuluswa afha kha vhunanguludzi uvhu zwi khethekanywa zwa bva zwigwada. Zwigwada zwenezwo zwi kovhelana mvumbo '*characteristics / traits*' dzi no fana (Ackoff, 1953). Kha tshigwada tshiñwe na tshiñwe zwiḏoḏuluswa zwi kovhana mvumbo dzi no fana sa tsumbo: tshigwada K ndi vhatukana vha miñwaha ya 7 u swika fumi, tshigwada L vhatukana vha miñwaha ya fumi u swika fumi na miḏanu, tshigwada M vhatukana vha miñwaha ya fumi na miḏanu u swika fumi na miḏanu na mivhili. Nga murahu ha u vhekanya zwigwada izwo, muḏoḏisisi u konaha u topola zwiḏoḏuluswa kha tshigwada tshiñwe na tshiñwe u imela izwo zwigwada.

- Vhunanguludzi ha zwigwada '*Cluster sampling*'

Wilson (2010:67) u ri muḏoḏisisi u khethekanya vhashelamulenzhe nga zwigwada zwine zwa ḏo imela vhatu ho sedzwa miñwaha, lushaka, kana vhubvo. Davis (2005) u ri vhunanguludzi ha lushaka ulu vhu vhulunga masheleni na tshifhinga. Uvhu a vhu ngo shuma kha iyi ngudo. Heyino t̄oḏisiso a i nga shumisi vhunanguludzi ha '*probability*'.

#### **4.3.2.2 Vhunanguludzi vhu re na ndivho kana vhu re na t̄hoḏea / vhu no khetha '*non-probability sampling*'**

Vhunanguludzi ha lushaka ulu kanzhi vhu baḏekanywa na ḏila ya khwalithethivi. Hu na tshaka dzo fhambanaho dza vhunanguludzi vhu re na ndivho, dzenedzo ndi: '*Purposive sampling*', '*snowball sampling*', '*quato sampling*' na dziñwe.

- Vhunanguludzi vhu re na ndivho *'purposeful sampling'*

Miles na Huberman (1994:103) vha ri afha kha itshi tshipiḁa zwinanguludzwa zwi nangiwa hu tshi pfesesiwa uri ndi zwone zwine zwa ḁo thusa kha u swikelela tshipikwa tsha ḁhḁodisiso. Vha ri kha vhunanguludzi ha lushaka ulu a si zwoḁhe zwinanguludzwa zwine zwa ḁo topolwa sa zwiḁoduluswa, hu nangiwa zwine zwa tou ḁivhea na u tendiwa uri ndi zwone zwo faredzaho mafhungo one one a kwamaho ḁikumedzwa iḁo ḁine ngudo ya khou itwa khaḁo. Bowling (2007:63) a tshi tikedza avho afho nḁha u ri zwinanguludzwa/ zwiḁoduluswa zwi nangiwa ho sedzwa uri ndi zwone zwine zwa ḁo ri ḁea vhuḁanzi ho ḁalaho kana mafhungo a fareaho musi zwi tshi kwama ngudo yenyeyo saizwi zwo faredza mafhungo kwao nga ha thaidzo ya ḁhḁodisiso iyo. Creswell (2013:36) u ri kha vhunanguludzi uvhu hu na khonadzeo khulwane ya u dzhia sia musi hu tshi topolwa zwinanguludzwa nga muḁodisisi.

Afha kha ngudo iyi muḁodisisi o dzhia sia vhukuma musi a tshi topola maḁwalwa o shumiswaho u sengulusa vhaanewa vha vhana saizwi ho tou topoliwa ngano dza rathi na nganea dza rathi dzo ḁanaho vhaanewa vha vhana vha u bva kha miḁwaha ya zero (0) u swika fumi rathi (16). Ngudo iyi yo shumisa vhunanguludzi vhu re na ndivho. E ene Creswell (2013:37) u ri vhunanguludzi uvhu vhu vhulunga masheleni na tshifhinga. Vhunzhi ha vhaḁodisisi vha khwaḁithethivi vha nanga vhunanguludzi vhu re na ndivho saizwi vhunanguludzi uvhu ho ḁisendeka kha u ḁoḁa u pfesesa zwa matshilisano hune ha vha vhupfiwa ha vhathu, tshenzhemo, hu si nomboro kana mbalo-mbalo (Miles na Huberman: 1994). Zwinanguludzwa izwi zwi tea u nangwa nga nḁila kwayo hu tshi pfeseswa na u tendwa uri ndi zwone zwine zwa ḁo ḁekedza mafhungo a vhukuma saizwi zwo pfuma mafhungo ngoho.

Sengani (2008:11) a tshi nea mutsindo ayo u ri:

The logic and power of purposive sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the research, thus the term purposive sampling.

- Vhunanguludzi ha thumano '*snowball sampling*'

Mushelamulenzhe u bvisela khagala vhupfiwa hawe kana kupfesesele kwawe kwa zwithu, a tshi fhedza u laela mutodisizi u fhirela phanda u pfesesa nga ha likumedzwa ilo kha vhañwe kana vho mukene vhane na vhone vha nga thusa nga u nekedza vhuñwe vhuñanzi zwi tshi kwama likumedzwa ilo (Kumar, 2005:165). Na uyo a di ita nga u ralo 'network'. Afha mutodisizi a nga kha di tou humbela mushelamulenzhe u thuswa nga u vhudzwa vhañwe vhane vha nga nea vhuñwe vhuñanzi u swika mutodisizi a tshi fushea. Mutodisizi a nga kha di vhudzisa mushelamulenzhe mbudziso heyi: Ndi vhone vhañwe vhane na divha vha tshi nga ri fha vhuñwe vhuñanzi vhu kwamaho ili fungo? Saizwi mutodisizi a tshi khou wana mafhungo u bva dzibuguni, hu na uri a nga tou vhudzisa hune a nga wana hone mañwalwa a ngano na nganea. Huñwe hu nga di vha u vhudzisa kha vhañwe vhe vha vhu ya vha sengulusa ngano kana bugu dza nganea uri mutodisizi a tandavhuwe kha zwine a khou toda.

- Vhunanguludzi vhu songo dzudzwanywaho '*Accidental sampling*' / '*convenient sampling*'

Vhunanguludzi ha lushaka ulu, vhu leludzela mutodisizi u wana zwiwoduluswa kha thodisizo yawe. Zwiwoduluswa zwi khethwa hu songo sedzwa zwine zwa vha zwone kana mbonalo. Zwiñwe zwa zwiwoduluswa zwi nga kha di wanala zwi si na mafhungo a no khou toda vhunga mutodisizi a tshi sokou nanga khamusi a tshi itwa ngauri zwenezwo zwine

a khou zwi ita zwi tsini nae. Kane (1994: 97) u ri maitete aya a u kuvhanganya mafhungo hu tshi shuma vhunanguludzi uvhu ha duri nahone a vhulunga tshifhinga.

Ngudo iyi yo shumisa vhunanguludzi vhu re na ndivho '*Purposeful sampling*' saizwi vhunanguludzi uvhu vhu tshi tendela zwiṱoduluswa zwi tshi nangiwa ho sedzwa ndivho na tshenzhemo ine havha nayo zwi tshi kwama ngudo iyo (Bowling, 2007:79). Vhunanguludzi vhu re na ndivho ho shumiswa u topola bugu dza rathi dza nganea na ngano dza rathi dzo ṱanaho vhaanewa vha vhana u itela u kona u vhambedza ndila ye vha ṱanwa ngayo kha maṱwalwa a ngano na nganea a Tshivenda. Maṱwalwa aya o topolwa ho sedzwa uri vhaṱwali na vhaanetsheli vhaṱo vha na ndivho khulu na tshenzhemo nnzhi nga ha vhaanewa vha vhana nahone vhaṱwe vhavho vho tshila kha nyimele idzo. Vhunanguludzi uvhu kanzhi vhu shuma zwavhuḍi na ndila ya ṱhodisiso ya khwalithethivi.

#### **4.3.3 Muelo wa zwinanguludzwa 'sampling size'**

Welman, Kruger na Mitchel (2005: 55) vha ri, izwi ndi tshivhalo tsha vhathu/zwithu vhoṱhe/zwoṱhe vhane vha do shela mulenzhe kha ṱhodisiso musi hu tshi kuvhanganywa mafhungo nga muṱodisisi. Patton (1990: 77) u ri, tshivhalo tsha zwiṱoduluswa kha ṱhodisiso ya khwalithethivi a zwi tei u anda u fana na ngei kha ṱhodisiso ya khwanthithethivi. U ri muhumbulo muhulwane wa u ita nga u ralo ndi u ri vhanangiwa vha topolwa ho sedzwa ndivho na tshenzhemo ine vha vha nayo zwi tshi kwama thaidzo ya ṱhodisiso kana likumedzwa line ha khou itwa ngudo ngaḵo. U ri mushumo muhulwane wa zwiṱoduluswa ndi u bvisela khagala mawanwa a ṱhodisiso. Neuman (1997: 221) u ri tshivhalo tsha zwiṱoduluswa tshi ṱaluswa khwiṱe kana u susumedzwa nga masheleni na zwiendedzi zwine zwa do shumiswa musi hu tshi kuvhanganywa mafhungo na u saukanya mafhungo. Miles na Huberman (1994:48) vha tshi ima na ilo fhungo vha ri, masheleni na zwiendedzi zwi na ṱhuthuwedzo khulwane kha tshivhumbeo/tshivhalo tsha

zwiṭoduluswa. Vha ri masheleni a na mushumo muhulwane zwi tshi kwama maga ane a fanelwa u tevhelwa musu hu tshi kuvhanganywa mafhungo.

Kha ino ngudo zwiṭoduluswa a zwo ngo anda, ho senguluswa bugu dza nganea dza rathi na ngano dza rathi u vhambedza kuṭanelwe kwa vhaanewa vha vhana. Vhunga Patton (1990:126) a tshi ri zwiṭoduluswa kha ṅdila ya khwalithethivi a zwi tei anda u fana na ngei kha ṅdila ya khwanthithethivi, muṭodisisi kha ngudo iyi o kuvhanganya mafhungo a kwamaho vhaanewa vha vhana kha maṅwalwa a si gathi. Muṭodisisi o dovha hafhu a nweledza zwe zwa faredzwa nga ayo maṅwalwa.

#### **4.3.4 Fhethu hune mafhungo a kuvhanganywa hone 'Setting'**

Neuman (1997: 350) u ri afha ndi hune mafhungo a ambiwa hone, a tumbulwa hone kana hune zwiwo zwa itea hone. A tshi bvela phanda u ri, fhethu hune ṭhodisiso ya ḍo itwa hone, hu na ṭhuṭhuwedzo khulwane kha phindulo dzine vhashelamulenzhe vha ḍo ṅetshedza. Kha ṭhodisiso iyi mafhungo a yelanaho na ngudo iyi o wanala kha maṅwalwa a ngano na nganea dzo tou topolwaho hu na ndivho. A hu na we a vhudziswa mbudziso, a hu ngo rekhodwa tshithu, a hu ngo ṭalelwa zwiito zwa tshithu kana muthu. Kha ngudo iyi ho tou topolwa ha dohwa ha v halwa bugu dza nganea na ngano dzine dza vha na mafhungo ane a kwama vhaanewa vha vhana. Muhumbulo muhulwane wa u ita nga u ralo ndi u itela u kona u pfesesa zwiitwana zwo fhambanaho zwa vhana nga vhaṅwali vha dzibugu na vhoradzipfunzo vhane vha vha na ndivho na tshenzhemo ya ḷikumedzwa ḷi. Mafhungo o kuvhanganyiwa nga u tou vhala maṅwalwa u bva kha vhaṅwali vha dzibugu.

#### 4.4 NDILA DZA U KUVHANGANYA MAFHUNGO 'DATA COLLECTION METHODS'

McMillan na Schumacher (2001:408) vha ri vhunzhi ha vhaṭodisisi vha shumisa ndila dzo fhambanaho u kuvhanganya mafhungo uri vha kone u fhindula mbudziso dza ṭhodisiso sa, ndila ya khwalithethivi, khwanthithethivi na ndila yo ṭanganelanaho. Gillham (2000:4) a tshi tikedza izwo zwo bulwaho nga avha vhavhili u ri, ndila dza u kuvhanganya mafhungo dzi bvisela khagala tshivhalo tsha zwiko zwa mafhungo na u bvisela khagala fhethu hune mafhungo a ḑo kuvhanganyiwa hone zwi tshi kwama ṭhodisiso iyo. U ri dzi dovha dza bvisela khagala uri mafhungo a nga kuvhanganyiswa hani kha zwiko zwa mafhungo zwo nangiwo, sa u vhalo dzibugu. U ri dzi bvisela khagala kusenguluselwe kwa mafhungo uri ri a sengulusa hani khathihi na u a anetshela hani u vhu ya u swika magumoni a ṭhodisiso.

Ahuja (2015:112) u ri mafhungo a kuvhanganywa u itela u ḑo kona u fhindulwa mbudziso dza ṭhodisiso, u ṭola kana u saukanya 'evaluate' na u humbulela mawanwa a ṭhodisiso. Kabir (2016: 88) u ri itshi tshiteṅwa tsha mafhungo ndi tsha ndeme kana vhuṭhogwa musi zwi tshi kwama ṭhodisiso. Uri ndi mushumo nga husili a ṭodaho vhupulani hone hone, u shumesa, u konḑelela na vhudziki uri hu konwe u khunyeledzwa zwo thomiwo. E ene Kabir (2016:90) u ri, muṭodisisi kha range u ḑivha tshiko tsha mafhungo kana hune mafhungo a ḑo kiwa hone a kone-ha u nanga zwiṭodululuswa zwine zwa ḑo mu thusa nga mafhungo o teaho. Kha ngudo iyi tshiko tsha mafhungo ndi dzibugu dza ngano na nganea dza Tshivenda, zwiṭoduluswa ndi vhaanewa vha vhana vha u bva kha miṅwaha ya 0 u swika kha fumi na miṭanu na muthihi (16). Maṅwalwa aya ndi one o ṭanaho vhaanewa vha vhana na nyimele dzine vha ṭangana nadzo ḑuvha na ḑuvha miṭani na miḑanani ya havho na shangoni nga u angaredza. Vhaanewa avha vho ṭamiwa nga nyimele dzoṭhe dza vhutshilo ha ḑino shango.

McMillan na Schumacher (2001:408) vha ri ngona ine ya shumiswa musi hu tshi kuvhanganyiwa mafhungo ndi ya ndeme vhunga i yone ine ya bvisela khagala kana u sumba uri zwi shumiswa/thulusi dzi/zwine zwa nga shumiswa u kuvhanganya mafhungo ndi zwifhio. Vha tshi isa phanda vha ri u shumiswa ha zwishumiswa zwi fhiraho tshithihi zwi a vhuyedza nahone ndi zwa ndeme vhunga zwi tshi vula vhaṭṭodisisi maṭo, u engedza ndivho ya vhaṭṭodisisi zwi tshi kwama likumedzwa line ha khou itwa ṭṭodisiso khaṭo. Vha ri nahone zwi ita uri hu vhe na khonadzeo khulu ya uri mawanwa a ṭṭodisiso a tendisee. Miles na Huberman (1994:98) vha tshi ḍadzisa ilo la avho vha ri, vhaṭṭodisisi vha khwalithethivi vha shumisa zwishumiswa zwo fhambanaho u kuvhanganya mafhungo. Zwishumiswa zwenezwo ndi zwi tevhelaho:

- Mbudzisavhathu / mbudzisambekanywa
- U ṭalela
- U vhala dzidisetsheni, u vhala bugu dza tshiofisi na maṅwe maṅwalwa
- U vhala dziguranda na u vhala dziathikili

Kha ino ngudo a ho ngo shumiswa mbudzisavhathu na u ṭalela. Muṭṭodisisi o vhala maṅwalwa a ngano na nganea dza Tshivenda dzo tou topoliwaho hu na ndivho, na dzidisetsheni dza vhaṅwe dzine dza vha na mafhungo a elanaho na ngudo iyi.

Worthen na Sanders (1987:50), Babbie na Mouton (2005:490) vha tshi khwaṭhisa izwo vha ri, u kuvhanganya mafhungo hu tshi shumiswa ndila ya khwalithethivi, muṭṭodisisi a nga kuvhanganya mafhungo u bva kha: inthaviwi ya mbudziso dzo vuleaho, dayari, zwifanyiso, maṅwalwa a tshiofisi, dziathikili na zwiṅwe.

Ngudo iyi a yo ngo shumisa zwifanyiso '*photographs*' zwo tou fodiwaho nga muṭṭodisisi nahone zwi ṭanaho zwiitwana kana limudi line muthu a vha a khaṭo (u takala kana u sinyuwa) u kuvhanganya mafhungo, ho shumiswa dzibugu u kuvhanganya mafhungo,

mbudziso dza vha dzo vuleaho *'open ended questions'* sa tsumbo: tshivhangi tsha nyimela dzine vhaanewa vha vhana vha aluwa kana u ṭangana nadzo ndi mini? Na uri honevho vha dzi tandulula nga ndila de? Ngudo ino yo shumisa ndila ya khwalithethivi u kuvhanganya mafhungo, zwi shumiswa ha vha u tou vhala mañwalwa o ñwalwaho nga vhaanetsheli na vhañwali vho fhambanaho saizwi muṭoḍisisi a tshi tenda na u fhulufhela uri vha na ndivho na tshenzhemo yo ṭandavhuwaho nga ha thaidzo ine ha khou itwa ṭhoḍisiso khayoy. Fhasi ha ngona ya khwalithethivi zwiko zwa u kuvhanganya mafhungo kana zwishumiswa zwa u kuvhanganya mafhungo zwo khethekanywa zwa bva zwipiḁa zwivhili, zwenezwo ndi tshiko tsha phuraimari na tshiko tsha sekondari (Kumar, 2005:116).

Nga ha tshiko tsha phuraimari De Vaus (2001:67), Fink (2002:78) na Maxwell (1996:56) vha ri tshiko tsha phuraimari ndi tsha ndeme vhunga tshi tshi tou nga khali ya u bika i sa faniho na yo shululelaho. Vha ri tshiko itshi tshi katela mutevhe wa mbudziso na nyambedzano ya vhathu vha re na ndivho na thero nkene. Kabir (2016:88) u ri tshiko tsha phuraimari ndi tshone tshone vhunga mafhungo a kuvhanganywaho nga fhasi hatsho a tshi tendisea na u fhulufhedzea. Tshiko tsha phuraimari tshi katela nyambedzano nga muthu nga muthu *'face to face interview'*, nyambedzano nga tshigwada *'focus group'*, u ṭalela *'observation'* na zwiñwe.

Naho zwo ralo, zwishumiswa zwo bulwaho afho n̄tha a zwo ngo shumiswa kha ṭhoḍisiso iyi. Afha fhasi muṭoḍisisi o amba nga vhuḁalo nga ha tshiko tsha sekondari saizwi tshi tshone tshine tsha khou shuma kha ngudo iyi.

#### **4.4.1 Tshiko tsha sekondari**

Muṭoḍisisi a nga kuvhanganya mafhungo u bva kha zwiko zwo fhambanaho, zwiñwe zwa hone ndi tshiko tsha sekondari sa mañwalwa o ñwalwaho, o kuvhanganywaho kana u dzudzwanywa nga vhañwe. Pink (2001:89) u ri muṭoḍisisi u kuvhanganya mafhungo o no



kuvhanganyiwaho nga vhañwe 'second hand data'. U ri mafhungo ayo a nga vha mafhungo u bva kha mañwalwa o anđadziwaho sa dzibugu kana a songo anđadziwaho sa marifhi/dzidayari, ripoto dza muvhuso kana mafhungo a mbalavhathu. Ahuju (2015) u ri mañwalwa a lushaka ulu a a kona u swikelelea nga nnyi na nnyi. Tshiko itshi ndi tshone tsho shumiswaho kha u kuvhanganya mafhungo a ngudo iyi. Muđodisisi o shumisa mañwalwa o ñwalwaho na u anetshelwa nga vhañwe vhañwali vha ngano na nganea dza Tshivenda.

#### **4.4.2. Mafhungo a wanalaho kha mañwalwa 'Documents analysis'**

Creswell (2013) na Pink (2001) vha ri musi hu tshi kuvhanganyiwa mafhungo nga iyi ndila, mafhungo a nga kuvha nganywa a tshi bva kha zwiko zwi ngaho dzibugu dza vhañwe vhañwali, magazini, minetse dza miřangano, memorandamu, gurandā, dzidzhenāla, dzidayari, lubivhisia, athikili dza vhañwe vhađodisisi, vhurifhi ha thama kana shaka, 'suicide notes', dzidesethesheni, inthanethe na zwiñwe zwishumiswa. Ben Gidley, kha Seal (2004:28) u ri, vhunzhi ha mañwalwa aya ndi nganetshelo ya zwithu zwi no khou bvelela tshenetsho tshifhinga kana zwo no bvelelaho. Corbetta (2003:300) u ri mañwalwa a bvisela khagala zwiitavhathu na kuhumbulele kwavho kwa đuvha na đuvha na mvelele yavho. Na kha iyi ngudo muđodisisi o kuvhanganya mafhungo u bva kha mañwalwa muhumbulo muhulwane hu u řođa u bvisela khagala zwiitwana zwa vhana na kuhumbulele kwavho kwa đuvha na đuvha.

Maree (2007:23) u ri mafhungo makuvhanganywa u bva kha mañwalwa ndi mafhungo a bvaho kha zwo tou ñwalwaho fhasi, zwine zwa vha zwo faredza mafhungo a elanaho na zwine zwa khou gudwa. De Vos, Strydom, Fousche na Depolrt, (2011:18) vha tshi đadzisa ayo o ambiwaho vha ri ndi zwa ndeme uri muđodisisi a senguluse mañwalwa o ñwalwaho nga vhañwe vhañwali zwiulwane mañwalwa ane a vha na mafhungo a

tshimbilelanaho na thaidzo ya tshodisiso kana likumedzwa line mutodisisi a khou ita ngudo nga.

Lichtman (2011:54) u ri:

Secondary data is collected for the primary purpose of re-analyzing the data and has the advantage of compelling the researcher to be explicit about the underlying assumptions and theories pertaining to the data.

Vhudi ha u kuvhanganya mafhungo u bva kha manwalwa o no nwaliwaho ndi hu tevhelaho:

- Manwalwa a nea tshifanyiso tsha vhukuma nga ha likumedzwa li no khou itwa tshodisiso nga zwi tshi kwama uri tshivhangi ndi mini, masiandoitwa ndi afhio, na uri hu nga itwa mini? (Cohen, 2007:97).
- Mutodisisi u a kona u ita tshodisiso kha zwithu zwine ha koni u zwi swikelela;
- A zwi dureli mutodisisi (a zwi todi tshiendedzi u tevhelela mafhungo, ha rengi thaiphi rekhoda ya u rekhoda mafhungo na zwiwe) nahone zwo leluwa u kuvhanganya mafhungo ayo;
- Mutodisisi a nga kha di ri a tshi talutshedza mafhungo o nwalwaho a talutshedza nga ndila yawe vhuhulu zwa sala zwi tshi amba zwithi.

Tshiko tsha sekondari ndi tshone tsho shumiswaho kha iyi tshodisiso. Mutodisisi o kuvhanganya mafhungo nga u tou vhalala manwalwa kana bugu dzo nwalwaho nga vha we vha wali. Muhumbulo muhulwane ndi u toda u wanulususa kupfesesele kwa vha wali, vhupfiwa havho, tshenzhemo yavho na kuvhonele kwavho nga ha zwiitwana zwa vhaanewa vha vhana zwo tanwaho kha ngano na nganea dza Tshivenda nga u tou vhambedza. Mutodisisi u toda u divhavho uri vha wali na vhaanetsheli avha vha ri mini nga ha likumedzwa ili saizwi vha we vhavho vho tshila kha nyimele idzo, kanzhi vha

amba zwe vha vhona, khavho a si mavharivhari. Tshiñwe hafhu tshi tūtuwedzaho muṭoḡisisi u kuvhanganya mafhungo nga u tou vhala mañwalwa ndi u ṭoḡa u khwaṭhisedza vhungoho ha mafhungo a kwamaho ḡikumedzwa ḡi. Naho Cohen (2007:89) a tshi ri ṅḡila iyi i a shaedza saizwi hu tshi vha na u xela ha vhungoho ha mafhungo musi a tshi rathiswa u bva kha murafho a tshi ya kha muñwe murafho, ṅḡila iyi ndi ya ndeme kha tzedzuluso iyi vhunga mafhungo a tshi fanela u tikedzwa nga zwine vhaḡivhi vhañwe vha khou amba zwone zwi tshi kwama ḡikumedzwa ḡi.

#### **4.4.3. Hune mafhungo a ḡo wanala hone ‘Areas of data collection’**

Mafhungo a kwamaho vhaanewa vha vhana o kuvhanganywa u bva kha ngano dza rathi na bugu dza nganea dza rathi dza Tshivengḡa dzo tou topolwaho hu na ndivho. Mafhungo o kuvhanganywa fhasi ha thero dzo tou topoliwaho kha ngano na nganea hu tshi vhambedzwa zwi fanaho na zwi sa fani kha ngano na nganea. Mañwalwa aya ndi one a bviselaho zwavhuḡi khagala zwiitwana zwa vhana, nyimele dzine vhaaluwa khadzo, tshivhangḡi tsha nyimele idzo hu tshi katelwa na masiandoitwa a nyimele dzine vha ṭangana nadzo nga u tou vhambedza. Aya mañwalwa o topolwa a dovhiwa a ṭolwa a wanala a one one kha u bvisela khagala zwiitwana zwa vhana saizwi vhañwali vha vho tshila kha nyimele idzo dzo ṭanwaho kha mañwalwa aya, vha na tshenzhemo. Vhañwe vha vhañwali na vhaanetsheli vho tou vhona zwi tshi bvelela, vha anetshela zwine vha zwi ḡivha nahone zwe vha zwi tshila.

Ngano na nganea dze mafhungo a kwamaho vhaanewa vha vhana a wanala khadzo a dovha a senguluswa ho lavheleswa nyimele dzine vha aluwa khadzo, vhaalusi vhavho, ṅḡila dzine vha dzi shumisa u tandulula thaidzo dzine vha ṭangana nadzo hu tshi katelwa na masiandoitwa nga vhaanetsheli na vhañwali vha ngano na nganea ndi dzi tevhelaho:

## Ngano

Thebulu ya u thoma 'Table 1'

Dzina la lungano	Muñwali	Nwaha	siatari	Zwo faredzwaho
Munna we a vha e na ngoma i mangadzaho	Maḡadzhe RN, Rankhododo TK, Ndlovu RL na Ramaliba TZ	2006	21	U batiwa ha vhana, dzi tshutshedzo dzine dza itelwa vhana na u shumiswa ha vhana 'manipulation'u swikelela dziñwe ndivho. Nyofho.
Musidzana wa tshisiwana	Tshikovhi RV	2014	56	U konḡelela, U tambudziwa ha vhana, U sa londiwa ha vhana, Mabulayo ane a itelwa vhana. U shavha mahayani.
Vhana vha sa pfi	Tshikovhi RV	2014	24	U sa thetshesesa ngeletshedzo dza vhahulwane zwi a wedza khomboni.
Mutshokotshi	Ṱhagwana EM	1995	11	U tambudzwa ha vhana sa u rwiwa, u señwa na u sa londiwa tsumbo, u dziñwa zwiliwa.
Mukegulu we a vhambadza muḡuhulu	Maumela TN	1989	23	Vhana vha a rengiswa

## Nganea

Thebulu ya vhuvhili 'Table 2'

Dzina la bugu	Muñwali	Nwaha	Zwo faredzwaho

Nandi Shenga?	ndi	Sigogo NE	2009	U sa t̄anganedzwa ha vhana vha vhaholefhali nga vhabebi, mashaka, na shango. Vha a tsikeledzwa kana u khethelulwa. U bviselwa khagala ha vhukoni, vhuḍifhinduleli vhune vhana vha vhaholefhali vha vha naho na mbonela phanḁa. U funa tshikolo.
Ḳi a kovhela		Mugweḽa A	2014	Vhana vha tambudziwa nga nḁila dzo fhambanaho sa u rwiwa, u seḽwa, u imiwa phanḁa kha zwa tshikolo, u pometsshedzwa milandu, u halifhelwa vha songo tshinya tshithu, u imiwa phanḁa kha zwa tshikolo. Vhana a vha fareli. Vhana vha na mbonela phanḁa. Vhaḽwe vha vhana vho t̄anwa sa dzideḽwa, u vha na lunyadzo na u vha zwidakwa. u shavha ha vhana mahayani.
Musandiwa na khotsi Vho-Ḳiwalaga		Maumela TN	1979	U lwa ha maitete a sialala na a musala uno. U hana ha vhana u nangelwa munna/musadzi ane a si mu fune zwihulwane vha musala uno. Vhana mbonela phanḁa, vhana vhuḍifulufheli vha dovha hafhu vha funa tshikolo. Vhana vha a tambudziwa, muyani na ḽamani. Vha a seḽwa, na u imiwa phanḁa kha zwa tshikolo. U shavha ha vhana mahayani
Maḁuvha Fani	Ha	Madima ES	1990	Vhana vha a tambudziwa, vha a seḽwa na u sa londwa. Vhana a vha hangweli, vha na vhuḍifhulufheli, vha a funa tshikolo. U shavha ha vhana mahayani.
U nembelela ha shamba		Mudau KE	2004	U tambumbudziwa ha vhana muyani na ḽamani zwihulwane vhana vhane vha alutshela vhusiwanani. U shumisiwa lwo

			kalulaho 'exploitation', tshutshedzo na u fhureledzwa muhumbulo muhulwane hu u tōḡa u swikelela dziḡwe tḡoḡea 'Manipulation'. Vhudeḡwa, vhudakwa na lunyadzo. U shavha nga mulandu wa nyimele.
Vho-Rammbeḡbo	Maumela TN	1982	Vhana vha a tambudziwa zwiḡulwane mubebi muḡwe e siho tsini, zwi tshi itwa nga vho mmane vhafumakadzi vha khotsi, vha a rwiwa, u seḡwa, na u vhidzwa nga madzina a si avḡuḡi. Vha a shushedzwa na u fhuriwa 'manipulation' Vha a shavha mahayani.

Ngano na nganea idzi dzo topoliwaho ndi dzone dzone kha u fhindula mbudziso dza tḡoḡisiso iyi dzi tevhelaho:

- Vhaanewa vha vhana vho tḡanwa nga ḡḡilade kha ngano na nganea dzo topoliwaho?
- Vha aluswa nga vhoneḡi kha nyimele dzine vha aluwa khadzo?
- Ndi tshini tshine tsha tḡuḡuwedza nyimele kana thaidzo dzine vha aluwa khadzo?
- Thaidzo dzine vha tḡangana nadzo vhutshiloni vha dzi tandulula nga ḡḡilade?
- Masiandoitwa nga nyimele kana thaidzo dzine vha tḡangana nadzo dzo tḡanwaho kha bugu dza ngano na nganea dza Tshivendeḡa dzno topoliwaho ndi afḡio?
- Ndi dzifḡio themendelo dzine dza nga itwa ulusa u lwa na u thivhela nyimele dzine vha aluwa khadzo?

#### **4.4.4. Manweledzo a mañwalwa a ngano na bugu dza nganea dzo senguluswaho 'outline of the books'**

##### **4.4.4.1. Manweledzo a mañwalwa a ngano dzo shumiswaho**

**Lungano 1: Munna we a vha e na ngoma i mangadzaho: Maḡadzhe RN, Rankhododo TK, Ndlovu RL na Ramaliba TZ**

Lungano ulu lu amba nga ha muñwe munna we a vha a tshi pfi Gogorolo, we a sa vhuye a vuwa o shuma vhutshiloni hawe. O ḡo vhamba ngoma yawe a ri u ḡo lidzela vhathu, ḡiñwe ḡuvha a tshi khou tshimbila, a ḡangana na kuñwe kwananyana kwa kusidzana, a ku bata a ku longa ngomu ngomani. A thoma u tshimbila masosani na masimuni a tshi lidzela vhathu hu tshi imbelela kwonoko kwananyana ene a tshi ḡewa mabundu kana halwa sa mbadelo hu u tshela ḡdala.

Hoku kusidzana musi kwo batiwa, kwo vha ku sa lili nga u ḡḡhani ha u ofha lufhanga, lwe kwa vha kwo sumbedziwa. Ndi kwone ku no imbelela hafha nga ngomu ngomani. Zwoḡhe hezwi ku khou zwi ita nga u shavha u vhulawa saizwi kwo vha kwo vhudzwa u pfi kwa lila ku ḡo vhulawa. Kwo vha kwo fhonḡiwa na nga mishonga u itela u ku kata.

**Lungano 2: ḡwana a no ḡa vhusunzi: Mmbi MN, ḡthagwana EM, ḡNemapate MA, ḡNetshiloñwe PF na ḡNemuḡuḡi N**

Lungano ulu lu khou amba nga muñwe mufumakadzana we a vha a tshi pfi Mukatshelwa. O fhedza miñwaha o malwa a si na ḡwana. A vha na ḡwana wa mutukana, we a vha e na ḡthoho yo no nga ya thagalu, a tshi ri a khou swenda, a tshi ḡangana na vhusunzi a doba aḡa. Mukatshelwa ḡwana uyo ho ngo mu ḡanganedza, o vha a tshi shavha khathihi na u shona u ya vhathuni nae. Musi ho ḡa vhaeni hayani o vha a tshi mu dzumba uri vhathu vha sa mu vhone. Musi o ya u dalela vhabebi vhawe, o vha a tshi mbo ḡi dzhia wa muhalivho wawe a ḡuwa nae a ri ndi wawe a tshi shavha uri vhathu vha ḡo ri mini.

Zwenezwi ho ḁa vhaeni, o valelwa ngomu ṅduni hoyu ṅwana. O vha a tshi ri a tshi pfa maipfi a vhathu, a thoma u pala-pala vothi u vhu ya u swika ḽi tshi vulea, a bvela ṅḁa vhathuni, a ṭuwa o tou zinini a tshi ya kha mme awe u mama na ṭhoho yeneiḽa yawe ya thagalu. Mme vha farwa nga ṭhoni.

### **Lungano 3: Musidzana wa tshisiwana: Tshikovhi RV**

Lungano ulu lu amba nga ṅwana we a vha a si tshe na vhabebi a tshi dzula na vhomakhulu wawe. O vha a tshi bubiswa vhusiku uri a ye ḁakani u ṭḁela vhomakhulu vhawe mutshelo une vha u funesa zwifhinga zwoṭhe, a sa hani u rumiwa nahone a si na thidza naho a tshi khou ṭangana na zwi no ofhisa hangei ḁakani. O vha a tshi ri zwenenzwi e henengei ḁakani, ndau ya bvelela i tshi ṭḁa u mu ḽa naho zwo ralo, o vha a tshi ri a tshi lingedza u ṭalutshedza vhomakhulu wawe a tshi vhuya zwe a ṭangana nazwo, a seṅwa a dovhiwa a rwiwa na u thetsheleswa a sa thetsheleswi. Musidzanyana hoyu o fhedza o ṭuwa a yo dzula na khotsimunene wawe.

### **Lungano 4: Vhana vha sa pfi: Tshikovhi RV**

Lungano ulu lu amba nga ha vhana vhe vha ṭuwa vha tshi ya u dalela makhulu wavho muṅwe musi. ḁuvha ḽa u vhuyelela murahu ha vhabebi vhavho ḽi tshi swika, makhulu wavho vha vha eletshedza uri vha songo tshimbila nga ṅḁila ndenya, vha tshimbile nga tsekene, vhone vha furalela ngeletshedzo ya makhulu vha fara iḽa ndenya ye vha pfi vha songo i fara. Vha swika hu re na mafhande vha thoma u hanedzana, wa musidzana a ri makhulu vho ri ri fare tsekene, uyu wa mutukana a ri hu farwa ndenya. Wa musidzana a kundwa, vha fhedza vho ṭuwa nga iḽa ndenya ye makhulu vha ri i songo tshimbilwa ngayo. Vho no vha vhukati ha ḁaka, vha mangala vho tangwa nga ndau phanḁa na murahu dzi tshi ri dzi a vha ḽa, vha lamulelwa nga muvhuda.



## **Lungano 5: Mutshokotshi: Thagwana EM**

Mutshokotshi ndi nwanayana wa musidzana. Vhabebi vhawe vho vha vha sa mu funi. Mañwe maḍuvha vho vha vha tshi mu dzima zwiḵiwa a eḍela na nḍala. A tshi amba uri o farwa nga nḍala mme na khotsi awe vho vha vha tshi mu pfutsekisa sa mmbwa. Mutshokotshi o vha a tshi vho tou nga nḵwana o tou fuwiwaho hafho muḍini, na vhathu vha nḵḵa vho vha vha tshi zwi ḍivha uri u khou swurela. Vhabebi vhawe muñwe musi vha bva, vha ya masimuni.

Mutshokotshi a sala a shatulula tshitemba tsha nḵuhu a ḵa. A tshi vhudziswa uri tshitemba tsho shatululwa nga nnyi, a ri ndi ene o shatululaho a ḵa nga u pfa nḵala. Vhabebi vhawe vha mu halifhela, vha mu ḵela vuhali vhoḵhe, mme-awe vha doba musi vha mu xoya ngawo. Khotsi awe vha dzhia mbaḵo vha mu khavhelela ngayo u swika a tshi welela.

## **Lungano 6: Mukegulu we a vhambadza muḍuhulu: Maumela TN**

Lungano ulu lu amba nga mukegulu we a vha a tshi khou dzula na muḍuhulu wawe. Nga mulandu wa nḵala, mukegulu vha ḍelwa nga muhumbulo wa u yo u pamba vhukhopfu kha ndau, vha fhulufhedzisa u ḍo lifha hu songo fhela tshifhinga tshingana. Vha tshi vho balelwa u lifha vha fhulufhedzisa u lifha nga muḍuhulu wavho. Vha ri vhone vha songo ḵiwa, vha ḍo mu fha muḍuhulu a ḵa ene.

### **4.4.4.2. Manweledzo a mañwalwa a nganea dzo shumiswaho**

#### **Nandi ndi shenga?: Sigogo ES**

Nganea iyi i amba nga nḵwana wa musidzana a no pfi Tshifhiwa. Tshifhiwa o bebwa e na ḵino ḵa nḵha. Hezwo vhathu zwiḵulwane vhahura na mashaka a vho ngo zwi ḵanganedza nahone vho zwi baḵekanya na vhuloi. Tshifhiwa o vhonala sa muthu a sa faniho na

vhañwe kha muvhundu wa hawe. Khotsi awe a vho ngo zwi t̃anganedza, vha rwa t̃hohe na fhasi Vho-Madilaga vha tshi ri zwi vha dzhenisela maṭo vhukati ha shango nahone ndi u señwa, vha ri ndi t̃amba l̃ine l̃a vha na dzikhombo.

Tshifhiwa u bebwa hawe na l̃ino, ho ngo tenda zwi tshi vha tshivalo tsha muṅango wa vhumatshelo hawe. O vha muthu wa u vhofohlowa lwe zwa ita uri vhukoni hawe tshikoloni vhu bvele khagala zwavhudi. O vha a tshi kona tshikoloni. O phasa a wana na ndambedzo dza u ya u guda seli ha malwanzhe. O tshimbila nga bupo a tshi ya Germany. U khou shuma kha l̃imaga l̃a goloi dza Mercedes Benz Germany. Tshifhiwa o vha e na vhudele nahone a tshi hangwela. A sa athu bebwa khotsi awe vho vha vha tshi ri thumbu nga i ngalangadziwe, vha dovha hafhu vha basela nga u sa mu t̃anganedza musi o bebwa e na l̃ino l̃a ñtha. Hezwi zwoṭhe Tshifhiwa mme awe vho fhedza vho mu vhudza, a zwi d̃ivha, naho zwo ralo ho ngo vha vhalela mulandu, o fhedza o vha fhaṭela ñdu, vha namela bupo vha ya Germany o tou vha badelela. U a hangwela.

### **Musandiwa na Khotsi Vho-L̃iwalaga: Maumela T N**

Nganea iyi i amba nga musidzana we a vha a tshi pfi Musandiwa. O lovhelwa nga mme a tshe muṭuku vhukuma. A sala a tshi aluswa nga mme muhulu mufumakadzi wa khotsi awe. Khotsi awe vha ri kha maliwe uri vhone vha wane zwiṭukuṭuku vhunga vho tou beba, vha ri vha khou ṭoda dzekiso. Vha ri zwivhuya zwa ṅwana wa musidzana ndi dzekiso.

Musandiwa u a hana u funa munna ane khotsi awe vha khou ri kha mu fune, uri ene u kha d̃i ita zwa tshikolo. Vha tshi vhona a tshi dadadza, vha tou mu rwa vhukuma nahone lu tatisaho, lwe zwa mu swikisa na sibadela. O imiwa phanda kha zwa pfunzo nga vhone havha khotsi awe. Vho vha vha tshi dzulela u mu vhudza uri arali a sa andani na mafhungo ane vhone vha khou amba, a u funa munna ane vha khou uri kha mu fune, a songo tsha vha vhudza mafhungo a tshikolo ndi awe na vhadededzi vhawe. Vho ya

tshikoloni vha swika vha ri kha thuthiwe dzibuguni, na liñwe na liñwe basari a songo fhiwa arali a sa tendi zwine vhone vha khou tōḁa. A tshi vhona hu sa tandwi li no fukwa, Musandiwa u tou shavha hayani a yo dzula na makhulu mu beba mme awe. Henefha ndi he a inga nga u tou vha mangalela mulayoni. A farisa khotsi awe uri a swikelele zwine a khou tōḁa vhutshiloni saizwi vho vha vha tshi khou kandekanya pfanelo dzawe dza pfunzo.

### **Maḁuvha ha fani: Madima ES**

Musiiwa na khaladzi vho lovhelwa nga mme vha tshe vhaḁuku. Vha sala vha tshi aluswa nga mmane wavho mufumakadzi wa khotsi avho. Musiiwa ene o vha a kha ḁi tou vha lutshetshe lu tswukutswuku lwa miñwedzi miraru. Ene khathihi na khaladzi vho vha vha tshi la muḁodzi u shamani. Vho vha vha tshi teketelwa, u señwa nga maḁamba, u leliswa ñwana wa mme muhulu wavho, u lala na ḁala, u pometshezwa na tsiku. Vho vha vha tshi tou phalalwa ḁala nga vhadzulatsini miñwe misi.

Musiiwa o litsha tshikolo a yo vherega a tshe muḁuku nga ñwambo wa u shaya murengeli wa bugu. Tshikoloni o vha o ḁalifha nahone a tshi tshi funa. O vhu ya a bva na kha gurannḁa nga u kona hawe. Thangana dzawe nnzhi dzo vha dzi tshi fundedzwa ngae tshikoloni. Musiiwa o sumbedza vhukoni siani la zwa mitambo zwe zwa mu gumisa na Zimbabwe. Naho mmane wawe vha songo mu fara zwavhuḁi o vha a tshi vha rengela saga ya mugayo musi hu na ḁoḁea.

### **Vho Rammbebo: Maumela TN**

Nganea iyi, i amba nga ha Khathutshelo na Mphalaleni vhana vha Vho Rambebo na Vho-Muda. Mme avho vho fhambana na khotsi avho, a vha tsha dzula vhoḁhe, vhana vho sala na khotsi avho na mmane wavho mufumakadzi wa khotsi avho.

U t̄uwa ha mme a Khathutshelo na Mphalaleni zwo ita uri vhutshilo khavho vhu thome u t̄amara. Havha khotsi avho na mm̄ane wavho vho vho ḡo thoma u vha tambudza ḡamani na muyani sa u rwiwa, u seḡwa, u sa ḡewa zw̄ijiwa zwo linganaho, u pomokiwa, u sa londwa sa: u sa kuvhelwa na u dzula vho ambara zwiambaro zwa malakhanḡhana. Vha tshi vhona vha tshi khou tambudzwa vhukuma, vha thoma u shavha vha tshi shavhela ha mme avho. Havha Vho-Rammbebo khotsi avho, vha tshi ḡi vha tovhelela.

Khotsi a Mphalaleni na Khathutshelo vha tshi t̄oḡa uri vhana vhavho vha sa tsha ya ha mme avho, vha vha fhulufhedzisa u ḡo renga khefi ine vha ḡo dzula khayoy, vha dovha hafhu vha vha rengela na zwiambaro zwiswa. Vha a vha shushedza nga u vha vhudza zwauri arali vha dovha vha t̄uwa vha ḡo vha vhulaha.

Vha tshi vhona mafhungo a ḡdila ya u ya ha mme avho i sa gumi naho vha tshi khou vha kaidza, Vho-Rammbebo vha ya ḡangani na dzikerekeni u wana phamba na maḡi a u kata havha vhana vhavho u itela uri vha sa tsha humbula mme avho. U hanelwa havho u ya ha mme avho zwa ita uri khavho hu mele swili na dikitela, u sa ḡhonifha mubebi, vha vho tou ya nga u tou ḡenga. Mphalaleni u shavhela tshikhuwani u yo shambila. Khotsi awe vha mu tshinyadzela kha zwa tshikolo. Mphalaleni nga murahu ha musu khotsi awe vho mu tshinyadzela zwa mushumo na u gudela zwine a funa, nga mbiti na dikitela, u a vha rwa vha hwalelwa sibadela havha khotsi awe a tshi ita na u amba zwauri ndi kale vha tshi khou mu shengedza.

Mphalaleni o ri u rwa khotsi awe a farwa. O fhedza e siho fhethu, tshikolo tsha bala, tsha vha tsho mu kunda mutukana tshikolo.

### **L̄i a Kovhela: Mugweḡa A**

Nganea iyi i amba nga mutukana we a vha a tshi pfi Khuthadzo. Mme awe vho lovha a tshe muḡuku vhukuma na u vha ḡivha ha vha ḡivhi. Khotsi awe vho sala vha mala Vho-

Sophy. Khuthadzo o aluswa nga Vho-Sophy mmame wawe vhe vha ri vha tshi malwa muhumbulo muhulwane wa vha wa uri vha de vha lele nwana saizwi mme awe vho lovha a kha di tou vha lushie. Zwithu zwo do thoma u ganzhila musu Vho-Sophy vha tshi toda u thoma u vhambedza Khuthadzo na Maluta we vha tou da nae hafha mudini kha zwothe zwi no bvelela. Izwo zwa vusa vengo na vhutshivha kha nwana (Khuthadzo) a tshi la nga nda ha tshanda. Vha mu alusa nga ndila ya tshitu sa u mu sema, u rwiwa, u vhidzwa nga madzina a si avhudi, u tshimbilelwa dzihanga, u godiwa, u dodzwa matope kana u pomokiwa, u thithiswa kha zwa u vhala, u halifhelwa a songo tshinya na u imiwa phanda kha zwa pfunzo. Khuthadzo o tuwa hafha hayani ha khotsi awe a yo dzula na makhulu wawe mu beba mme awe a tshi khou lingedza u tinya nyimele ye a vha a khou tangana nayo. O litsha tshikolo a tshe mutete, a thoma a dzula hayani a tshi shaya masheleni a u ya tshikoloni, a yo u shambila a tshi shuma a tshi sengedza masheleni a fhedza o bvedza muloro wawe a tshi vho diphina. U tambudzwa hawe zwo ita uri o no vha na maano a balelwe u vha thusa vha tshi khou tambula havha mmame wawe.

Maluta nwana wa Vho-Sophy, ane a vha thangana nthihi na khuthadzo, mme-awe havha mmame wa Khuthadzo, vho vha vha tshi mu nea masheleni o mu fira ho a tshi kha di tou vha na minwaha ya fumi na muthihi, a tshi renga mahalwa a tshi nwa na u daha mafola, a fhedza a tshi litsha tshikolo. Mme-awe vhone o vha a sa vha vhoni, a tshi amba navho vhunga u khou amba na nwana. U didzhenisa kha dzinndwa na havha vho farekanaho na mme awe, saizwi mme awe vho fhedza vho pfuka hafha ha Segere. Zwine zwa vha muila nga TshiAfrika.

## **U nembelela ha shamba: Mudau KE**

Nganea iyi i amba nga muwe mutukana we a vha a tshi pfi Avhatakali, nwana wa Vho-Mabula. O ri u bebwa, a tshi kha di tou vha na minwedzi mivhili, mme muhulu wawe muhadzinga wa mme awe, muwe musu mme awe vho ya mulamboni, vha sala vha mu

bvula zwiambaro a sala e bunyu, vha mu ladza kha thovho. Havha mme muhulu wawe vha mu vhidza nga madzina a si avhuḁi sa dzuyutsuyu. Avhatakali o vha a tshisiwana nahone e na tsiku. Vhabebi vhawe vho vha vha si na zwavho. O vha a tshi rwiwa na nga vhotsinda a tshi pometsshedzwa milandu i si yone. Avhatakali o ri e na miḁwaha ya fumi ha pfi o tswa ḁama nga Vho-Madevha, vha mu fara nga vhurukhu vha mu kokodzela muḁini, vha fhahulula tshiḁoropo, vha mu shuvhamisa vha mu bunisa maraho, a ri u teta; na u luvheledza zwi si thuse tshithu. O fhedza o swika na vhuongeloni nga mulandu wa u rwiwa. O pfi a lise kholomo u ḁo badelwa nga kunamana e mazwifhi. O vha a tshi dzula ḁakani e eḁhe a tshi khou lisa kholomo, hu si na ane a amba nae hu tshi ofhisa hu vhusiku. O vha a tshi ḁwa na ḁala miḁwe misi nga ḁhani ha vhusiwana a tshi ḁa ha khonani dzawe. O thoma u shuma a tshe muḁuku e na miḁwaha ya fumi na mivhili nga ḁwambo wa vhusiwana. A shavha e henengei Hamutele a shavhela muḁini wa mme awe saizwi o vha a si tsha ḁhogomeliwa, hu tshi ḁala, tsiku, a tshi lwala a sa vhe na muongi mulenzhe u tshi khou sina nga ḁwambo wa u ḁhavhiwa nga mupfa henengei maḁakani a tshi khou lisa kholomo.

Avhatakali o vha e na khaladzi a no pfi Konanani, o vha e ḁwana wa musidzana, ḁwana wa mme muhulu wa Avhatakali muhadzinga wa mme awe. Vho vha vhe thangana nthihi. O vha e ndeḁwa, e na lunyadzo, tshipimbi, u levha, vhubva, swili na u funesa vhatuka ngeno a tshi kha ḁi tou vha lutshetshe. O vha a tshi ri u swika tshisimani vhoḁhe vha sendela murahu nga u mu ofha, a ka maḁi u thoma a ḁuwa naho o swika murahu. Kijiniki o vha a tshi ri u swika naho e murahu a fhira ha sa vhe na ane a ri tshithu. Manese na vhadededzi vhone o vha a sa vha vhoni. Mudededzi a tshi ri u a mu rwa na ene a tovhedza. Mme awe vho vha vha tshi mu imelela kha zwoḁhe. A rwiwa tshikoloni vho vha vha tshi ya vha semana. Khotsi awe vha tshi mu kaidza mme awe vho vha vha tshi semana. Avhatakali o vha a sa biki e mubva a dovha a vha na vhutsha.

Ho vha hu si na na ane a bula fhungo khae. Mme-awe na vhone o vha a sa vha vhoni. A tshi ri u vha sema a ita na zwiñwe. Muñwe musi hu pfi a vha fara nga mulenzhe vha wa vhe thee nga tshitiko, a vha gonya nga n̄tha musidzana a vha lidza sa murumba.

#### **4.4.4.3. Thero dza mbambedzo kha ngano na nganea dza Tshivenda**

Muṭoḍisisi o topola bugu dza ngano na nganea dza Tshivenda hu na ndivho ‘*purposive sampling*’ uri a kone u swikelela vhungoho ha ṭhoḍisiso iyi (Bless-Higson-Smith, 1995:95). Kha mañwalwa ayo muṭoḍisisi o kona u topola thero dzine nga khadzo a ḍo kona u vhambedza zwi fanaho na zwi sa fani. Idzo thero ndi dzone dzi ṭanaho kana u bvisela khagala nyimele dzine vhaanewa vha vhana vha khou ṭangana nadzo mahayani na miḍanani ya havho, dzi bvisela khagala tshivhangi tsha nyimele idzo na nḍila dzine vha dzi shumisa u tandulula thaidzo dzine vha ṭangana nadzo. Dzi dovha hafhu dza vha makone kha u bvisela khagala vhatu vhane vha khou vha alusa, na zwiitwana zwavho zwavhuḍi na zwi si zwavhuḍi hu tshi katelwa na masiandoitwa a nyimele dzine vha ṭangana nadzo. Thero dzenedzo ndi dzi tevhelaho kha ngano na nganea dza Tshivenda nga u tou vhambedza:

- **U tambudzwa ṅamani na muyani**

U bva kha Ngano dzi tevhelaho: *Musidzana wa tshisiwana; Mutshokotshi*. U bva kha nganea dzi tevhelaho: *Li a kovhela; Musandiwa na khotsi Vho-Liwalaga; Vho-Rammbebo; U nembelela ha shamba*. Vhana vha khou tambudziwa muyani na ṅamani sa u señwa, u rwiwa, u vhidzwa nga madzina a si avhuḍi, na u sa ṅewa zwiliwa zwo linganaho.

- **U paṭa mahayani**

Kha lungano: *Musidzana wa tshisiwana*, na kha bugu dza nganea: *Musandiwa na khotsi Vho-Ḳiwalaga, Ḳi a kovhela, Vho-Rammbebo, U nembelela ha shamba na Maḡuvha ha fani*. Vhana vho ṭanwa sa vhaanewa vhane vha a shavha mahayani avho vha tshi itwa nga nyimele.

- **U sa ṭanganedzwa ha vhana vha vhaholefhali**

Kha lungano: *Nwana o no Ḳa vhusunzi* na kha bugu ya nganea: *Nandi ndi shenga?* Vhana vha re na vuholefhali ho imaho nga uri vhabebi a vha vha ṭanganedzi vha a vha dzumba, a vha ṭodi uri vhatu vha tshi vha vhona.

- **Tshutshedzo na u fhureledzwa zwine zwa itelwa vhana u swikelela zwiṅwe zwithu.**

U bva kha lungano: *Musidzana wa tshisiwana, Munna we a vha e na ngoma i mangadzaho* na kha bugu dza nganea: *Musandiwa na khotsi Vho-Ḳiwalaga, Vho-Rammbebo, Ḳi a kovhela, U nembelela ha shamba*. Vhana vha a shushedzwa uri hu swikelelwe dziṅwe ṭhoda.

- **U sa funwa: nga vhabebi, nga vhomakhulu vhavho na nga vhommane.**

Lunganoni: *Mutshokotshi* na kha bugu dza nganea: *Vho-Rammbebo, Ḳi a kovhela, u nembelela ha shamba na kha bugu ya Maḡuvha ha fani*. Vhana vho olwa sa vhaanewa vha sa funiwi nga vhabebi na mashaka.



- **U shumiswa lwo kalulaho**

Lunganoni: *Musidzana wa tshisiwana*, kha bugu ya nganea *U nembelela ha shamba*, na kha bugu ya *Vho-Rammebo*. Vhana vha khou shumiswa lwo kalulaho.

- **U sa pfa/lunyadzo**

Kha lungano: *Vhana vha sa pfi* na kha bugu dza nganea *Li a kovhela* na kha bugu *U nembelela ha shamba*. Vhana vho olwa sa vhaanewa vha sa pfi nahone vha re na lunyadzo.

- **U vhambadzwa ha vhana**

Lunganoni: *Mukegulu we a vhambadza muḁuhulu*, na kha bugu ya nganea: *Musandiwa na khotsi Vho-Liwalaga*. Vhana vha khou vhambadzwa nga vhabebi u swikelela dziñwe ṭhodea.

- **U konḁelela**

Kha lungano: *Musidzana wa tshisiwana* na kha bugu dza nganea: *U nembelela ha shamba, Li a kovhela*. Vhana vhaanetsheli na vhañwali vha mañwalwa vho vha ṭana sa vhaanewa vhane vha a konḁelela.

- **U shumiselwa mishonga**

Kha lungano: *Munna we a vha e na ngoma i mangadzaho* na kha bugu dza nganea: *Li a kovhela, na Vho-Rammebo*, vhana vho ṭaniwa sa vhaanewa vhane vha shumiselwa mishonga u itela uri vha tende tshiñwe na tshiñwe.

## 4.5. VHUFHULUFHEDZEI NA VHUNGOHO HA TĤODĤISISO ‘RELIABILITY AND VALIDITY’

### 4.5.1 Vhufhulufhedzei ha tĤodĤisiso ‘Reliability’

Muijs (2011:61) u ri vhufhulufhedzei ndi musi mafhungo o kuvhanganyiwaho a tshi ri o no saukanywa, a tshi eliwa na u lingululwa ha wanala hu si na phoswo kana khakho zwayo lune mafhungo aneo a nga kha ġi dovha a shumiswa na kha dziñwe ngudo. U ri ndi u dovholelea ha ngudo kana u shumisea ha mawanwa a tĤodĤisiso na kha dziñwe ngudo / tĤodĤisiso. Delport na Roestenburg (2011b:177) vha ri, vhufhulufhedzei ha tĤodĤisiso vhu tea u pimea kana u kalea. Vha ri musi vhu tshi eliwa ‘*measured*’ vhu tea u wanala vhu si na khakho. Ngeno-vho Salkind (2000:99) a tshi ri, “*it refers to dependable, consistent, stable, repeatable, trustworthy, predictable and faithful as synonyms for reliability*”. MuĤodĤisisi u tea uri musi a tshi ita mielo yeneyo i fanevho na ya vhañwe vhaĤodĤisisi

Naho hu na u ri zwi a konġa u tou vha na vhufhulufhedzei hone-hone, Neuman na Kreuger (2003:179,180), hu tshi katelwa na Salkind (2000:108) vha dzinginya ġa uri, hu na maga ane a tea u tevhelwa u khwaĤhisedza vhufhulufhedzei, aneyo ndi a tevhelaho:

- Tshivhalo tsha vhathu/zwithu tshi tea u anda nahone zwithu kha zwi tou Ĥalelwa;
- Zwi si na mushumo kha zwi bviswe;
- Mielo kha i andiswe na zwiñwe.

Kha iyi tĤodĤisiso vhufhulufhedzei ho maandafhadzwa na u kalwa nga tshivhalo tsha zwiĤoduluswa zwine zwa vha ngano dza rathi na bugu dza nganea dza rathi dzine dza tou amba nga vhaanewa vha vhana fhedzi. Zwi si na mushumo zwo laĤwa ha tou pfi fombe kha vhaanewa vha vhana na nyimele dzavho. Kunangelwe kwa zwinanguludzwa hune ha vha vhunanguludzi ho livhaho ‘*purposive sampling*’ na nġila ya u kuvhanganya

mafhungo zwi maandafhadza na u tendisea ha ngudo iyi. U dovhololwa ha zwiitwana, na nyimele zwa/dza vhaanewa vha vhana kha mañwalwa aya othe zwi maandafhadza vhufhulufhedzei ha ngudo ino. Ngudo iyi yo shumiswa-vho na nga vhañwe vha gudi sa tshiko kha ngudo dzavho. Vha do ita nga u ralo vhunga mafhungo ayo a tshi tendesea saizwi mafhungo a bvaho kha mañwalwa aya, o anetshelwa nga vhañwali vha dzibugu vha re na ndivho yo tñdavuho na tshenzhemo nga ha likumedzwa ili. Tshiñwe tshi maandafhadzaho vhufhulufhedzei ha ngudo ino ndi tshauri vhañwe vha vhañwali vha mañwalwa aya vho tshila kha nyimele dzine vhana avha vha khou tshila khadzo, vha khou amba zve vha zwi vhona vha dovha vha tou zwi tshila.

#### **4.5.2 Vhungoho ha tñodiso 'validity'**

Vhungoho na vkhwalithi ha tñodiso ndi zwithu zwa ndeme kha mutñodiso muñwe na muñwe ane a kuvhanganya mafhungo. Neuman (2011: 196) a tshi tñutshedza vhungoho ha tñodiso u ri, "*Validity means truthfulness*". Kha ngudo dza khwalithethivi, vhañodiso vha tñesa na u takalela (*authenticity*) ngoho '*truth*' na vkhwalithi u bva kha mihumbulo ya vhatu zwi tshi kwama zwine vha khou zwi tshila ðvha na ðvha (Neuman (2011: 190). E ene Neuman (2011:196) u ri, vhungoho vhu vhonala nga zwi tevhelaho:

- Musi vhatu vhanzhi vha tshi vhu pfesesa na u vhu tñangedza;
- Vhañaleli vha tshi ri u tñalela zwino khou itwa vha tikedza, musi vha tshi thetshelisa tshenzhemo vha tikedza, izwi zwothe zwi tshi bvelela zwi khwañisedza vhungoho ha tñodiso.

Tshenzhemo ya vhutshilo ha mutñodiso ha ðvha liñwe na liñwe, ndila yo shumiswaho u topa zwiñoduluswa sa vñanguludzi vhu re na ndivho '*purposive sampling*', ndila yo shumiswaho u kuvhanganya mafhungo ine ya vha ndila ya khwalithethivi zwi khwañisedza vhungoho na vkhwalithi ha tñodiso iyi. Mushumo wa hei ndila kha

thodisiso iyi ho vha u bvisela khagala tshenzhemo, vhupfiwa na ndivho ya vhañwali vha mañwalwa a ngano na nganea dza Tshivenda zwi tshi kwama thaidzo ya thodisiso iyi. Muṭodisisi o shumisa bugu dza rathi dza nganea na ngano dza rathi u kuvhanganya mafhungo a khwaṭhisedzaho vhungoho ha likumedzwa ili. Izwo zwi nea tshikhala thodisiso iyi uri mawanwa ayo a shumiswe na kha dziñwe thodisiso dzi elanaho na likumedzwa ili. Babbie na Mouton (2005:456) vha tshi khwaṭhisa izwo vha ri: *'Reliability and validity are used to determine whether the results of the study can be applicable to another context'*.

#### **4.6. VHUDIFARI HA MUṬODISISI 'ETHICAL CONSIDERATION'**

Punch (2005:45) u ri, musi muṭodisisi a sa athu thoma na ngudo yawe u tea u dziela nṭha maga na milayo ine ya tea u tovhedzwa musi hu tshi itwa thodisiso. Ndi vhudifhinduleli ha muṭodisisi muñwe na muñwe u vhone uri vhashelamulenzhe vho tsireledzea (Beauchamp na Childress, 1983:34). Kellehear (1993:27) u ri, zwoṭhe zwine ra funa vhañwe vha tshi ri ita na riñe ri vha ite zwenenzwo, sa u fhulufhedzea, u thonifha, u amba ngoho, u diṭukufhadza na zwiñwe. Zwo ralo vho na kha muṭodisisi, u tea u diṭukufhadza, u thonifha na u amba ngoho.

Rocha (2004:342) u ri, muṭodisisi a songo vhudzisa mbudziso dzine dza dzikusa mushelamulenzhe kha zwe a vhu ya a ṭangana nazwo kana dza mu diṣela nyofho kana hone u muvusele matsivha o vha o no hangwa.

Nga ha vhudifari, De Vos De, Strydom, Fousche & Depolrt (2011:35) Vha ri:

Ethics are defined as a set of widely accepted moral principles that offer rules for and behavioral expectations of the most correct conduct towards experimental

subjects and respondents, employers, sponsors, other researchers, assistants and students.

E ene De Vos et.al, (2011: 38) u ri vhashelamulenzhe kha vha tendelwe u vha tshipiḁa tsha ḁhoḁisiso nga lutamo lwavho vha songo tou kombetshedzwa. U ri hu ḁi nga arali vha tshi pfa vha sa tsha zwi takalela u vha tshipiḁa tsha ḁhoḁisisokha vha tendelwe nahone vha dovhe vha fhulufhedziswe uri a zwi nga khaulisi tshumelo ifhio na ifhio ine vha ḁetshedzwa ngafhi kana ngafhi. Madzina a vhashelamulenzhe kha tsireledzwe, a songo lakatedzwa, a vho sokou siiwa o ḁwalwa kha dzi dayari, bugu dza u ḁwalela kana dzikhophiutha (Kvale, 2007:39). Beauchamp na Childress (1983:67), Sarantakos (2005:82) vha ri musi ngudo i sa athu thoma muḁoḁisisi u fanela u thoma u bviselwe khagala zwipikwa zwa ḁhoḁisiso, na uri vhashelamulenzhe vha songo kombetshedzwa u saina dzi fomo dza u vha tendela u dzhenelela kha ḁhoḁisiso. Vha tshi isa phanḁa vha ri hu na zwine zwa tea u dzhielwa nḁha zwi tshi kwama vhuḁifari, zwenezwo ndi zwi tevhelaho:

- Vhashelamulenzhe vha songo fhuriwa (Kvale, 2007);
- Vhashelam ulenzhe vha songo shumiswa sa zwishumiswa kha vha livhuwiwe zwiḁuku (Kvale, 2007).
- Hu songo kuvhanganywa mafhungo ane a vha khombo kha vhashelamulenzhe (Patton, 2002);
- Hu songo kopelwa zwe vhaḁwe vha ḁwala kokotolo '*plagiarism*' (APA, 2010);
- Hu songo dzhiwa sia musi hu tshi saukanywa mafhungo makuvhanganyiwa (Neuman, 2009).
- Pfanelo dza vhathu kana vhashelamulenzhe kha dzi ḁhonifhiwe;
- Kha hu shumawe nga ḁdila yone yone hu sa ambiwi mazwifhi '*doing good*';
- Hu songo vha na u vhaiswa ha vhathu, muyani, vhuvha kana muhumbuloni;
- Vhathu kha vha farwe u fana '*justice/ equity*';

- Thoho ya thodisiso, mbudziso dza thodisiso, dzi songo tshuwisa, u ofhisa kana zwaho u ita uri vhashelamulenzhe vha pfe vha songo dzulisea kana u vhotholowa.

Neuman (2009) u ri mafhungo makuvhanganyiwa musi o no saukanyiwa kha vhewe fhethu ho tsireledzeaho lwa miñwaha miñanu u ya kha ya fumi.

Kha thodisiso hei a ho ngo vha na u vhaisiwa ha muthu na muthihi saizwi thodisiso heyi yo vha i tshi khou shumisa mañwalwa. Ho thonifhiwa na u tsireledza tshirunzi tsha dzibugu dzo itwaho ngadzo thodisiso. Mafhungo a bvaho buguni idzi e a shumiswa o redziwa u bva khadzo nga ndila yo fanelaho. Kha ino thodisiso a ho ngo kopololwa mafhungo a vhañwe kokotolo, a ho ngo sasaladzwa vhañwali vha bugu, a ho ngo khethwa dzibugu dza nganea na ngano ngauri dzi a funeswa nga mutodisisi kana hu funeswa vhañwali vhadzo, ho sedzwa zwo faredzwaho nga bugu idzo kana ho sedzwa zwi re nga ngomu. Mutodisisi o bvisela khagala zwipikwa zwa thodisiso. Mutodisisi o humbela liñwalo la thendelo ya u kuvhanganya mafhungo u bva kha komiti ya Yunivesithi ya Afrika Tshipembe(UNISA) i langaho vhudifari ha mutodisisi. Mutodisisi o diimisela u kovhekana na vhañwe mafhungo na mawanwa a thodisiso iyi.

#### **4.7 MAGUMO**

Ndima ino yo tandavhudza ndila ya thodisiso '*Research methodology*' nga vhudzivha ha shumiswa ndila ya khwalthethivi. Ho ambiwa nga tshivhumbeo tsha thodisiso '*research design*' na zwipiða zwa hone sa zwinanguludzwa '*population*', vhunanguludzi, muelo wa zwinanguludzwa na fhethu hune mafhungo a wanala h one khathihi na ndila ya u kuvhanganya mafhungo. Ndima iyi yo bvisela khagala ndila (zwishumiswa kana thulusi) dza u kuvhanganya mafhungo zwi tshi kwama likumezwa ili. Mafhungo o kuvhanganywa nga u tou vhalala dzibugu dziða dzo topolwaho hu na ndivho nahone dzi ambaho nga vhaanewa vha vhana vha u bva kha miñwaha ya zero u swika fumi na miñanu na muthihi

dza ngano na nganea dza Tshivenda. Mafhungo o dovha hafhu a kuvhanganyiwa nga u vhala dzidisethesheni dza vhañwe, dziathikili dzo ñwalwaho nga vhañwe na dzigurannḁa dzi ambaho nga vhaanewa vha vhana. Ho dohwa ha ñewa na manweledzo a ngano na nganea dze dza shumiswa kathihi na thero dze dza wanala khadzo.

Vhufhulufhedzei na vhungoho ha ṭhōḁisiso ho kwamiwa tshi vhangalelwa tshi tsha uri mawanwa a kone u tendisea na u shumisea na kha dziñwe ṭhōḁisiso dzine dza ḁo vha dzi khou sedzulusa-vho ḁikumedzwa ḁi elanaho na u ṭanwa ha vhaanewa vha vhana. Vhungoho na u vhufhulufhedzei zwo khwaṭhisedzwa nga u dzhiela nṭha zwo laedzwaho u bva kha ḁiñwalo ḁa vhuḁifari '*University ethical clearance letter*' na ṭhonifho ya madzina a dzibugu dzo topolwaho.

Vhuḁifari na milayo yo tevhelwaho hu tshi itwa ṭhōḁisiso iyi, muṭōḁisisi na ḁone o dzhena kha ḁo. ḁiñwalo ḁa thendelo ya u kuvhanganya mafhungo u bva kha komiti ya Yunivesithi ya Afrika Tshipembe (Unisa) i langaho vhuḁifari ḁo humbelwa. Ndimba ino yo bviselavho khagala ṭhalutshedzo na mbambedzo ya khwaḁithethivi na khwanthethivi. Ndimba i tevhelaho yo ita mbambedzo kha dziḁa bugu dza ngano na nganea dzo topolwaho nga vhudzivha '*data analysis*'.

## NDIMA YA VHUTANU

### TSAUKANYO YA MAFHUNGO NA MAWANWA ‘DATA ANALYSIS AND FINDINGS’

#### 5.1. MARANGAPHANDA ‘INTRODUCTION’

Ndima yo fhiraho yo t̄andavhudza nd̄ila dza u kuvhanganya mafhungo ‘*Research Methods*’, zwishumiswa zwa u kuvhanganya mafhungo, tshivhumbeo (dizaini) tsha t̄hod̄isiso ‘*Research Design*’, zwītod̄uluswa, vhunanguludza, nd̄ila dza vhunanguludza, muelo wa mafhungo, fhethu hune mafhungo a wanala hone, manweledzo a mañwalwa o shumiswaho hu tshi senguluswa mafhungo, vhungoho na vhufhulufhedzei ha t̄hod̄isiso iyi kha mañwe masia, vhūdifari na milayo yo tevhelwaho hu tshi itwa t̄hod̄isiso iyi nga vhūdalo.

Ndima iyi i bvisela khagala tsaukanyo na nyan̄adzo ya mafhungo a mawanwa u bva kha ngano na nganea dza Tshivenda dzi ambaho nga vhaanewa vha vhana, muñwalululo wa mafhungo ‘*data transcript*’ u bva kha ngano na bugu dza nganea dzo topolwaho, nd̄ila ya u sengulusa mafhungo na mbekanyo ya dzi thero.

Guest, Mac Queen, na Namey (2012: 56) vha ri, musu hu tshi shuma nd̄ila ya khwal̄ithethivi, mūtod̄isisi ha tei u sokou kumbela mafhungo na a si na mushumo, zwihulwane mafhungo o kuvhanganyiwaho u bva mañwalwani na kha zwifanyiso. Vha ri mūtod̄isisi wa khwal̄ithethivi u ungula zwa ndeme a thupha zwi si na mushumo kule. Creswell (2013:67) a tshi fhindula izwo zwo ambiwaho nga avho afho n̄tha u ri, zwenezwo mūtod̄isisi a nga zwi kona nga u kuvhanganya mafhungo a tshi tevhela thero dzi siho fhasi ha t̄hanu nahone dzi sa fhiri sumbe. T̄hod̄isiso iyi yo shumisa nd̄ila ya khwal̄ithethivi. Ngauralo, mafhungo o kuvhanganyiwa, a ñwalululwa a tshi vhekanywa hu tshi tevhelwa thero dzo tou bveledzwaho u bva kha ngano na nganea dza Tshivenda dzo topolwaho.



## 5.2. U NĀWALULULA MAFHUNGO 'DATA TRANSCRIPTION'

Lapadat na Lindsay (1999:70), Branley (2004: 212) na Maree (2007:101) vha ri, itshi ndi tshone tshipiḁa tsha ndeme tsha tḁoḁisio nahone tshi rangelaho tsenguluso ya mafhungo. Vha ri ndi zwithihi na u saukanya mafhungo. Brinkmann na Kvale (2007:102) vha ri maitele aya ndi a ndeme kha muḁoḁisisi vhunga a tshi ita uri a kone u langa, u pfesesa mafhungo maḁwalwa na u ḁidzhenisa tshoḁthe tshoḁthe kana u ḁilovhedza kha mafhungo makuvhanganywa. Muḁoḁisisi wa khwalithethivi u kuvhanganya mafhungo u bva kha inthaviwi ya muthu nga muthu, ya tshigwada a tshi rekhoda nga thaiphirekhoda a fhedza nga u tou zwi ḁwala fhasi, zwenezwo zwo ḁwalwaho nga tshanda muḁoḁisisi u a dovha a zwi thaipha(Maree, 2007: 101). Duranti (2006:307) u zwi vhea nga hei ḁḁila: *"Transcription refers to the transformation of recorded audio (usually spoken word) into a written form that can be used to analyze a particular phenomenon or event"*.

Maree (2007: 104) a tshi ḁadzisa u ri muḁoḁisisi wa khwalithethivi u ita nga u ralo zwi hulwane a tshi itela u ḁo kona u pfesesa mafhungo ayo zwone-zwone na u itela uri a kone u bvisela khagala zwi fareaho kana u itela uri mafhungo ayo a vhe na zwine a amba.

Kha ngudo iyi muḁoḁisisi ho ngo kuvhanganya na u ḁwalulula mafhungo u bva kha inthaviwi ya muthu nga muthu kana tshigwada, honeha muḁoḁisisi o tou vhala maḁwalwa o ḁwalwaho na u anetshelwa nga vhaḁwe vhaḁwali na vhaanetsheli vha ngano na nganea, o topolwaho hu na ndivho a tshi a ḁwala fhasi (notsi) a fhedza a thaipha. Muhumbulo muhulwane wa u ita nga u ralo ho vha u itela u kona u pfesesa mafhungo a elanaho na vhaanewa vha vhana na u a sengulusa zwone-zwone. Have (1999:92) a tshi zwi amba uri muḁoḁisisi u ḁwalulula mafhungo uri a kone u ita ngudo yo tḁandavhuwaho nga hao. Muḁoḁisisi o vhala mafhungo a ndeme u bva nganoni na nganeani dza Tshivenda a elanaho na vhaanewa vha vhana a tshi a ḁwalulula uri a vhe na ndivho yo tḁandavhuwaho nga ha vhaanewa avho. Raḁanga (2009:138) ene a tshi amba nga ha

muñwalululo wa mafhungo u ri mafhungo a tea u ñwalululwa ho sedzwa mafhungo nga vhuḁalo. Nesengani (2020:118) a tshi ñea mutsindo ilo la uyo u ri, tsha ndeme hu tshi itwa muñwalululo wa mafhungo muḁodisisi a songo thoma nga u tou nanguludza ngauri u vho ḁo sia na zwa ndeme.

Muḁodisisi wa khwalithethivi ha sokou doba na zwi si na mushumo, u a thetshelesa maambiwa nga vhashelamulenzhe, a vhala mafhungo u bva mañwalwani kana a ḁalela zwiitwana u bva kha vhashelamulenzhe, a tshi ñwala a dovha a rekhoda (Bryman, 2006: 88). Maree (2007:102) u ri zwenenzwo zwo ñwalwaho nga tshanda na u rekhodwa zwi tea u vhekanywa zwone zwone zwa ñwalululwa nga u tou thaiphiwa. Raphalalani (2015:90) a tshi maandafhadza uyu muhumbulo u ri, vhaḁodisisi musi vha tshi kuvhanganya mafhungo vha ñwala fhasi zwe vha pfa vha dovha vha rekhoda mafhungo u bva kha vha shelamulenzhe.

Kha ngudo iyi, muḁodisisi o kuvhanganya mafhungo a kwamaho nyimele dzine vhaanewa vha vhana vha ḁangana nadzo vhutshiloni. Mafhungo eneo ndi e a kuvhanganywa u bva mañwalwani o tou topolwaho hu na ndivho. Mañwalwa haya ndi ngano dza rathi (6) na nganea dza rathi (6) dza Tshivenda dzine dza amba nga vhaanewa vha vhana vha miñwaha ya u bva kha '0' u swika fumi na miḁanu na muthihi '6' a dovha a ñwalululwa fhasi ha thero dzo tou bveledzwaho. Muḁodisisi o vhala mañwalwa ayo a tshi ñwala fhasi (notsi) zwo ñwalwaho nga vhaanetsheli na vhañwali vha ngano na nganea zwihulwane zwi elanaho na vhaanewa vha vhana.

Maree (2007: 99) u ri mafhungo eneo a tea u kunakiswa/ u kulutedzwa a tshi ñwalululwa '*data transcription*' uri a kone u senguluswa a dovhe a vhe na zwine a amba. Wellman, Welman, Kruger na & Mitchel (2005:211) vha tshi khwaḁhisa izwo vha ri:

In order to analyse the raw field notes, these have to be processed. This entails converting the notes into write-up which should be intelligible products that can be read, edited for accuracy, commented on, and analysed.

Muṭoḍisisi o topola ngano ṭhanu na nthihi (6) na nganea ṭhanu na nthihi (6) dzi ambaho nga vhaanewa vha vhana vha miṅwaha ya u bva kha zero (0) u swika fumi na miṭanu na muthihi '*non-probability sampling*'. Muṭoḍisisi o ranga u ṅwala manweledzo a ngano dza rathi ha tevhela manweledzo a nganea dza rathi dzo topolwaho. Ho dzudzanya mbudziso dza ṭhoḍisiso u itela u kona u kuvhanganya mafhungo a elanaho na vhaanewa vha vhana. Muṭoḍisisi o vhala maṅwalwa ayo, a tshi ṅwala nga tshandḍa 'notsi' zwe a pfa nga vhaṅwali na vhaanetsheli u bva maṅwalani. U ita nga u ralo ha vha u khunyeledza zwo ambiwaho nga Maree (2007:101) musi a tshi ri mafhungo makuvhanganyiwa u bva kha inthaviwi, maṅwalwani a tea u ṅwalwa fhasi, a rekhodiwa a dovha a tou thaiphiwa.

Mouton (1996:157) u ri hu tshi senguluswa mafhungo hu tea u dzhielwa nzhele zwipiḍa zwivhili zwi tevhelaho: Tshipiḍa tsha u thoma ndi u nweledza mafhungo makuvhanganywa, tsha vhuvhili ndi u bveledza thero u bva kha mafhungo makuvhanganywa. E ene Mouton (1996:160) u ri, mafhungo a langea na u saukanywa khwiṅe o ṅwalwa fhasi ha thero dzo tou bveledzwaho u bva kha mafhungo makuvhanganywa. Kha ino ngudo muṭoḍisisi mafhungo makuvhanganywa o a nweledzwa fhasi ha thero dzo tou bveledzwaho nga muṭoḍisisi u bva kha ngano na nganea dza Tshivendḍa. Fhasi ha thero idzo muṭoḍisisi o vhambedza zwi fanaho, '*Method of agreement*' na zwi sa fani. '*Method of difference*'. Ngudo iyi yo shumisa ndḍila ya mbambedzo '*Analytic Comparison*'. Afho fhasi muṭoḍisisi o amba nga tsaukanyo ya mafhungo '*data analyses*'.

### 5.3 TSAUKANYO YA MAFHUNGO ‘DATA ANALYSIS’

Marshall na Rossman (1989: 150) vha ri, itshi ndi tshone tshipiḁa tsha ndeme kha tḁoḁisiso. Vha ri tshipiḁa tsha u sengulusa mafhungo a tsho ngo leluwa, tshi tḁoḁa u dzika na u tokomelwa, hu si mashithe, ngauralo, tshi tea u itwa nga vhuronwane, nḁha ha zwoḁthe musengulusi u tea u dzika na u pfesesa zwine a khou ita kana a khou amba nga hazwo (Neuman 1997: 330). Ngeno vho Flick, Uwe, Kardorff, Ernst, Steinke na Ines (2004:88) vha tshi ri, musi hu tshi senguluswa na u anḁadza mafhungo, mafhungo a tea u vhekanywa nga ngona, hu tshi tevhelwa tshivhumbeo kana thero u itela uri mafhungo makuvhanganywa a vhe na zwine a amba.

Neuman (2014:200) u ri mafhungo a nga kuvhanganywa nga u tou vhalwa maḁwalwa o ḁwalwaho nga vhaḁwe, nga u tou tḁalela zwiitavhathu kana zwi no khou bvelela, nga u tou thetsheswa zwi no khou ambwa/ha thetsheswa zwo rekhodiwaho kana nga u tou vhalwa na u tḁalela zwone zwifanyiso. U ri naho zwo ralo, zwi vha zwi songo khunyelela kana u eḁana u sokou tou kuvhanganya mafhungo muthu a zwi thupha zwo ralo/a zwi litsha zwo ralo. U ri mafhungo a naka u kuvhanganywa a dohwa a senguluswa. Honeha, muḁoḁisisi wa khwalithethivi khae u sengulusa mafhungo zwi simuwa musi a tshi tou thoma na u kuvhanganya mafhungo a tḁoḁisiso yawe (Neuman, 2014:201).

Denzin na Lincoln (2005 14-20) vha ri mafhungo a nga senguluswa a kha tshiimo tsha mbalo ‘*quantitative data*’ kana maipfi ‘*qualitative data*’. Kha ngudo iyi mafhungo o saukanywa na u anḁadzwa a kha tshiimo tsha maipfi saizwi ngudo iyi yo ḁisendeka kha nḁila ya khwalithethivi.

Marshall na Rossman (1989:151) vha ri, hu tshi senguluswa na u anḁadza mafhungo muḁoḁisisi wa khwalithethivi u tea u nweledza mafhungo makuvhanganywa a tshi a vhea nga zwigwada, a tshi tevhela phatheni ‘*pattern*’ kana a a vhea fhasi ha thero dzo

bveledzwaho. Neuman (1997: 432) a tshi maandafhadza izwo u ri, ndila dza u saukanya mafhungo dzo anda, muṭoḍisisi wa khwalithethivi a nga kha ḍi ri zwenenzwi a tshi khou saukanya mafhungo awe, a a dzudzanya kana u a khethekanya u ya nga therwana.

Hu tshi dzhielwa nzhele kana u tevhedza izwo zwo bulwaho nga avho afho nṭha, muṭoḍisisi o nweledza mafhungo makuvhanganywa a dovha a a vhea u ya nga thero kana fhasi ha thero dzo tou bveledzwaho u bva kha ngano na nganea dza Tshivenda dzi ambaho nga vhaanewa vha vhana.

Neuman (1997:430) u ri hu na ndila kana zwiṭirathedzhi dzo/zwo fhambanaho zwine muṭoḍisisi a nga nanga u zwi shumisa musi a tshi sengulusa mafhungo, zwenezwo ndi thevhekanyo bveledzwa '*successive approximation*', ngona ya kutshilele '*illustrative methods*', ndila ya u vhambedza/mbambedzo yo ṭandavhuwaho '*analytic comparison*', tsaukanyo yo ṭandavhuwaho '*domain analysis*', tshaka kwao '*ideal types*' na ndila ya khanedzano '*negative case method*'. Muṭoḍisisi a nga nanga u shumisa tshithihi tsha izwo u sengulusa mafhungo. Kha ndila dzoṭhe idzo dzo tumbulwaho nga uyo afho nṭha, muṭoḍisisi o shumisa ndila ya mbambedzo '*analytic comparison*' u vhambedza zve vhaanewa vha vhana vha ṭaniswa zwone, nyimele dzine vha ṭangana nadzo, zwi susumedzaho nyimele idzo, ndila dzine vha dzi shumisa u tandalula nyimela idzo hu tshi katelwa na vhaalusi vhavho. Muṭoḍisisi o vhambedza zwi fanaho na zwi sa fani zwi tshi kwama izwo.

#### 5.4 NDILA YA U VHAMEDZA MAFHUNGO 'ANALYTIC COMPARISON'

Neuman (1997:430) u ri ndila ya '*Analytic Comparison*' ndi yone ndila ndila vhukuma ya u vhamedza zwi fanaho na zwi sa fani. Neuman (2000:198), Keppel na Wickens (2003:7) vha khwaṭhisa ḽa u ri, kha kusenguluselwe kwa mafhungo uku hu senguluswa zwiwo zwi fanaho na zwi sa fani. Kha ino ngudo muṭodisisi a tshi edza ḽo ḽo bulwaho nga avho afho nṭha, o topola kuṭanelwe kwa vhaanewa vha vhana ku fanaho/nyimele dzi fanaho na dzi sa fani dzine vhaaluwa khadzo, vhaalusi vhavho u bva kha ngano na nganea. Muṭodisisi o topola hafhu zwiṭuṭuwedzi zwa nyimele zwi sa fani na zwi fanaho nga u tou vhamedza. Muṭodisisi o dovha a sengulusa nga u tou vhamedza zwi sa fani na zwi fanaho zwiḽulwane o sedzesa ndila dzine vha dzi shumisa u tandulula thaidzo kana nyimele dzine vhaanewa vha vha khadzo. Muṭodisisi o lavhelesa na masiandoitwa a fanaho na a sa fani a ḽiswaho nga nyimele dzine vha ṭangana nadzo kha ngano na nganea dza Tshivendḽa. Zwoṭhe izwo muṭodisisi o zwi ita fhasi ha thero dziḽa dzo bveledzwaho u bva kha ngano na nganea dza Tshivendḽa.

Fhasi ha ndila iyi ya u vhamedza '*Analytic Comparison*' hu na ngona mbili dza u vhamedza mafhungo dzenedzo ndi: '*Method of agreement*', Ndila ya thendelano na '*method of difference*', Ndila ya phambano (Neuman 2000: 430). Ndila hei ya '*Analytic Comparison*' yo ḽisendeka kha khwaḽithethivi.

Ragin (1987:480) nga ha ndila idzi mbili dza u saukanya mafhungo u ri:

The method of agreement and the method of difference form the basis of analytic comparison in qualitative data analysis". U ri method of similarities is a method of qualitative data analysis that compares characteristics that are similar across cases that share a significant outcome. A tshi isa phandḽa u ri, method of difference is a method of qualitative data analysis that compares characteristics among cases in which some share a significant outcome, but others do not; focuses on the differences among cases.

Afha muṭoḍisisi o nea mavhala a nngwe nga ha ngona idzi mbili. Ngona iyi yo ḍisendeka kha ngona ya khwalithethivi.

#### **5.4.1 Nḍila ya thendelano ya zwine zwa fana ‘*Method of agreement*’**

Neuman (2000:428) uri kha iyi nḍila hu sedzeswa zwiwo zwi fanaho kha masia oṭhe ane ngudo ya vha yo ḍisendeka khao, hu nga vha mvumbo dzi no fana, zwiwo zwi fanaho/nyimele dzi no fana, zwiitwana, zwiitisi zwi no fana na masiandoitwa a no fana na zwiṅwe (Neuman, 2000: 428). Mphaphuli (2021: 121) ene a tshi zwi amba u tou ri, musi hu tshi shumiswa nḍila ya thendelano u kuvhanganya mafhungo muṭoḍisisi u sedza zwiwo zwi fanaho u bva kha vhashelamulenzhe. Kha ino ngudo zwiṭoḍuluswa a si vhashelamulenzhe ndi vhaanewa vha vhana vho tou topolwaho hu na ndivho kha ngano na nganea dza Tshivenda. Na kha ngudo ino, muṭoḍisisi o bvisela khagala nyimele dzi fanaho dzine vhana vha aluwa khadzo u bva nganoni na nganeani dzo topolwaho, zwiitisi zwa nyimele idzo zwi fanaho kha masia oṭhe aya, zwiṭuṭuwedzi zwa nyimele idzo zwi fanaho na nḍila dzine dza fana dzine vhaanewa avha vha vhana vha dzi shumisa u ḍilamukisa kha nyimele idzo hu tshi katelwa na masiandoitwa kana mvelelo dzi fanaho nganoni na nganeani. Zwenezwo muṭoḍisisi o zwi ita nga u tou u vhambedza kha ngano na nganea zwi fanaho.

#### **5.4.2 Nḍila ya zwine zwa fhambana ‘*Method of Difference*’**

Neuman (2000: 421) u ri maitetele aya a u vhambedza zwiwo zwi sa fani o ḍowelea vhukuma musi zwi tshi kwama nḍila ya khwalithethivi. E ene Neuman (2000:141) uri musi hu tshi shumiswa nḍila ya zwine zwa fhambana u kuvhanganya mafhungo, zwiwo zwine zwa wanala kha sia liṭhihi kha liṅwe sia zwi si wanale ndi zwone zwi sumbaho phambano. Na kha ino ngudo, muṭoḍisisi o bvisela khagala zwiwo zwi sa fani, a tshi sumbedzisa uri zwi fhambana ngafhi nahone hani kana ngani. Muṭoḍisisi o bvisela khagala arali

phambano i kha zwiṭuṭuwedzi zwa nyimele dzine vha aluwa khadzo, mvelelo kana masiandoitwa a nyimele idzo, nḡila dzine vhana vha dzi shumisa u bva kha nyimele dzine vha tshila khadzo. Muṭoḡisisi o bvisela khagala uri zwi fhambanyiswa ngani kha ngano na nganea dza Tshivendḡa. U saukanya mafhungo na u wana mawanwa, zwo vhekanywa u ya nga thero dzi wanalaho kha mafhungo.

## 5.5 MBEKANYO YA THERO 'CLASSIFICATION OF THEMES'

Creswell (2013: 101) u ri muṭoḡisisi wa khwaḡithethivi u tea u vha na vhukoni ha u topola thero musi a sa athu kuvhanganya mafhungo namusi o no kuvhanganya mafhungo. U ri ndi muhumbulo muhulwne u ḡi dovhololaho kha ḡiṅwalwa kana maṅwalwani. Kha iyi ngudo muṭoḡisisi o kuvhanganya mafhungo u bva kha ngano dza rathi '06' na bugu dza nganea dza rathi '06', a tshi a vhekanywa/u a anḡadza a tshi tevhela thero dzo tou dzudzwanywaho/bveledzwaho. Ragin (1987: 484) a tshi maanḡafhadza izwo u ri: *"In qualitative research you organize the raw data into conceptual categories and create themes or concepts."*

Thero idzo ndi dzone dzone kha u fhindula mbudziso dza ṭhoḡisiso dza ngudo iyi sa: Vhaanewa vha vhana vho olwa kana u ṭanwa nga nḡila ḡe/vha khou aluwa kha nyimeleḡe? Vha khou aluswa nga nnyi kana vha fhasi ha vhulavhelesi ha vhonnyi? Nyimele kana thaidzo dzine vha ṭangana nadzo vha dzi tandulula nga nḡilade? Masiandoitwa ndi afhio nganoni na nganeani dza Tshivendḡa dzo tou topolwaho hu na ndivho? Muṭoḡisisi o vhalala, a vhalulula a dovha a ṅwalulula mafhungo makuvhanganywa u bva nganoni na kha bugu dza nganea dzo topolwaho. Kha maṅwalwa ayo muṭoḡisisi o kona u topola thero dzi bvukululaho vhuvha na nyimele dzine vha ṭangana nadzo nganoni na nganeani nga u tou vhambedza. Thero dzenedzo ndi dzine dza ḡo shumiswa u



saukanya na u anḡadza mafhungo a fanaho na a sa fani zwi tshi kwama vhaanewa vha vhana u itela u kona u swikelela vhungoho ha ḡikumedzwa ḡi. Thero dzenedzo ndi dzi tevhelaho afha fhasi:

- Vhana vha a tambudzwa nga vhabebi
- Vhana vha ḡangana na tshutshedzo na u fhureledzwa hu u itela u swikelela zwi fushaho vhaaluwa
- Vhana a vha funiwi na u ḡanganedzwa nga ḡwambo wa vuholefhali
- Vhana vha a paḡa/u shavha mahayani nga ḡwambo wa nyimele dzine vha khou ḡangana nadzo
- Vhana vha shumiselwa mishonga nga vhabebi vhavho
- Vhana a vha pfi musi vha tshi eletshedziwa nga vhathu vhahulwane
- Vhabebi vha a vhambadza vhana vhavho
- Nyimele i si yavhuḡi i ita uri vhana vha konḡelele
- Vhabebi a vha thetshesesi mihumbulo ya vhana
- Vhana vha a shumiswa lwo kalulaho
- Vhana vha si na vhabebi vha a vha na vhotsireledzi
- Mashaka a vhana na vhotsinda a vha tsireledzi vhana
- Vhana vha shengedzwa nga mulandu wa ḡala na lutamo lwa masheleni
- Vhaaluwa vha shumisa vhuimo ha vhuhulwane u tsikeledza vhana

Afha fhasi muḡodisisi o saukanya thero idzo dzo sumbedzwaho afho ḡha o sedza ḡila ya thendelano ya zwi no fana '*method of agreement*' na thendelano ya zwi sa fani '*method of difference*'.

### **5.5.1 Thero ya u thoma: Vhana vha a tambudzwa nga vhabebi**

U tambudzwa ha vhaanewa vha vhana ndi yone thero khulwane i bvaho phanḡa kana ine

ya khou pfalesa nganoni na nganeani dza Tshivenda dzo topolwaho.

#### **5.5.1.1 Nqila ya thendelano ‘Method of agreement’**

Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana (2014)* na kha lwa vhuṭanu *Mutshokotshi (1995)* vhana vha khou tambudziwa muyani na ṅamani hu tshi katelwa na u sa londwa nga nqila dzi tevhelaho:

Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana (2014)*, Musidzanyana o vha a tshi khou tambudzwa nga vhomakhulu vhawe ṅamani na muyani. O vha a tshi khou aluwa kha nyimele i si yavhuḍi sa u vuswa vhusiku a tshi yo dobelela vhomakhulu vhawe mutshelo une vha u funesa tshifhinga tshinzhi (siaṭari: 56). U vuswa ha vhana vhusiku vha tshi shumiswa ndi u shengedza vhana na u sa londa. E henengei ḍakani, ho vha hu tshi mbo ḍi bvelela ndau i tshi ṭoda u mu ḷa. A tshi vhuya hayani a tshi ṭalutshedza vhomakhulu wawe zwe a ṭangana nazwo ḍakani, o vha a tshi rwiwa nga milaṭela, a sa thetshesesiwi na u teketelwa nga maipfi a si avhuḍi sa ḍana (siaṭari:57).

Tshi ṭuṭuwedzaho nyimele hei ndi uri musidzanyana hoyu u tshe muṭuku ha athu u vha na maano na uri ha tshe na vhabebi. Ha na vhuḍiambeli na uri u a vha pfesesa, na u vha na vhuḍikumedzeli hoṭhe vhunga ho vha hu si na na ḍuvha na ḷithihi ḷine a hana u ruṅwa naho a tshi khou ṭangana na zwi ofhisaho ḍakani (siaṭari:57). U khou tambudzwa nga mashaka awe a tsini vhane vha vha vhomakhulu wawe vha mukegulu na mukalaha vho bebaho khotsi awe.

Kha lungano lwa vhuṭanu (5) *Mutshokotshi (1995)*, Mutshokotshi o vha a khou tambudzwa nga mashaka a tsini nae sa vhabebi vhawe vha malofhani. O vha a khou tambudzwa muyani, ṅamani na u sa londotwa ‘neglect’. U tambudzwa hawe ho vha hu tshi vhone na nga vhahura uri u khou swurela vhunga o vha a tshi vho tou nga ṅwana o tou fuwiwaho. Misi minzhi vhabebi vhawe vho vha vha tshi mu dzima zwiliwa a eḍela a

songo la (siaṭari: 11). Vhabebi vhawe vho vha vha sa mu thetshesesi, a tshi ri u amba ndala a pfutsekiswa sa mmbwa. O vha a tshi dzulela u seṅwa nga vhabebi, vha sa mu funi na u rwiwa a tshi rwiwa nga zwihali sa “Vha mu lela vuhali vhoṭhe, mme awe vha doba musi vha mu xoya ngawo, khotsi awe vha dzhia mbaḁo vha mu khavhelela ngayo” (siaṭari: 11).

U sa funiwa nga vhabebi kana vengo la vhabebi kha ṅwana, u vha ṅwana muṭuku na u sa vha na vhuḁiambeli ndi zwone zwine zwa khou tuṭuwedza nyimele ine a khou aluwa khayoy.

Kha ngano hedzi mbili, vhana vha khou tambudziwa, vha a rwiwa, u semiwa, u vuhahiswa ndala, u sa thetsheswa nga vathu vha tsini tsini navho. Kha ngano hedzi dzoṭhe vhana vha khou tambudzwa ngauri vha tshe vhaṭuku, na uri a vha na vhuḁiambeli. Vha khou tambudzwa nga mashaka a tsini sa makhulu na vhabebi vha malofhani.

Kha bugu ya Mugwena *Li a kovhela (2014)*, Khuthadzo o vha a tshi tambudziwa nga mmane wawe na khotsi awe muyani, ṅamani na u sa londwa ‘neglect’ sa: u rwiwa, u seṅwa, u vhidzwa nga madzina a si avhuḁi nga mmane wawe u fana na ni tou vha *thuṅwa, lone, ḁana (siaṭari: 17)*, *ndeṅwa, goya (siaṭari 18)*, *Shuvhuru, ṭhoho ya mugopi (siaṭari: 20)*, *na u imiwa phanḁa kha zwa pfunzo (siaṭari: 86)*. Mmane wawe Vho-Sophy, vhe vha malwa hu u itela uri vha mu aluse saizwi mme awe vho lovha a tshe muṭuku, a vha mu funi, vha ri “hezwi zwauri ṅe ndi ḁo hulisa goya la mungana ngeno wanga ndo swiswa miḁini sa khuhu, tshinwelo itsho tshi ḁo mpfuka” (siaṭari: 18). Vha dzulela u mu goḁa, u mu zwifhelela kha khotsi awe vha tshi ri o tswa tshelede. Vha ri u vhuya vhukati ha vhusiku ha vhaloi a tshi itela u dzhena na vhasidzana vha Sokotenda (siaṭari: 90). Vha ri u a vha vonyola na u vha ‘tshingela’, u vhea milayo muḁini wavho, u ḁadza nṅu nga vhangana (siaṭari: 102), ngeno zwi si zwone vha tshi itela uri a luṭane na khotsi awe. Mmane wawe vha mu ambela mafhungo a si one kha khotsi awe uri a rwiwe. Vha

kukumedza khotsi awe uri vha songo mu fha tshelede ya u ya phanda na tshikolo nangoho zwa ralo (siaṭari: 97). Mmane wawe vha mu kherulela repoto vha tshi itwa nga vivho nga mulandu wa u kona hawe (siaṭari: 17).

Tshi no khou ṭuṭuwedza u tambudzwa hawe ndi vivho, vhutshivha, na vengo ḷa havha mmane wawe. Mmane wawe a vha mu funi ngauri tshikoloni u a kona u fhira ṅwana wavho Maluṭa. Tshiṅwe hafhu o lovhelwa nga mme a tshe muṭuku (siaṭari: 66).

Kha Maumela, *Musandiwa na khotsi Vho-Ḳiwalaga (1979)*, Musandiwa o ṭanwa sa ṅwana ane na ene u khou tambudzwa muyani, ṅamani na u sa londotwa 'neglect'. Musandiwa mme awe vho lovha a kha ḡi tou vha lutshetshe, a sala a tshi aluswa nga mme muhulu wawe Vho-Mufanadzo na khotsi awe Vho-Ḳiwalaga (siaṭari: 14). U khou funiswa munna ane a si mu fune nga khotsi awe na mme muhulu wawe (siaṭari 30). U hana hawe munna ane khotsi awe vha khou ri kha mu fune, zwo ita uri a thome u ḷa nga nṅa ha tshanda u fana na u shushedzwa, u rwiwa nga ṅdila i si yavhuḡi nga khotsi awe, u imiwa phanda kha zwa pfunzo. U dovha hafhu a fhulufhedziswa na u thathiwa hayani nga khotsi awe saizwi a tshi khou hana munna ane vha khou mu ṅea ene (siaṭari: 30). Khotsi awe vha mu vhudza na zwauri saizwi a sa khou funa u pfa zwine vhone vha khou mu vhudza zwone, ha tsha ḡo dovha a vha ṅwana wavho (siaṭari: 31). O rwiwa lwe a huvhala a guma na sibadela nga mulandu wa u sa ita zwine khotsi awe vha khou funa zwone (siaṭari: 64).

Musandiwa u lovhelwa hawe nga mme a tshe muṭuku, u sa ṭoḡa u thetshesesa ṅwana a tshi amba, mvelele na u funesa tshelede ha khotsi awe ndi zwone zwi no khou ṭuṭuwedza nyimele ine a khou ḡiwana e khayoy. Khotsi awe vha ri vha ṭoḡa tshelede ya dzekiso, vha ri "kha ṅwana wa musidzana muthu u ḡi fanela u wana zwiṭukuṭuku kha ṅwana we wa tou beba" (siaṭari: 38).

Kha Mudau, *U nembelela ha shamba (2004)*, Avhatakali o t̄anwa sa n̄wana ane na ene u khou tambudziwa n̄amani, muyani na u sa londotwa. U khou dzula na mme awe, mme muhulu wawe Vho-Nyamutshagole muhadzinga wa mme awe na khotsi awe Vho-Munnahaswiṭuli. Avhatakali a tshe lutshetshe, mme awe vho ri vho ya mulamboni u ka maḍi, mme muhulu wawe muhadzinga wa mme awe, vha dzhena n̄uni o eḍela vha mu bvula zwiambaro, vha ya vha mu ladza fhasi kha thovho (siaṭari: 50). O vha a tshi vhidzwa nga madzina a si avhuḍi nga mme muhulu wawe sa: *dzuyutsuyu*, *lone* (siaṭari: 52). Avhatakali o vha a tshi ita a tshi lala na n̄dala hu si na zwiḷiwa hayani, a tshi tshila nga zwiṇoni misi ya musu mugayo wo fhela hayani nahone e na tsiku (siaṭari: 56 na 60). O vha a tshi ambara malakhanṭhane nga u kundwa mushavhedzi. Vhusiwana ho ita uri zwenezwi a tshi khou aluwa, a sokou rwiwa na u pomokiwa a songo tshinya tshithu. Vho Madevha vha ri o tswa n̄ama yavho zwi si zwone, vha mu rwa lu sa vhuyiho fhanu a swika na sibadela (siaṭari: 57). O vha a tshi ḷa kha vhangana ngeno khotsi awe vha tshi kha ḍi tshila. Vho-Rasilingwane vho mu dzhia vha mu isa Hamutele u vha lisela kholomo dzavho, vha mu fhulufhedzisa u ḍo mu rengela mugayo na u mu shavhedza. O no vha henengei vha sa tsha kanda, a thoma u sika nga n̄dala vha sa tsha mu rengela mugayo.

Avhatakali u khou t̄angana na zwenezwi nga mulandu wa vhusiwana, vengo ḷa mme muhulu wawe, tshihadzinga, u shumiswa ha zwikambi na vivho ḷa havha mme muhulu wawe vhunga e ene mutuka e eṭhe hafha hayani. U khou aluwa muḍini une ha dzula hu na dzi p̄firirip̄firiri kana tsemano vhukati ha mme awe, mme muhulu wawe na khotsi awe.

Kha Madima, *Maḍuvha ha fani (1984)*, Musiiwa o lovhelwa nga mme a tshe muṭukuṭuku (siaṭari: 11). U khou aluswa nga khotsi awe na mme muhulu wawe. U khou tambudzwa muyani, n̄amani na u sa londotwa. O vha tshi ḷa muṭodzi u shamani sa u lala na u t̄wa na n̄dala (siaṭari: 10 na 55), u phalalwa n̄dala nga vhadzulatsini (siaṭari: 27), u pometschedzwa (siaṭari: 41), u hambwa, u teketelwa na u seṅwa nga maṭamba a tatisaho u a bula (siaṭari:19), u rwiwa na u vhidzwa nga madzina a si avhuḍi sa, *maḍana*, *lone*,

*dzindeŋwa, maḍiḥu, maḍabaḍaba, khusha* (siaḥari 19 na 22), u pŋelwa mare khofheni (siaḥari: 28), u sa ḥhogomelwa mutakalo (siaḥari: 43 na 44), na tsiku (siaḥari: 51).

Nyimele hei u khayoy nga mulandu wa u lovhelwa nga mme a tshe muḥuku, u sa vha na vhuḍiambeli na vengo ḵa havha mme muhulu wawe.

Kha bugu ya Maumela, *Vho-Rammbebo (1982)*, Khathutshelo na Mphalaleni vha khou tambudzwa nga mmane wavho Vho-Mbilummbi na khotsi avho Vho-Rammbebo muyani, ḥamani na u sa londotwa *neglect*. Vho vha vha tshi vuhlahiswa ḥala, vha tshi fhiwa zwiḵiwa zwiḥuku, vha tshi ḵa vha si fure (siaḥari: 55 na 62), u rwiwa (siaḥari: 62 na 64), vha si na mukuvheli wa zwi ambaro, vha tshi ambara malakhanḥane o donaho nga tshikha nahone vha na tsiku i sa vhuḵiyo ya vhudziswa (1982: 41 na 48).

Vha kha hei nyimele nga mulandu wa uri mme avho vho ḥuwa hafha hayani, vho pandelwa nga khotsi avho, vhabebi vhavho vho ḥalana, vha tshe vhana a vha na vhuḍiambeli, na uri havha mmane wavho a vha vha funi/vengo.

Kha nganea hedzi dzoḥe, *Musandiwa na khotsi Vho-Ḷiwalaga (1979)*, *Vho-Rammbebo (1982)*, *U nembelela ha shamba (2004)*, *Maḍuvha ha fani (1984)* na kha bugu ya *Ḷi a kovhela (2014)*, vhana vha khou tambudziwa ḥamani, muyani na u sa londwa. Vha a rwiwa, u goḍiwa, u fhiwa zwiḵiwa zwiḥuku, u vhidzwa nga madzina a si a vhuḍi, u imiwa phanḍa kha zwa tshikolo, u sa thetsheswa, u kombetshedzwa u ita zwine vha sa zwi fune na u shushedzwa. Hoḥe vha khou tambudzwa nga u vha tshe vhaḥuku, u sa vha na vhuḍifhinduleli, vhuḍikumedzeli tshoḥe, nyofho, u sa vha na mubebi zwiḥulwane wa mbeu ya tshifumakadzini. Vha khou shengdzwa nga mashaka a tsini tsini sa vho mmane na mme muhulu mufumakadzi wa khotsi.

Kha ngano na nganea idzo dzo anḍadzwaho afho ḥḥa zwi fanaho ndi zwi tevhelaho:vhana vha a tambudziwa ḥamani na muyani hu tshi katelwa na u sa londwa

sa, vha a rwiwa, u seŋwa kana u teketelwa, u godwa, u vhidzwa nga madzina a si avhuḍi, u sa thetsheleswa, u lala na nḍala, u lovhelwa kana u tūtshelwa nga mubebi zwihulwane wa mbeu ya tshifumakadzini. Vhaanetsheli vha ngano idzo na vhañwali vha nganea idzovho vha sumbedza uri vhana vha khou tambudzwa ngauri vha tshe vhaḥuku, vengo, a vha tshe na vhabebi kana mubebi muthihi o lovha zwihulwane wa mbeu ya tshifumakadzini, a vha na vhuḍiambeli, vha a ofha na uri vha na vhuḍikumedzeli tshoṭhe 'total submissive'. Hoṭhe vha khou shengedzwa nga mashaka a tsini tsini sa khotsi, mme vha malofha, mme muhulu, mmane na makhulu.

Vhaanetsheli na vhañwali avha vhoṭhe vho tana vhaanewa vha vhana vhe vhaanewa vhane vha a tambudziwa namani, muyani na u sa londwa 'neglect' u fana. Vho bvisela khagala nyimele dzine vhaanewa avha vha aluwa khadzo na zwi tūtuwedzaho nyimele idzo u fana, vha ri vha a rwiwa, u sa thetsheleswa, u vhidzwa nga madzina a si avhuḍi, u godwa, u sa londotwa zwone sa: u sa shavhedzwa na u sa fhiwa zwiliwa zwo linganaho na u tou sa fhiwa zwiliwa. Vhoṭhe vha sumbedzisa uri vha khou aluswa nga mashaka a tsini-tsini sa mme kana khotsi wa malofha, mme muhulu mufumakadzi wa khotsi, mmane mufumakadzi wa khotsi na makhulu mu beba khotsi kana mme.

#### **5.5.1. 2. Nḍila ya phambano 'Method of difference'**

Vhaanetsheli na vhañwali vha ngano na nganea vho bulwaho afho nṭha vha a fhambana zwi tshi ḍa kha nḍila dzine vhaanewa vha vhana vha dzi shumisa u tandulula thaidzo dzine vha tḅangana nadzo. Vha dovha hafhu vha fhambana zwi tshi kwama masiandoitwa a vhangwaho nga nyimele dzine vha khou tḅangana nadzo.

Zwi tshi kwama nḍila dzine vha dzi shumisa u lingedza u tinya nyimele dzine vha aluwa khadzo kha ngano na nganea ri wana zwi tevhelaho:

Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana (2014)*, musidzanyana ha pfali a tshi ita zwiñwe zwithuvho u lingedza u dilamukisa kha nyimele ine a khou aluwa khayoy. Nga murahu ha u talutshedza khotsimunene wawe zwine zwa khou bvelela dakani, ho itea zwithu zwi no nga madambi, ndau i tshi toḁa u mu la, ho sokou vhonele pfumo li tshi mbo di ya la thavha ila ndau, khathihi fhedzi ha mbo di bvelela khotsimunene wawe vha mu dzhia vha tuwa nae mudini wavho (siaḁari: 57). Kha lungano ulu a hu na zwine a khou ita u dilamukisa kana u dilwela, ha shavhi kana u gungula vho, u tou lamulelwa nga muthu wa vhuraru. Ha na vhuḁiambeli, u sokou fhumula naho zwi tshi khou vhavha. Naho hangei dakani ndau i tshi khou toḁa u mu la, ha pfali a tshi hana a tshi pfi kha vhuyelele, u di vuwa a tshi ya naho zwi tshi khou konḁa. O fhedza o dzhiwa nga khotsimunene wawe vha yo dzula nae. U fhumula, u sa vha na vhuḁiambeli, nyofho na vhuḁikumedzeli hothe, zwo ita uri havha vhomakhulu wawe vha mu vhambele maano a u mu vhulaha.

Kha lungano lwa vhuḁanu (5) *Mutshokotshi (1995)*, Mutshokotshi o vha a tshi tambudzwa nga vhabebi vhave lune a lala na ndala miñwe misi. Naho a tshi khou tambudzwa ha pfali a tshi ita zwiñwe vho u lingedza u dilamukisa. Mutshokotshi naho a khou lala na ndala, ha pfali fhethu, ha nuñuni kana u gungula, u sokou tulu, u phapha mbulu nḁha ha iñwe nga u tou tswa zwa mu dzhenisa khomboni. U lingedza u tandulula thaidzo ya ndala nga u tou tswa nduhu tshitembani vhabebi vho ya masimuni (siaḁari 11). Masiandoitwa a u shaya vhuḁiambeli na u sa funwa nga vhabebi ho vha u tou vhulawa nga vhabebi. Vho mu xoya nga musi na u mu remekanya nga mbaḁo a fa.

Nganeani vhaanewa vha vhana vha shumisa ndila dzi tevhelaho u lingedza u dilamukisa kha nyimele dzine vha khou tangana nadzo:

Kha Mugwena *Li a kovhela (2014)*, Khuthadzo ho ngo tenda u dzula fhasi a peta zwandḁa musi nyimele ine a khou tangana nayo i tshi endelele kana u bva nḁa ha tshandḁa, u dzhia liga la u talutshedza thama yawe zwine a khou tangana nazwo hayani. U



sumbedzisa khonani yawe ndila ine mmame wawe Vho-Sophy vha khou mu farisa ngayo. U ri a vha khou mu fara zwavhudi. U onesa khotsi awe nga u tou vha hwalela vhurifhi uri ene u khou tuwa u khou ya u dzula Matanda ha makhulu mu beba mme awe ha tsha do dovha a lu vhea hafha mudini wavho (siafari: 101-102). U a litsha tshikolo nga mulandu wa u shaya masheleni, a yo u shambila a tshe mutuku, a tshi khou shuma u gwa musele wa phaiphi dza u bvisa maḍi damuni dzi tshi a isa midini u itela u divhuyedzedza tshikoloni na u direngela zwiambaro (siafari: 104). Khuthadzo o fhedza o shavha hayani a ya a dzula na makhulu mu beba mme awe a tshi itwa nga nyimele.

Kha *Li a kovhela (2014)*, Khuthadzo nyimele a yo ngo mu ita zwituku, khae hu vhonala kana u itea zwi tevhelaho: Ku shumele kwawe tshikoloni kwo vhonala kwo tsa naho a tshi khou di phasa vhunga hu tshi pfi “maraga dze a wana dzo ita uri a sa tsha wana basari nahone tshikoloni musi mudededzi a tshi khou funza Khuthadzo o vha a sa tsha theshelesa” (siafari: 80 na 96). Khuthadzo o vha a sa tsha lenga u kwata musi a tshi tamba na vhaḥwe o no vha na mbiti, o vha a tshi vho fhedza zwifhinga zwinzhi e eṭhe o divalela nduni a tshi khou lila (siafari: 80 na 85). Khuthadzo tshiḥwe tshifhinga o vha a tshi hangwa uri u khou amba na vhaḥwe a sokou ruku! U ita a tshi vhona mulandu u fa ha mme awe a tshe mutuku.

U khwaṭhisedza tshoṭhe uri nyimele ye a tangana nayo vhutshiloni yo vha na masiandoitwa a si avhudi khae, yo ita na uri khae hu mele tshituhu na u sa kona u hangwela. Mmane wawe musi vha tshi khou lwala, Khuthadzo o ri muḥwe musi o ya Tshitandani, a vhona vhaḥwe mufumakadzi vha tshi khou kokodzana na mukalaha, a sendela tsini a tshi ri u toḍa u thusa, a ya a imisa goloi henefho nga tsini uri a thuse arali thuso i tshi nga toḍea. Khuthadzo o mbo di tavhanya a humela ngomu goloini musi a tshi vhona uri ndi Vho-Sophy mmame wawe na Maluta ḥwana wavho ane a khou vhonala a tshi nga u khou lingedza u vha tika ngauri vha khou balelwa u tshimbila a rwa a tshi sendedza a vha sia vho ralo (siafari: 160).

Kha *Musandiwa na khotsi Vho-Liwalaga (1979)*, Musandiwa ha tendi thaidzo i tshi vha yawe eṭhe, u lingedza u tandulula thaidzo nga u ṭalutshedza vhadededzi na ṭhoho ya tshikolo nyimele yawe (siaṭari: 35). U vho pfa a sa tsha funa u dzula hafha muḍini. U a shavha hafha hayani a ya u dzula na makhulu mu beba mme awe (siaṭari: 31). U inga nga u tou u ya mulayoni a mangalela khotsi awe, u hwelela mafhungo a u rwiwa hawe mapholisani (siaṭari: 69). U khou ita nga u ralo a tshi khou lingedza u tinya khombo ine a khou ṭangana nayo. Musandiwa o ima bogisini na khotsi awe.

Nyimele na ene a yo ngo mu ita zwiṭuku Musandiwa. Nyimele dzine a khou ṭangana nadzo dzo vha na masiandoitwa a si avhuḍi khae. Musandiwa khae hu thoma u mela swili, u vhudza khotsi awe uri tshelede ya vhathu ye vha “fhohosha” vha ḍo i lifha vhunga ene a sa ḍo tenda u malwa nga munna ane a khou pfi kha mu fune (siaṭari: 46). Thaidzo ine a khou ṭangana nayo yo mu dzhena lune a vho humbula na uri arali a ri u bebwa a fe saizwi a sa tsha vhona uri o bebelwa mini shangoni (siaṭari: 36). U vho tama o fa. A tshi humbula nga ha nyimele ine a khou ṭangana nayo u a tsengisa miṭodzi (siaṭari: 31). Musandiwa u vhona u tshila zwi si tsha vha zwa ndeme khae nga mulandu wa thaidzo ine a khou ṭangana nayo. Musandiwa nyimele yo mu kwama lwe na tshikoloni vhadededzi vho vha vha tshi vho zwi vhona uri ho ngo takala musi e kilasini, nga u dzula o ṭungufhala (siaṭari: 35). Nyimele ine a khou aluwa e khayoyi ita uri a sa tsha vha na fhulufhelo kha khotsi awe, a tshi amba na Vho-Negumela vha mudededzi tshikoloni tshine a dzhena khatsho, vhe vha vha vha tshi khou ṭoda u ya u ambedzana na khotsi-awe malugana na uri vha mu tendele a ye tshikoloni, u pfala a tshi ri: “Vha songo vhu ya vha ḍidina nga u ya, a vha nga ḍo vhu ya vha pfiwa nga muthu, vha ḍo sokou seṅwa hu si na na tshe vha tshinya” (siaṭari:44). O laṭa fhulufhelo khavho. O ri u phasa maṭiriki na u wana thendelo ya u guda u vha nese sibadela tsha Phalali, malume-awe vha ri kha ye a ḍivhadze khotsi awe, ene a ri u fha ndi tshi ḍo ya phanda havho vha sa fune u amba na nṅe. A ri ṅwaha we nda phasa *Junior Certificate* ndo ya vha mpandamedza ndi sa athu dzula. Zwino ndi dovhiwe

naa? (siaṭari: 78). Zwiitwana zwavho zwi ita uri Musandiwa a si tsha vha na fhulufhelo khavho.

Tshiṅwe tshine tsha khou vhonala kha Musandiwa nga nṅhani ha nyimele, ndi tshikhuna khae. Tshifhingani tsha musi e sibatela, uḷa musi we a ya nga mulandu wa u rwiwa hawe nga khotsi awe, manese vha tshi ri kha vuwe a ṭambe, o vha a tshi tou dadadza a tshi ri u ḍo ṭamba a tshi funa (siaṭari:71). Musandiwa nyimele a yo ngo mu sia fhethu, o no vha muthu wa tshiṭuhu, o ri o wana mushumo sibatela, vhalwadze vha tshi humbela thuso, Musandiwa o vha a tshi vha sema na u vha hamba, a fhedza nga u sa vha fha zwine vha khou ṭoḍa. Mukegulu vho humbela u ṅewa maḍi, Musandiwa a nga ho ngo zwi pfa zwe vha humbela, vha vhu ya vha tou tsa mmbeteni nga tsha vhukoma ngeno vha sa koni tshithu, vha gobagoba vha wela fhasi vha tshi kundwa muṭhaḍuli, ha vhu ya ha tou swika sisiṭa nga tsha vhukoma vha konwa u thuswa (siaṭari: 82-83). Vha a humbula u ḍivhulaha, vha dovha vha mela swili, tshikhuna na tshiṭuhu zwi tshi susumedzwa nga nyimele.

Kha *U nembelela ha shamba (2004)*, Avhatakali u lingedza u tandulula thaidzo yawe nga u tou litsha tshikolo a tshi kha ḍi tou vha na miṅwaha ya fumi, a yo shambila (siaṭari: 71). O vha a tshi shuma u lisela vhathu zwifuwo zwavho a sa badeliwi. Nyimele ye a ṭangana nayo yo vha na zwi si zwavhuḍi vhutshiloni hawe sa: Avhatakali o fhedza e siho fhethu, tshikolo tsha bala ha hula u tambudzwa a tshi rwiwa, a huvhala mulenzhe wa vhu ya wa nga u sa sina o ṭhavhiwa nga mupfa henengei malisoni ḍakani a tshi shaya na muṭhogomeli (siaṭari: 67). Vhusiwana a vhu ngo luga, ndi mashaise. Masiandoitwa ho ngo vha avhuḍi kha Avhatakali. Ho mela tshiṭuhu. O ri o no ṭalifha a tshi vho shuma, a vhuya tshikhuwani, a galatsha Vho-Rasilingwane vhaḷa vhe vha mu lisisa kholomo na mbudzi ha Mutele vha sa mu badeli. A renga vhengele ḷavho saizwi vho vha vha tshi vho balelwa. A vha fha tshelede i songo eḍanaho a fhedza a dzhia na vhengele a tshi lifhedza zwe vha mu ita iḷa misi. Vha tshi amba a vha rwa lu si na vhukono a basela nga u vha repota mapholisani a tshi ri vho pwasha vhengele ḷawe (siaṭari: 121).

Kha *Maḍuvha ha fani (1984)*, uri Musiiwa na khaladzi Mmbudzeni vha bve kha nyimele ye vha vha vha khou dzula khayoy, vho ya vha dzula na makhadzi wavho Vho-Nyambadzani hu u lusa u tandulula thaidzo ine vha vha khayoy (siaṭari: 51). Nyimele ine a vha khayoy na khaladzi awe i mu susumedza u litsha tshikolo a tshi kha ḍi tou vha muṭuku nga u kundwa masheleni a u ya phanḍa na tshikolo a yo u shambila (siaṭari: 77-78).

Nyimele ye Musiiwa na khaladzi Mmbudzeni vha vha vha khou ṭangana nayo yo ita uri vhuvhili havho vha dzule vho ṭhowa tshifhinga tshoṭhe (siaṭari: 26). Musiiwa u vho ḍi ḍidzhenisa na kha mafhungo a mahalwa na dzikhonani nga mulandu wa vhuludu hezwi a sa athuwana tshikoropo (siaṭari: 91). A shambila a tshi vhulunga masheleni a ḍivhuyedzedza tshikoloni, ṅamusi ndi mulimisi (siaṭari: 100-105). U dzula vho ṭhowa, u ḍidzhenisa kha mafhungo a mahalwa ndi zwiṅwe zwa masiandoitwa a u aluwa kha nyimele dzi si dzavhuḍi.

Kha *Vho-Rammebo (1982)*, Mphalaleni na Khathutshelo vha ḍilamukisa kha nyimele nga u tou shavhela ha mme avho (siaṭari: 54 na 57). Khotsi avho vha ḍi vha tevhela, zwi si thuse tshithu mushumo wa ḍi vha wonoyo wa u shavhela ha mme avho musi nyimele i si yavhuḍi hafha hayani. Nyimele i ita uri vhana vha paṭe hayani.

Mphalaleni nyimele a yo ngo mu ita zwiṭuku na ene, u hanelwa hawe u ya ha mme awe zwi ita uri hu mele swili khae, havha khotsi awe ha tsha vha thetshelesa, ha tsha tenda u ya kerekeni, vha tshi ya kerekeni ene u ya bolani (siaṭari: 53). Nyimele i ita uri vhana havha vha sa tsha vha na fhulufhelo kha khotsi avho, vha tshi amba na khotsi avho vha ri “ra vhuya hayani ri ḍo ḷa hone khefini naa, ra sa fura ri ite mini? (Siaṭari: 67). Mphalaleni u ya vhengeleni a tshi dzhia tshelede khotsi awe vhe si ho, u inga nga u tou vha rwa vha hwalelwa sibatela (siaṭari: 108). Dzhele yo vha haya hawe.

Nganoni vhana a vha na vhuḍiambeli, a vha kakariki u lusa u ḍibvisa kha nyimele, a vha pfali vha tshi hanedza tshithu, a vha ḍilweli. Vhaanewa vha vhana nganoni a vha hanedzi tshithu, a vha ḍiambeli naho zwi tshi khou konḍa vha tshi itwa nga vhuḍikumedzeli tshoṭhe “*submissive*” nyofho na u pfesesa vhathu vhahulwane. Musi vha tshi shengedzwa a hu na zwine vha ita u ḍilamukisa vha tou lamukiswa nga muthu wa vhuraru, ha dovha ha itea zwithu zwi no nga manditi. U sa vha na vhuḍiambeli na nyofho zwiita uri vha vhambelwe maano a u vha vhulaha kana vha tou vhulahwa.

Nganeani vha tshi pfala vha tshi tou kakarika vhone vhaṅe vha tshi lusa u ḍilamukisa. Vhaanewa vha vhana nganeani vha tshi shengedzwa vha a sumbedza u sa zwiṅanganedza nga u tou hana, u shavha mahayani. Vha na vhuḍiambeli. Nganeani vhana vha tshi shengedzwa na u kombetshedzwa u ita zwine vha sa zwi fune a vha tendi. Nyimele i ita uri vha vhe na swili, tshiṭuhu, u dzula vho ṭhova, u tama u sa tshila, na u laṭa fhulufhelo kha mubebi.

## **5.5.2 Thero ya vhuvhili: Vhana vha ṭangana na dzitshutshedzo na u fhureledzwa hu u itela u swikelela zwi fushaho vhaaluwa**

### **5. 5. 2.1 Nḍila ya thendelano ‘*Method of agreement (Similar cases)*’**

Kha lungano lwa u thoma (1) *Munna we a vha e na ngoma i mangadzaho (2006)*, vhana vho ṭanwa sa vhaanewa vhane vha itelwa dzitshutshedzo. Kusidzanyana kwo vha kwo ruṅwa nga vhabebi, nḍilani kwa ṭangana na Gogoro a ku bata a ku dzhenisa ngomu ngomani, mushumo wakwo wo vha wa u imbelela uri ene Gogoro muṅe wa ngoma a kone u ṅewa zwikalo zwa mahalwa na mabundu masosani saizwi o vha a sa shumi (siaṭari: 21). Kwo shushedzwa nga u vhudzwa u pfi ku ḍo tshewa nga lufhanga arali kwa nga tzhema. Nga nyofho dza u shavha u tshewa nga lufhanga, kwa sa lile kana u ṭavha

mukosi zwawo (siaṭari: 22). Dzitshutshedzo idzi kha lungano ulu dzo kona u swikelela ṭhōḁea. Nwananyana o vhudzwa u pfi a tzhema u ḁo tshewa nga lufhanga nga ngoho a fhumula a dzheniswa ngomani a ita mushumo wa u imbelela, Gogoro a ṅewa zwikalo na mabundu.

Kha Maumela, *Musandiwa na khotsi Vho-Liwalaga (1979)*, Musandiwa u khou itelwa dzitshutshedzo nga khotsi awe u ri vha kone u swikelela dziṅwe ṭhōḁea dzavho. Khotsi awe vha khou mu kombetshedza u funa munna ane a khou funwa nga vhone ngeno ene a sa mu funi. Vha tshi pfa a tshi dadadza vha mu vhudza zwauri, arali a sa funi munna ane vhone vha khou funa ene, ha tsha ḁo vha ṅwana wavho, na liṅwe na liṅwe a vha tsha ḁo mu isa tshikoloni, kha mbo ḁi ṭuwa a ye a dzule na onoyo ane a mu thetshelesa, nahone nga madekwana vha tshi vhu ya vha wane e siho muḁini wavho (siaṭari: 31). Musandiwa o shushedzwa na nga u tou rwiwa uri a fhedze a tshi tenda zwine khotsi awe vha khou ṭoḁa. O rwiwa lwe a swika na sibadela (siaṭari:64-65).

Kha Maumela, *Vho-Rammbebo (1982)*, Mphalaleni na Khathutshelo vha khou itelwa dzitshutshedzo na u fhureledzwa nga khotsi avho Vho-Rammbebo uri na liṅwe ḁuvha vha sa tsha humbula na luthihi u ya ha mme avho vhane havha khotsi avho vho no luṭana navho. Vha tshi vhona ṅḁila ya u ḁi ya ha mme avho i sa gumi, vha tou vha shushedza nga u vha vhudza uri “ndi ḁo ni vhulaha arali ni sa ṭoḁi u huma na ṅṅe ra ya hayani” (siaṭari: 63). Vha ita na u tou vha rwa nga ṭhamu musi we vhana vha shavhela ha mme avho. Muhumbulo muhulwane wa u ita nga u ralo ndi u dzhenisela vhana nyofho uri vha sa tsha ḁelwa nga muhumbulo wa u ya ha mme avho saizwi vhone vha sa tsha funana navho. Zwifhinga zwinzhi Vho-Rammbebo vha tshi amba na vhana vha vha vho fara ṭhamu uri vha thetsheleswe nga vhana. Vha ri arali vho vha rwa vho nyelisa! Tenda vho rwa vhana vhavho. Vho no ralo vha ri kha Mphalaleni na khaladzi vho no tou ita na u vha lavhelesa, ngeno vho vha sumba nga iḁa ṭhamu ye vha fara nga tshandḁa (siaṭari: 44). Vha shumisa na maipfi avhuḁi u fhura vhana. Vha vha vhudza mafhungo a u ri “ndi ḁo ni

rengela khefi ine vhoiwe na do dzula khayo” uri vhana nga ngoho vha hangwe nga ha mme avho (siaṭari: 67).

Kha Mugweṅa, *Li a kovhela* (2014), Khuthadzo khotsi awe vho vhuya na phamba ṅangani, vha ya lufherani lwawe, vha swika vha ri kha de vha mu haele vho fara tshireza u itela u mu thivhela kha dzikhombo na mavengo (siaṭari: 48). Khuthadzo u tou pfu! uri u tenda kha Mudzimu a tshilaho a hu na tshine tsha do itea khae (siaṭari: 49). Vha tshi pfa a tshi landula, vha mu shushedza nga la uri na liṅwe duvha a tshi lwala a songo tsha vha vhudza a ye ha Mudzimu wawe. Vha dovha vha pfala vha tshi ri “Ndi do mu thogomela kha zwiṅwe zwoṭhe zwine a toḁa, fhedzi a khakha a lwala a ambe na Mudzimu wawe uri a mu thuse ngauri zwa sa ralo u do lwala a guvhukana mavhudzi sa mmbwa i na gwembe ndo mu lavhelesa” (siaṭari: 49). Vha khou amba hezwi u itela uri a ite zwine vha khou toḁa. Ene Khuthadzo ha tendi.

Kha Lungano Iwa u thoma (1) *Munna we a vha a na ngoma i mangadzaho* (2006) na bugu dza nganea Maumela *Vho-Rammebo* (1882), Mugweṅa *Li a kovhela* (2014), Maumela *Musandiwa na khotsi Vho-Liwalaga* (1979), muanetsheli na vhaṅwali vha bugu idzo, vhoṭhe vha tendelana kha la uri vhaanewa vha vhana vha a itelwa dzitshutshedzo sa u rwiwa, u halifheliwa, u vhudzwa uri vho do thathwa, u vhudzwa uri a vha tsha do itelwa tsha uri kana vha vhudzwa u pfi vha do vhulahwa u itela u swikelela dziṅwe thodea. Hoṭhe vha khou itelwa dzitshutshedzo u toḁa u swikelela dziṅwe thodea.

#### **5.5.2.2 Ndila ya phambano ‘Method of difference’**

Kha iyi thero muanetsheli wa lungano na vhaṅwali vha nganea dzo bulwaho afho nṭha vha a fhambana musi zwi tshi kwama zwine zwa tuṭuwedza dzitshutshedzo dzine dza itelwa vhana.

Kha lungano lwa u thoma (1) *Munna we a vha e na ngoma i mangadzaho (2006)*, dzitshutshedzo dzi khou tšutšwedzwa nga ndala saizwi mubati (Gogoro) a sa shumi a tshi tshimbila a tshi bata vhana uri a kone u wana zwiliwa, mahalwa, mabundu na tshelede (siaṭari: 23). Tshiṅwe tshi no khou shela mulenzhe ndi uri mubati u na maanda u fhira vhana lune a vho vha shengedza 'power abuse' na uri vhana vha a ofha.

Kha Maumela, *Musandiwa na khotsi Vho-Liwalaga (1979)*, Musandiwa u khou itelwa dzitshutshedzo nga khotsi awe uri vhone vha kone u wana tshelede saizwi e ṅwana we vha tou beba, vha ri kha malwe uri vhone vha wane tshelede. Vha tshi amba na Vho-Negumela phirintsipala wa ene Musandiwa vha ri saizwi vha vhone vhane vha khou mu dzhenisa tshikolo vha tea u wana zwitukutuku ngauri a malwa vhone a vha tsha ḁo wana tshithu u ḁo vha a tshi vho la tshelede na munna wawe. Na liṅwe na liṅwe tshelede ya dzekiso ndi tšukhu ngeno ine nda ḁo vha ndo mu dzhenisa ngayo tshikolo i nnzhi (siaṭari: 38).

Tshi no khou tšutšwedza dzitshutshedzo hedzi ndi mvelele, Vho-Liwalaga vha ri ha koni u lamba munna ane vhone khotsi awe vha khou mu ṅea ene (siaṭari:38).

Kha Maumela *Vho-Rammbebo (1982)*, dzitshutshedzo dzi no khou itelwa Mphalaleni na Khathutshelo dzi khou tšutšwedzwa ngauri mme avho vho lwa na khotsi avho / ṭhalano. Vho-Rammbebo vha pfala vha tshi ri kha mufumakadzi kha tuwe, na liṅwe na liṅwe vha tshi vhuya mushumoni vha songo mu wana, vha wane o tuwa o ya hayani ha hawe vhunga zwi nga si tsha konadzea uri vha vhe munna na musadzi, vha ri a tshi tuwa a songo tuwa na vhana vhavho (siaṭari: 27).

Nndwa kana ṭhalano ya khotsi na mme ndi yone ine ya khou tšutšwedza dzitshutshedzo na u fhurwa ha vhana (dzikhakhathi dza miḁini). Vhuvhili havho vha khou aluswa nga



khotsi avho na mmane wavho mufumakadzi wa khotsi avho saizwi mme avho vho thathiwa.

Kha Mugweṅa, *Li a kovhela (2014)*, Khuthadzo u khou itelwa dzitshutshedzo nga khotsi awe muhumbulo muhulwane hu u ṭoḍa u takadza mufumakadzi wavho mmane wa ene Khuthadzo saizwi ene mme awe vho vha vho no lovha hu kale. Mmane wawe Vho-Sophy ndi vhone vho ṭoḍaho ṅanga, vha fhura khotsi awe uri hafha hayani vha khou loiwa e mazwifhi vha tshi khou ṭoḍa mushonga wa gaputshete. Vha khou ṭoḍa gaputshete ḷa u ḷisa munna wavho Khotsi a Khuthadzo na ene Khuthadzo uri vhone vha kone u ita zwithu nga u kona. Vha tshi amba na khonani yavho Vho-Khutha vha ri, Khuthadzo na khotsi awe Vho-Masiagwala a vha tei u dzhaiwa, vha tea u thoma vha vha ungeledza na u vha sendedza tsini uri vha kone u vha ita zwine vha funa, vha tshi amba u vha ḷisa gaputshete (siaṭari:32).

Vhaanetsheli na vhaṅwali vha lungano na nganea idzo vha dovha hafhu vha fhambana musi zwi tshi kwama zwine vhana vha ita nga murahu ha dzitshutshedzo (masiandoitwa).

Kha lungano lwa u thoma (1) *Munna we a vha e na ngoma i mangadzaho (2006)*, nga murahu ha u sumbedzwa lufhanga na u vhudzwa u pfi u ḍo vhulahwa, kusidzanyana kwo dzheṅwa nga nyofho kwa fhedza ku tshi ita zwine zwa khou ṭoḍiwa nga Gogoro. A hu na zwine vhaanewa avha vha nganoni vha ita musi vho livhana na nyimele u lusa u ḍilamukisa, vha tou lwelwa kana u phuluswa nga muthu wa vhuraru. Kha ulu lungano, ṅwananyana hoyu o lamukiswa nga vhadzulapo, vha nwise Gogoro halwa u swika a tshi kambiwa, vha dzhia ngoma vha i vhambulula, vha tshuwa vhukuma vha tshi vula ngoma, vha wana ngomu hayo hu tshi bva ṅwana wa Vho-Gungupea (siaṭari: 25). Uyu ṅwana hu pfi o vha a tshi vhonala hu si na tshi mu dinaho. Dzitshutshedzo hedzi dzi ita uri vha ite zwine zwa khou ṭoḍiwa na u vha dzhenisela nyofho.

Musi zwi tshi kwama dzitshutshedzo dzine dza itelwa vhaanewa vha vhana nganeani, sa u shushedzwa nga u tou rwiwa, u shushedzwa nga u vhudzwa u pfi vha ḁo vhulahwa, u vhudzwa u pfi vha ḁo thathwa na u fhulufhedziswa u sa tsha iswa tshikoloni, a dzi vha shandukisi zwine vha tenda khazwo kana u vha dzhenisela nyofho zwaho.

Kha bugu Maumela, *Musandiwa na khotsi Vho-Liwalaga (1979)*, Musandiwa a tshi shushedzwa nga u vhudzwa uri ha tsha ḁo iswa tshikoloni arali a sa tendi zwine khotsi awe vha khou ḁoḁa zwa u funa munna ane vhone vha khou ri kha mu fune, na u vhudzwa uri ha tsha ḁo vha ḁwana wanga, na liḁwe na liḁwe kha mbo ḁi tou goda a ḁuwe a ye kha onoyo ane a mu pfesesa, ha tendi u tou pfu, ha humi kha uri ha mu funi u ḁo tou ḁi ḁoḁela na u lila u a lila ngeno na nyofho a si na. A tshi shushedzwa u vhona ḁila ya khwiḁe ya u tandulula izwo hu u tou goda vhutundu hawe a ḁuwa a yo dzula na makhulu wawe a songo onesa (siaḁari: 31). Dzitshutshedzo hedzi dzi ita uri Musandiwa a dzule a tshilila, a rindidza na mbilu yawe, ha mela na swili khae. A tshi amba na Vho-Mutshinye nga ha zwiitwana zwa khotsi awe uri “arali hu hedzo thundu dza vhathu dzine vha khou ralo u fhohosha vha ḁo tou vho dzi lifha saizwi ḁḁe ndi sa ḁo ya hafho fhethu” (siaḁari: 46). Dzitshutshedzo dzi ita uri Musandiwa a dzule o futa zwi tshi khou itwa nga nyimele (siaḁari: 31). Ha ofhi na u shanduka ha shanduki, u tou rindidza mbilu yawe a ima kha zwine a tenda khazwo.

Kha Maumela, *Vho-Rammbebo (1982)*, naho Mphalaleni na Khathutshelo vha tshi khou shushedzwa nga u vhudzwa u pfi vha ḁo vhulawa, na u rwiwa u itela u ri vha songo tsha ya ha mme avho, a zwo ngo vha shandukisa, vha ḁi fhedza vha tshi ya ha mme avho. Vha tshi vhona dzitshutshedzo dzi tshi khou ḁi endelega, na u farwa vha sa khou farwa zwavhuḁi nga mmane wavho mufumakadzi wa khotsi avho Vho-Mbilummbi na nga khotsi, vha tou shavhela ha mme avho uri vha tinye thaidzo ine vha khou ḁangana nayo. Vhone vhaḁe Vho-Rammbebo vha tshi amba na Vho-ḁeudane vha ri, “Zwino tshidini tshihulu ndi uri havha vhana vha vho thoma u shavhela ha mme avho” (siaḁari: 55). Vho-

Rammbebo vha manuphuleitha vhana na nga maipfi a u difhelela vha tshi tᵒᵒa uri vhana vhavho vha sa tsha ya ha mme avho. Vha ri, vhoiwe vhana vhanga, thiri no zwi pfa zwiᵒa ndi tshi ri ndi ᵒo renga khefi, zwino ni songo dovha na shavhela ha mme ngauri nda i renga vho inwi ni ᵒo dzula hone (siaᵒari: 67). Na u ungeledzwa uho, a vha ngo litsha u ya ha mme avho.

Dzitshutshedzo dzi ita uri vhana havha vha gude na mazwifhi, u sa tsha thetshesela na lunyadzo sa tsumbo: Mphalaleni u vhudza khotsi awe uri u khou vhaaisala a tshi tᵒᵒa u lova u ya kerekeni (siaᵒari: 83). Vha vho thoma u ya ha mme avho nga u tou tswa vha songo onesa saizwi vho vha vha tshi khou hanelwa. Hoyu Mphalaleni wa mutukana o vha a sa tsha vha thetshesela, kerekeni a sa tsha ya, vhone vha tshi ya kerkeni ene u ya mudavhini bolani, o fhedza o vha longa tshanda, vha huvhala vhukuma vha swika na sibatela. Mphalaleni u vhudza khotsi awe u ri hu u tshinyala kha zwi tshinyale zwazwo. Ndi kale ndi tshi khou vha konᵒelela vha tshi khou endelega u ntshengedza. A vha fara nga zwiambaro, a vha vhea nga gona ᵒa mulenzhe kha tshiᵒefu, a vha litshedza. Vha tshi khou pepeleka-pepeleka a dovha a vha rwa nga mafeisi (siaᵒari: 108-110). Mazwifhi, lunyadzo na u sa tsha thetshesela ndi mvelelo kana masiandoitwa o vhangwaho nga nyimele kha Mphalaleni na Khathutshelo.

Kha Mugweᵒa, *ᵒi a kovhela (2014)*, Khuthadzo u shushedzwa nga u vhudzwa uri arali a sa khou tᵒᵒa u shumisa phamba dza maine, a tshi lwala a vhudze Mudzimu wawe nga khotsi awe. U vhudzwa na uri a zwi divhe uri u ᵒo ri u lwala a bva vhukuse sa mbudzi ya gwembe a si na mulondoti (siaᵒari: 56). Naho a khou vhudzwa zwoᵒhe hezwo, ha humi kha ᵒa uri u tenda kha Mudzimu wa makoleni fhedzi, ha shandukisi muhumbulo wawe. U fhedza nga u tou ᵒwalela khotsi awe vhurifhi vha vhu wana o vhu vhea nᵒha ha ᵒafula a tshi khou vha vhudza uri u khou ᵒuwa u khou ya u dzula na makhulu wawe Maᵒanda (siaᵒari: 101).

Īwe phambano i kha vhatu vhane vha khou vha itela dzitshutshedzo. Nganoni dzitshutshedzo dzi itwa nga vhatsinda. Nganeani dzitshutshedzo dzi itwa nga mashaka a tsini-tsini.

Kha lungano *Munna we a vha e na ngoma i mangadzaho* u shushedzwa ha muanewa wa űwana hu khou itwa nga mutsinda Gogoro.

Kha Maumela, *Musandiwa na khotsi Vho-Liwalaga (1979)*, Musandiwa o vha a khou itelwa dzitshutshedzo nga khotsi awe vha malofha. Kha *Mugweűa (2014)*, Khuthadzo o vha khou itelwa dzitshutshedzo nga khotsi awe. Kha Maumela *Vho-Rammbebo (1982)*, Khathutshelo na Phaűhutshedzo vho vha vha khou itelwa dzitshutshedzo nga khotsi avho. Kha nganea dzoűhe idzo afho nűha, dzitshutshedzo dzoűhe dzi khou itwa nga mashaka a tsini-tsini.

Kha nganea dzitshutshedzo dzo itiwaho a dzi ngo kona u swikelela zwe zwa vha zwi khou űodiwa vhunga kha nganea dzoűhe vhana vha songo tenda u shandukisa mihumbulo yavho, a vho ngo dzhenwa nga nyofho, vho isa phanda na u ita zwine vha tenda khazwo. Mphalaleni na Khathutshelo vho űi fhedza vha tshi ya ha mme avho naho hu tshi pfi vha űo vhulawa. Khuthadzo o hana u shumisa mushonga naho a khou vhudzwa u pfi a tshi lwala a vhudze Mudzimu wawe. Musandiwa o fhedza o hana u funa munna ane ha khou pfi a mu fune ngeno a sa mu funi naho a tshi pfi ha tsha űo vha űwananga nahone a gode thundu a űuwe.

Nganoni dzitshutshedzo dzo kona u swikelela űhoxea, kusidzana kwo fhedza kwo ita zwa u imbelela Gogoro a tshi wana zwikalo zwa mabundu na tshelede. Nganoni vhana vha khou shushedzwa nga vhatsinda ngeno nganeani vha tshi khou shushedzwa nga mashaka a tsini. Nganoni dzitshutshedzo dzi khou űuűuwedzwa nga ndala, u shumiseswa ha maanda nga ndila i si yone ngeno kha bugu dza nganea dzi tshi űuűuwedzwa nga u

felwa nga vhabebi ha vhana vha tshe vhaṭuku, mvelele, u funesa tshelede ha vhabebi, nndwa dza miṭani na u ṭoda u takadza mufumakadzi.

### **5.5.3 Thero ya vhuraru: Vhana a vha funiwi na u ṭanganedzwa nga ṅwambo wa vuholefhali**

#### **5.5.3.1 Nḡila ya thendelano ‘Method of agreement’ ‘(Similar cases)’**

Kha lungano lwa vhuvhili (2) *ṅwana a no ḡa vhusunzi (2015)* na kha bugu ya nganea ya Sigogo *Nandi ndi shenga? (2009)* vhoṭhe muanetsheli wa lungano na muṅwali wa bugu vho bvisela khagala u sa ṭanganedzwa kana u sa funwa ha vhaanewa vha vhana nga ṅwambo wa vuholefhali u fana. Muanetsheli wa lungano ulu na muṅwali wa bugu iyi vha a fana zwi tshi kwama zwi ṭuṭuwedzaho u sa funwa ha vhana nga vhabebi.

Kha lungano lwa vhuvhili (2) *ṅwana o no ḡa vhusunzi (2015)*, muanetsheli wa lungano o ṭana vhana vha vhaholefhali sa vhatu vha sa ṭanganedziwi kana u funwa nga vhabebi. Vha a dzumbiwa uri vhatu vha sa vha vhone zwi tshi itwa nga vhabebi vhavho. Kha holu lungano, hoyu ṅwana o bebwa e muholefhali, e na ṭhoho i no nga ya thagalulu (siaṭari: 39). Mme awe vho vha vha sa tendi u tshimbila nae vha tshi shona u seiwa nga vhaṅwe. Kanzhisa vha tshi ya u dala, vho vha vha tshi hadzima wa muhalivho wavho nga u shona. Hu tshi ḡa vhaeni u dala, mme awe vho vha vha tshi mu valela nduni (siaṭari: 40). Vhana vha vhaholefhali a vha ṭanganedziwi ngauri vhabebi vhavho zwi a vha shonisa u tshimbila navho na uri vha a shumiwa. Vuholefhali ndi hone hu no khou ṭuṭuwedza uri a sa ṭanganedzee nga mme awe na nga shango.

Kha Sigogo, *Nandi ndi shenga? (2009)* Tshifhiwa ndi ṅwana o bebwaho na vuholefhali, o bebwa e na ḡino ḡa nṭha, zwine zwa vha muila nga TshiAfurika zwa dovha zwa

badekanywa na vhuloi (siaṭari: 56). Tshifhiwa khotsi awe Vho-Madilaga na vhahura a vho ngo zwi ṭanganedza u bebwa hawe na ḷino. Khotsi awe vho ri u pfa u pfi ṅwana o bebwa e na ḷino, vha rwa ṭhoho na fhasi vha ri, ndo vha ndo zwi amba uri thumbu nga i ngalangadzwe, zwino nga ngafhi vhasadzi vho na vha na 50/50 zwine zwa amba ndinganelano ya vhatshifumakadzini na vhatshinnani, a hu tshe na munna kana mufumakadzi vhoṭhe vha a lingana (siaṭari: 60). Vho-Madilaga vha dovha hafhu vha pfala vha tshi ri, nṅe ndo vha ndi khou ri vhangana vhana vho lingana, zwino vhatshu vho vhuya vho ri hwalela na zwi ofhisaho (siaṭari: 75). Vha ri zwino ri ḍo ri ro ka maḍi ra vhuya na mini? Vha ri vhone vha nga si imele ṅwana ane a bebwa na maṅo mulomo wo tou ri shate! (Siaṭari: 58). Vho-Madilaga khotsi a Tshifhiwa vha tshi amba na mme a ṅwana vha ri “vhonani uri no vhuya na mini sibadela, ni ri ambisa nga shango”. Vha dovha hafhu vha pfala vha tshi ri, hafhu nṅe hoṭhe hune nda tshimbila, vhatshu vha sokou sumbedzana nga minwe vha tshi ri khotsi a shenga, khotsi a shenga. Nṅe a zwi nṅanzwi na luthihi (siaṭari: 78).

Mudzulatsini wa Vho-Madilaga khotsi a Tshifhiwa vha tshi sema ṅwana wavho we a vha a tshi khou tamba na Tshifhiwa vha bula ḷa uri “Na u ni kaidza a ni pfi. Inwi ni ri izwi zwa nkhwalela vhatshu vhaṅu nṅe ndi ḍo zwi kona? “Hafhu ḷo shenga arali ḷa lila u mu luma nṅe ndi ḍo mu lafhisa ngafhi ngauri tshilonda tsha shenga a tshi fholi”. U sa ṭanganedzwa hawe zwi khou ṭuṭuwedzwa nga vhatshendatenda ha uri ṅwana ano bebwa na ḷino vhabebi vhawe vha a lowa nahone ndi muholefhali.

Kha lungano lwa vhuvhili (2) *ṅwana a noḷa vhusunzi (2015)* na kha bugu ya Sigogo Nandi ndi shenga? (2009), vhana vha vha holefhali a vha khou ṭanganedziwa, a vha funiwi nga vhabebi vhavho vha malofha na nga vhatshinda. Vhabebi vha holefhali ha vhana vhavho vhu a vha shonisa, vha shavha uri vhatshu vha ḍo vha vhone lafhi zwa ita uri vha vha dzumbe na u vha sanda.

### 5.3.3.2 Nḡila ya phambano ‘*Method of difference*’

Kha lungano lwa vhuvhili (2) *Nwana a no la vhusunzi (2015)*, mme a ḡwana ndi vhone vhane vha sa ṡanganedze vuholefhali ha ḡwana wavho. Vho vha vha tshi mu valela ḡduni, vha tshi ya u dala, vha tshi mu sia hayani a tshi lelwa nga makhulu, vha ṡuwa na wa muhalivho. Vha tshi khou shona u seiwa nga vhatu ḡdilani.

Kha bugu ya nganea Sigogo, *Nandi ndi shenga? (2009)* Khotsi awe Vho-Madilaga ndi vhone vhane vha sa ṡanganedze vuholefhali ha ḡwana wavho, vha a semana na mme awe, vha ri zwi vha dzhenisela maṡo vhukati ha shango nahone a zwi vha ṡanzwi na luthihi ḡauri vhatu vha sokou sumbedzana nga miḡwe vha tshi ri khotsi a shenga (siaṡari: 78).

Tshifhiwa mme awe vho lwa nga ḡdila dzoṡhe uri a nge vhaḡwe vhana, a vho ngo shona vuholefhali ha ḡwana wavho. Vho ita uri hu farwe miṡangano yo fhambanaho namabembela hu tshi khou itwa bembela la u lwa na tsatsaladzo dza vuholefhali vhuḡhio na vhuḡhio. Vho pfuluwa vha ya vha dzula Polokwane vha tshi itela u tsireledza ḡwana wavho (siaṡari: 100). Vho Luvhani vho ṡuṡuwedza ḡwana wavho u ya tshikoloni. Lunganoni mme vha shavha na u ya vhatuni na ḡwana wavho. Vha dzhia vha vhaḡwe musi vha tshi ya madaloni nga ṡhoni dza uri wavho ndi muholefhali.

Iḡwe phambano ndi ya uri, vhana vha vhaḡolefhali ḡganoni a hu pfali hune vha fhelela hone ngeno ḡganani vha sa tendi vuholefhali vhu tshi vha tshivalo tsha vhumatshelo havho, vha a kakarika. Tshifhiwa tshikoloni o vha na bvumo la u kona nazwino ndi muḡulwane wa ṡimaga la dzigoloi dza ha BMW Dzheremane, (siaṡari: 103). Lunganoni ha pfali he a fhelela na zwe a itavho.

#### **5.5.4 Thero ya vhuṅa: Vhana vha a paṅa / u shavha mahayani nga ṅwambo wa nyimele dzine vha khou ṅangana nadzo**

Iyi ndi nthihi ya thero dzi no khou dina kha maṅwalwa a ngano na nganea dza Tshivenda dzo topolwaho.

##### **5.5.4.1 Nḡila ya thendelano ‘Method of agreement’ (Similar cases)**

Kha lungano lwa vhuraru (3), *Musidzana wa tshisiwana (2014)*, kusidzanyana kwo ṅuwa kwa ya kwa dzula na khotsimunene wakwo nga mulandu wa uri ku khou tambudziwa nga vhomakhulu vhakwo sa i zwi a si tshe na vhabebi. Vhomakhulu wawe vho vha vha tshi mu vusa vhusiku uri a ye u dobelwa mutshelo une vha u funesa. A tshi vha vhudza zwine a khou ṅangana nazwo ḡakani, vho vha vha sa mu thetshesesi vha tshi mu halifhela. Khotsimunene wawe vho fhedza vho tou mu dzhia a ṅuwa a yo dzula muḡini wavho.

Kha Maumela, *Musandiwa na khotsi Vho-Ḳiwalaga (1979)*, Musandiwa u khou ṅangana na nyimele i si yavhuḡi nga murahu ha u lovhelwa nga mme awe a tshe muṅuku. Khotsi aweVho-Ḳiwalaga na mme muhulu wawe Vho-Mufanadzo vha khou mu kombetshedza u funa munna ane ene a sa mu fune. U hana hawe ho vha na masiandoitwa a si avhuḡi, khotsi awe vha ri a vha tsha ḡo mu isa tshikoloni, vha ri kha ṅuwe muḡini wavho aye a dzule na onoyo ane a mu thetshesesa na u rwiwa a rwiwa (siaṅari: 31 na 64). U khou shavha hayani nga mulandu wa uri u khou kombetshedzwa munna ane a sa mu fune nga khotsi awe na mme muhulu wawe

Kha Maumela, *Vho-Rammbebo (1982)*, Khathutshelo na Mphalaleni vha khou tambudzwa nga mmane wavho. Vha fhiwa zwiḡiwa zwiṅuku, vha lala na ṅala miṅwe misi. Vha ambara zwiambaro zwo donaho nga tshika zwa malakhanṅhane na u seṅwa vha a seṅwa nga havha mmane wavho Vho-Mbilummbi (siaṅari: 41). Vha tshi ṅalutshedza khotsi avho zwine vha khou fariswa zwone nga mmane wavho, khotsi avho Vho-Rammbebo



vha a vha halifhela, na u vha rwa. Vhana havha vha tshi vhona nyimele i tshi khou bva nnda ha tshanda vha tshi khou tambudzwa, nga thungo mme avho vho thathiwa mudini, vha vhona tsha khwiṅe hu u shavhela ha mme avho. Vha khou shavha nga mulandu wa u sa londwa sa u sa fhiwa zwiliwa zwo linganaho, u sa thetsheswa na u sa funwa nga mmane wavho.

Kha bugu ya Madima ya *Maḍuvha ha fani (1984)*, Musiiwa mme awe vho lovha vha mu sia e lutshetshe lutswukutswuku, a sala a tshi lelwa nga makhulu mu beba mme. O no ri gadu, a tuwa na khaladzi awe Mmbudzeni, a ya a dzula na mme muhulu wawe Vho-Mubvatshothe mufumakadzi wa khotsi awe. U lovhelwa nga mme Vho Nyadzanga a tshe mutuku, zwa ita uri Musiiwa a thome u la nga nnda ha tshanda. Musiiwa na khaladzi Mmbudzeni vho vha vha tshi leliwa nwana wa mme muhulu wavho. Tshiṅwe tshifhinga o vha a tshi twa na ndala, a phalaliwa nga vhahura, tsiku na yone i hone. Hu vhuria phepho i tshi fhelela muvhilini nga u shaya nguvho dzo linganaho (siaṭari: 51). Musiiwa o vha a tshi semiwa na nga maṭamba mahulu nga havha mme muhulu wawe, a tshi itwa a tshi khamedzwa na u vhidzwa nga madzina a si avhuḍi sa, *maḍithu, ndenwa* (siaṭari: 27). Zwiṅwe zwifhinga vho vha vha tshi ri vha tshi nwa zwiliwa ha vha ho longwa tombo nga ngomu (siaṭari: 23). Musiiwa na khaladzi Mmbudzeni, vho fhedza vha tshi khou dzula na makhadzi wavho.

Kha bugu ya Mugwena *Li a kovhela (2014)*, Khuthadzo a tshi tambudzwa nga mmane wawe na khotsi awe sa u senwa, u godwa, u rwiwa, u vhidzwa nga madzina a si avhuḍi, na u imiwa phanda kha zwa pfunzo, o vhona tsha khwiṅe hu u tou shavha a ya a dzula na makhulu mu beba mme awe Maṭanda (siaṭari: 101). A fhedza a tshi litsha tshikolo, a ya u shambila a tshe mutuku.

Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana* na bugu dza nganea idzo dzo bulwaho afho nṯha, hoṯhe vhana vha khou shavha kana u tuwa mahayani vha ya vha

dzula na mashaka vha tshi itwa nga nyimele. Hothe a vha khou thetsheleswa, vha khou seŋwa, u teketelwa u sa sumbedzwa u funwa, na u sa londwa zwihulwane ngauri a vha tshe na vhabebi, vha tshe vhatuku nahone a vha na vhuḍiambeli.

Muanetsheli wa lungano lwa vhuraru (3) na vhaŋwali vha tevhelaho Maumela kha bugu ya *Vho-Rammbebo (1982)*, Madima kha *Maḍuvha ha fani (1984)*, Mugwena kha bugu ya Li a kovhela (2014), Maumela kha bugu *Musandiwa na khotsi Vho-Liwalaga (1979)* vhothe vha ombedzela la uri vhaanewa vha vhana vha a shavha hayani kana u paḥa muḍini vha tshi susumedzwa nga nyimele. Vha a fana musi zwi tshi kwama zwi tuḥuwedzaho u shavha ha vhana mahayani, vha ri nnyimele ndi dzone dzi shelaho mulenzhe nga huhulu kha maitele aya.

#### **5.5.4.2 Ndila ya phambano ‘Method of of difference’**

Zwi tshi kwama hezwi zwiitwana zwa u shavha mahayani nganoni na nganeani, phambano ndi ya uri:

Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana (2014)*, muanewa hoyu ha tou shavha hayani nga ene muḥe u tou lamukiswa nga muthu wa vhuraru. Musi vhomakhulu wawe vha tshi khou mu shengedza, u lamulelwa nga khotsimunene wawe, ha kakariki u sumbedza u ḍilwela ene muḥe, hu i tea zwithu zwi no nga manditi. Ho sokou vhonala pfumo li tshi bvelela la ya la thavha ila ndau ye ya vha i khou toḍa u mu la. Khathihi fhedzi ha bvelela khotsimunene wawe. Vha mu dzhia vha tuwa nae.

Kha nganea idzo vhuḥa hadzo, vhana vhone vhaḥe vha ḍilamulela nga u tou shavha mahayani vha ya vha ḍifuwisa nga mashaka.

Kha Maumela, *Musandiwa na khotsi Vho-Liwalaga (1979)*, Musandiwa nyimele i tshi vhavha o tou goda thundu ene muḥe a tuwa a yo dzula na makhulu mu beba mme nga

ene muṅe (siaṭari: 32). Kha Maumela, *Vho-Rammbebo (1982)*, Khathutshelo na Mphalaleni vho vha vha tshi shavha vha ya ha mme avho nga mulandu wa ṅdala na u sa farwa zwavhuḍi (siaṭari 41). Kha Madima, *Maḍuvha ha fani (1984)*, Musiiwa na khaladzi, vho ya vha dzula na makhadzi wavho. Kha Mugwena, *Li a kovhela (2014)*, Khuthadzo o ṅwala vhurifhi a vhu vhea ṅṅha ha ṭafula a ṭuwa a songo vhudza muthu a ya a dzula na makhulu wawe mu beba mme awe (siaṭari: 101).

Phambano i bviselwa khagala nga maga ane vha a dzhia vha tshi lingedza u ḍilamulela musi vho livhana na nyimele nkene kana nyimele i kondaho. Kha lungano *Musidzana wa tshisiwana (2014)*, ha ḍilamukisi u tou lwelwa. U lwelwa nga khotsimunene wawe. Nganeani, vha a ḍilwela, a vha koni u dzula kha fhethuvhupo hu lemelaḥo, vha tou shavha kana u paṭa, vha ya vha ḍifuwisa nga mashaka a tsini.

## **5.5.5 Thero ya vhuṭanu: Vhana vha shumiselwa mishonga nga vhabebi vhavho**

### **5.5.5.1 ṅdila ya thendelano ‘Method of agreement’ (Similar cases)**

Kha lungano lwa u thoma (1) *Munna we a vha e na ngoma i mangadzaho (2006)*, kusidzana kwo vha kwo ruṅwa nga vhabebi vhaḥkwo. ṅḍilani kwa ṭangana na Gogoro, a ku dzhia a shavhela ḍakani nakwo. A ku sumbedza lufhanga lwa u ku tshea uri ku sa lile. O no vha ḍakani Gogoro a vula ngoma yawe a ku tindinganya nga mishonga ya u ku kata uri ku ite zwine ene a zwi funa zwa u imbelela ku tshi mvumvusa vṅathu ene a tshi wana zwa u ḵa hu si na tshi dinaho (siaṭari: 24-25). Tshine tsha khou ṭuṭuwedza maitete aya a u shumisela vṅana mishonga ndi u ṭoḍa u swikelela dziṅwe ṭṅoḍea zwine kha lungano ulu ha vha u ṭoḍa u tinya ṅḍala. Gogoro u bva tshe a bebwa o vha a sa ḍivhi u shuma tshawe hu u ṭwa masosani na u lidzela ngoma zwilombe zwi tshi tshina ene a tshi wana zwikalo zwa mahalwa na mabundu (siaṭari: 21).

Kha bugu ya Maumela, *Vho-Rammbebo (1982)*, Khathutshelo na Mpariseni vha tshi vhona vha sa farwi zwavhuḏi nga mmene wavho Vho-Mubvatshoṭhe na khotsi avho Vho-Rammbebo, vha sa fhiwi zwiliwa zwo eḏanaho, u sa shavhedzwa, u sa kuvhelwa zwiambaro, u seṅwa na u rwiwa, vha shavhela ha mme avho misi minzhi vhane vho thathiwa nga khotsi avho. Khotsi avho vha tshi vhona vha sa humi u ya ha mme naho vha tshi khou vha kaidza, vha humbula u tou vha yela ṅangani na vhaporofitani. Vha tshi amba na Vho-Mphagi vha ri, “ṅṅe a thi ḏivhi ṅanga na nthihi ine ya kona u kata. Arali vhone vha tshi i ḏivha, kha vha mmbudze ndi mbo ḏo ya ṅamusi ḽino arali hu si kule, vhunga ndi si khou shuma,” (siaṭari: 48). Vho-Rammbebo musi vho no swika ṅangani vha pfala vha tshi ri “Ndo sala na vhana. Zwino tshidini tshihulu ndi uri havha vhana vha vho thoma u shavhela ha mme avho. Zwino ndo ḏela uri vhone vhane vha vha Maine vha dzou nthusa nga phamba dza u kata na dza u vha ita uri vha hangwe mme “(siaṭari: 52).

Vha khou shumiselwa mishonga uri vha hangwe mme avho na uri vha songo tsha ya ha mme avho nahone vha pfe zwine havha khotsi avho vha amba. Vhana havha vha khou aluswa nga mmene wavho Vho-Mbilummbi na khotsi avho Vho-ḽiwalaga

Kha Mugwena, *ḽi a kovhela (2014)*, Khuthadzo u khou kombetshedzwa u shumisa mishonga ya tshithu ngeno a sa zwi funi (siaṭari: 50). Khuthadzo khotsi awe vho ya ṅangani na mmene wawe Vho-Sophy. Khotsi awe vho vha vha sa zwi ḏivhi uri ṅanga hei yo ṭoḏwa nga mufumakadzi wavho u kata vhone na ṅwana saizwi hu tshi pfi vha a mu funesa. Vha swika kamarani yawe vha putulula kuputo kwa mushonga na kupangana vha dzula kha tshidulo heneḑho kamarani yawe. Vha ri khae “u songo ofha tshithu muṭhangana wanga! Ndo u ḏela na mafhungo maḏifha ane a ḏo takadza mbilu yau!” Mukalaha vha amba vha tshi ṭanganyisa dzila phamba dze vha vhuya nadzo nga kupangana kwe vha vha vho ku fara nga tshandḁa (siaṭari: 48).

U khou shumiselwa mishonga uri a ite zwine havha mmene wawe vha khou tōda zwone, zwa u pfiwa. Mmane wawe vha tshi amba vha ri, ho ngo tea u dzhaiwa, u tea u thoma a u ngeledzwa uri a sendele tsini uri goya li kone u tshuviwa madzudzu lo dzhenisa tsho sagoni khathihi na khotsi, ndi hone a tshi do kona u fumbiswa musevhetho ndi shuvhuru (siafari: 32).

Muanetsheli wa lungano lwa u thoma (1) *Munna we a vha e na ngoma i managadzaho* (2006) na bugu dza ngane Mugwena, *Li a kovhela* (2014), na Maumela, *Vho-Rammbebo* (1982) vhothe vho bvisela khagala u shumiswa ha mishonga hu tshi itelwa vhana u itela u swikelela dziwe thodea sa u pfiwa kana u tōda u langa hu si na u hanedzwa.

#### **5.5.5.2 Ndila ya phambano 'Method of difference'**

Muanetsheli wa lungano na vhañwali vha bugu dzo bulwaho afho ntha vha a fhambana musi zwi tshi kwama zwi tshuwedzaho u shumisiwa ha mishonga zwi tshi itelwa vhana.

Kha lungano lwa u thoma (1) *Munna we a vha e na ngoma i managadzaho* (2006), kusidzanyana kwo tindinganywa nga mishonga hu u itela u ku kata uri ku ite zwine ene Gogoro a zwi funa zwa u imbelela ku tshi mvumvusa vhatu ene a tshi wana zwa u la hu si na tshi dinaho (siafari: 24-25). Zwi khou tshuwedzwa nga ndala.

Kha Maumela, *Vho-Rammbebo* (1982), Khathutshelo na Mpariseni vha khou shumiselwa mishonga na maḍi u itela u vha kata uri vha songo tsha dovha vha humbula u ya ha mme avho na liwe duvha. Zwi khou tshuwedzwa nga dzinndwa dza midini kana mitani.

Kha Mugwena, *Li a kovhela* (2014), Khuthadzo u khou kombetshedzwa u shumisa mishonga nga khotsi awe vha tshi khou tōda u takadza mufumakadzi wavho saizwi mme

awe vho vha vho no lovha vha sala vha tshi mala muswa. Vha khou tou tuṭuwedziwa nga mufumakadzi.

Phambano i dovha hafhu ya bviselwa khagala nga masindaitwa, kha zwine vhana vha ita nga murahu ha musu vho shumiselwa mishonga kha maṅwalwa ayo o bulwaho afho nṭha.

Nganoni mishonga i tshi shumiselwa vhana i a shuma. Kha lungano ulu, *Munna we a vha e na ngoma i mangadzaho (2006)*, kusidzana kwo batiwa kwa shavhelwa nakwo ḍakani. Gogoro a ku tindinganya nga mishonga a ku dzhenisa ngomani. Kwa thoma u imbelela. Vhathu vha mangala, vha mu langana, vha vula iḷa ngoma vha wana ṅwana uyo a tshi vhonele sa muthu o kateaho hu si na tshi mu dinaho (siaṭari: 25). Afha mishonga wo kona u swikelela ṭhodea.

Kha bugu ya Maumela, *Vho-Rammbebo (1982)*, Khathutshelo na Mpfariseni naho vha khou shumiselwa mishonga na maḍi a vhaporofita zwa u vha kata, a zwo ngo shuma vhunga vho vha vha khou ḍi ya ha mme avho. Murathu wa Vho-Rammbebo, Vho Maneta vha ri, ndi a zwi ḍivha uri vho no ḍi tshimbili tshimbili kha haya mafhungo a havha vhana, fhedzi zwi khou ḍi ṅaṅa zwi tshi ya phanda hezwi zwithu, a hu na mulalo. Zwino ndi khou ri a ri sokou edzisavho na kha kereke iyi ine nṅe nda vha khayoy (siaṭari: 69). Kha uyu wa mutukana hu tou ita na u mela mazwifhi, swili na tshikhuna, ha tsha ṭoda u ya kerekeni na u vha pfa ha tsha vha pfa (siaṭari: 83).

Kha Mugwena, *Li a kovhela (2014)*, Khuthadzo a tshi pfi kha shumise mishonga nga khotsi awe ha tendi u tou pfu! U ri ene ha tendi kha zwa mishonga nga uri u ṅwana wa Mudzimu wa makoleni muthihi fhedzi ane a mu ḍivha ndi ene o no mu ṅea tsireledzo (siaṭari 50). Khuthadzo u fhedza nga u ṅwalelela khotsi awe luṅwalo a lu vhea nṭha ha ṭafula a goda thundu dzawe a ya ha makhulu mu beba mme awe (Siaṭari: 101). Nganoni mishonga i a shuma ngeno kha bugu dza nganea i sa shumi.

Nganoni vhana vha shumiselwa mishonga nga vhanga la ndala. Nganeani mishonga i khou shumiselwa vhana zwi tshi khou tšutšuwedzwa nga u kukumedzeliwa nga mufumakadzi hu u tšoda u mu takadza. Kha Maumela kha bugu ya *Vho-Rammbebo (1982)*, Vho-Rammbebo vha khou kukumedzelwa nga mufumakadzi na thama yavho Vho-Mugari vhane vha pfala vha tshi ri uri havha vhana vha sa tsha vholela ha mme avho kha vha tou vha kata (siafari: 49). Vha dovha hafhu vha kukumedzelwa nga mufumakadzi wavho Vho-Mbilummbi. Vho-Mbilummbi vha tshi tšalutshedzwa mafhungo a u kata vhana, a vho ngo zwi sanda, vho ima nazwo vhukuma vha ita na u sumbedzisa uri kha vha mbo di tou ya hone ha maine namusi (siafari: 50).

Kha Mugwena, kha *Li a kovhela (2014)*, Vho Segere khotsi a Khuthadzo vha khou kombetshedza n'wana u shumisa mishongo tšutšuwedzo vho i wana kha mufumakadzi wavho Vho-Sophy. Vho-Sophy vha khou tšoda u lisa Khuthadzo na Khotsi awe mishonga uri vhone vha kone u ita zwithu nga u kona. Vho-Sophy ndi vhone mu bva na mafhungo a u ya nangani vha tshi ri hayani hu na zwithu zwi no gidima ntha ha nndu vhusiku vha tshi zwifha vha tshi ita swiswi mba-di-se, Vho Segere vha tenda vha wela tshikwekweni, mathina mushonga ndi wa u tšoda u shumisela vhone na n'wana (siafari: 44-45).

Nganeani zwi tšutšuwedzwa na nga u funesa u langa kana u tšodesa u pfiwa. Vho-Sophy vha ri vha tea u thoma vha ungeledza Khuthadzo na khotsi awe uri vha sendele tsini vha kone u vha tšuvha zwavhudi (u langa kana u ita nga hu ne vha kona). Zwa dovha hafhu zwa tšutšuwedzwa nga nndwa kana khakhathi dza midini. Vho-Rammbebo vha ri vha tea u wana phamba uri vhana vhavho vha hangwe tshothe nga ha mme saizwi vho fhambana navho.

Ndala, khakhathi dza mitani, u funesa u langa, na u thetshesela vhathu ndi zwone zwine zwa khou tšutšuwedza u shumiswa ha mishonga zwi tshi itelwa vhana

### 5.5.6 Thero ya vhuṭanu na vhuthihi: Vhana a vha pfi musi vha tshi eletshedziwa nga vhathu vhahulwane

Muanetsheli wa lungano lwa vhuṅa (4) *Vhana vha sa pfi*, na muṅwali wa bugu ya Mudau, *U nembelela ha shamba* vho ṭana vhaanewa vha vhana sa vhathu vha sa thetshesesi kana u sa dzhia ndaela u bva kha vhathu vhahulwane.

#### 5.5.6.1 Nḡila ya thendelano 'Method of agreement'

Kha lungano lwa vhuṅa (4) *Vhana vha sa pfi (2014)*, vhana vho ṭanwa sa vhathu vha sa pfi, vha sa thetshesesiho musi vha tshi eletshedzwa nga vhahulwane vhane vha ḡivha vhutshilo nahone vhathu vhane musi vha tshi laya vhana ha vha u ṭoda u ponyokisa vhana vhavho kha khombo dzine vha nga ṭangana nadzo vhutshiloni. ḡuvha ḡe vhana vha ya u dalela makhulu, hu tshi swika tshifhinga tsha uri vha vhuvelela murahu ha vhabebi vhavho, makhulu wavho vho ri vha songo tshimbila nga nḡila ndenya i na ḡaka, vha tshimbile nga tsekene. Vha tshi swika mafhandeni wa musidzana a tshi ri kha ri tshimbile nga tsekene wa mutukana a hana, ha kundwa wa musidzana. Wa mutukana a nyadza ndaela ya makhulu. Vha tshimbila nga ḡa ndenya i re na ḡaka pheleledzoni vha ḡiwana vhe khakhathini (siaṭari: 24). Vho no vha vhukati ha ḡaka vha mangala vho tangwa nga phukha dzi tshi ṭoda u vha ḡa.

Kha Mudau, *U nembelela ha shamba (2004)*, Konanani o ṭanwa sa ṅwananyana a sa thetshesesi nahone a na lunyadzo. O vha a tshi dzula na mme awe na khotsi awe. A tshi kha ḡi tou vha na miṅwaha ya fumi o vha a tshi vhuya hayani ḡo kovhela, a tshi ri a tshi kaidzwa a sa thetshesesi. Khotsi awe vha tshi lingedza u mu kaidza zwifhinga zwa musi a tshi vhuya ḡo kovhela a sa vha thetshesesi (siaṭari: 24). O vha a tshi pfi kha ye u ka maḡi mulamboni a sa tendi, a tshi sema mme na u sumbedza u vha na swili, a tshi vha nyadza



(siaṭari 65). Vhadededzi vha tshi ri kha ite mishumo ya tshikolo a sa vha thetshesesi ene a tshi ita zwawe zwa thungo (siaṭari: 24).

Muanetsheli wa lungano holu na muṅwali wa bugu iyi vha dovha hafhu vha fana musi zwi tshi kwama masiandoitwa a u sa thetshesesa. Vhoṭhe vha sumbedzisa uri u sa pfa zwi na masiandoitwa a si avhuḍi kha vhana nganoni na nganeani.

Lunganoni u sa thetshesesa ngeletshedzo ya makhulu zwo ita uri ṅdilani vha ḍiwane vho no vha khakhathini nahone vho hanganea. Vha ḍiwana vho no tangwa nga ndau dzi tshi ri dzi a vha ḵa (siaṭari 25). Kha bugu ya nganea iyi, Konanani u sa thetshesesa vhabebi na vhadededzi zwo vha na masiandoitwa a si avhuḍi khae vho, tshikolo o litsha a kha murole wa B. A basela nga u vha na ṅwana a na miṅwaha ya fumi na miraru (siaṭari: 66).

Kha lungano holu Vhana vha sa pfi na kha bugu ya nganea ya Mudau, U nembelela ha shamba, vhana vho ṭanwa sa vhathu vha sa thetshesesi, vha sa dzhii ngeletshedzo dza vhahulwane. Hoṭhe vha khou aluswa nga vhabebi vhavho. Kha vhoṭhe masiandoitwa a zwiitwana zwi si zwavhuḍi ho ngo vha avhuḍi.

#### **5.5.6.2 ṅdila ya phambano ‘*Method of of difference*’**

Kha lungano lwa vhuṅa (4) *Vhana vha sa pfi (2014)*, tshi ṭuṭuwedzaho u sa thetshesesa ha vhana ngeletshedzo dza vhahulwane ndi u sa dzhiela zwithu ṅṭha na u nyadzana nga tshavho. Vha tshi swika hune ṅdila dza fhandekana, hune ha vha na iṅwe tsekene na ndenya vha thoma u hanedzana. Musidzana a ri a ri ṭuwe nga tsekene, mutukana a ri hai ri ṭuwa nga ndenya. Ha mbo ḍi kundwa wa musidzana vha fhedza vho ṭuwa nga ndenya (siaṭari: 24).

Kha bugu ya nganea Mudau, *U nembelela ha shamba (2004)*, tshi ṭuṭuwedzaho u sa thetshesesa ndi vhudeṅwa, swili, na lunyadzo. Konanani o vha e ndeṅwa i sa vhuyiho ya

vhudziswa. Mme awe vho vha vha tshi ri a tshi kaidzwa vha semana vhukuma. Hu tshikoloni vhadededzi vha tshi mu rwa a songo ita mishumo ya tshikolo, vha tshi ya vha semana na u toḁa u rwa vhadededzi (siaṭari: 64-65). Khotsi awe Vho-Munnahaswiṭuli vha tshi mu kaidza vho vha vha tshi mu imelela vha tshi ri ha tei u tou rwiwa vhunga o vha a khou tamba na vhaṅwe. Vha basela na nga u bula ḁa uri u beba a si u ka muroho (siaṭari 66). Vhadededzi vho vha vha tshi ri vha tshi mu rwa a songo ṅwala mishumo ya tshikolo, a dzhavhula ṭhamu a vha rwa vho ngayo (siaṭari: 64). O vha e na swili vhukuma saizwi o vha a tshi ri a tshi swika tshisimani, a tshi wana magokoko o temba, ene a fhiruludza a ya a kelela u thoma a songo humbela thendelo kha muthu (siaṭari: 65). Mme awe vhone o vha a sa vha vhoni, a tshi ri u vha sema a inga nga u vha vhea tshanda (siaṭari: 67).

Phambano i dovha hafhu ya vhone kha zwine vhana vha ita (masiandoitwa) musi vha tshi ḁiwana vho no vha kha nyimele i si yavhuḁi.

Kha Lungano ulu lwa vhuṅa (4) *Vhana vha sa pfi (2014)*, vhana musi vho no vha khakhathini ya u toḁa u ḁiwa nga ndau, a vha ḁilamukisi, vha a hanganea, ha itea zwithu zwi no nga manditi, vha tou lamulelwa. Vho mbo ḁilamukiswa nga luvhuḁa hezwi ndau dzo no vha tanga (siaṭari:25).

Kha Mudau, *U nembelela ha shamba (2004)*, Konanani musi ono vha khakhathini ya u ḁihwala e na miṅwaha ya fumi na miraru, o no vhofoholowa u tou shavha a sia lutshetshe lu na vhege tharu a ya naḁo. Mme awe vha vhuyelela vhudzadzeni, ṅwana a ri u lwala a fhedzisela nga u lovha. U lovha ha ṅwana zwa tou ṅaṅisa ṭomasi u ḁura, a thoma u semana na mme awe ḁuvha na ḁuvha vha tshi ziamedzana nga maṭamba e a vha a si na musi (siaṭari: 70).

Phambano ya muanetsheli wa lungano ulu na muñwali wa bugu iyi yo bviselwa khagala nga zwi ṭụṭuwedzaho u sa thetshesela ha vhana na nga kha ndila dzine vha dzi shumisa u tandulula nyimele ine vha fhedza vha tshi ḍiwana vhe khayo nga u sa pfa.

Nganoni u sa thetshesela ha vhana zwi khou itwa nga u nyadzana nga tshavho, zwi hulwane zwi tshi ṭụṭuwedzwa nga mbeu. Nwana wa mutukana ha tendi u thetshesela wa musidzana, u a mu nyadza. Nganeani u sa thetshesela ha vhana zwi khou ṭụṭuwedzwa nga lunyadzo, swili, na vhudeñwa ha vhana. Zwi tshi kwama tsheo dzine vha dzhia musi vho na vha khomboni, nganoni vhana vha a ḍada kana u hanganea, ngeno nganeani vha tshi tou shavha nga u vhona vha sa tsha zwi kona.

## **5.5.7 Thero ya vhuṭanu na vhuvhili: Vhabebi vha a vhambadza vhana vhavho**

### **5.5.7.1 Ndila ya thendelano ‘*Method of agreement*’**

Kha lungano ulu lwa vhuṭanu na vhuthihi (6) *Mukegulu we a vhambadza muḍuhulu (1989)*, nyambedzano vhukati ha mukegulu na nngwe i khwaṭhisedza uri vhana vha a rengiswa. Mukegulu vho pamba mugayo kha nngwe vha i fhulufhedzisa u i lifhela hu songo fhela maḍuvha mangana (siaṭari: 23). Vha tshi vhona vha tshi vho balelwa u lifha vha vhona tsha khwiṅe hu u lifha nga muḍuhulu wavho. Vha tshi amba na nngwe nga murahu ha musi i tshi khou vha vhila nahone i tshi vho ṭoda u vha la ngauri vha khou balelwa vha ri “Ndi do u fha muḍuhulu wanga wa la ene”. Nngwe ya tenda.

Kha bugu ya nganea ya Maumela, *Musandiwa na khotsi Vho-Liwalaga (1979)*, nyambedzano vhukati ha Vho-Liwalaga khotsi a Musandiwa na Vho-Negumela ṭhohoyatshikolo i sumbedzisa tshoṭhe uri vhabebi vha a rengisa vhana vha tshi ṭoda tshede kana ri tou ri vhabebi vha na muhumbulo wa u ita vhubindudzi nga vhana

zwhulwane vhana vha vhasidzana. Vho-Negumela vha tshi vhudzisa Vho-Liwalaga vha ri, naa u beba ndi bisimusi ine muthu a fanela u bindula naa? Vho-Liwalaga khotsi a Musandiwa vha tshi fhindula vha ri a si bisimusi, fhedzi kha n'wana wa musidzana muthu u di fanela u wana zwiṭukutuku zwhulwane kha n'wana we wa tou beba (siaṭari: 38). Vho-Negumela vha tshi isa phanda vha ri, khezwi vhone vha tshi khou zwi divha zwauri u beba n'wana wa musidzana a si bisimusi, zwino vhone vha itelani bisimusi nga u beba (siaṭari: 38). Vho-Liwalaga vha ri tshelede ya dzekiso ndi ṭhukhuṭhukhu i tshi eḡanyiswa na ya u mu dzhenisa tshikolo. Vha ri arali vha sa mu malisa vha do vha vha tsilu ngauri a vha nga vhuyeliwi nga tshithu khazwo.

Kha lungano lwa vhuṭanu na vhuthihi (6) na kha bugu ya nganea ya Maumela, muanetsheli wa lungano ulu na muṅwali wa bugu ya nganea iyi vhoṭhe vha khou sumbedzisa uri vhana vha aluwa kha nyimele dzi sa takadzi vhunga vha tshi rengiswa. Hoṭhe vhana vha khou vhambadzwa u ṭoda u swikelela dziṅwe ṭhodea nga vhabebi.

#### **5.5.7.2 Ndila ya zwine zwa fhambana 'Method of difference'**

Phambano vhukati ha maṅwalwa aya mavhili yo bviselwa khagala nga zwi ṭuṭuwedzaho u vhambadzwa ha vhana.

Lunganoni lwa vhuṭanu na vhuthihi, *Mukegulu we a vhambadza muḡuhulu (1989)*, tshi no khou ṭuṭuwedza u rengiswa ha muḡuhulu ndi ndala. Mukegulu o vhambadza muḡuhulu nga murahu ha u kundelwa u badela mulandu wa u pamba vhukhopfu kha nngwe. Vha vhona tsha khwiṅe hu u lifha nga muḡuhulu uri vha kone u bva mulanduni. Tshi no khou ṭuṭuwedza u rengiswa ha muḡuhulu ndi ndala ye ya vha yo dzhena muḡini saizwi shangoni ho vha ho wa ndala khulu (siaṭari: 23).

Kha Maumela, *Musandiwa na khotsi Vho-Liwalaga (1979)*, Vho-Liwalaga vha vhona tsha khwiṅe hu u malisa n'wana uri vha kone u tinya tsiku saizwi vha sa shumi. Vha tshi

susumedzwa nga mvelele vha ri ha koni u hana munna ane vhone vha khou mu funa nahone vha khou tšoda tšhelede ya dzekiso. Zwiitwana hezwi zwa Vho-Ḳiwalaga zwi khou tšutšuwedzwa nga mulandu wa u funesa tšhelede, mvelele na u sa shuma. Vho-Ḳiwalaga vha tshi amba na Vho-Maswoliedza vha ri “zwino mafhungo a khou sala fhethu huthihi, ha uri ṅwananyana wa hone u swika zwino a hu athu u vha na vhathu vho daho u mu ambisa. Hu ḍi nga na ṅṅe vhokhotsi awe a thi athu u mu ṅṅea munna” (siaṅari 38). Vha kha ḍi tenda kha maitele a musalauḷa a u tšodela ṅwana munna. Vho-Ḳiwalaga vha ri “ṅṅe ndi khou takalela uri zwo vha zwi tshi ḍo thusa ṅṅe kha tsiku yaṅu, ṅṅe wanga mushumo wa ḍo tou vha wa u ni badelela tshikolo, vha ri ho vhu ya hafhu ni khou zwi vhona a thi athu vhuyelela mushumoni” (siaṅari: 30). U sa shuma, u funesa tšhelede na mvelele ndi zwone zwi no khou ita uri Musandiwa a tšangane na thaidzo i lemelaḥo ya u funiswa munna.

Kha maṅwalwa aya mavhili iṅwe phambano yo bviselwa khagala nga zwine vhana vha ita vha tshi lusa u tinya nyimele ine vha ḍiwana vhe khayoy.

Lunganoni ulu lwa vhuṅanu (5) *Mukegulu we a vhambadza muḍuhulu (1989)*, mutukana uyu o vha e na kuṅanga kune a kushumisa musi a sa athu dzhena hayani u vhona arali a so ḍo tšangana na khakhathi. O vha a tshi ku rwa na fhasi e “naa vhe ri mini afha hayani” kwa vha kwone ku no mu vhudza nyimele ya nga ngomu hayani (siaṅari: 23). U shumisa madambi u ḍilamulela. A hu na zwine vhana nganoni vha ita musi vhe vhukati ha nyimele i si yavhuḍi. Vha tou lamukiswa nga muthu wa vhuraru.

Kha Maumela, *Musandiwa na khotsi Vho-Ḳiwalaga (1979)*, Musandiwa u shumisa swili na u tou ḍiambela kha zwine a si zwi fune musi a tshi tšangana na nyimele i si yavhuḍi. Musandiwa khotsi awe vha tshi ri kha fune munna ane vhone vha khou mu funa, ha tendi uri “ṅṅe mbilu yanga mafhungo haya a i athu a tšoda. Uri ndi muthu ane a khou funa u thoma u vuledza tshikolo. U ri havho vhathu kha vha vha landule, vha vha vhudze uri uḷa

nwana u ri ha funi. Nahone ndi tshe mutuku (siaṭari: 30). U isa phanda nga u tou ita swili a tshi amba na Vho-Negumela u ri naho vha ndambela, a thi nga dzuli u ya tshikoloni nne, arali hu hedzo thundu dza vhathu dzine vha khou ralo u fhohosha, vha do tou vho dzi lifha, ngauri hafhu nne ndi sa do ya afho fhethu (siaṭari: 46). Musandiwa u basela nga u tou goda zwitundu zwawe zwitukutuku a bva nga mukoto a vha u livha ha makhulu wawe a yo dzula henengei.

Muanetsheli wa lungano lwa *Mukegulu we a vhambadza muduhulu (1989)* u sumbedza ndala sa tshinwe tsha tshivhangi tshihulwane tsha u rengiswa ha vhana ngeno muṅwali wa bugu ya nganea iyi ya *Musandiwa na khotsi Vho-Liwalaga (1979)* ene a tshi sumbedza u sa shuma, mvelele na u funesa tshelede sa zwinwe zwi nanisaho u rengiswa ha vhana nga mashaka avho a tsini tsini. Nganoni vhana vha shumisa manditi u dilamulela musi vhe kha nyimele, ngeno nganeani vhana vha tshi shumisa swili na zwiambela na u tou diambela vhone vhaṅe sa ndila ya u dilamukisa.

### **5.5.8 Thero ya vhuṭanu na vhuraru: Nyimele i si yavhuḍi i ita uri vhana vha kondelele**

Vhaanetsheli vha ngano na vhaṅwali vha bugu dza nganea dzi tevhelaho vha a fana kha u ṭana vhaanewa vha vhana, vha sumbedza uri vha a kondelela.

#### **5.5.8.1 Ndila ya thendelano 'Method of agreement'**

Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana (2014)* na kha bugu dza nganea *Mugwena (2014)*, *Madima (1984)*, *Mudau (2004)* vhana vho ṭanwa sa vhaanewa vhaṅe vha a kondelela.

Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana (2014)*, zwiitwana zwa kusidzana zwi sumbedza u kondelela. Kusidzana kwo vha ku tshi vuswa vhukati ha vhusiku na u bubiswa hu tshe vhusiku misi minzhi uri ku ye ku tsholele mutshelo makhulu wakwo dakani une vha u funesa. Ku henengei dakani ho vha hu tshi bvelela ndau khulu i tshi toda u ku la ku tshi shavhela ntha ha muri misi yothe. Ku tshi vhuya hayani ku tshi talutshedza makhulu kwo vha ku sa thetsheswi, ku tshi rwiwa nga mipama na u ziamezwa nga maipfi (siafari 57). Kusidzanyana hoku kwo vha ku muthu wa u thetsheswa na u kondelela. Naho ku tshi khou shumiswa lwo kalulaho ku tshe nwana kwo vha ku tshi tenda u ruwa hu si na thidza. A hu na duvha na lithihi le kwa hana u rumiwa nga vhomakhulu vhakwo.

Kha mugwena, *Li a kovhela (2014)*, Khuthadzo mmane wawe Vho-Sophy vha tshi amba nae vha ri, “A hu kundwe nazwino ni thunya inwi nwana! Ni ri ndi nga dzhia kubugu kwanu ndi tshi ita mini ngakwo” (siafari 17). Izwi vha khou zwi amba nga murahu ha musi o vha vhudzisa arali vho vhona bugu ye a vha o vhea ntha ha tafula musi a tshi ya u edela. A sa vha fhindle a gidima a tshi ya tshikoloni. Khuthadzo mmane wawe miwe misi vho vha vha tshi mu vhona vha sinyalala, tshiwe tshifhinga a tshi amba navho vha ita u nga ri a vho ngo mu pfa, naho zwo ralo o vha a tshi omisa thoho a ya a vha lumelisa vhone vha sokou mu lavhelesa nga mafo vha fhedza vha takuwa (siafari: 29). Khuthadzo a tshi talutshedza khonani yawe Pfariso nyimele ine a khou tshila khayi u ri, tshiwe tshifhinga mmane wawe a tshi amba navho a vha mu fhinduli, vha tshi ya huwe vha sokou mu ziamedza nga zwigodo, u ri u dziedzini (siafari: 65).

Kha Madima, *Maduvha ha fani (1984)*, Musiwa o olwa sa muanewa ane a kondelela. Musiwa zwiwe zwifhinga na khaladzi awe Mmbudzeni vho vha vha tshi lala na ndala vha songo gavha tshithu, vha vuwa vha dovha vha twa nayo, ngeno vhana vha mme muhulu wavho vho nwatekana vhone vho lavhelesa vha fhedza vha mona murahu ha tshitanga vha kwingwidza mitodzi vha sa divhi tshine vha ita (siafari 10). Zwifhinga

zwinzhi vho vha vha tshi semiwa nga maṭamba na u vhidzwa nga madzina a si avhuḍi sa *maḍana, dzindeṅwa*. Musiiwa o vha a tshi rwiwa na nga luswielo kha ṭhoho nga mme muhulu wawe. O vha a tshi godwa zwiṅwe zwifhinga a sokou nga ha zwi pfi na khaladzi hu tshi pfi, “maḍithu o no fura zwiliwa zwo rengwaho nga tshelede ya ṅwananga” (siaṭari: 26).

Kha Mudau, *U nembelela ha shamba (2004)*, Avhatakali u a konḍelela, o vha a khou shuma u lisa kholomo dza Vho-Rasilingwani nga vhusiwana. Vho-Rasilingwani vha tshi amba na mme awe vha ri, “Nṅe ndi khou ri ṅwaha muṅwe na muṅwe ndi ḍo mu fha ṭholana, nṭhani ha zwenezwo nda mu ṭundela nda dovha nda mu shavhedza. Hu ḍo ri zwenezwo a sa tsha funa u lisa a khada kholomo dzawe a vhuya ngeno hayani” (siaṭari: 61). Vho-Rasilingwani vhone vhaṅe vha fulufhedzisa ene Avhatakali uri arali a nga shuma zwavhuḍi ṅwaha wa vhu ya wa fhela, a vha nga badeli nga ṭholana fhedzi, vha ḍo dovha vha renga mbudzi vha mu fuwisa dzone lune musi dzi tshi dzwala a ḍo vha na mukovhe khadzo (siaṭari: 71). Avhatakali e henengei Hamutele tsiku ya dzhena, ṅdala na yone ye huno. A laedzela vhathu uri vha vhudze Vho-Rasilingwani zwauri aḷa masandadzi e vha mu rengela ṅwaha wo fhelaho o no ṭahala, u khou humbela maṅwe ngauri o no zwi pfa nga u ṭhavhiwa na nga u vaiwa nga mipfa. A dovha a laedzela na mugayo. Avhatakali a komolela a vhu ya a tou fulufhuwa, a vhu ya a guda u tshila nga ṅama ya phukha. Vhutshilo ha thoma u mu konḍela. Naho zwo ralo a si ṭuwe kana u ṅala zwaho, a konḍelela.

Muanetsheli wa lungano, *Musidzana wa tshisiwana (2014)* na vhaṅwali vha bugu dza nganea *U nembelela ha shamba (2004)*, *Li a kovhela (2014)*, *Maḍuvha ha fani (1984)*, vha a fana kha u bvisela khagala zwi ṭuṭuwedzaho u konḍelela ha vhaanewa vha vhana kha maṅwalwa ayo o bulwaho afho nṭha.



Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana (2014)*, u khou kondelela ngauri ndi tshisiwana, ha tshe na vhabebi, u khou tou leliwa nga vhomakhulu wawe. Ngenovho kha bugu ya Madima *Maḍuvha ha fani (1984)*, Musiiwa a khou tuṭuwedzwa ngauri ha tshe na mme vho lovha a tshe lutshetshe. Kha bugu ya *Li a kovhela (2014)*, Khuthadzo u khou kondelela ngauri ha tshe na mme vho lovha a kha ḍi tou vha muṭukutuku.

Nganoni na nganeani vhana vho olwa sa vhaanewa vhane vha a kondelela, vha tshi itiswa ngauri a vha tshe na vhabebi. Kha maṅwalwa aya oṭhe vha khou kondelela vha tshi itiswa ngauri muthihi wa mubebi kana vhabebi vhoṭhe vho lovha na u ri vha tshe vhaṭuku.

#### **5.5.8.2 Nḍila ya zwine zwa fhambana ‘Method of difference’**

Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana (2014)*, kusidzana kwo vha ku tshi khou kondelela u vuswa vhusiku u yo dobelela mutshelo une vhomakhulu wawe vha u funesa naho hu vhusiku ngauri kwo vha ku na vhuḍikumedzeli tshoṭhe ‘*submissive*’. Kwo vha ku si na thidza nahone ku tshi vha pfesesa (siaṭari: 56).

Kha Mugwena, *Li a kovhela (2014)*, Khuthadzo o vha a khou kondelela nyimele ine a khou ṭangana nayo sa u godwa, u vhidzwa nga madzina a si avhuḍi, u imiwa phanda kha zwa tshikolo, u kombetshedzwa u shumisa mishonga a sa funi na u rwiwa ngauri o vha o luga. O vha a khou ṭoda uri khotsi awe vha mu dzhenise tshikolo. Kha Madima, *Maḍuvha ha fani (1984)*, Musiiwa o vha a khou kondelela u seṅwa, u godwa, u pfelwa mare, nḍala u khamedzwa na u rwiwa nga mme muhulu wawe Vho-Mubvatshoṭhe ngauri a vha tshe na mme.

Kha Mudau, *U nembelela ha shamba (2004)*, Avhatakali o vha a khou kondelela nyimele ya u rwiwa a songo tshinya tshithu, u pometshedzwa, u shumiswa a sa badelwi ngauri o vha o siwana vhukuma (siaṭari: 71). Vhabebi vhawe vho vha vha si na tshavho, vha tshi

tambula. Mme awe vho vha vha tshi tou bika thothotho uri hayani hu vhe na zwa u la (siaṭari: 53).

Muanetsheli na vhaṅwali vha bugu dza nganea idzo dzo bulwaho afho nṭha vha a fhambana zwi tshi ḡa kha zwino ita uri vha konḡelele. Lunganoni kusidzanyana ku khou konḡelela ngauri ku na vhuḡikumedzeli hoṭhe na nyofho. Nganeani vhana vha khou konḡelela nga nṭhani ha u ṭoda u i swa tshikoloni, vha itwa na ngauri ndi zwisiwana vhabebi a vha na zwavho.

### **5.5.9 Thero ya vhuṭanu na vhuṅa: Vhabebi a vha thetshelesi mihumbulo ya vhana**

#### **5.5.9.1 Nḡila ya thendelano ‘*Method of agreement*’**

Vhaanetsheli vha ngano dzi tevhelaho: *Musidzana wa tshisiwana (2014)*, *Mutshokotshi (1995)* na bugu dza nganea *Vho-Rammbebo (1982)*, *Musandiwa na khotsi Vho-Liwalaga (1979)* na kha bugu ya *Li a kovhela (2014)*, vho ṭana vhana sa vhatu vha sa thetsheleswi musi vha tshi bvisela vhuṭfiwa havho khagala.

Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana (2014)*, Kusidzanyana hoku vhomakhulu vhakwo vho vha vha sa ku thetshelesi musi ku tshi vha ṭalutshedza nga ndau ine ya bvelela musi ku tshi khou dobela mutshelo une vha u funesa (siaṭari: 57). Kwo vha ku tshi ri ku tshi vha ṭalutshedza, ku sa athu na u fhedza u amba kwa vha ku khou rwiwa nga mipama na u seṅwa.

Kha lungano lwa vhuṭanu (5) *Mutshokotshi (1995)*, Mutshokotshi vhabebi vhawe vho vha vha sa mu thetshelesi. O vha a tshi ri u amba zwauri o farwa nga nḡala, mme awe na khotsi awe vha tshi mu halifhela na u mu pfutsekisa sa mmbwa.

Kha bugu ya Maumela, *Vho-Rammbebo (1982)*, Khathutshelo na Mphalaleni mme avho vho ri u thathiwa vhone vha sala na khotsi avho. Vha tshi vhona vha sa farwi zwavhuḏi nga mmane wavho Vho-Mbilummbi vha thoma u shavha hafha ha khotsi avho vha tshi tovhela mme avho. Vho-Rammbebo musi vhana vha tshi ita ngauralo vhone vha ḏi vha vha u vha tevhela tshifhinga tshoṭhe. Vhana vha tshi lingedza u vha vhudza uri ri khou shavha ngauri a ri fhiwi zwiliwa zwo linganaho nahone ri ḷa ra sa fure, vhone vha tshi dadadza vha tshi ri vhana vha khou zwifha (siaṭari: 54). Musi mmane wavho Vho-Mbilummbi vha tshi vha pomoka uri vho tswa tshelede, vhana vha tshi ṭalutshedza khotsi uri a si zwone a vho ngo tswa vhone vha a hana u pfa zwine vhana vha khou amba, vha simesa uri vha a zwifha vho tswa tshelede ya mufumakadzi wavho vha ita na u vha rwa (siaṭari: 44).

Kha bugu ya Maumela, *Musandiwa na khotsi Vho-Ḳiwalaga (1979)*, Vho-Ḳiwalaga vha khou kombetshedza ṅwana wavho Musandiwa u funa munna ane vhone vha khou funa ene (siaṭari: 30). Musandiwa a tshi lingedza u vha sumbedzisa uri ha athu u funa munna u kha ḏi ita zwa tshikolo, nahone ha mu funi ngauri ha koni na u ṅwala ha thetsheswi (siaṭari: 30). Vho-Ḳiwalaga vha tshi pfa a tshi ralo vha rwa ṭhoho na fhasi, vha ri kha mu fune vhone vha wane zwiṭukuṭuku vhunga a tshi ḏo ri a tshi vho dzula na uyo munna vhone vha sa tsha ḏo vhuyelwa nga tshithu (siaṭari: 38). A vha tendi u pfa hezwi a tshi hana.

Kha Mugwena, *Ḳi a kovhela (2014)*, Khuthadzo u khou kombetshedzwa u shumisa mishonga nga khotsi awe, ene u vha sumbedzisa uri ha tendi kha mafhungo a mishonga u tenda kha Mudzimu wa makoleni. Khotsi awe Vho Segere vha tshi pfa a tshi landula ngauralo vha mu vhudza uri a tshi lwala a vhudze Mudzimu wawe ngauri zwa sa ralo u ḏo lwala a guvhukana mavhudzi sa mbudzi ya gwembe (siaṭari:49). Mmane wawe Vho-Sophy vha ri o tswa tshelede yavho, a tshi hanedza khotsi awe vha ri u a zwifha nahone

yeneyo tshelede ndi yone ye ya vha i tshi do mu isa tshikoloni, zwino kha tou hangwa nga mafhungo a tshikolo (siaṭari: 99).

Vhaanetsheli vha ngano na vhaṅwali vha bugu dza nganea idzo dzo bulwaho afho nṯha vha a fana kha u bvisela khagala zwi tuṯuwedzaho u sa thetsheswa ha vhana musi vha tshi lingedza u bvisela vhupfiwa havho khagala. Kha Lungano Iwa vhuraru, *Musidzana wa tshisiwana (2014)*, o vha a tshe muṯuku nahone a si tshe na vhabebi a tshi khou lelwa nga vhomakhulu wawe. Kha bugu ya Maumela, *Musandiwa na khotsi Vho-Ḳiwalaga (1979)*, Musandiwa o lovhelwa nga mme a tshe muṯuku a sala a tshi lelwa nga khotsi awe na mme muhulu wawe. Kha Mugwena, *Ḳi a kovhela (2014)*, Khuthadzo o lovhelwa nga mme a tshe muṯuku khotsi awe vha sala vha mala muṅwe musadzi u itela uri a vhe na mu ṯhogomeli.

Vhaanetsheli vha ngano na vhaṅwali vha bugu dza nganea idzo afho nṯha vhoṯhe vha sumbedzisa uri vhana a vha thetsheswi musi vha tshi lingedza u bvisela vhupfiwa havho khagala. Vhoṯhe vha sumbedzisa uri tshi no khou ita uri vhupfiwa ha vhana vhu sa thetsheswe ndi mafhungo a uri a vha tshe na vhabebi vhezhi havho vha khou aluswa nga vhabebi vha si vha malofhani sa makhulu, mmane mufumakadzi wa khotsi na mme muhulu mufumakadzi wa khotsi.

#### **5.5.9.2 Nḡila ya phambano ‘Method of difference’**

Vhaanetsheli vha ngano, *Musidzana wa tshisiwana (2014)*, *Mutshokotshi (1995)* na nganea dzo topolwaho Mugwena kha *Ḳi a kovhela (2014)*, Maumela kha *Vho-Rammbebo (1982)*, Maumela *Musandiwa na khotsi Vho-Ḳiwalaga (1979)* vha a fhambanavo musi zwi tshi kwama masiandoitwa a ḡiswaho nga u sa thetsheswa.

Kha lungana Iwa vhuṯanu (5) *Mutshokotshi (1995)*, Mutshokotshi a tshi vhona a tshi amba nḡala vhabebi vhawe vha sa mu thetsheswi, madzuloni a u thetsheswa a tshi tou rwiwa

na u pfutsekiswa sa mmbwa, u vhona tsha khwiṅe hu u tou tswa nḁuhu dze dza vha dzo shatelwa tshitembani a ḁa (siaṭari: 11).

Kha bugu ya nganea Maumela, *Musandiwa na khotsi Vho-Liwalaga (1979)*, Musandiwa a tshi vhona a tshi lingedza u bvisela vhupfiwa hawe khagala ha uri munna ane a khou pfi kha mu fune ene ha mu funi ngauri u kha ḁi funa u ita zwa tshikolo nahone ha mu funi ngauri ha koni u ṅwala ha pfiwi (siaṭari: 30). Nṯhani ha u thetsheleswa ene u tou itelwa dzi tshutshedzo, u vhudzwa u pfi ha tsha ḁo vha ṅwana wanga, na ḁiṅwe na ḁiṅwe kha mbo ḁi goda vhutundu hawe a ṯuwe a ye a dzule na onoyo ane a mu thetshelesa, na tshikolo thi tsha ḁo mu badelela, a ingiwa na nga u tou rwiwa, u dzhia tsheo ya u tou shavha kana u paṭa hayani a yo dzula na makhulu mu beba mme (1979: 31).

Kha Maumela, *Vho-Rammebo (1982)*, Khathutshelo na Mphalaleni mme avho vho lwa na khotsi avho, vho thathiwa vha ṯuwa vha sia vhana na khotsi avho. Vho-Rammebo vha mala muṅwe mufumakadzi ane u vhonala a si na ndavha na vhana havha. Vhana vha tshi lingedza u vhudza khotsi uri vha khou fhiwa zwijiwa vha ḁa vha sa fure, vhone vha ri vha a zwifha (siaṭari: 44). Mmane wavho vha vha zwifhelela kha khotsi avho vha ri vho tswa tshelede yavho, vhana vha tshi vhudza khotsi uri a si zwone a vho ngo i dzhia vhone vhe vha a zwifha. Vhana vha tshi vhona zwi tshi ralo vha vhona tsha khwiṅe hu u tou shavhela ha mme avho nangoho zwa ralo (siaṭari: 41). U sa thetsheleswa zwo ita uri vha paṭe hayani.

Kha Mugwena, *ḁi a kovhela (2014)*, Khuthadzo a tshi vhona a sa thetsheleswi musi a tshi lingedza u amba vhupfiwa hawe ha uri ene ha shumisi mishonga nga u u ṅwana wa Mudzimu. A tshi amba ḁa uri tshelede ho ngo dzhia khotsi awe a vho ngo mu thetshelesa vho ḁi ima kha ḁa uri o tswa ngauralo zwi amba zwauri kha zwa tshikoloni o ḁiwa nga mutshaina (siaṭari: 99). Khuthadzo a tshi pfa vha tshi ralo u vhona tsha khwiṅe hu tou paṭa hayani a yo dzula na makhulu mu beba mme awe Maṭanda (siaṭari: 101).

U tswa, u paṅa hayani ndi dziṅwe dza tsheo dzine vhana vha dzi dzhia vha tshi vhona vha sa thetsheswi musi vha tsh lingedza u bvisela vhupfiwa havho khagala nga vhabebi nganoni na nganeani idzo dzo bulwaho afho nṅha.

### **5.5.10 Thero ya vhufumi: Vhana vha a shumiswa lwo kalulaho**

#### **5.5.10.1 Nḡila ya thendelano ‘*Method of agreement*’**

Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana (2014)*, O vha a tshi bubiswa vhusiku uri a ye a ṅoḡele vhomakhulu vhawe mutshelo ḡakani une vha u funesa (siaṅari 56). O vha a tshi ri a tshi ṅalutshedza makhulu wawe zwa ndau ine ya bvelela i tshi ṅoḡa u mu ṅa vha si mu thetshese. Naho zwo ralo, makhulu wawe vha mukegulu vha ḡi ita zwa maḡuvha, vhukati ha vhusiku vha tshi ḡi mu vusa vha ri a ye u ṅoḡa mitshelo. Musidzanyana uyu o vha a khou shumiswa lwo kalulaho. A zwo ngo fanela uri ṅwana muṅuku a vuswe na vhusiku ha pfi a shume. Ndi u tambudza ṅwana.

Kha nganea ya Madima *Maḡuvha ha fani (1984)*, Musiwa na khaladzi Mmbudzeni vho vha vha tshi leliwa ṅwana wa mme muhulu wavho Vho-Mubvatshoṅhe. Mbudzeni ene o vha a tshi dzula o beba ṅwana nga muzwa wa ngozwi. Hoṅhe-hoṅhe he a vha a tshi ya na musi a tshi ya u ka muroho o vha a tshi pala muroho o ḡi beba ṅwana wa mme muhulu wawe wa lupenzi (siaṅari: 22). U lelisa vhana tshifhinga tshoṅhe vhana vha kundwa na u tamba ndi u vha shumisa lwo kalulaho nahone ndi u vha shumisa mishumo i si yavho. Kha bugu ya nganea ya Mugwena *Ḳi a kovhela (2014)*, Khuthadzo o vha e ṅwana wa mutukana, o vha tshipondwa tsha u shumiswa lwo kalulaho, o vha a tshi swieliswa miṅa (siaṅari: 24).

Kha lungano *Musidzana wa tshisiwana* (2014), kha nganea *Li a kovhela* (2014) na kha bugu ya nganea ya Madima *Maḍuvha ha fani* (1984), vhana vha khou shumiswa mishumo i si yavho nahone nga ṅdila i si yavhuḍi nga zwifhinga zwi songo teaho.

#### **5.5.10.2 ṅdila ya phambano ‘Method of difference’**

Phambano i kha vhathu vhane vha khou vha shumisa vhana lwo kalulaho, Lunganoni *Musidzana wa tshisiwana* (2014) u khou shumiswa lwo kalulaho nga vhomakhulu wawe. Vha mu vusa vhusiku u yo vha dobelela mutshelo. kha nganea *Maḍuvha ha fani* (1984) vha khou leliwa vhana nga mme muhulu wavho mufumakadzi wa khotsi avho ngeno kha nganea *Li a kovhela* (2014) a tshi khou shumiswa nga mmane mufumakadzi wa khotsi awe u swiela miṭa.

#### **5.5.11 Thero ya vhufumi na vhuthihi: Vhana vha si na vhabebi a vha na.**

##### **5.5.11.1 ṅdila ya thendelano ‘Method of agreement’**

Vhaanetsheli vha ngano na vhaṅwali vha nganea dzo sumbedzwaho afho fhasi vha a fana zwi tshi kwama zwi ṭuṭuwedzaho u sa vha na vha tsireledzi kha nyimele dzi si dzavhuḍi dzine vhana vha ṭangana nadzo vhutshiloni.

Kha lungano lwa vhuṭanu (5) *Mukegulu we a vhambadza muḍuhulu* (1989), kutukana kwo vha ku si tshe na vhabebi ku tshi dzula na makhulu. Makhulu vha tshi vhona vha tshi balelwa u lifha milandu vha vhona tsha khwiṅe hu u tou ri muḍuhulu a vhulawe a ḷiwe nga nngwe. Vha vhona uri u ita ngauralo hu ḍo vha hu hone vho lifhela nngwe mulandu wayo saizwi yo vha i tshi vho ri khwiṅe ndi u tou ḷa vhone (siaṭari: 23). Kha lungano lwa vhuraru (3), *Musidzana wa tshisiwana*, u khou vuswa hu tshe vhusiku u ya ḍakani u dobelela vho

makhulu wawe mutshelo une vha u funesa na u rwiwa nga milatela zwi tshi naniswa nga uri vhabebi vhawe vho lovha a sala na henevho vhomakhulu wawe, a hu na ane a nga mu tsireledza kana u mu ambelavho zwaho.

Vhañwali vha mañwalwa a nganea dzo topolwaho sa Maumela (1979) *kha Musandiwa na Khotsi Vho-Liwalaga* na Mugwena (2014) *kha Li a Kovhela* vhothe vha sumbedza uri vhana vhane a vha tshe na muthihi wa mubebi kana vhabebi vhothe hu na khonadzeo khulu ya uri vha sa aluswe zwavhuḏi sa u tambudziwa, u itelwa dzitshutshedzo, na u nga vhambadzwa u swikelela dziñwe thodea nga vhathu vhahulwane.

Kha bugu ya Mugwena (2014) *Li Kovhela*, Khuthadzo u khou tambudzwa, ha tshe na mme vho lovha a tshe muḏuku a sala a tshi aluswa nga mmane wawe musadzi wa khotsi awe Vho-Sophy na vhone khotsi awe Vho-Masuwanyise. U khou swurela mutukana. U khou imiwa phanda kha zwa pfunzo (siaṭari: 86), u zwifheleliwa kha khotsi awe na u pomokiwa (siaṭari: 90), u vhidzwa nga madzina a si avhuḏi (siaṭar: 20) ha tshe na mulamuleli. O vhu ya a tou bula muñwe musi ene muṅe uri hu nga u lovha ha mme awe nga u ṭavhanya a tshe muḏuku zwi zwone zwi no khou nanisa tshengelo ine a khou ṭangana nayo (siaṭari: 80). A tshi hana u shumisa mindaandaane i no bva ha maine ya tshithu, u shushedzwa nga u vhudzwa u pfi a tshi lwala tshifhinga tshi ḏaho a vhudze Mudzimu wawe zwa sa ralo u ḏo lwala a guvhukana mavhudzi sa mbudzi ya gwembe (siaṭari: 49). U khou farwa nga ndila hei ngauri a hu na ane a ḏo mu tsireledza kha zwothe zwine zwa khou bvelela khaye.

Kha bugu ya Maumela (1979) *Musandiwa na khotsi Vho Liwalga*, Musandiwa mme awe vho lovha a kha ḏi tou vha tshiboboli vhukuma, a sala a tshi lelwa nga khotsi awe na mme muhulu wawe muhadzinga wa mme awe. Khotsi awe na havha mme muhulu wawe Vho-Mufanadzo vha khou mu kombetshedza u funa munna ane u ya nga ha ene ha mu funi vha tshi itela uri vha wane tshelede ya dzekiso.



Vhana vho lovhelwaho nga muthihi wa mubebi kana nga vhabebi vhothe vha khakhathini, vha sela nga lu no buḁa u ya nga vhañwali vha nganea na vhaanetsheli vha ngano idzo dzo sumbedzwaho afho nḁha.

Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana (2014)*, na lunganoni lwa vhuḁanu na vthuthihi (6) *Mukegulu we a vhambadza muḁuhulu (1989)*, buguni ya nganea ya Maumela *Musandiwa na khotsi Vho-Liwalaga (1979)* na kha bugu ya Mugwena *Li a kovhela (2014)*, vhana vha khou aluwa kha nyimele dzi sa takadzi sa: u tambudzwa, u vhambadzwa, u itelwa dzitshutshedzo zwi tshi tuḁuwedzwa ngauri a vha tshe na vhabebi vhane vha nga vha tsireledza kha nyimele dzi si dzavhuḁi vhunga vhabebi vho lovha vhana avho vha tshe vhaḁuku.

#### **5.5.11.2 Nḁila ya phambano 'Method of difference'**

Vhaanetsheli vha ngano na vhañwali vha nganea idzo dzo bulwaho afho nḁha, vha vha a fhambana zwiḁulwane musi zwi tshi ḁa kha masiandoitwa a vhangwaho nga u aluwa ha vhana vha si na vhatshireldzi kha nyimele dzine vha ḁangana nadzo vthutshiloni.

Vhaanewa vha vhana nganoni dzo bulwaho afho nḁha, a hu na zwine vha ita vho u sumbedza uri nyimele ine vha khou aluwa khayoy a i ḁanganedzei. Vha sokou nga a hu na tsho iteaho na u vhavha hani hazwo. Hu tou itea zwi no nga manditi, vha tou phuluswa nga muthu wa vhuraru, a vha ḁilweli vha tou lwelwa. Kha lungano lwa vhuraru (3), *Musidzana wa tshisiwana (2014)*, u khou vuswa vhusiku u ye u dobela vhomakhulu vhawe mutshelo une vha u funesa a tshe muḁuku vhukuma. A tshi vha vhudza uri a ngei ḁakani hu bvelela ndau i tshi ri i a mu ḁa, a vha mu thetshesesi, u tou rwiwa nga milaḁela na u hambekanyiwa. Kha nyimele hei, u lamulelwa nga areḁi, ho sokou vhoneala musevhe u tshi ya wa ḁhavha iḁa ndau ye ya vha i tshi ri i a mu ḁa ya mbo ḁi fela henefho (siaḁari:56). Kha lungano lwa vhuḁanu (5), *Mukegulu we a vhambadza muḁuhulu (1989)*, mutukana u

lamukiswa nga manditi, a tshi swika tsini na hayani, o vha a tshi rwa kuṅanga kwawe na fhasi a ku vhudzisa uri: “Naa vhe mini afha hayani ṅamusi”? Kwa vha kwone ku no mu vhudza uri hayani ha hawe hu na nngwe yo dzumbama ngomu phurini yo lindela ene uri i mu ḽe, ngauralo a songo dzhena vhukati ha phuri a ke nga matungo fhedzi (siaṭari: 23). Ngeno kha bugu dza nganea idzo dzo bulwahoafho nṯha, naho vha si na vhatsireledzi kana vhalamuleli kha nyimele dzine vha khou ṯangana nadzo, a vha dzuli vha peta zwanda, vha a dzhia ḽiga vha tshi lingedza u ḽiphulusa saizwi vha si na ane a ḽo vha tsireledza. Kha bugu ya Maumela *Musandiwa na khotsi Vho-ḽiwalaga*, a tshi vhona nyimele i tshi bva nṅa ha tshanda, ha zwi imeli, u puta vhuda hawe a livha ha makhulu wawe mu beba mme awe a songo onesa (siaṭari: 31). Kha bugu ya Mugwena *ḽi a kovhela*, Khuthadzo nyimele i tshi vhfifa, u dzhia tsheo ya u tou ṅwalela khotsi awe luṅwalo, a tshi khou vha onesa, u ri khuvha ene ndi hone o ṯuwa tshoṯhe muḽini wavho, a vha tsha ḽo mu vhona (siaṭari: 101). U khou ita zwoṯhe hezwi a tshi lingedza u tinya mboni ine a khou sumbedzwa hafha muṯani wa khotsi awe nga mmene wawe Vho-Sophy.

Vhaanetsheli vha ngano na nganea idzo vha a fhambana hafhu zwi tshi kwama vhatu vhane vha khou farisa vhaanewa vha vhana ludongo nga hu fhisaho nga u vha sa vhe na vhatsireledzi. Nganoni idzo vhana vha khou fulela thavhani zwi tshi khou itwa nga vhomakhulu vhavho vho bebaho vha vhabebi vhavho ngeno nganeani idzo-vho vhaanewa avha vha tshi khou sela nga lu no mvuḽa zwi tshi khou itwa nga vhommane na vhomme muhulu vhahadzinga vha vhomme avho vhafumakadzi vha vhokhotsi avho.

Nganoni vhana vha no khou shengedzwa a vha na vhabebi vho sala na vhomakhulu vhavho vhane vha dovha vha vhone vha no khou vha shengedza. Nganeani vho sala na vhommane, vhomme muhulu na vhokhotsi avho vhane na vhone vha khou shela mulenzhe kha u shengedza vhana avho. Vhaanewa vha vhana nganoni vha tshi shengedzwa vha sokou fhumula na u ḽilwela a vha ḽilweli naho zwi tshi khou vhavha ngeno nganeani, naho vhabebi vho no lovha kana vha si tsha dzula navho vha sa tendi

u fela ngozwini, vha a amba na u dzhia tsheo vha a kona sa u tuwa afho hune nyimele i si vhe yavhudi.

### **5.5.12 Thero ya vhufumi na vhuvhili: Mashaka a vhana na vhatsinda a vha tsireledzi vhana.**

#### **5.5.12.1 Ndila ya thendelano ‘Method of agreement’**

Vhaanetsheli vha ngano dzi tevhelaho: Lungano lwa vhuraru (3) *Musidzana wa tshisiwana*, lungano lwa vhuṭanu (5) *Mukegulu we a vhambadza muḍuhulu*, vha amba lithihi la uri mashaka a vhana a tsini-tsini ndi one ane ha tsireledzi vhana. Vha ri ndi vhone vhane vha khou lisa vhana nga nḍa ha tshanda.

Kha Lungano lwa vhuraru (3), *Musidzana wa tshisiwana*, madzuloni a uri vhomakhulu vhawe vha vhe vhone vhane vha mu tsireledza musi a tshi vha vhudza la uri a tshi dobela mutshelo ngei ḍakani hu bvelela ndau i tshi toḍa u mu la, vhone vha simesa u ḍi mu vusa hu tshe vhusiku misi yothe uri kha ye a vha toḍele mutshelo une vha u funesa. Vha ḍi ita nga u ralo maḍuvha a re na tshivhalo (siaṭari: 57). Kha lungano lwa vhuṭanu (5) *Mukegulu we a vhambadza muḍuhulu*, makhulu ndi vhone vhane vha khou toḍa u lifha milandu nga muḍuhulu wavho madzuloni a u ri kha hu liwe vhone vha tshi itela u tsireledza muḍuhulu, vha ri ndau kha i le muḍuhulu wavho hu vhe u lifhelana milandu.

Kha bugu dza nganea dzi tevhelaho; Maumela *Musandiwa na khotsi Vho-Liwalaga*, Maumela *Vho-Rammbebo*, Mugwena *Li a kovhela*, na Sigogo *Nandi ndi shenga?*

Kha Maumela *Musandiwa na khotsi Vho-Liwalaga (1989)*, Vho-Liwalaga khotsi a ene Musandiwa ndi vhone mu kuḍedzi wa tshikuni, Musandiwa a tshi amba vhupfiwa hawe, a tshi vha sumbedza uri khuvha munna ane vha khou ri kha mu fune ha mu funi, u kha ḍi

ita zwa tshikolo, n̄thani ha uri vha ime nae, ndi vhone vha no amba mafhungo a u ri u ḡo tou o mu funa nga tsha zhii!! Zwa sa ralo vha ḡo mu thatha muḡini wavho na u mu litshisa tshikolo (Siat̄ari: 31).

Kha Maumela *Vho-Rammbebo (1982)*, Mphalaleni na Khathutshelo vha tshi lingedza u vhudza khotsi avho uri khuvha ri khou fhiwa zwiliwa zwiḡuku na u fura a ri khou fura, na u vha vhudza hafhu uri a si vhone vho tswaho tshelede i no khou pfi vho i tswa nga mmene wavho, vhone vhe vha a zwifha vho tswa tshelede ya musadzi wavho vha tshi amba mmene wa vhana (siat̄ari: 44). U amba ngauralo hu vha hu u ḡaḡisa thaidzo.

Kha Mugwena, *Li a kovhela (2014)*, Khuthadzo a tshi lingedza u ḡalutshedza khotsi awe uri tshelede ine mmene wawe vha khou ri ndi ene o i tswaho ho ngo i vhona, vhone vha a hana vha nanga u ima na mmene wawe, vha amba na zwauri, yeneyo tshelede ye a i dzhia kha zwi ḡivhe zwauri ndi yone ye ya vha yo vhetshelwa ene u mu badelela tshikoloni. Vha ri zwino kha tou hangwa o liwa nga mutshaina (siat̄ari: 99). A vha tsireledzi ḡwana wavho kana u thoma vho vha ita ḡhod̄isiso uri naa na nangoho ndi ene o i dzhiaho naa? Hai, a vha zwi dzheni, vha takadza mufumakadzi wavho nga ḡwana wavho.

Kha bugu ya Sigogo Nandi *ndi shenga (2009)*? Vho-Masuwanyise vhathu vha siviki vha tshi ri kha vha ḡe khoroni vha ambe na u funza lushaka nga zwauri ḡwana a no bebwa na liḡo la n̄tha a si vuholefali, vhone vha ri vha nga si ye saizwi vhone vho vha vho amba uri thumbu ya hoyu ḡwana kha i bvisiwe vha si pfiwe. Mufumakadzi wavho a tshi vha vhudza uri vhadzulatsini vha khou kolela ḡwana vha ri ndi shenga, vhone vha ri zwino vha vha vhulahe naa? (siat̄ari: 99).

Vhabebi vha vhana na vhomakhulu vha vhana nganoni na nganeani a vha khou tsireledza vhana, ndi vhone vha kuḡedzi. A vha vha tsireledzi kha nyimele dzo vhiffaho, vha tou ḡaḡisa thaidzo.

### 5.5.12.2 Nḡila ya phambano ‘*Method of difference*’

Vhaanetsheli vha ngano na vhaḡwali vha nganea vha a fhambana musi zwi tshi kwama vhathu vhane vha si tsireledze vhana misini ine vhana vha vha vha khou ḡangana na khaedu dza vhutshilo. Kha lungano lwa vhuraru (3) *Musidzana wa tshisiwana*, u khou vuswa vhusiku nga makhulu vha mukegulu. Ḍuvha ḡe ndau ya shanduka ya vha muthu nahone muthu onoyo hu makhulu wawe vha mukalaha, mukalaha vho amba uri ndo ruḡwa nga makhulu waḡu vha mukegulu uri ndi ni vhulahe ri ni ḡe (siaḡari:57). Kha lungano lwa vhuḡanu (5), *Mukegulu we a vhambadza muḡuhulu nga nḡala*, makhulu wa ḡwana vha mukegulu ndi vhone vhane vha khou mu vhambadzela ndau, vha ri u songo ḡa nḡe ndi ḡo u fha muḡuhulu wanga (siaḡari: 11).

Vhaḡwali vha bugu dza nganea vha ri vhathu vhane vha sa tsireledze vhana musi vha tshi khou ḡangana na khaedu dza vhutshilo ndi vhabebi vha vhana vha malofhani, vhommane vhafumakadzi vha vhokhotsi avho, na vhomme muhulu vhafumakadzi vha vhokhotsi. Kha bugu ya Maumela, *Musandiwa na khotsi Vho-Liwalaga (1979)*, Musandiwa khotsi awe ndi vhone vhane vha khou sumbedza u sa vha na ndavha nae. Madzuloni a uri vha ime na muhumbulo wa ḡwana wavho wa uri u kha ḡi ita zwa tshikolo, ndi vhone vhane vha khou pfala vha tshi khou mu kondisela vhutshilo.

Madzuloni a u mu tikedza, vha tou mu thatha muḡini wavho na u mu rwa lutatisaho.

Kha bugu ya Maumela *Vho-Rammbebo (1982)*, khotsi a Mpfariseni na Khathutshelo a vha tsireledzi vhana kha u pomokiwa hune vhana vha khou itelwa nga mufumakadzi wavho ane a vha mmane wa vhenevho vhana. A vha na ndavha na u ḡoḡa u ḡivha uri ho bvelela mini. Mmane wa vhana havha vha ri vho tswelwa tshelede nga vhana, khotsi avho vhe kululu nazwo vha ita na u vha rwa nga ḡhamu ngeno vha si na vhuḡanzi nazwo (siaḡari:44).

Kha bugu ya Mugwena *Li a kovhela* (2014), Khuthadzo u khou swurela nga havha mmane wawe Vho-Sophy mufumakadzi wa khotsi awe vhe vha malwa muhumbulo muhulwane u wa uri vha lele ene onoyu mutukana. Vho-Sophy vha ri o vha tswela tshelede, khotsi awe vha zwi dzhia zwo tou ralo, vha inga nga u mu dzima tshelede ya u ya phanda na tshikolo. A vha mu tsireledzi, Vho-Sophy vha ri kha vha ite vha tshi mu faranyana vhunga a tshi khou delela, ngangoho vha ita nga u ralo vha mu rwa nga bannda (siaṭari: 99). A vha vhudzisi, kana zwaho u ṭodulusa uri izwi zwi no khou ambelwa ṛwana wanga ndi zwone naa, hai! Vha tenda khathihi na u ita zwine vha khou vhudzwa. Nganoni vhomakhulu vha vhana na vhatsinda a vha tsireledzi vhana kha nyimele dzine vha ṭangana nadzo.

Nganoni vhomakhulu vha vhana ndi vhone vhadzia u sa tsireledza vhana zwi hulwane vhomakhulu vha vhana vha mbeu ya tshifumakadzi. Nganeani vhatu vha sa tsireledzi vhana ndi vhokhotsi vha malofha, vhommane na vhommemuhulu.

### **5.5.13 Thero ya vhufumi na vhuraru: Vhana vha shengedzwa nga mulandu wa ṛdala na lutamo lwa masheleni**

#### **5.5.13.1 Ṛdila ya thendelano ‘*Method of agreement*’**

Kha lungano lwa vhuṭanu (6), *Mukegulu we a vhambadza muṛuhulu*, mukegulu vho ri vha tshi vhona vha tshi kundelwa u lifha vhukhopfu he vha vha vho pamba kha nngwe, i tshi ri ndi a vha ṭa saizwi vha tshi khou balelwa u lifha, vhone vhe hai! “Ndi na muṛuhulu ndi ḍo u fha ene wa mu ṭa” (siaṭari: 23). Vha khou ṭoda u vhulahisa muṛuhulu nga mulandu wa ṛdala saizwi shangoni ilo ho vha ho wa ṛdala khulu. Kha lungano lwa vhuvhili (2), *Munna we a vha e na ngoma i mangadzaho*, Gogoro u ḍidzhenisa kha mafhungo a u bata vhana u itela u tshela ṛdala vhunga saizwi o vha a sa ḍivhi u shuma vhutshiloni hawe (siaṭari: 25).

Kha bugu ya nganea Maumela, *Musandiwa na khotsi Vho-Liwalaga (1989)*, Vho-Liwalaga vha khou kombetshedza n̄wana wavho u funa munna ane u ya nga ha ene muṅe ha mu funi. Vha khou ita zwoṯhe hezwi nga n̄ṯhani ha uri vha khou ṯoḍa tshelede ya dzekiso. Vho-Liwalaga vho vha vha tshi humbulela n̄wana uri o no malwa ha nga vha londi nahone u ḍo vha a tshi vho ḷa zwawe na munna wawe. Zwo ralo vha sokou vhona zwi khwiṅe u sa mu isa phanḍa na tshikolo (siaṯari: 38).

Vhaanetsheli vha ngano na vhaṅwali vha nganea dzo sumbedzwaho afho n̄ṯha, vha khou tendelana kha ḷa uri n̄ḍala, na lutamo lwa masheleni ndi zwiṅwe zwi no khou ita uri vhana vha shengedzwe.

#### **5.5.13.2 Nḍila ya phambano ‘Method of difference’**

Vhaanetsheli vha ngano na vhaṅwali vha nganea idzo dzo bulwaho afho n̄ṯha, vha a fhambana zwi tshi ḍa kha vhathu vhane vha khou shengedza vhana nga n̄ṯhani ha lutamo lwa masheleni na nga mulandu wa n̄ḍala.

Lunganoni lwa vhuṯanu (5) *Mukegulu we a vhambadza muḍuhulu*, u khou ṯangana na mboni ya u ṯoḍa u vhulahiswa nga makhulu wawe ngeno kha lungano lwa u thoma (1), *Munna we a vha e na ngoma i mangadzaho* zwiitwana zwa u shengedza vhana zwi khou itwa nga mutsinda, ndi ene a no khou bata vhana. Kha bugu ya nganea iyo afho n̄ṯha Maumela Musandiwa *na khotsi Vho-Liwalaga*, u khou shengedzwa kana u rengiswa nga khotsi awe vha malofha saizwi vha tshi khou ṯoḍa tshelede.

Nganoni vhathu vha no khou shengedza vhana nga mulandu wa u ṯoḍa u swikelela dziṅwe ṯhoḍea ndi vhomakhulu na vhotsinda ngeno nganeani hu khotsi vha malofha.

#### **5.5.14 Thero ya vhufumi na vhuṅa: Vhaaluwa vha shumisa vhuimo ha vhuhulwane u tsikeledza vhana**

##### **5.5.14.1 Nḡila ya thendelano ‘*Method of agreement*’**

Kha lungano lwa vhuraru (3), *Musidzana wa tshisiwana*, vhomakhulu wawe ndi vhone vhane vha khou mu tsikeledza, vha mu vusa hu tshe vhusiku uri a ye a vha dobelele mutshelo une vha u funesa. A tshi amba uri u khou ṭangana na zwifhio ngei ḡakani zwi ofhisaho, a vha tendi u pfa tshithu, vha a mu hambekanya na u mu rwa nga milaṭela uri a fhumule vha tshi itwa ngauri ndi vhahulwane khae. Lunganoni lwa u thoma (1) *Munna we a vha e na ngoma i mangadzaho*, Gogoro o shumisa vhuimo vhune a vha naho a tshi bata ṅwana we a ri a tshi batiwa a sa ri tshithu saizwi o vha o shushedzwa a pfi u ḡo tshewa nga lufhanga arali a nga tzhema. Kha lungano lwa vhuṭanu na vhuthihi (6) *Mutshokotshi*, Mutshokotshi o vha a tshi ri a tshi amba ṅdala a sa thetsheswi nga vhabebi vhawe, a tshi fhumudzwa nga mipama na u seṅwa.

Kha bugu ya Maumela, *Musandiwa na Khotsi Vho-Ḳiwalaga (1979)*, Vho-Ḳiwalaga Musandiwa a tshi hana munna ane vha khou ri kha mu fune, vha ri ha koni u hana munna ane a khou fhiwa nga ṅṅe khotsi awe, u tea u nthetsheswa ndi ṅṅe khotsi awe (siaṭari: 37). Kha bugu ya nganea Mudau *U nembelela Ha Shamba (2004)*, Avhatakali a tshi vho ṭoḡa kholomo dzawe kha Vho-Rasilingwane sa zwe vha vha vho mu fhulufhedzisa zwone, vha vho semana saizwi vha ramabindu a ḡivheaho afho muvhunduni une vha dzula khawo nahone vha na tshelede (siaṭari: 88).

##### **5.5.14.2 Nḡila ya phambano ‘*Method of difference*’**

Phambano kha ngano na nganea dzo topoliwaho i bviselwa khagala nga zwine vhana vha ita nga murahu ha u tsikeledzwa nga vhatu vhane vha khou shumisa maimo avho.



Kha lungano lwa vhuraru (3), *Musidzana wa tshisiwana na kha lungano lwa u thoma* (1), *Munna we a vha e na ngoma i mangadzaho*, vhana vha hone musi vha tshi tsikeledzwa vha a tenda, vha tshi susumedzwa ngauri vha khou tshonifha vhuimo ha vhathu vhane vha khou vha tsikeledza. A vha ambi vha sokou fhumula, vhaḵa vha no khou shumisa vhuimo havho vha kona u swikelela ndivho dzavho.

Kha bugu ya nganea ya Maumela *Musindiwa na khotsi Vho-Liwalaga* (1979), Musandiwa ha fhumuli a tshi khou tsikeledzwa u a amba naho muthu ano khou mu tsikeledza a muhulwane khae. Ha londi zwa vhuimo. Musandiwa o fhedza o farisa khotsi awe, a ima bogisini navho (siaḵari: 72). U basela nga u tou shavha hayani a yo dzula na makhulu wawe. Kha bugu ya Mudau *U nembelela ha shamba*, Avhatakali ho ngo tenda hu tshi pfi kholomo dzawe ha tsha ḵo dzi wana dziḵa dze a vha o fhulufhedziswa u ḵo badelwa ngadzo zwiḵa a tshi khou shuma u lisa kholomo dza Vho-Rasilingwane ramabindu a divheaho. Avhatakali o hwelela mulandu wa u fhuriwa hawe nga Vho-Rasilingwane na u rwiwa hawe nga ḵwana wa vhone Vho-Rasilingwane musanda, wa sengiwa naho o fhedza a songo wana gundo saizwi Vho-Rasilingwane vho vha vho putisa khoro (siaḵari: 44).

Nganoni vha tshi tsikeledzwa a vha iti tshithu kana u amba vho ngeno nganeani vha sa vhuyi vha ofha kana u shavha maimo a avho vhane vha khou vha tsikeledza, vha a dzhia vhukando na vhone.

## **5.9 MAGUMO**

Ndima iyi yo sengulusa mafhungo u bva kha ngano dza rathi na nganea dza rathi dza Tshivenda dzo topolwaho hu na ndivho. Mafhungo o kuvhanganywa nga u tou vhala ngano na nganea idzo. Mafhungo makuvhanganywa o ḵolwa a dovha a ḵhathuvhiwa

zwone-zwone u itela u kona u fhindula mbudziso dza ṭhoḁisiso ya ngudo iyi. Muḁoḁisisi musi a tshi sengulusa mafhungo makuvhanganywa o shumisa ngona ya u vhambedza ‘*Analytic Comparison*’ ya (Neuwman, 1997:432). Muḁoḁisisi o vhambedza zwiwo zwi fanaho, ‘*Method of agreement*’ kha ngano na nganea na zwiwo zwi sa fani, ‘*Method of difference*’ kha ngano na nganea. Mafhungo ayo ndi e a vhekanywa hu tshi tevhelwa thero dza fumi na n̄a dzo tou bveledzwaho u bva nganoni na kha bugu dza nganea dzo topolwaho. Thero idzo ndi dzone dzo n̄eaho muḁoḁisisi tshikhala tsha u anganyela mawanwa a ṭhoḁisiso ya ngudo iyi.

Thero dzenedzo ndi: Vhana vha a tambudzwa nga vhabebi, vhana vha ṭangana na dzitshutshedzo na u fhureledzwa hu u itela u swikelela zwi fushaho vhaaluwa, vhana a vha funiwa na u ṭanganedzwa nga n̄wambo wa vuholefhali, vhana vha a paḁa / u shavha mahayani nga n̄wambo wa nyimele dzine vha khou ṭangana nadzo, vhana vha shumiselwa mishonga nga vhabebi vhavho, vhana a vha pfi musi vha tshi eletshedziwa nga vhathu vhahulwane, vhabebi vha a vhambadza vhana vhavho, nyimele i si yavhuḁi i ita uri vhana vha konḁelele, vhabebi a vha thetshelesi mihumbulo ya vhana, vhana vha a shumiswa lwo kalulaho, vhana vha si na vhabebi a vha na vhotsireledzi, mashaka a vhana na vhotsinda a vha tsireledzi vhana, vhana vha shengedzwa nga mulandu wa n̄gala na lutamo lwa masheleni, na vhaaluwa vha shumisa vhuimo ha vuhulwane u tsikeledza vhana.

Thero idzi dzo zwi kona u bvisela khagala nyimele dzine vhaanewa vha vhana vha ṭangana nadzo vhutshiloni, n̄gila dzine vha dzi shumisa u tinya nyimele idzo, zwi ṭuḁuwedzaho nyimele idzo, na masiandoitwa kana mvelelo a/dza nyimele dzine vha aluwa khadzo. Mawanwa o ambiwa nga hao kha ndima i tevhelaho.

## NDIMA YA VHURATHI

### MAWANWA A THODISISO / 'INTERPRETATION OF RESEARCH FINDINGS'

#### 6.1. MARANGAPHANDA 'INTRODUCTION'

Ndima yo fhiraho yo amba nga tsaukanyo ya mafhungo hu tshi khou shumiswa ndila ya mbambedzo '*analytic comparison*'. Ndila ya mbambedzo iyi yo khethekanywa ya bva zwipiḁa zwivhili zwine zwa vha: ndila ya thendelano '*method of agreement*' na ndila ya phambano '*method of deference*'. Ndila idzi vhuvhili hadzo ndi dzone dzo konisaho muḁodisisi kha ngudo iyi u bvisela khagala zwiwo zwi fanaho na zwi sa fani kha ngano na nganea dza Tshivenda dzo topolwaho zwi tshi kwama vhaanewa vha vhana. Mbambedzo ya zwi fanaho na zwi sa fani yo itwa fhasi ha thero dziḁa dzo tou bveledzwaho u bva kha ngano na nganea dza Tshivenda dzo topolwaho.

Ndima iyi i bvisela khagala na u anḁadza mawanwa a ngudo na themendelo. Thaidzo ya thodisiso ya ngudo iyi Vhaanewa vha vhana nganoni zwi tshi kwama thaidzo dzoḁe dzine vha ḁangana nadzo kha masia oḁe a vhutshilo vha ḁewa thikhedzo na pfumbudzo zwi khagala u lwa na thaidzo dzine vha livhana nadzo ḁuvha liḁwe na liḁwe '*direct guidance*' ngeno nganeani vha tshi ḁaniwa u bvisela khagala dziḁwe dza dzithaidzo vhutshiloni vha sa wani thikhedzo kana u pfumbudziwa zwi khagala u fanavho na thikhedzo ine ya ḁewa vhaanewa vha vhana nganoni. Vhana nganeani vha tou kakarika u lusa u imedzana na nyimele dza vhutshilo dzi vha tsikaho nganoni vha tou lwelwa. Thaidzo iyi ndi yone yo konisaho muḁodisisi u bvisela khagala phambano kha kuḁanelwe kwa vhaanewa vha vhana nganoni na nganeani. Muḁodisisi a tshi lusa u fhindula na u bvisela khagala phambano ya thaidzo ya thodisiso iyi, o shumisa mbudziso dza thodisiso dzi tevhelaho:

- Vhaanewa vha vhana vho t̄anwa nga ndilade kha ngano na nganea dzo topoliwaho?
- Vha aluswa nga vhoneyi kha nnyimele dzine vha aluwa khadzo?
- Ndi tshini tshine tsha t̄ut̄uwedza nyimele kana thaidzo dzine vha aluwa khadzo?
- Thaidzo / nyimele dzine vha t̄angana nadzo vhutshiloni vha dzi tandulula nga ndilade?
- Masiandoitwa nga nyimele kana thaidzo dzine vha t̄angana nadzo dzo t̄anwaho kha bugu dza ngano na nganea dza Tshivenda dzo topoliwaho ndi afhio?

Muṭoḍisisi a tshi susumedzwa nga mbudziso dza t̄hoḍisiso dzo sumbedzwaho afho n̄tha, o shumisa thyiori ya *'Psychoanalytic'* na thyiori ya *'Afrocentric'* u bvisela khagala zwi t̄ut̄uwedzaho nyimele dzine vha aluwa khadzo, zwine vha ita vho vha tshi lusa u tandulula thaidzo kana nyimele dzine vha t̄angana nadzo, masiandoitwa, na themendelo ya zwine zwa tea u itwa hu tshi luswa u kaṭudza nyimele kana thaidzo idzo. Thyiori idzo ndi dze dza shumiswa u itela u kona u tandulula na u pfesesa thaidzo ya t̄hoḍisiso ya ngudo iyi. Honeha, u kona zwoṭhe izwo zwavhuḍi, mafhungo o kuvhanganywa u bva kha ngano t̄hanu na nthihi (6) na bugu dza nganea t̄hanu na nthihi (6) dzo tou topoliwaho hu na ndivho. Mafhungo eneo ndi e muṭoḍisisi a a saukanya a tshi khou shumisa ndila ya *'Analytic Comparison'* yo bveledzwaho nga Neuman (1997). Ndila yeneyo ndi ye ya khethekanywa ya bva zwipiḍa zwivhili: Ndila ya thendelano *'method of agreement'* na ndila ya phambano *'method of difference'*. Mafhungo eneo ndi e a ri a tshi saukanywa, a saukanywa fhasi ha thero dzo tou bveledzwaho. Kha dzenedzo thero ndi he ha tutuwa mawanwa a t̄hoḍisiso. Mawanwa a t̄hoḍisiso ayo ndi one o konisaho muṭoḍisisi u swikelela zwipikwa zwa t̄hoḍisiso iyi zwine zwa vha zwi tevhelaho:

- U saukanya na u vhambedza ndila dze vhaanewa vha vhana vha t̄anwa ngadzo kha ngano na nganea dzo topoliwaho.

- U tumbula, u ḡivha, u pfesesa na u vhambedza vhaalusi vhavho kha nyimele dzine vha aluwa khadzo.
- U tumbula na u ḡivha zwi ṭuṭuwedzaho nyimele / thaidzo dzine vha khou aluwa khadzo.
- U wanulusa na u pfesesa ṅdila dzine vha dzi shumisa u tandulula nyimelethaidzo dzine vha ṭangana nadzo vhutshiloni.
- U tumbula, u ḡivha na u pfesesa masiandoitwa a thaidzo/nyimele dzine vha ṭangana nadzo dzo ṭanwaho kha bugu dza ngano na nganea dza Tshivenda dzo topoliwaho.

Nga murahu ha tsaukanyo ya mafhungo, mawanwa o tutuwa u bva kha thero dziḷa dzo tou bveledzwaho u bva kha maṅwalwa a ngano na nganea dza Tshivenda. Thero dzenedzo dzo kona u swikelela zwipikwa zwihulwane zwa ṭhodisiso iyi zwi tevhelaho afho fhasi:

**Tshipikwa tsha u thoma: U saukanya na u vhambedza ṅdila dzine vhaanewa vha vhana vha ṭanwa ngadzo kha nganea na ngano.**

Tshipikwa itshi tshi fhindulwa nga thero dzi tevhelaho:

- Vhana vha a tambudzwa nga vhabebi
- Vhana vha ṭangana na dzitshutshedzo na u fhureledzwa hu u itela u swikelela zwi fushaho vhaaluwa
- Vhana vha shumiselwa mishonga nga vhabebi vhavho
- Vhabebi vha a vhambadza vhana vhavho
- Vhana vha a shumiswa lwo kalulaho
- Vhabebi a vha thetshelesi mihumbulo ya vhana

- Vhana a vha pfi musi vha tshi eletshedziwa nga vhathu vhahulwane

**Tshipikwa tsha vhuvhili: U tumbula, u divha, u pfesesa na u vhambedza vhaalusi vhavho kha nyimele dzine vha aluwa khadzo.**

Tshipikwa itshi tsho fhindulwa nga thero i tevhelaho:

- Mashaka a vhana na vhatsinda a vha tsireledzi vhana.

**Tshipikwa tsha vhuraru: U tumbula na u divha zwi tũtũwedzaho nyimele/thaidzo dzine vha khou aluwa khadzo.**

Thero dzi tevhelaho ndi dzone dzone kha u swikelela tshipikwa itshi:

- Vhana vha si na vhabebi a vha na vhatsireledzi
- Vhana vha shengedzwa nga mulandu wa ndala na lutamo lwa masheleni
- Vhana a vha funiwa na u tũnganedzwa nga nzwambo wa vuholefhali
- Vhaalua vha shumisa vhuimo ha vuhulwane u tsikeledza vhana

**Tshipikwa tsha vhuṅa: U wanulusa na u pfesesa ndila dzine vha dzi shumisa u tandulula thaidzo dzine vha tũngana nadzo vhutshiloni.**

Thero dzi tevhelaho ndi dzone vhukuma kha u fhindula tshipikwa itshi:

- Nyimele i si yavhuḡi i ita uri vhana vha konḡelele

**Tshipikwa tsha vhuṭanu: U tumbula, u ḍivha na u pfesesa masiandoitwa a thaidzo / nyimele dzine vha ṭangana nadzo.**

Tshipikwa itshi tshi swikelelwa zwavhuḍi nga thero dzi tevhelaho:

- Vhana vha a paṭa / u shavha mahayani nga ṛwambo wa nyimele dzine vha khou ṭangana nadzo

## **6.2. MAWANWA A NGUDO**

**Tshipikwa tsha u thoma: U saukanya na u vhambedza ṇḍila dzine vhaanewa vha vhana vha ṭanwa ngadzo kha ṅanea na ṅano.**

Tshipikwa itshi tsho swikelelwa nga thero dzi tevhelaho:

- Vhana vha a tambudzwa nga vhabebi
- Vhabebi vha a vhambadza vhana vhavho
- Vhana vha ṭangana na dzitshutshedzo na u fhureledzwa hu u itela u swikelela zwi fushaho vhaaluwa
- Vhana vha shumiselwa mishonga nga vhabebi vhavho
- Vhana vha a shumiswa lwo kalulaho
- Vhabebi a vha thetshelesi mihumbulo ya vhana
- Vhana a vha pfi musi vha tshi eletshedziwa nga vhathu vhahulwane

### **6.2.1. Vhana vha a tambudzwa nga vhabebi**

Iyi thero i bva phanḍa kha maṅwalwa a ṅano na ṅanea dzo topolwaho dza Tshivengḍa. Ndi yone ino khou pfala i tshi khou dzindela vhukuma. Vhaanetsheli vha ṅano na vhaṅwali vha ṅanea dzo tiwaho vha ri vhana vho fara ludongo nga hu fhisaho, nahone

vha khou ja mitodzi u shamani. U tambudzwa ha vhana a hu sedzi muvhala, vhubvo, vhurereleli, a hu todi u divha uri wo funzea kana a u ngo funzea, a hu todi u divha uri wo pfuma kana a u na zwau, a hu na mikaño, hu bvelela kha muñwe na muñwe tshifhinga tshiñwe na tshiñwe.

Vhaanetsheli na vhañwali vha ngano na nganea dzo topolwaho u sa farwa ha vhana nga ndila yone zwo vha tokonya vhukuma, vha ri vhana vha khou tambudziwa namani, muyani nahone a vha khou londotiwa. Child Maltreatment Encyclopedia (2006:238) na WHO (2002) vha tshi khwaṭhisa maambiwa nga vhaanetsheli na vhañwali vha ngano na nganea idzo vha ri, u tambudzwa ha vhana zwiḥulwane zwi tshi khou itwa nga muthu a na vhuḍifhinduleli hu katela zwi tevhelaho, u pfisa vhuṭungu vhuvha ha ñwana, u tambudzwa muhumbuloni, u tambudzwa lwa vhudzekani, u litshidzelwa kana u sa londotiwa, u rengiswa na u shumiswa nga ndila yo kalulaho. Vhañwali vha bugu dza nganea na vhaanetsheli vha ngano dzo tiwaho vho ṭana ku tambudzelwe kwa vhana nga ndila dzi tevhelaho:

Kha mañwalwa aya o tiwaho, vhaanetsheli vha ngano na nganea vha ri vhana vha khou shengedzwa namani (lwa vhuvha) u rwiwa nga zwiḥali sa u xoiwa nga misi, u bumudzwa nga milaṭela, u khamedzwa na u pfelwa mare. Pinheiro na sergio (2006: 34) vha tshi khwaṭhisa ilo ja u tambudzwa namani vha ri, u tambudzwa ha ulu lushaka hu katela u rwiwa, u bvuvhulwa, u sukumedziwa/u khamedzwa, u jiswa mulimo, u farwa nga mikulo, u poswa nga zwishumiswa sa lufo, luhuni, phuleithi, tshienda, u mu kokodza nga ndevhe kana mavhudzi, u tota, na u fhisa vhana nga segereṭe, nga aini kana nga maḍi a no fhisa. Thabo Baloyi kha gurandḍa ya The South African News ya dzi (31-08-2021:2) a tshi khwaṭhisa/maandḍafhadza ja u tambudzwa ha vhana lwa vhuvha '*physical abuse*', o vhiḡa uri tshipholisa kha ja Afrika Tshipembe vunduni ja Kwazulu Natal, tshi khou gudubana/u zwimana na mashaka a mutukana wa miñwaha ya sumbe (7) we a rwiwa lu shushaho nga mboma, a ingwa nga u kombetshedzwa u ja nama ya mmbwa yo



faho vha tshi gwa ja uri ndi ene o i vhulayaho. U ri vhabebi vha mutukana onoyo vha tshe vho ya nalo ngeno mutukana e sibadela a tshi khou ongwa mafuvhalo a re na tshivhalo.

Lyse Comins kha gurandja ya *Pretoria News* (20 Lara 2021:1) o vhiga uri vhabebi vhavhili vho wanwa mulandu nga kotho khulwane ya Piṭori nga murahu ha u tambudza ṅwananyana wavho wa vhukale ha vhege ṭhanu. ṅwananyana uyo o wanala e na mavhadzi a u rwiwa a re na tshivhalo. O vhiga uri dokotela o wana ṅwananyana uyo a na mafuvhalo a sa takadziho, marambo haya awe a kha tshirumbi o ri a tshi ṭolwa nga mitshini a wanala o vunde. Omie Chester kha gurandja ya *The South African news* (20 Lara 2021:2) o vhiga nga ha vhabebi vhavhili vhe vha vha vha khou tambudza ṅwana wavho wa vhukale ha vhege ṭhanu na nthihi nga u mu fhisa nga 'dry ice'.

Zelda Venter kha bambiri ya *Dailly sun* (17-12-2017:1) o vhiga uri ṅwana wa miṅwaha miraru o rwiwa u swikela a tshi lovha nga khotsi awe nge a wanala o diḍodza matope kha ja Mamelodi. A dovha hafhu a vhiga nga ha mufumakadzi Vho-Anna Mahlangu vhe vha gwevhiwa miṅwaha ya fumi na miṭanu na miraru nga murahu ha u shela ṅwana wavho nga parafeni vha mu funga nga mulilo a tshi khou tshila a swa u swika a tshi lovha vha tshi gwa ja uri o tswa tshelede nahone u ita ngauralo vho vha vha khou ṭoda u mu funza mulayo.

Vhaanetsheli na vhaṅwali vha maṅwalwa o tiwaho vha ri vhana vha a tambudzwa muhumbuloni 'psychological abuse'. Vhaṅwali avha na vhaanetsheli vha ri vha a seṅwa, u fhumulelwa, u godwa, u vhidzwa nga madzina a si avhuḍi sa *thuri*, *goya*, u imiwa phanḍa kha zwa pfunzo, u titilidzwa sa *dana*, *dithu*, na zwiṅwe. Myers (2015: 23) a tshi tikedza maambiwa ayo u ri u tambudzwa ha lushaka ulu hu katela, u hamba, u vhidza ṅwana nga madzina a si avhuḍi, u zhamba musi u tshi amba na vhana, u semana, u fhumulela ṅwana, u mu shonisa vhukati ha vhaṅwe, u laṭekanya zwishumiswa zwa

ñwana, u mu sinyalala, u mu dzhiela fhasi, u sa funiwa, u mu sumbedza uri ha tōdei, u mu sasaladza nga ndila i si yavhuḍi, na u mu sema nga zwine a vha zwone.

Straus na Field (2003: 786) vhone nga ha u tambudzwa ha lushaka ulu vha tshi tikedzavho vha ri hu katela: u dzhielwa fhasi, u sa funwa, u khethululwa, u semiwa, u dzhiwa u si wa ndeme, u nyadziwa, u hambekanyiwa, u vhonwa vhukhaki, u fhumulelwa na u pometshedzwa, vhutshivha, u hana vhana, u tshuwisa, u ṭalula, u sasaladza, u ita muñwe tsilu, u shoniswa, u nzhonzhowedzwa, u hofhola, u fhura, u ṅea vhañwe madzina a si avhuḍi, na zwiñwe zwinzhi. Zwiñwe zwa izwo zwo bulwaho nga uyu afho nṯha ri zwi wana kha Mugwena kha *Li a kovhela*, Khuthadzo a tshi vhudza khonani yawe nga ha ndila ine mmane wawe vha khou mu fara ngayo, u ri tshi no mu dinesa ndi hezwi zwine tshiñwe tshifhinga a tshi vha lumelisa havha mmane wawe vha sokou fhumula.

Maitele a u vhaisa vhana muhumbulo a khou endeledza lifhasini, Belguis Ahmadi na Asma Ebadi mafhungoni kha *The South African News Paper* (20 L̄ara 2021) vho vhiga uri vhana vha vhasidzana vha khou hanelwa u bvela phanḍa na pfunzo dzavho dza sekondari kha ḷa Afghanistan nga muvhuso wa MaTaliban. Vhananyana avha vha tendelwa fhedzi u dzhena tshikolo vha guma kha gireidi ya vhurathi (6). Zwiitwana izwi zwi bvisela khagala u tambudzwa ha vhana lwa muhumbulo tshoṯhe. U hanela vhana u ya tshikoloni ndi u ima phanḍa kana u kandekanya pfanelo dza vhana dza pfunzo dzo anḍadzwaho kha dzangano ḷa UNICEF (United International Children's Emergency Fund:2021) ḷine ḷa lwa kathihi na u tsireledza pfanelo dza vhana lifhasini u ya he ḷa guma.

Vhaanewa vha vhana a vha khou londotiwa '*neglect*' u ya nga vhaanetsheli na vhañwali vha ngano na nganea dzo topolwaho. Vha ri a vha khou ṅewa zwiliwa, a vha shavhedziwi vha ambara malakhanṯhane, a vha kuvheliwi zwiambaro, vha a shumiswa lwo kalulaho

na musi hu vhusiku, u sa iswa kha madokotela misi vha tshi lwala na u imiwa phanḁa kha zwa pfunzo.

Theoklitou, Kabitsis na Kabitsi (2012:69) vha tshi tikedza ayo vha ri u tambudza ha lushaka ulu hu katela u kundelwa ha mubebi u vha na vhuḁifhinduleli ha u unḁa ṅwana wawe, u sa shavhedza vhana, u sa ṅea zwiliwa vhana na vhukhudo, u kundelwa u isa vhana zwibadela misi vha tshi lwala, u dzula fhethu hu songo kunakiswaho, u shumiswa ha zwikambi na zwidzidzivhadzi phanḁa ha vhana, na maambarele a si kwao phanḁa ha vhana. Tara Penny kha gurannḁa ya *Pretoria News* (20 Lḁara 2021:1) zwi tshi kwama u sa londwa ha vhana, o vhiga uri vhana vhavhili vho wanala vha tshi khou tendeleka phakhani kha ḁa Piṭori vhe na mashika vha tshi lila nga ṅdala. Wa mutukana o vha e na miṅwaha miṅanu na miraru ngeno wa musidzana e na miṅwaha miṅanu. Vhana avha vho vha vho laṭelwa nga vhabebi vhavho.

Suthentira Govender kha gurannḁa ya *Sunday Times* (08 Sundunthule 2022:2) o vhiga uri, kha muvhundu wa Matikwe kha ḁa Kwazulu Natal vhana vha khou tambudziwa, vha khou sika nga ṅdala. U ri zwifhinga zwinzhi vha edela hu si na tshe vha gavha, khavho muṭavha wo shanduka zwiliwa. U ri vhana vha ḁa muṭavha vha tshi itela u pila ṅdala ngeno vhabebi vho ya naḁo vhe masosani.

Gurannḁa ya *South African News*, Lyse Comins (03 Nyendavhusiku 2021:1) o vhiga uri mapholisa vha khou zwimana na mufumakadzi ane a vha mme a vhana vhavhili. Mufumakadzi uyu ndi we a sokou ngala-ngala a sia vhana vhavhili wa musidzana wa vhukale ha miṅwaha ya malo na mutukana wa miṅwaha ya malo na mutsinda vhuima thekhisi kha ḁa Piṭori a ya sosani 'tavern'. Zwiitwana izwi ndi u sa londa vhana.

U khwaṭhisa aya mafhungo, Karabo Ledwaba na Amanda Maliba kha gurannḁa ya *Sowetan* (05 Lambamai 2022:2) vho vhiga uri vhana vhanzhi kha ḁa Afrika Tshipembe a

vha khou londiwa, vha khou laṭiwa nga mulandu wa vhusiwana. Sandiso Phaliso kha gurannḁa ya *Dailly Sun* (23 Fulwana 2021:1-2) o vhiga nga ha mafhungo a u farwa ha ṭhohoyatshikolo ye ya kombetshedza ṅwana wa tshikolo wa mutukana u dzhena ngomu mulindini wa bunga ḁa tshikolo kha ḁa Kwazulu Natal u mu bvisela founu yawe ye ya vha yo wela ngomu, a mu fhulufhedzisa u mu ṅea R200. Mutukana uyo o bva o khakhaṭhela na malaṭwa. Maitele aya ndi a u sa londa vhukuma. Gurannḁa ya *Dailly Sun* ya (11 Fulwi 2014: 2) yo vhiga nga ha mme a ṅwana wa mutukana wa miṅwaha ya malo (8) we a vha a tshi ṅea mbanzhe ṅwana wawe uri a dahe vunduni ḁa Mpumalanga.

Aron Dube kha gurannḁa ya *Dailly Sun* (24 March 2021:1) o vhiga nga ha vhana vhavhili, wa miṅwaha ya sumbe na wa miṅwaha miṅa vhe vha lovha nga murahu ha u wela mulindini 'Quary' kha ḁa Mamelodi vha nwela kotho. Mulonga uyo wo siiwa wo gwiwa nga khoṭhiraka i ḁivhiwaho nga *King Civil Engineering Contractors, GMH Tswelelo Consulting Engineering na GDRT*. Vho u sia vha songo u tingeledza. Maitele aya a sumba u sa londa.

ḁuvha na ḁuvha fhanu Afrika Tshipembe dziradioni, gurannḁani na theḁevishinini hu vha na u vhighwa ha u tambudzwa ha vhana nga ṅḁila dzo fhambanaho ngeno nga thungo madzangano na dzithandela zwo ima lurandala vha tshi hanedzana na u lwa na zwiitwana zwa u tambudzwa ha vhana. U tambudzwa ha vhana a hu sedzi murafho, muvhala, vhurereleli, fhethu na vhubvo. Vhana vhane vha tambudzwa vha bva kha lushaka luṅwa na luṅwe nahone miṭani yo fhambanaho. Vhutshilo ha vhana kha ḁa Afrika Tshipembe na ḁifhasi nga u angaredza ndi kale vhu khomboni. U ya nga ṭhoḁisiso yo itwaho nga vha SABC news nga 'tweet', vha ri maitele aya a u shengedza vhana a khou endeleda nahone zwo shanduka vhulwadze ha phirela. Vha ri vhana vho shanduka zwipondwa zwa u tambudzwa lwa vhudzekani, zwiḁulwane vhana vha vhasidzana.

Nocole McCain kha *News 24* nga dzi (31 Nyendavhusiku 2021), o vhiga mafhungo a u tshipiwa ha nwananyana wa miṅwaha ya ṭahe (9) kha ṭa Kapa nga muthu wa tshinnani wa miṅwaha ya mahumi maṭanu na miṅwaha miṭanu na miraru (53) ane a vha muḍavhu wa mme a ṅwana wa miṅwaha ya fumbili raru (23) henefhano kha ṭa Afrika Tshipembe. Nazwino vha thumbuni ya lukhoe.

ṅwaha muṅwe na muṅwe, muvhuso u ita mbetshelo ya maḍuvha a fumirathi (16) a u lwa na u tambudziwa ha vhana na vhafumakadzi ngeno zwi sa dzhielwi nṭha na u thetsheswa. Zwi vhavhesaho vhukuma ndi musi mulandu wa u tambudzwa ha vhana u tshi ri u vhiḡwa, phondi ra dzi wana hu songo fhela maḍuvha mangana dzo vhuya kothoni dzi tshi khou leleḡa tshi tshavhani.

### **6.2.2 Vhabebi vha a vhambadza vhana vhavho**

Vhaanetsheli vha ngano na vhaṅwali vha bugu dza nganea dzo tiwaho vha ri vhana vha a vhambadziwa hu u itela u swikelela dziṅwe ṭhōḡea. Vha ri vha a rengiswa muhumbulo muhulwane hu u ṭōḡa u wana tshelede na u rengiswa u itela u lixwa ngavho milandu. Maumela kha *Musandiwa na khotsi Vho-Liwalaga* o sumbedza vhana vha tshi rengiswa hu u itela u wana tshelede ngeno kha lungano *Munna we a vha a na ngoma i mangadzaho* hu tshi sumbedzwa vhana vha tshi rengiswa nga vhanga ṭa ṅḡala. Cook (2004); Cross (1997); Seiter (1993) vha ri u vhambadzwa ha vhana a si maitele o thomaho ṅamusi, na kale o vha e hone, vha ri ḡivhazwakale i sumbedza uri u thoma ha vhubindudzi ha musalauno zwo vha na masiandoitwa a si avhuḡi kha vhana. Oama Qukala kha gurannḡa ya *Sunday Times* (28 Shundunthule 2022:2) u ri tshigwada tshi lwaho na u rengiswa ha vhana kha ṭa Afrika Tshipembe tshi vhidzwaho u pfi '*National Freedom Network*' vha ri zwiitwana zwa u rengiswa ha vhana zwo anda nahone zwi khou bva nḡḡa ha tshandḡa henefhano kha ṭashu.

George kha *Sunday Times* (28 Thafamuhwe 2010:1) u ri mbalombalo dzi sumbedza uri zwipondwa zwa u rengiswa zwinzhi kha dzhango la Afrika (64%) ndi vhana na vhafumakadzi. O vhiga uri muhumbulo muhulwane wa u rengisa vhana hu katela u toda uri vha ite vhugevhenga ho fhambanaho sa u rengisa zwidzidzivhadzi na u tswa. U ri vha a rengiswa u swikelela thodea dza vhudzekani, u vha shumisa mishumo yo fhambanaho sa u shuma mahayani, masimuni, na u rengiswa u itela u wana mituvha ya vhana na zwiwe.

Graeme Hosken kha gurandya ya *Sunday Times* (05 Nyendavhusiku 2021:3) a tshi khwathisa maambiwa nga vhaanetsheli na vhanwali vha manwalwa o tiwaho u ri, u rengiswa ha vhana zwi susumedzwa nga vhushai. U ri mita minzhi musi i tshi kundelwa u unda vhana, i rengisela vhana vhayo vhanha vho pfumaho nahone vhahulwane khavho u itela u swikelela thodea dza vhudzekani. E ene Graeme Hosken kha gurandya ya *Sunday times* (05 Nyendavhusiku 2021:2) o vhiga mafhungo a u rengiswa ha malwelavanda a nwedzi muthihi nga R50, 00 nga mme avho a tshi toda u pila ndala ngeno nwananyana wa minwaha ya fumi na miraru o rengiselwa muthu wa tshinnani u fusha thodea dza vhudzekani.

Lister Namumba kha bambiri ya *Dailly Sun* (04-05-2021:3) O vhiga uri nwana wa musidzana wa minwaha ya fumi na miraru na wa mutukana wa minwaha ya fumi na mitanu vho dzhiwa nga khani kha la Mozambique vha tshi diswa kha la Afrika Tshipembe nga makhadzi wavho. Muhumbulo muhulwane ho vha u toda u vha rengisa u itela u fusha thodea dza vhudzekani na u vha shumisa sa dziphuli.

### 6.2.3 Vhana vha t̄angana na dzitshutshedzo na u fhureledzwa hu u itela u swikelela zwi fushaho vhaaluwa

U ya nga muanetsheli wa lungano *Munna we a vha a na ngoma i mangadzaho* na vhañwali vha bugu dza nganea dzo topolwaho Maumela *Musandiwa na khotsi Vho-Liwalaga*, Maumela *Vho-Rammbebo* vha ri, vhana vha a itelwa dzitshutshedzo kana u manuphuleithiwa u itela u swikelela dziñwe thodea sa u toḁa u pila ndala nga vhana, u wana masheleni, na u lwa nndwa dza miḁani. Kha lungano lwa u thoma *Munna we a vha e na ngoma i mangadzaho* ñwana o vhudzwa u pfi a tzhema u ḁo vhulawa u itela uri a imbelele, kha bugu ya nganea ya Maumela *Musandiwa na khotsi Vho-Liwalaga*, Musandiwa o vhudzwa u pfi arali a sa tendi u funa munna ane khotsi awe vha khou mu funela ene u ḁo thathiwa a dohwa a sa tsha iswa tshikoloni, vha tshi khou toḁa u wana tshelede nga khole, ngenovho kha bugu ya Maumela *Vho-Rammbebo*, Mphalaleni na Khathutshelo vho vhudzwa u pfi vha ḁo vhulahwa arali vha ḁidzulela u ya ha mme avho vhane vho no luḁana na khotsi avho. Kha bugu ya Mugwena *Li a kovhela*, Khuthadzo o vhudzwa u pfi arali a sa khou tenda u shumisa phamba dze khotsi awe vha vhuya nadzo ha maine, a tshi lwala a songo tsha mmbudza nga khotsi awe. Vha ri a zwi ḁivhe uri u ḁo ri u lwala a guvhukana mavhudzi sa mbudzi i na gwembe. Vha khou amba haya oḁhe vha tshi toḁa u takadza mufumakadzi wavho ane avha mmane wa onoyu Khuthadzo Vho-Sophy.

Braiker na Harriet (2004:98), Giovacchini (1996:24), Holman and Boase-Beier (1999:9) vha tshi ḁadzisa na u maanḁafhadza ayo mafhungo a re afho nḁha vha ri, vhamanuphuleithi, vhashushedzi kana vhashumisi vha vhañwe, ndi vhadzia u shumisa vhañwe lu songo ḁaho vha tshi itela vhone vhaḁe kana vha tshi toḁa u ḁivhuyedza. Vha ri ndi vhadzia u lila u langa vhañwe, vhadzia u tuḁuwedza vhañwe u ita zwi songo ḁaho vha tshi itela vhone vhaḁe, nahone ndi vho-mutanda-nga u-we ri wane makwati. Vha tshe vhone vha ri ndi vhadzia vhufhura kana magalatshane, vha toḁa u vhuyelwa nga vhañwe,

mafovu, nahone vhafuni vha mali. Simon na George (1996:68) vha tshi inga kha izwo vha ri, ndi vha dzia u sa d̥ifulufhela, vha dzia u d̥itika nga vhañwe. Vha ri hone vha dzia vhuluvha ndi vhone vha dzia u manuphuleithiwa kana u itelwa dzitshutshedzo. Lumbago (2020:229) u ri vha dzia dzitshutshedzo vha konela ho swaho, vhaḵa vha sa koniho u d̥iimisa, vha dzia u sa ṭalifha, vha dzia u nyadza zwithu, u sa londa, vha dzia nyofho, vha ndivho ṭhukhu, zwilendele, vha shayaho vha si na zwavho na vhaḵa vha sa ambi.

Dzitshutshedzo dzine dza itelwa vhana na ṅamusi dzi kha d̥i bvelaphanda muhumbulo muhulwane u wa u kuvhanganya masheleni hu tshi khou shumiswa vhana, na u swikelela ṭhodea dza vhudzekani. Mahokoko manzhi ṅamusi na vhañwe vha vhaḍivhalea vha shumisa vhana u swikelela ṭhodea dzavho. Maḍuvha ano vhana ndi vhone vhane vha shumiswa u rengisa zwidzidzivhadzi, vha ingiwa nga u vhudzwa u pfi a zwi ambiwi wa amba u a vhulahwa. Vhañwe vha madzina kana vhathu vhahulwane vha shumisa vhana kha zwa vhudzekani vha fhulufhedziswa tshelede i sa ri tshithu hu u itela uri vha si ambe. Vhañwe vha vhana vha a eḍeliwa navho tshihulwane nga mulandu wa vhutendatenda ha uri u ita nga u ralo zwi thusa u ilifha dwadze tshifu ḵa AIDS (Lumbango, 2019:220). Vha a shumiswa u swikelela dziñwe ndivho.

#### **6.2.4 Vhana vha shumiselwa mishonga nga vhabebi vhavho**

Mañwalwa a ngano na nganea o senguluswaho a bvisela khagala u shumiswa ha mishonga hu tshi itelwa vhana nga mashaka a tsini na vhatsinda. Kha lungano *Munna we a vha e na ngoma i mangadzaho*, Gogoro o fhonda ṅwana nga mushonga a tshi itela u mu kata uri a kone u tinya ṅdala saizwi o vha a sa shumisa. Kha nganea Maumela *Vho-Rammbebo*, Vho-Rammbebo vha tshi vhona uri vhana a vha khou vha thetshesela kha ḵa uri vha songo tsha ya ha mme avho, vha ya ṅangani na kha vhaaporofita u ṭoda phamba na maḍi a u vha kata uri vha sa tsha ya ha mme avho saizwi vhone vho ṭalana na mme a vhana.



Kha vhutshilo vhuno, zwi hulwane musalauno, vhabebi vha a shumisela vhana mishonga u lwa nndwa dza miṭani hu u ṭoḁa u pulisana. Nomahlubi Jordan gurannḁani ya *Sunday Times* (24 Shundunthule 2020:1) o ri, khotsi a vhana o farwa a tshi khou pomokiwa mulandu wa u ḽisa vhana vhawe vhararu na ṅwana wa mudzulatsini wawe mulimo a tshi susumedzwa nga nndwa dza miṭani saizwi o vha a sa khou anḁana na mufumakadzi kha ḽa Eastern Cape.

Shonisani Tshikalange kha gurannḁa ya *Sunday Times* (27 Shundunthule 2022:2) o vhiga nga ha vhana vhaṅa vunduni ḽa Gauteng vhe vha ṅewa mulimo nga khotsi avho, vhararu vha mbo ḁi lovha na zwenezwo. Khotsi a vhana na ṅamusi vha vhuongeloni nga murahu ha musu na vhone vho mbo ḁi ḽa mulimo uri zwi ye na vhusula vha tshi lusa u tinya mulandu. Kacel, Ennis, na Pereira (2017:68) vha tshi maandafhadza ḽa uyo vha ri vhabebi vha vhana vha shumisa ṅḁila dzo fhambanaho u lwa nndwa dza miṭani na u ṭoḁa u wina mbilu dza vhana vhavho. Vha ri vhaṅwe vha shumisa masheleni, dzitshutshedzo, milimo, mazwifhi na maandḁa.

Musalauno vhabebi vha tshi vhone vhana vha sa vha thetsheseli vha ya dzikerekeni dza maḁembe na zwi ambaro zwa vhana uri zwi vhewe zwandḁa vha tshi khaṅwe u ḁo tokomelwa saizwi a sa khou ḁivhalekana. Vha ya vha porofitani u ṭoḁa dzindaela dza u mu rothodza kana u vha kata. Dziṅangani nahone vha a ya vha tshi yo ṭoḁa mishonga ya vhulivhadza na kha vhashumelavhapo uri khaṅwe u ḁo vha pfa.

Spinazzaola et al (2014) u ri pheleledzoni vhana vhenevho vha vha na thaidzo ya muhumbulo saizwi vha tshi vha vha khou shushedzwa, u seṅwa, u langeswa u itela uri vha ite zwine vhabebi vha khou ṭoḁa. Vhana vhenevho vha fhedza vha tshi humbula u ḁivhulaha, u ḁidzhiela fhasi, u ḁihuvhadza, u vha iswa nga mutsiko, u shumisa zwidzidzivhadzi (Gibson, 2000; Spinazzola et al., 2014, Walker, Unutzer, et al., 2013).

### 6.2.5 Vhana vha a shumiswa lwo kalulaho

Mawanwa a thodxisiso iyi a sumbedza uri vhaanetsheli vha ngano na vhañwali vha nganea dzo topolwaho vha ri vhaanewa vha vhana vha a shumiswa lwo kalulaho. Kha lungano *Musidzana wa tshisiwana*, ñwananyana o vha a khou shumiswa lu songo ðaho. A tshi vuswa vhusiku uri a ye a dobele vhomakhulu wawe mutshelo une vha u funesa ðakani. U shumiswa ha ñwana vhusiku nahone fhethu hu songo tsireledzeaho a si maitete one, a zwo ngo naka. Madima u ri Musiwa na khaladzi Mmbudzeni vho vha vha tshi leliswa ñwana wa mme muhulu wavho vha tshi kha ði vha vhaṭuku misi yoṭhe nga murahu ha u lovhelwa nga mme avho. ILO (International Labour Office No.182) na Terre des Hommes (2017:117) vha ri u shumisa vhana lwo kalulaho zwi na masiandoitwa a songo ðaho kha nyaluwo ya vhana muvhilini, muhumbuloni na kha matshiliso awe na vhañwe. Vha ri zwi dovha hafhu zwa vha khakhisa kha mishumo ya tshikolo.

Dzangano la *UNICEF* (2015) li ri, gomelelo, mupfuluwo, vhusai, u fhelelwa nga mishumo ha vhabebi ndi zwiñwe zwi no khou shela mulenzhe kha u shumiswa ha vhana vha tse vhaṭuku saizwi vhabebi vha tshi wana vha tshi vho balelwa u unḡa vhana vavho. Kha la Afrika Tshipembe vhana vha khou ði shumiswa lwo kalulaho naho hu na mbetshelwa ya Basic Conditions of Employment Act of 1997 ine ya ri u shumiswa ha vhana ndi mu ila.

Dr Helen Aiello wa tshiimiswa tsha *Khulisa Management Services* kha gurannḡa ya *Mail & Guardian* (06 Fulwana 2006:2) o vhudza tshiimiswa tsha *Reducing Exploitative Child Labour* (RECL) tsha Afrika Tshipembe guvhanganoni Boksburg uri, vhana vhane vha nga swika milioni tharu kha la Afrika Tshipembe vha khou shumiswa lwo kalulaho. U ri vhana vhenevho ndi vhane vha vha vha vhukale ha vhukati ha miñwaha miṭanu u swika fumi na miṇa. U ri vhezhi ha vhana vhenevho vha shumiswa u kelela maḡi, u reḡa khuni, u kuvhiswa zwiambaro, u kulumaga, na u shumiswa mabulasini. U ri u shumiswa ha vhana

Iwo kalulaho ndi muila zwi hulwane musi mishumo yeneyo i tshi vha thivhela u ya zwi koloni. A tshi i sa phanda u ri vhunzhi ha vhana vhenevho vha dzula kha vhupo ha mahayani nahone vha khou shuma u itela u thusa u vhuyisa zwi liwa mitani ya havho. U ri zwi itwana izwi kanzhi zwo anda kha la Mpumalanga. Dzangano la UNICEF (2011) li tshi dadzisa izwo li ri vhunzhi ha vhana vha shumiswa mabulasini kana masimuni. Kha guvhangano la '5<sup>th</sup> Global Conference on elimination of Child Labour' ho bulwa la uri vhana vhane vha shumiswa lwo kalulaho, vhunzhi havho vho siwana vhukuma. Dzangano ili li ombedzela uri u shumiswa ha vhana zwi na masiandoitwa a si avhudi kha vhana sa: ngudo dzavho dzi a khakhisea, nyaluwo yavho na kuhumbulele kwavho na kwone ku a khakhiseavho.

Maitele a u shumisa vhana lwo kalulaho a kha di bvelaphanda na namusi. Kha lino lashu la Afrika Tshipembe naho zwi tshi vhone zwi tshi khou fhungudzea, zwi kha di wanala (UNICEF, 2011). Vhana vhanzhi vha wanala vha tshi khou shuma mabulasini, na ngei hune ha la twa mashika 'dumping site' vha tshi khou dobela zwi ko tiko tiko zwi si na tshithu uri vha zwi ise u risaikiliwa u itela u wana tshelede ya u renga zwi liwa na zwi kambi na zwi dzidzivhadzi. Vha a shumiswa mabulasini ngeno muholo u sheleni, vha a shumiswa kha zwa vhudzekani, vha a itwa vhashumeli vha mahayani 'domestic workers', vha a shumiswa nndwani sa masole.

#### **6.2.6 Vhabebi a vha thetshesesi mihumbulo ya vhana**

Kha ngano na nganea dzo topolwaho, muanetsheli wa lungano *Mutshokotshi, Musidzana wa tshisiwana* na vha wali vha bugu dza nganea *Musandiwa na khotsi Vho-Liwalaga, Vho-Rammbebo, Li a kovhela* na kha bugu *U nembelela ha shamba*, vha sumbedza uri vhu pfiwa na thodea dza vhana a zwi thetsheswi na u dzhielwa ntha a zwi dzhielwi ntha. *UN Convention on the Rights of the Child (UNCRC)* i ri, nwana muwe na muwe u na

pfanelo ya u bvisela khagala vhupfiwa hawe na muhumbulo wawe arali ngangoho ri tshi tōḁa u tsireledza vhana. Vha ri vhana vha tea u pfiwa.

Dzangano la (UNCRC) li ri vhabebi vha na thaidzo ya u dīfima uri vha dīvha zwothe. Li ri vha na mushumo wa u thetshesela na u pfesesa zwine vhana vha khou amba, hu tshi katelwa na u pfesesa vhupfiwa ha vhana. *UN Convention on the Rights of the Child* i ri, u sa thetshesela vhana zwi na masiandoitwa a si avhuḁi, u dzula o futa, swili, mutsiko, u dīvhenga, lunyadzo, u dīdzhenisa kha zwiitwana zwi si zwavhuḁi, u dībadekanya na khonani dzi si dzone a tshi tōḁa u funwa na u thetsheswa, nahone vha ri vhana vhenevho vha a dīdzhiela fhasi.

### **6.2.7 Vhana a vha pfi musi vha tshi eletshedziwa nga vhathu vhahulwane**

Vhaanetsheli ngano na vhaḁwali vha nganea dzo topolwaho vho ola vhana sa vhathu vha sa thetsheseli, vha sa dzhii ndaela u bva kha vhabebi kana vhathu vhahulwane vha re na tshenzhemo ya vhutshilo. Vha ri u sa thetshesela honoho hu a vha dzhenisa khakhathini. Izwi ri zwi vhona kha Mudau kha bugu ya nganea *U nembelela ha shamba*, muḁwali o ola vhana sa vhathu vha sa thetsheseli. Avhatakali khotsi awe vha tshi ri a songo vhuya vhusiku ha vha pfi, u basela nga u vhuisa lutshetshe hayani e na miḁwaha ya fumi na miraru, zwine zwa vha maḁudzi nga TshiAfurika. Phelelodzoni a tshi vhona zwo no ralo u tou shavha a siela mme awe lutshetshe, ha tsha tōḁa u imedzana na nyimele ye a tou tōḁa ene muḁe. Tshikovhi kha lungano *Vhana vha sa pfi*, o ola vhana sa vhathu vha sa pfi, vhane musi vho no vha khomboni vha hanganea. Makhulu vho ri vha songo tshimbila nga ndila ndenya i na ḁaka, vha tshimbele nga tsekene, vhone vha sa dzhie ndaela ya makhulu, vha dzhia iḁa ndenya, vho no vha vhukati vha mangala vho tingwa nga ndau dzi tshi dzi a vha la, vha dzhenwa nga ḁowa gudu, vha hanganea vhukuma.

Plomin, DeFries, McClearn, et al. (2001: 98) vha tshi maandafhadza ayo a re afho n̄tha vha ri, vhana vho omisaho t̄hoho a vha thetshesesi muñwe, a vha dzhii ndaela, vha na khani, zwa vhukuma ndi zwavho fhedzi. U ri u omisa t̄hoho ha vhana zwi nga bva malofhani, kana zwa t̄ūt̄uwedzwa nga mupo.

### **Tshipikwa tsha vhuvhili: U tumbula, u ðivha, u pfesesa na u vhambedza vhaalusi vhavho kha nyimele dzine vha aluwa khadzo.**

Itshi tshipikwa tshi fhindulwa nga thero i tevhelaho:

#### **6.2.8 Mashaka a vhana na vhotsinda a vha tsireledzi vhana.**

Vhatambudzi vha vhana vho anda, vha bva miṭani yo fhambanaho, miṭani yo pfumaho kana miṭani i shayaho, vha bva kha tshakha dzo fhambanaho, fhethu ho fhambanaho nahone vha tambudza vhana tshifhinga tshiñwe na tshiñwe. Tortolani na Lanti (2009: 204) vha ri, 75% ya vhatu vho no tambudza vhana ndi mashaka kana muthu wa nga ngomu tshiṭangani. Richter na Dawes (2008:88) vha tshi tendelana na u ðadzisa ayo a avho afho n̄tha vha ri, vhabebi, vhadededzi ndi vhone vhatambudzi vhahulwane vha vhana zwi tshi kwama u tambudza vhana lwa vhuvha '*physical abuse*' ngeno vhadzulapo, vhadzulatsini, na mirado ya miṭa vha vhone vhatambudzi vha vhana vhahulwane lwa vhudzekani. Vha ri vhunzhi ha vhatu vho no tambudza vhana, vha a ðivhea kha vha tambudzwa.

Vhaanetsheli vha ngano na vhañwali vha nganea dzo topolwaho vha ri vhaanewa vha vhana vha tambudzwa zwihulwane nga mashaka avho a tsini-tsini sa khotsi wa malofhani, mme wa malofhani, mme a si wa malofhani sa mme muhulu mufumakadzi wa khotsi, mmene mufumakadzi wa khotsi, makhulu vho bebaho khotsi kana mme na vhotsinda. Dube, Anda, Felitti, Chapman, Williamson, & Giles (2001:1632) vha tshi

tikedza izwo vha ri vhatambudzi vha vhana na vha dzia u sa londa kanzhi ndi vhabebi vha vhana. U ya nga ha ngudo dzo itwaho nga tshiimiswa tshi vhidzwaho u pfi 'NCANDAS' (National Child Abuse and Neglect Data System: 2005) tsho tumbula uri 79.4% ya vhathu vha no tambudza vhana ndi vhabebi vha vhana vha malofhani zwihulwane vhabebi vha si na vhafarisi. Thodxiso idzo dzo wanulusa uri 40% ya vhana vhane vha khou tambudzwa vha khou tambudzwa nga vhomme avho ngeno 17% i tshi vha yone i no khou tambudzwa nga vhabebi vhothe.

**Tshipikwa tsha vhuraru: U tumbula na u divha zwi futuwedzaho nyimele / thaidzo dzine vha khou aluwa khadzo.**

Thero dzi tevhelaho ndi dzone dzone kha u swikelela tshipikwa itshi:

- Vhana vha si na vhabebi a vha na vhotsireledzi
- Vhana vha shengedzwa nga mulandu wa ndala na lutamo lwa masheleni
- Vhana a vha funiwa na u tangedzwa nga nwambo wa vuholefali
- Vhaaluwa vha shumisa vhuimo ha vuhulwane u tsikeledza vhana

**6.2.9 Vhana vha si na vhabebi a vha na vhotsireledzi**

U ya nga vhaanetsheli na vhanwali vha nganea dzo topolwaho vha ri vhunzhi ha vhana vhane vha khou tambudziwa kanzhi a vha tshe na vhabebi, vhothe vho lovha kana muthihi wa mubebi o no lovha. Vha ri kanzhi vha vha vha khou leliwa nga vhomakhulu, mme muhulu mufumakadzi wa khotsi kana mmame mufumakadzi wa khotsi. Drake na Pandy (1996: 90) vha tshi dadzisa ili fhungo vha ri u shengedzwa ha vhana hufhio na hufhio kanzhi hu badekanywa na mifa ya vhabebi vho siwanaho kana mifa une wa vha na mubebi muthihi na mifa u si na mubebi na muthihi.

Badoe (2017: S33) a tshi nea mutsindo vho izwo u ri, vhana vho lovhelwaho nga vhabebi vha tshe na miṅwaha i re fhasi ha fumi na miraru (13), vha sala vha tshi aluswa nga miṅa yo no swika miraru na u fhira, ndi vhone zwipondwa zwihulwane zwa u shengedzwa lwa tshivhili na muyani. Bebbington, Jonas, Brugha, Meltzer, Jenkins, Cooper na McManus (2011: 258) vha tshi khwaṅhisedza ayo maambiwa vha ri, vhana vhane vha khou aluwa vhabebi vhoṅhe vha si tsheho, vha a tambudziwa zwihulwane lwa vhudzekani na u tambudzwa lwa tshivhili.

#### **6.2.10.1. Vhana vha shengedzwa nga mulandu wa ṅdala na lutamo lwa masheleni**

Vhaanetsheli vha ngano vha ri ṅdala i kombetshedza vhabebi u tambudza vhana na u rengisa vhana. Maumela kha lungano *Mukegulu we a vhambadza muḍuhulu* nga ṅdala u ri, vhabebi vha a rengisa vhana nga ṅwambo wa ṅdala. Mukegulu vho rengisela nngwe muḍuhulu wavho nga mulandu wa ṅdala ye ya vha yo wa shangoni loṅhe. Vha tshi vhona vha tshi balelwa u lifha mulandu wa nngwe, wa vhukhopfu he vha vha vho pamba, vha rengisela nngwe muḍuhulu wavho. U rengisa ṅwana ndi u shengedza ṅwana lwa muhumbulo. Ali Khara kha *International News Agency* (03-01-2022:2) a tshi khwaṅhisedza aya mafhungo o vhiga zwauri vhabebi vha vhana kha ṅa Afgahanistan vha khou rengisa vhana vhavho nga vhang ṅa ṅdala na u funesa tshelede zwihulwane vhabebi vha tshinnani. U ri munna na musadzi vha khou u lwa nga mulandu wa uri khotsi a ṅwana o rengisa ṅwana wawe wa musidzana wa miṅwaha ya fumi (10) a tshi itela uri a kone u rengela vhaṅwe vhana vhawe zwijiwa. Vhusiwana, mutsiko na ṅdala zwi na vhushaka na zwiitwana zwa u tambudza vhana (Rao na Lux, 2012: 67). Vha ri vhabebi vha si na zwavho, vha re na mutsiko na u shaya zwa u ṅa vha anzela u shengedza vhana. Vha tshi isa phanḍa vha ri vha bvisela vuvu kha vhana. U ya nga ha Dave Burkr kha gurannḍa ya *City Press* ya (2017: 11-02:2), o vhiga mafhungo a uri munna na musadzi vha vhatshena ngei Booyens vho wanwa mulandu nga khothe khulwane ya Piṅori nga

murahu ha musu vho wanala vha tshi khou rengisela muñwe mufumakadzi ñwana wavho nga R500, 00 uri vha kone u renga zwiñwa. U ya nga ha Maanda Bele kha guranda ya Mirror ya (2022:09: 3) o vha nga ha u gonya ha tshivhalo tsha u lingedza u bata vhana kha tshiriki tsha Vhembe kha Ja Venda Biaba. Vhanna vhenevho ndi vhe vha farwa nga vhadzulapo vha rwiwa lu si na vhukono vha baseliwa nga u fhiswa vha tshi khou tshila.

### **6.2.11 Vhana a vha funiwa na u tangedzwa nga ñwambo wa vuholefali**

Muanetsheli wa lungano *Ñwana a no Ja vhusunzi* na muñwali wa bugu ya nganea ya Sigogo *Nandi ndi shenga?* vha ri, vhana vha re na vuholefali vhufhio na vhufhio ndi zwipondwa zwa u sa tangedzwa na u sa funwa. Muñodisi o tumbula uri vhana vha vholefali a vha tangedzwa na u funiwa a vha funiwi zwi tshi itwa nga mvumbo yavho kana nga vuvha havho. Vhaanetsheli na vhañwali vha ngano na nganea idzo vha ri vuholefali ha vhana kha vhabebi ndi mañwa. Vha ri vhana vhenevho vhabebi vha vha vhona vhe mihwalo khavho nahone zwi tshi vha shonisa. Izwi ri zwi vhona kha lungano lwa vuvhili (2) *Ñwana o no Ja vhusunzi*, Mukhatshelwa ñwana wawe tsho yawe yo vha i tshi nga ya thagalu. Mvumbo ya ñwana wawe ho ngo i tangedza saizwi o vha a tshi ri a tshi yo u dala, a dzhia wa muhalivho wawe a tshi itwa nga u shona uri vhatu vha do ri mini. Tshiñwe tshifhinga o vha a tshi ita na u tou mu valela nduni a tshi itela uri vhatu vha songo mu vhona. Ngeno kha bugu ya Sigogo, Vho-Madilaga vha khou rwa tsho na fhasi na u pfala vho dinalea vhukuma musu vha tshi pfa u pfi ñwana wavho wa musidzana o bebwa e na lino ja ntha. Mafhungo haya ho ngo vha fara zwavhudi na u zwi tangedza a vho ngo zwi tangedza, vha ri shango li do mmbonelañhi nahone ndi do tolou sumbiwa nga vhatu vha tshi ri khotsi a shenga. Vha ri ndo vha ndo amba uri thumbu kha i bvisiwe vhana vhane nda vha navho vho edana nda sa thetsheswe, zwino vhatu vho ri vhuela na zwiñwe zwithu sibadela.



Crosse, Kaye na Rannofsky (2000:1259), Steinberg, Hylton na Wheeler (1998:67) vha tshi tikedza izwo vha ri vhana vhane vhabebi vha vha vhona vho fhambana na vhañwe nahone vha na tshoḁea dzi konḁaho vha a tambudzwa, u rengiswa kana u sa funwa u fhira vhana vha si na vuholefhali. Vha ri vhabebi vhenevho vha vhona tshoḁea dzenedzo dzi tshi vha lemela. Vha tshi isa phanḁa vha ri, vhana vhenevho vhabebi vha vha vhona vhe mihwalo khavho. Tania na Catherine (2022:286) nga ha u sa funiwa kana u tḁanganedziwa ha vhana vha vhaholefhali vha ri, vhana vha re na vuholefhali vhufhio na vhufhio ndi zwipondwa zwa u nga tambudzwa ḁamani, muyani na u sa londwa u fhira vhana vha si na vuholefhali. Groce, Paeglow na Thematic (2005:65), Ammerman, Hersen, Van Hasselt, Lubetsky na Sieck (1994:568), Ammerman na Baladerian (1993:87) vha tshi ḁadzisa iyo mihumbulo vha dzinginya ḁa uri, tshi ḁanḁisaho u sa tḁanganedzwa, u khethululwa na u sa funwa ha vhana vha vhaholefhali ndi vhutendatenda, lushaka lwa vuholefhali vhune ḁwana a vha naho na u sa pfumbudziwa ha vha tshogomeli vha vhana vha re na vuholefhali.

Zwi tshi kwama hoyu muhumbulo, kha ḁeneḁi ḁashu ḁa Afrika Tshipembe, Bongekile Macupe kha gurannḁa ya *City Press* (08 Shundunthule 2021:3) o vhiga nga ha vhabebi vhe vha vha vha khou kundelwa u tḁanganedza ḁwana wavho we a vha e na vuholefhali vhu vhidziwaho 'Autistic' kha vundu ḁa ḁimpopo muḁanani wa Lebowakgomu wo itaho masakha na muḁi muhulu wa Polokwane. Vhabebi vhenevho ndi vhe vha dzhia ḁwana wavho vha mu hunga na tsimbi ya mmbete vha mu valela ḁuni saizwi vha tshi mu dzhia sa ane a khou penga.

Lisa Schlein kha gurannḁa ya *Sunday Times* (04 March 2020:1) o vhiga uri, vhana vhane vha vha na vhuimo ha 'albinism' vha a khethululwa, vha tambudziwa lwa vhudzekani, vha a vhulaiwa ha dzhiiwa miḁuvha yavho hu tshi tendiwa uri miraḁo yavho ndi mishonga, nahone i a pfumisa. UNICEF (2015) vha tshi khwaḁhisa aya mafhungo vha ri vhana vhane vha vha na 'albinism' vha a tambudziwa, vha a rwiwa nga dzimboma, vha a vhulawa hu

tshi tšodiwa mišuvha yavho, vha a vhudzwa na mafhungo a sa takadzi u fana na u vhudzwa u pfi vha tshi fa vha fhelela tshikhalani.

Paddy Harper kha gurandža ya *City Press* (20 Khubvumedzi 2015:2) o vhiga zwauri vhana vha vhaholefhali zwihulwane vhane vha lwala muhumbulo na vho holefhalaho muvhilini fhaḽa tshikoloni tsha *Inkanyiso Special School* tsini na Vryheid vunduni ḽa Kwazulu Natala vha khou tambudziwa. U ri vha khou kombetshedzwa u ḽa zwiliwa zwo shelwaho fhasi semendeni na hune vha dzula hone a ho ngo kuna.

### **6.2.12 Vhaaluwa vha shumisa vhuimo ha vhuhulwane u tsikeledza vhana**

Vhaanetsheli vha ngano na vhaḽwali vha bugu dza nganea dzo topolwaho vha ri vhaaluwa ndi vhone vhane vha kondisela vhutshilo vhana kana u vha tsikeledza vha tshi susumedzwa nga vhuimo havho. Maumela kha *Musandiwa na khotsi Vho-ḽiwalaga* u ḽana Vho-ḽiwalaga sa khotsi ane a khou kondisela ḽwana wawe vhutshilo vha tshi khou shumisa vhuimo vhune vha vha naho muḽani wavho. Vho-ḽiwalaga Musandiwa a tshi hana munna ane vha khou mu ḽea, vha ri hani hani a tshi lamba muthu ane vhone khotsi awe vha khou mu ḽea, vha ri u tea u vha thetshesela, a sa thetshesela vhone u ḽo thetshesela nnyi (siaḽari: 37). A vha pfesesi uri ḽwana a nga swika hune a hanedza muhumbulo wa khotsi awe. mme muhulu wawe vha bula ḽa uri Musandiwa ha tei u lamba zwine khotsi awe vha khou mu vhudza (siaḽari: 42). Kha lungano *Musidzana wa tshisiwana*, musi musidzanyana uyu a tshi amba zwa u tšoda u ḽiwa hawe nga ndau zwenezwi a tshi khou dobela mutshelo, vhomakhulu wawe vha hana na u pfa a tshi amba, a tshi ri a ambe vha mu rwa nga milaḽela na u mu semekanya a sa athu na u fhedza u amba sa tsumbo ya uri a vha vhudzwi tshithu nga ḽwana.

Spinazzola et al (2014:28) vha tshi khwaḽhisa izwo zwa vhaanetsheli vha ngano na vhaḽwali vha nganea vha ri, vhabebi vhane vha shumisa vhuimo havho u tsikeledza

vhana kanzhi ndi vha dzia u hambekanya vhana, u langa vhana, u dzhiela vhana dzitsheo, u semekanya vhana, u tḱoda zwine vhana vha sa kone u zwi swikelela, u tḱoda u pfiwa, u tshuwisa vhana vha tshi itela uri vhana vha ite zwine vhabebi vha khou tḱoda. Vhabebi vha tsikeledza vhana vhavho vha tshi itela uri vha ofhiwe na u tḱoda u langa (Kacel, Ennis na Pereira, 2017:89). Vha tshi isa phanḱa vha ri vhana vhane vha itelwa zwiitwana izwo vha fhedzisela vha tshi tḱoda u ḱivhulaha, u ḱidzhiela fhasi, na u ḱidzhenisa kha mafhungo a zwikambi na zwidzidzivhadzi.

**Tshipikwa tsha vhuḱa: U wanulusa na u pfesesa nḱila dzine vha dzi shumisa u tandulula thaidzo dzine vha tḱangana nadzo vhutshiloni.**

Thero i tevhelaho ndi yone vhukuma kha u fhindula tshipikwa itshi:

### **6.2.13 Nyimele i si yavhuḱi i ita uri vhana vha konḱelele**

Vhaanetsheli vha ngano na vhaḱwali vha nganea dzo topoliwaho vha ri vhaḱwe vha vhaanewa vha vhana zwenezwi nyimele ine vha khou aluwa khayi i tshi khou konḱa, vha sumbedza u konḱelela ngeno vhaḱwe vha sa koni u konḱelela. Vha ri vha a fhumula naho zwi tshi khou konḱa vha ḱi dzula kha nyimele yeneyo vha vhu ya vha nga vha sa lovha ngeno vhaḱwe vha tshi dzhia ḱiga ḱa u amba zwine vha khou tḱangana nazwo u itela u wana thuso. Kha lungano *Mutshokotshi*, Mutshokotshi o vha a tshi lala na nḱala misi minzhi vhabebi vhawe vha sa mu fhi zwiliwa. A tshi ri a tshi amba nḱala a ḱelwa vuhali na u pfutsekiswa sa mmbwa, a vhu ya a ḱelwa nga muhumbulo wa u tou tswa nḱuhu vhabebi vhawe vha mu vhulaha. O konḱelela nḱala a vhu ya a ḱidzhenisa kha zwiitwana zwi si zwavhuḱi, a fhedzisela nga u vhulawa a sa ambi. Kha lungano *Musidzana wa tshisiwana*, Musidzanyana o vha a tshi vuswa vhusiku a tshi ya u dobelela vhomakhulu wawe mutshelo une vha u funesa tshifhinga tshoḱhe. A tshi ri e henengei ndau ya bvelela

i tshi tšoda u mu la misi yothe. Naho zwi tshi khou itea nga u ralo a di kondelela, u di vuwa vhusiku a sa hani kana u gungulavho ngeno a tshe nwana mutuku.

Maumela kha bugu ya nganea *Vho-Rammbebo*, u ri tanela Mphalaleni na Khathutshelo sa vhana vhane vha a kondelela, vha fhiwa zwiliwa zwituku nga mmene wavho vha la vha sa fure misi yothe. Vha thoma vha sa ambi kha khotsi avho zwi no khou bvelela hafha hayani. Zwa di itea nga u ralo vha tshi dikondelela maitete aneo u vhu ya u swika vha tshi tou shavha hayani vha tovhela mme avho. Mugwena kha *Li a kovhela*, Khuthadzo u khou swurela nga mulandu wa u sa funwa nga mmene wawe, ha vhuyi e zwi munyu, u a seña, u godiwa na u zwifheleliwa nga mmene wawe kha khotsi awe. Ha zwi ambi kha khotsi awe zwi no khou itea vha siho, u khou kondelela naho zwi tshi khou konda, u vhu ya u swika a tshi tou goda thundu dzawe a tuwa a yo u dzula na makhulu mu beba mme awe. Avhatakali kha Mudau *U nembelela ha shamba*, u khou lisa kholomo dza Vho-Rasilingwane Niani, a vha tsha lu vhea, mugayo ha tshe na, zwienda zwa u lisa zwo tshala, o tshavhiwa nga mupfa dakani a tshi khou lisa mulenzhe wa vhu ya wa nga u sa sina a si na mu isi wa sibadela, u rwiwa nga nwana wa vhone Vho-Rasilingwane lu tatisaho nga murahu ha u amba mugayo, ha zwi ambi kha vhabebi vhawe u sokou no! U khou kondelela.

Finkelhor, Ormrod, na Turner (2007:27) vha tshi khwaṭhisedza maambiwa nga vhaanetsheli vha ngano na vhañwali vha nganea vha ri, vhañwe vha vhana naho vha khou tambudzwa, vha a kondelela na u lingedza u vhamba maano ane a do vha thusa u tshila kha nyimele dzenedzo dzo vhifhaho. Vha ri madzuloni a u amba vha thoma u diñwa nga mutsiko, u didzhiela fhasi, u sa tšoda u dibadekanya na vhañwe na u fhedza tshifhinga tshinzhi vhe vhothe. Viviers (2013:56) a tshi dadzisa maambiwa ayo u ri, murunzi wa vhana, u sa vha na ndivho ya uri zwine zwa khou itwa khavho ndi u tambudzwa, na nyofho

zwi nga vha zwone zwine zwa vha ita uri vha sa ambe nga ha u nyimele dzo vhihaho dzine vha khou tshila khadzo.

Legano, McHugh na Palusci (2009: 31) vha ri mvelele na zwiilaila zwi nga vha zwiñwe zwi no khou shela mulenzhe kha uri vhana vha fhumule, vha sa ambe nga ha nyimele dzine vha khou aluwa khadzo vha kondelele. Tortolani na Lanti (2009:65) vha tshi dudzisa ayo mafhungo vha ri vhana vha vhasidzana ndi vhone vhane vha di anzela u amba mafhungo a u tambudzwa havho ngeno vha vhatukana zwi tshi konda uri vha ambe vha tshi susumedzwa nga mafhungo a mvelele a uri *munna ha lili u lilela thumbuni*. Maumela kha *Musandiwa na khotsi Vho-Liwalaga*, Musandiwa nyimele i tshi thoma u bva nda ha tshanda u dzhia tsheo ya u vhudza na u talutshedza mudededzi wawe nyimele ine a khou tangana nayo. Khuthadzo kha Mugwena *Li a kovhela*, ha ambi tshithu u sokou ruku! Naho zwi tshi khou vhavha. Avhatakali kha Mudau *U nembelela ha shamba*, Vho-Rasilingwane vhe vha vha vho mu fhulufhedzisa u do mu tunda saizwi a tshi do vha a khou vha lisela kholomo dzavho, a vha tsha vhonala, ha zwi ambi kha vhabebi vhawe, u khou kondelela ndala na u rwiwa nga nwana wa vhone havha Vho-Rasilingwane.

**Tshipikwa tsha vhuṱanu: U tumbula, u divha na u pfesesa masiandoitwa a thaidzo/nyimele dzine vha tangana nadzo.**

Tshipikwa itshi tshi swikelelwa zwavhuḽi nga thero i tevhelaho:

- Vhana vha a paṱa / u shavha mahayani nga nwanambo wa nyimele dzine vha khou tangana nadzo.

#### **6.2.14 Vhana vha a paṭa / u shavha mahayani nga ṛwambo wa nyimele dzine vha khou ṭangana nadzo**

Maniglio (2011:32) u ri u shengedzwa ha vhana ha lushaka lufhio na lufhio hu na masiandoitwa a si avhuḍi kha kualutshela kwa mupondwa hu tshi katelwa na vhana vhaṭuku. U ri masiandoitwa eneo a nga vha a tshifhinga tshilapfu kana a tshifhinga tshiṭuku.

Vhaanetsheli vha ngano na vhaṅwali vha nganea dzo tiwaho vha ri vhana vha a paṭa / u shavha mahayani vha tshi itwa nga nyimele dzine vha khou ṭangana nadzo.

Stearman (2000:31) na Van De Merwe (2001:9) vha tshi khwaṭhisa ḷa u shavha ha vhana mahayani vha ri, kha ḷino ḷashu ḷa Afrika Tshipembe vhaṅwe vha vhana vha shavha mahayani vha tshi itwa nga vhuḍifari ha vhabebi vhu si havhuḍi. Vha ri vhabebi vha si na tshifhinga tsha u londa vhana vhavho, vha no fhedza tshifhinga vhe masosani, vhana vhane na vhone vhabebi vhavho vho lovha vhoṭhe, vhana vha no dzula na khotsi na mme a si wa malofha nahone ane a khou vha shengedza, vhane vha khou shengedzwa lwa vhudzekani na u rwiwa, na vhane vha dzula mahayani ane ha vha na dzikhakhathi dza miṭani ndi vhone vhane vha paṭa mahayani vha tshi itwa nga nyimele i si yavhuḍi. Vha ri muhumbulo muhulwane wa u shavha mahayani, ndi u lusa u ḍiṭoḍela mulalo na tsiredzo. Vha ri miṭa i si na zwayo kana yo siwanaho na yone i a ṭuṭuwedza vhana u shavha vha ya vha dzula zwiṭaraṭani, mashakani kana kha vhatsinda.

Ludhiana kha gurannḍa ya *City Press* (7-fulwana-2013:2) o vhiga mafhungo a uri vhunzhi ha vhana vha khou shavha mahayani vha tshi itwa nga zwithu zwo vhalaho sa nndwa dza miṭani, thaidzo dza zwikoloni, nyambedzano i si yavhuḍi vhukati ha mubebi na ṛwana, vhusiwana, u shengedzwa, u sa ṭoḍa u kaidzwa na musi o ita zwithu zwine ha ṭoḍi u zwi amba na zwiṅwe. Aptekar na Stoecklin (2014:34) vha tshi ḍadzisa avho afho

n̄tha na maambiwa nga vhaanetsheli vha ngano na vhañwali vha bugu dza nganea vha ri, vhana vhane vha funesa u d̄ilanga ndi vhañwe vha vhana vhane vha a shavha mahayani.

Kha mañwalwa o topolwaho vhana vha khou shavha mahayani vha tshi susumedzwa nga nyimele dzi no nga u sa londotwa zwone zwone, u sa n̄ewa zwiliwa, u rwiwa, u imiwa phan̄a kha zwa pfunzo, u sa thetsheswa ha vhubfiwa havho na muhumbulo wavho hu tshi katelwa na u señwa nga vhabebi.

### **6.3 MAGUMO 'CONCLUSION'**

Ndima ino yo d̄isendeka kha mawanwa a t̄hoḁisiso ya vhaanewa vha vhana vho t̄anwaho kha mañwalwa a ngano na nganea dzo topolwaho hu na ndivho. Mawanwa a ngudo iyi o zwi kona u fhindula mbudziso dza t̄hoḁisiso ino, o zwi kona u swikelela muhumbulo muhulwane wa t̄hoḁisiso iyi hu tshi katelwa na zwipikwa zwa t̄hoḁisiso iyi. Vhaanetsheli vha ngano na vhañwali vha nganea vha bugu dza nganea dzo topolwaho vha ri u sa farwa ha vhana zwavhuḁi ndi maitete a kale na kale a zwo ngo thoma zwino. Vha ri vhana vha a tambudzwa muyani, n̄amani na muhumbuloni.

Vhaanetsheli vha ngano na vhañwali vha nganea avha vha ri vha a itelwa dzitshutshedzo na u fhureledzwa hu u t̄oḁa u swikelela dziñwe t̄hoḁea, vha a vhambadzwa nga vhang a n̄ala na lutamo lwa masheleni, vha ri vha a konḁelela, vha shumiswa lwo kalulaho, vha ri vha a shumiselwa mishonga zwi tshi sususmedzwa nga nndwa dza miḁani na u t̄oḁa u pfeseswa. Vha ri a vha t̄anganedzwi nga mulandu wa vuholefhali, a vha thetsheswi nga vhang a n̄a murunzi wavho, vha ri a vha pfi. Vhavhigi vha mafhungo dzigurann̄ani na vhone vha bvisela khagala u shengedzwa ha vhana nga n̄ila dzo fhambanaho zwi tshi t̄uḁuwedzwa nga vuholefhali, n̄ala, u funesa tshelede na

vhusiwana. Vha amba lithihi na vhaanetsheli vha ngano hu tshi katelwa na vhañwali vha bugu dza nganea dzo topolwaho, ja uri vha dzia u sa fara vhana zwavhuḽi zwihulwane ndi mashaka a tsini-tsini a vhana hu tshi katelwavho na vhatsinda. Hu na mushumo muhulwane wa u pfumbudza vhabebi na u vha eletshedza zwi tshi kwama maalusele kwao a vhana. Ndimba i tevhelaho yo bvisela khagala nyangaredzo ya thodisiso *'overview of the research'* na themendelo *'recommendations'*.



## NDIMA YA VHUSUMBE

### NYANGAREDZO YA THODISO 'OVERVIEW OF THE RESEARCH'

#### 7.1. MARANGAPHANDA 'INTRODUCTION'

Ndima yo fhiraho yo bvisela khagala na u anḡadza mawanwa a thaidzo ya thodiso iyi. Mawanwa a thodiso iyi o tutuwa kha mbudziso dza thodiso na zwipikwa zwa thodiso zwe zwa fhindulwa na u swikelelwa nga u kuvhanganya mafhungo u bva kha vhaanetsheli vha ngano na vhaḡwali vha bugu dza nganea. Muḡodiso o bvisela khagala na u ḡalutshedza kuḡanelwe kwa vhaanewa vha vhana nganoni na nganeani, zwi ḡuḡwedzaho nyimele dzine vha ḡangana nadzo vhutshiloni, vhaalusi vhavho, ḡdila dzine vha dzi shumisa u tandulula thaidzo dzine vha ḡangana nadzo na masiandoitwa a vhangwaho nga nyimele idzo. Muḡodiso o ḡandavhudza thero u bva kha mafhungo makuvhanganywa nga vhuḡalo. Kha dzenedzo thero muḡodiso o tumbula uri vhaanewa vha vhana vha a tambudziwa, a vha funiwi na u ḡanganedzwa nga ḡwambo wa vuholefhali, vha a paḡa/u shavha mahayani nga ḡwambo wa nyimele dzine vha khou ḡangana nadzo, vha a shumiselwa mishonga nga vhabebi vhavho, a vha pfi musi vha tshi eletshedziwa nga vathu vhahulwane, na u vhambadzwa nga vhabebi vhavho na zwiḡwe. Muḡodiso o dovha hafhu a tumbula uri zwe vhaanewa vha vhana vha ḡaniswa zwone maḡwalwani a ngano na nganea zwi khou bvelela na ḡamusi miḡanani yashu na nga ngomu zwiḡangani zwashu. Ndima ino i bvisela khagala nyangaredzo ya tzedzuluso kana ngudo, themendelo na magumo.

## 7.2 NYANGAREDZO YA NGUDO 'OVERVIEW OF THE STUDY'

### 7.2.1 Mutheo wa tshodiso 'Background of the Study'

Ndimba ino i lusa u bvisela khagala ndeme ya tshoho ya tshodiso ya ngudo ino hu tshi katelwa na mbudziso dza ngudo iyi. Muhumbulo muhulwane wa tshodiso ino ndi u tshoda u bvisela khagala ndila ye vhaanewa vha vhana vha tshana ngayo, zwi tshuwedzaho nyimele dzine vha aluwa khadzo, vhaalusi vhavho, u tshoda u divha ndila dzine vha dzi shumisa u tandaulula madandetande ane vha divhana vha khou aluwa khao na masiandoitwa a nyimele idzo nga vhaanetsheli vha ngano na vhanwali vha bugu dza nganea. Vhaanetsheli vha ngano na vhanwali vha bugu dza nganea dzo topolwaho vho tshana vhaanewa vha vhana sa vhaanewa vhane a vha khou farwa zwavhudi, a vha na vhabebi, vha a vhambadzwa, vha khou shumiswa lwo kalulaho nahone vha khou shengedzwa. Nganoni vhaanewa vha vhana musi nyimele i tshi bva nda ha tshanda vha tou lamulelwa hu si na zwine vhone vha vha ita. Nganeani vhaanewa vha vhana vha a dilamukisa kha nyimele dzi sa tshangedzeiho vha tshi tea u tou kakarika hu si na u thuswa.

Mutshodiso o kwamea vhukuma, zwi hulwane a tshi lavhelesa ndila ye vhaanewa vha vhana vha tshana ngayo. Mafhungo a sa takadziho ndi u farwa ha vhaanewa vha vhana nga ndila ya tshitshu zwi tshi tshuwedzwa ngauri a vha tshe na vhabebi, ndi zwisiwana, murunzi ndi mutshu, na ngauri vhanwe ndi vha holefali. U kondolela ha vhana nyimele dzi sa tshangedzeiho vha sa ambi ndi mupfa, ndi mafhungo a sa tshangedzeiho na u sa pfesesea hu na uri arali vha nga amba hu tshe na tshifhinga vho vha vha tshi nga wana thuso u tshavhanya. Ndila ye vhaanetsheli vha ngano na vhanwali vha nganea vha tshana vhaanewa vha vhana zwi tshuwedza vhavhali vha manwalwa aya u tshoda u divhesesa nga ha mutakalo wa vhana na u tshoda u divha uri hu nga vha hu khou bvelela mini kha vhana misi yothu.

Ndima ya u thoma yo vha mutheo wa thodiso ye ya bvisela khagala thaidzo ya thodiso ya ngudo ino ya u maanfahadziwa zwi khagala ha vhaanewa vha vhana nganoni na u sa maanfahadziwa zwi khagala ha vhaanewa vha vhana nganeani, vha tshi tea u tou kakarika u lusa u dilamukisa kha nyimele dzine vha khou tangana nadzo.

Ngudo ino yo lusa u fhindula mbudziso dza thodiso dzi tevhelaho:

- Vhaanewa vha vhana vho tanwa nga ndilade kha ngano na nganea dzo topoliwaho?
- Vha aluswa nga vhonei kha nyimele dzine vha aluwa khadzo?
- Ndi tshini tshine tsha tutuwedza nyimele kana thaidzo dzine vha aluwa khadzo?
- Thaidzo/nyimele dzine vha tangana nadzo vhutshiloni vha dzi tandulula nga ndilade?
- Masiandoitwa nga nyimele kana thaidzo dzine vha tangana nadzo dzo tanwaho kha bugu dza ngano na nganea dza Tshivenda dzo topoliwaho ndi afhio?

Ngudo iyi yo lusa na u lila u swikelela zwipikwa zwi tevhelaho:

- U saukanya na u vhambedza ndila dze vhaanewa vha vhana vha tanwa ngadzo kha ngano na nganea dzo topoliwaho.
- U tumbula, u divha, u pfesesa na u vhambedza vhaalusi vhavho kha nyimele dzine vha aluwa khadzo.
- U tumbula na u divha zwi tutuwedzaho nyimele / thaidzo dzine vha khou aluwa khadzo.
- U wanulusa na u pfesesa ndila dzine vha dzi shumisa u tandulula nyimele / thaidzo dzine vha tangana nadzo vhutshiloni.

- U tumbula, u ḡivha na u pfelesa masiandoitwa a thaidzo/nyimele dzine vha ṭangana nadzo dzo ṭanwaho kha bugu dza ngano na nganea dza Tshivenda dzo topoliwaho.

### **7.2.2 Tsenguluso ya maṅwalwa ‘Literature review’**

Tsenguluso ya mawanwa yo kona u fhindula mbudziso dza ṭhoḡisiso dza ngudo iyi khathihi na u swikelela na u bvisela khagala zwipikwa zwa ṭhoḡisiso iyi (Gray, 2004). Cooper (2010), Marshall na Rossman (2011), Punch (2014:118) vha tendelana kha zwauri, tsenguluso ya maṅwalwa ndi u kovhela vhavhali mawanwa a dziṅwe ṭhoḡisiso dzo no itwaho a elanaho vhukuma na thaidzo ya ṭhoḡisiso ya ngudo i no khou itwa. Vha ri musi hu tshi itwa tsenguluso ya maṅwalwa, muvhali kana muṭoḡisisi u vha a khou ṭandavhudzwa ndivho thangeli ine a vha nayo nga ha ḡikumedzwa ḡlo. Sanders na Pinhey (1983) vhone vha ri tsenguluso ya maṅwalwa ndi sumbandḡila, ndi tshifanyiso kha/tsha zwe zwa vhu ya zwa itwa nga vhaṅwe vhoradzipfunzo.

Muṭoḡisisi a tshi edza maambiwa nga vhoradzipfunzo ayo afho nṭha, o vhalo, a sengulusa mihumbulo ya vhoradzipfunzo vho fhambanaho nga ha vhaanewa vha vhana nganoni na nganeani u itela u fhindula mbudziso dza ṭhoḡisiso iyi na u ṭandavhudza ndivhothangeli ine a vha nayo nga ha ḡikumedzwa ḡli. Tsenguluso ya maṅwalwa yo thusa muṭoḡisisi u anganyela mawanwa a ṭhoḡisiso iyi.

Hu tshi itwa tsenguluso ya maṅwalwa muṭoḡisisi o ranga nga u bvisela khagala ndḡila dze vhoradzipfunzo vha dzi shumisa musi vha tshi ola vhaanewa ‘*characterisation*’. Muhumbulo muhulwane wa u lavhelesa vho na kha kuolelwe kwa vhaanewa nga vhoradzipfunzo ho vha u ṭoḡa vho u kona u topola zwi tshi leluwa zwe vha oliswa zwone kha ngano na nganea dzo tiwaho hu na ndivho na u ṭoḡa u ḡivha uri ndi vhathuḡe.

Muṭoḍisisi zwenezwo o zwi kona nga u ranga u lavhelesa na u pfesesa kuolelwe kwa vhaanewa nga vhoradzipfunzo vha tevhelaho:

Riedl na Young (2003: 48), Rimmon–Kenon (1983:66), Mahon (1984:6), Reams (2015:8), Wellek na Warren (1971:219), Moeketsi (2002:68, 69), Hawthorn (1985:66), Mphahlele (1981:7), Propp (1968), vha ombedzela uri fhethuvhupo, siangane, mvumbo ya vhaanewa, nyimele dzine vha khou ṭangana nadzo, madzina e vha ṅewa, mufhindulano vhukati havho, na musi vha tshi ambana nga tshavho zwi a thusa kha u wanulusa na u pfesesa kuolelwe kwa vhaanewa maṅwalwani. Muṭoḍisisi a tshi susumedzwa nga izwo zwo bulwaho afho ṅṅha, o kona u topola zwi tshi leluwa kuṭanelwe kwa vhaanewa vha vhana kha ngano na nganea dzo topolwaho zwiḥulwane o thetshesela zwine vhaṅwe vhaanewa vha khou mu ambisa zwone, o thetshesela zwiitwana zwawe, a tshi pfa nga ha hune a khou aluwa hone na nga kha mufhindulano wawe na vhaṅwe vhaanewa vhahulwane na vhaṭuku. Maambiwa ayo oṭhe nga vhoradzipfunzo o thusa muṭoḍisisi u topola vhuvha ha vhaanewa vha vhana zwi tshi leluwa.

Nga u angaredza muṭoḍisisi o vhala maṅwalwa o fhambanaho o ṅwalwaho nga vhoradzipfunzo a elanaho na mbudziso dza ṭhoḍisiso na tshitatamennde tsha ṭhoḍisiso zwa ngudo iyi. Muṭoḍisisi o ṭhaṭhuvha na u sedzulusa mihumbulo ya vhaṅwe vhoradzipfunzo nga ha vhaanewa vha vhana uri a kone u bvisela khagala zwi fanaho *'method of agreement'* na zwi sa fani *'method of difference'* zwi tshi kwama ṅḍila ye vha ṭaniwa ngayo, zwi ṭuṭuwedzaho nyimele dzavho, vhaalusi vhavho na masiandoitwa. Muṭoḍisisi o sengulusa maṅwalwa o sedza zwiteṅwa zwi tevhelaho:

### **Mihumbulo ya vhoradzipfunzo nga ha vhaanewa vha vhana kha ngano**

Muṭoḍisisi o thetshesela na u vhambedza mihumbulo ya vhoradzipfunzo na zwiimiswa zwi/vha tevhelaho zwi tshi kwama nyanḍadzo ya vhaanewa vha vhana kha ngano hu itela u khwaṭhisedza ṭhoḍisiso ya ngudo ino. Vhenevho ndi vha tevhelaho:

Tsodzo (1992:10), UNESCO's Convention for the Safeguarding of Intangible Cultural Heritage (2003a), Wehmeyer, Palmer, Agran, Mithaug, & Martin (2000), Dundes (1997:36) nga ha ngano vha ri, ngano ndi tshivhoni tsha matshilisano, ndi iṭo ḽa zwiitavhathu (zwavhuḽi na zwi si zwavhuḽi), vha ri ndi tshivhoni tsha mvelele. Vhoradzipfunzo avha vhoṭhe vha amba nga ipfi ḽithihi vha ri, nganoni ho ṭanwa khakhathi dzine dza itelwa vhathu vha tshifumakadzini na vhana nga vhuzhi. Vha ri khakhathi dzenedzo dzi itwa nga vhathu vhahulwane, mashaka na vhahura. Vhoradzipfunzo avha vha ri ngano dzi na mushumo muhulu kha vhathu vhahulwane na vhaṭuku sa u laya, u konanya vhathu na zwiṅwe. Muṭoḽisisi a tshi dededzwa nga maambiwa nga vhoradzipfunzo avha, o dadamala kha maambiwa aya u vhona arali nangoho ngano zwi tshi kwama vhaanewa vha vhana nganoni dzo tiwaho dzo kona u bvisela khagala izwo zwo bulwaho afho nṭha sa khakhathi dzine dza itelwa vhana, u laya vhana, u bvisela khagala zwiitwana zwavho zwi si zwavhuḽi na zwavhuḽi. Izwo zwo thusa muṭoḽisisi u topola kuṭanelwe kwa vhaanewa vha vhana na zwiitwana zwavho.

Dundes (1997:36), Malimabe-Ramagoshi, Jacobus, Maree, Daleen na Maisha (2007:4), Child Maltreatment Encyclopedia (2006:237) na World Health Organization (1999:94) vhone vha ri ngano sa tshivhoni tsha matshilisano dzi bvisela khagala khakhathi dzine dza itelwa vhana sa u tambudzwa muhumbuloni, ṅamani, lwa vhudzekani, u sa londwa, na u shumiswa lwo kalulaho nga vhathu vhahulwane vha tshinnani na vha tshifumakadzini. Maambiwa haya nga vhoradzipfunzo o thusa muṭoḽisisi u topola vho zwi tshi leluwa nyimele dzi fanaho na dzenedzi kha maṅwalwa a tiwaho a ngano na nganea dza Tshivenda hu na ndivho.

Muṭoḽisisi u tendelana na vhoradzipfunzo avha saizwi, zwine vhana vha khou pfala vha tshi khou ṭangana nazwo nganoni sa u tambudzwa i tshi tou vha tsumbo na khwaṭhisedzo ya zwi no khou bvelela musalauno. Vhaanewa vha vhana na ṅamusi vha ṭangana na nyimele dzoṭhe dza vhutshilo. Vha khou tambudzwa mahayani, zwikoloni na mivhunduni

yashu. Vha khou rwiwa, a vha londotwi, a vha kuvheliwi, a vha fhiwi zwiwiwa, a vha thetsheswi, vha shumiswa sa dzithulusi, vha a vhambadzwa, u vhulawa, u tswiwa, vhañwe na zwikoloni a vha isiwi hu vhu ya ha tou dzhenenelela na vhashumelavhapo vha tshi tōda u tsireledza ppanelo dza vhana. Zwiitwana hezwi zwi itwa nga vhatu vhahulwane mashaka na vhahura.

Novak (1970:44), Edmonds (1994:44), Luthi (1952: 83) na Thompson (1952) Vhone vho sumbedzisa uri, zwi tūtūwedzaho khakhathi dzine dza itelwa vhana nga mashaka na nga vhatinda ndi vivho, vhusiwana, mvumbo ya n̄wana sa vuholefali, u sa vha na vhabebi, na u dītōdela zwau. Vha ri na u dala hani ha madandetande ane vhana vha t̄angana nao vhutshiloni havho, nganoni vha a kunda, fhedzi nga murahu ha musi vha tshi khou tou thusedzwa. Vha ri nganoni vhana a vha kakariki u lusa u diphulusa kha thaidzo dzine vha khou t̄angana nadzo, vha tou phuluswa hu si na zwe vha ita. Muṭōdisisi o posa iṭo na kha izwi u vhona arali nangoho zwo tou ralo kha vhaanewa vha vhana nganoni na nganeani dzo topolwaho. Honeha, u ya nga muṭōdisisi maitete aya a u tou thuswa musi vha tshi t̄angana na thaidzo u vhona a songo tou kuna tshoṭhe kha vhana vhunga zwi sa vha tūtūli maluvhi, a vha koni u d̄iimisa, na uri vha fhedza vha sa koni u dzhia tsheo na u tandulula thaidzo nga vhone vhañe. Vha aluwa vha si na tshikili tsha u tandulula thaidzo na u dzhia tsheo.

Muṭōdisisi o dovha hafhu a wana uri a si nganoni fhedzi, na n̄amusi vhaanewa vha vhana zwi hulwane vha holefali na zwisiwana a vha farwi zwavhuḍi, a vha t̄anganedziwi sa vhatu. Vha holefali a ri tsha amba, vha a dzumbiwa dzinduni nga vhabebi vhavho, vho mmane, na mashaka ngeno magavhelo avho a tshi khou liwa. Vha naka d̄uvha liṭhihi la mundende, u tshi fhira vha thoma u la muṭōdzi u shamani.

Tsao (2008:109) Diekman na Murnen (2004:373-74), Bettelheim (1975); Hunt (1990, 1991); Geoff (1995); Singh (1998) vha ri ngano dzi tūtūwedza khethululo ya mbeu

zwichulwane kha vhana vha vhasidzana. Vha ri hu na u dzhia sia zwi tshi da kha vhana vha vhatukana na vhasidzana nganoni. Vha ri vhana vha vhasidzana nganoni vho olwa sa vhathu vha sa koniho u diimisa, a vha dzhielwi ntha musu vha tshi vhambedzwa na vhana vha vhatukana, a vha koni tshithu nga vhothe ngeno vhatukana nganoni vho olwa sa vhaanewa vhane vha a kona u diimisa, vha na vhukoni ha zwithu, u toda u funwa nga vhasidzana, vho talifha, ndi mihaga/vha na maanda, a vha ofhi, vha toda u divhesa na u tumbula zwithu nga vhone vhone, na uri vha humbula khwiye u fhira vhasidzana na zwiwe. Izwi vho na zwone mutodisisi o zwi sedza. Hu na u dzhia sia zwi tshi da kha vhana vha vhatukana na vhasidzana nganoni. U ya nga mutodisisi mafhungo a u sedza zwithu nga ito lithi kana hone u dzhia sia zwi na masiandoitwa a songo daho kha vhana sa u didziela fhasi zwichulwane vha vhasidzana.

Bettelheim (1975); Hunt (1990); Sutherland (1997); Zipes (1997) vhothe vha tenda uri, nganoni vhana vha tamiwa nga tshikili tsha u kondolela thaidzo dnga vhezhi havho vha tshi tshila kha nyimele dzi kondaho.

Nga u angaredza maambiwa nga vhoradzipfunzo avha vhothe o thusa mutodisisi u wanulusa, u divha na u pfesesa uri manwalwa a ngano ndi nyandadzo ya kutshilele kwa vhathu. Mutodisisi o tumbula uri vhana vha a tambudziwa namani, muyani, na u sa londwa zwone-zwone nga vhabebi na vhasinda. Vha shumiswa sa zwishumiswa zwa u ditodela zwau, a vha thetsheswi nga vhathu vahulwane, vha lavhelelwa u dzhia ndaela hu si na u hana. Mutodisisi o wanulusa na uri khakhathi dzine dza itelwa vhana dzi tutuwedzwa nga vhusiwana, mvumbo yavho, na u sa vha na vhabebi.

### **Mihumbulo ya vhoradzipfunzo nga ha vhaanewa vha vhana kha nganea**

Mutodisisi o lavhelesa na u thetsheswa mihumbulo ya vhoradzipfunzo vho fhambanaho u itela u wanulusa uri vha ri mini nga ha vhaanewa vha vhana nganeani. U ralo ho vha u



toḁa u khwaḁhisedza ngudo ya ḁoḁisiso ino. Vhoradzipfunzo vhenevho ndi vha tevhelaho:

Rowling (1989:990), Dickens (1998: 51), WHO (1999, 84), Adepeju (2017:34), Kimball (1999:560), na Msimang (1983:23) vha ri maḁwalwa a nganea ndi tshivhoni tsha zwiitwana zwavhuḁi na zwi si zwavhuḁi hu tshi katelwa na nyimele dzine vhana vha aluwa khadzo. Vhunzhi ha vhana maḁwalwani a nganea vha a tambudziwa, a vha londiwa nahone u tambudzwa honoho hu katelwa u seḁwa, u sa funwa, u rengiswa, u shumiswa sa zwishumiswa, u rwiwa, u goḁwa, u shumiswa lwo kalulaho nga vhabebi na vhatsinda. Vhoradzipfunzo avha vha ri vhana vho lovhelwaho nga vhabebi na vha sa funiwi ndi vhone zwipondwa zwihulu zwa u tambudzwa. Maambiwa nga avha o thusa muḁoḁisisi u wanulusa na u ḁivha uri vhana vha a tambudziwa nga ḁḁila dzo fhambanaho nahone nga vhabebi vhavho na mashaka a tsini navho vhukuma.

Maambiwa nga vhoradzipfunzo avha o dovha hafhu a thusa muḁoḁisisi u wanulusa uri zwi re maḁwalwani ndi zwithihi na zwine zwa bvelela miḁanani u ya he shango ḁa guma. Vhana vha farwa nga ḁḁila ya tshiḁuhu hu tshi katelwa u tambudzwa lwa vhudzekani, u rwiwa, u sa funiwa, u shumiswa, u semiwa, u vhidzwa nga madzina a si avhuḁi nahone a u titilidza, u sa londwa, u sa iswa tshikoloni, vha a vhambadzwa nahone ndi dzitsiwana a vha tshe na vhabebi. Na ḁamusi vhana vha a shumiswa lwo kalulaho, vha fhiwa mishumo i no vha fhira. Muḁoḁisisi a tshi pfa ayo, a tshi a rekanya na zwino khou bvelela mivhunduni yashu na miḁini, o wanulusa uri u shengedzwa ha vhana lwa vhudzekani zwi tou nga ndi vhulwadze ha phirela, naho hu na maga a milayo o vhwaho u thivhela maitete aya na tshipholisa nga thungo tshi tshi khou ita mushumo, zwi ḁi tou nga a hu na tshi no khou itwa. Vhana vha pfala kha ḁuvha na ḁuvha dziradioni na kha dzi TV kha ḁino ḁa hashu vha tshi khou tshipiwa vhaḁwe vha fhedza vha tshi vhulawa, hu tshi luswa u ngalangadza vhuḁala.

Biklen na Bogdan (1977 Deroukakis (2010:23) vhone vha ri, vhaanewa vha vhana mañwalwani a nganea zwi hulwane vha vhaholefali na vhane vha vha na malwadze vha țanwa nga ndila i sa takadzi, vha farwa nga ndila i si yavhuđi sa tsumbo, a vha funiwi, vha țanwa sa vhathu vha si na mushumo, vha si na thuso nahone vha dzhiwa vhe mihwalo. Izwi zwo thusa muțodisisi u pfesesa uri vhana vha vhaholefali a vha funiwi. Nțha ha izwo, vhana vha vhaholefali vha a dzumbiwa vha valelwa dzinduni, vhabebi vha ri vha a vha shonisa, vhañwe vhațhogomeli vhavho vha vha tamela lufu kana vha vha zwizwiedza. Vha lwalaho vhone vhathu a vha țodı na u vha kwama zwi tshi itwa nga mashaka, vhabebi na dzikhonani.

Adepeju (2017:68), Tognoli, Pullen na Lieber (1994:758), Lere na Iyabode (2009:117) vha dzinginya ıa uri vhathu vha tshifumakadzini hu tshi katelwa na vhana vha mbeu ya tshifumakadzini ndi zwi shumiswa zwa vhathu vha tshinnani '*object of manipulation*' vha ri nahone a vha koni u dzhia tsheo. Vha ri u dzhia sia zwi ita uri vhana vha vhasidzana vha đidzihiele fhasi na u đinyadza zwenezwi vha tshi khou aluwa. Nyambo iyi yo thusa muțodisisi u wanulusa na u pfesesa uri hu na u sedza zwithu nga ițo ıithihi zwine zwa vha maitele a si one. Maitele aya na ñamusi a khou bvelela mivhunduni na zwi koloni.

Thompson (1952), na Luthi (1952) vha ri vhaanewa vha vhana vha no khou shengedzwa kanzhi vha fhedza vha tshi kunda nyimele zwi hulwane muanewa dendele '*protagonist*'. Naho zwo ralo, muanewa onoyo ane a kunda kha mañwalwa a lushaka ulu, u kunda nga murahu ha u kakarika huhulu.

Vhoradzipfunzo vha tevhelaho sa Parker na Ackerman (2007:3), Edgington (2002:115), Ulusoy na Dilmac (2013:189), na Rowling (1989:990) vha amba ıithihi ıa uri, vhana vha na tshikili tsha u kondelela, vha a thusana nga tshavho, u shumisana. Vha ri mañwalwa a gudisa vhana u tandulula thaidzo dza nyimele dzine vha țangana nadzo, u kovhana

mafhungo kana thaidzo. Maambiwa aya muṭodisisi o a shumisa u topola vho nyimele i fanaho na iyi nganeani zwi tshi kwama vhana. Vhana vha a kondelela.

Kha zwoṭhe zwo ambiwaho nga vhoradzipfunzo avho afho nṭha, u tambudziwa ha vhana nga ndila dzo fhambanaho hu pfala i thaidzo vhukuma. Khavho tshi tou vha tshilonda tshine na u phuphwa a tshi fholi. Ngudo iyi yo tou fombe kha u ṭanwa ha vhaanewa vha vhana vha u bva kha miṅwaha ya zero u swika fumi na miṭanu na muthihi.

### **7.2.3 Mutheo wa thyiori ‘Theoretical framework’**

Ngudo ino yo sengulusa thyiori dza ṭhodisiso dzi tevhelaho: Thyiori ya ‘*Psychoanalytic*’ na ‘*Afrocentric*’ tshipikwa hu u ṭoda uri mawanwa a ṭhodisiso a ṭanganedzee, a tendisee na u vha na mutsindo (Imenda, 2014:176).

Thyiori ya ‘*Psychoanalytic*’ yo vha ya ndeme kha ino ṭhodisiso saizwi yo thusa muṭodisisi u pfesesa vhubvo ha zwiitwana zwa vhana na thaidzo dza matshilisano dzine vha ṭangana nadzo. Muṭodisisi o i shumisa u wanulusa na u pfesesa zwi ṭuṭuwedzaho zwiitwana zwa vhana vha u bva kha miṅwaha ya 0 u swika fumi na miṭanu na muthihi (16) na thaidzo dzine vha ṭangana nadzo vhutshiloni. U ya nga thyiori ya ‘*Psychoanalytic*’ zwiṅwe zwa zwiitwana zwa vhatu zwi ṭuṭuwedzwa nga u ha vha na zwi songo tshimbilaho zwavhuḍi zwiḷa mulovha vhuhanani havho sa u tambudzwa, u sa londwa, u seṅwa, u hambekanywa, u sa sumbedzwa lufuno, nyofho, u rwiwa na zwiṅwe. Freud (1939:142) ene a tshi zwi amba u ri muthu ha sokou tshenuwa o ita zwiitwana fhedzi-fhedzi, hu na zwiṭuṭuwedzi kana tshiitisi. Nga u ralo, thyiori ya ‘*Psychoanalytic*’ yo shumiswa u bvisela khagala zwi ṭuṭuwedzaho zwiitwana zwa vhana kana nyimele dzavho sa: Ndi tshi ni tshine tsha vha ita uri vha paṭe mahayani? Ndi tshi ni tshine tsha ita uri vha shengedzwe? Ndi ngani vha tshi vhambadzwa? Ndi ngani vhana vha sa thetsheswi? Ndi ngani vhana vha vhaholefhali vha sa funiwi? Izwo zwoṭhe zwo itwa nga u tou vhambedza kha ngano na nganea dzo topolwaho. Hu tshi shumiswa thyiori iyi izwo

zwothe zwo bvela khagala. Muṭodisisi o wana uri u sa vha na vhabebi, ndala, lutamo lwa masheleni, vuholefhalo, u shumisa vhuimo ha vuhulwane nga vhabebi ndi mudzi wa dziṅwe dza nyimele dzine vhana vha ṭangana nadzo.

E ene Freud (1939:142) u ri zwe muthu a ṭangana nazwo vhuṭukuni hawe zwi a mu sala murahu, zwa vha zwone zwi fhaṭaho vuvha hawe zwenezwi a tshi khou aluwa. Na kha ṭeneli, muṭodisisi o i shumisa u wanulusa arali nga ngoho zwe ṅwana a ṭangana nazwo vhuhanani hawe zwi tshi shela mulenzhe nga huhulu kha zwiitwana zwawe zwenezwi a tshi khou aluwa. Thyiori iyi ya *'psychoanalysis'* yo shumiswa u bvisela khagala masiandoitwa a nyimele dzine vhana vha aluwa khadzo dzi si dzavhuḍi. Ngudo iyi yo wanulusa uri vha a shavha mahayani ngeno vho vhaṅwe vhavho hu tshi swika hu ne vha sa tsha ṭoda na u thetshesela muthu.

Thyiori ya *'Afrocentric'* na yone yo shumiswa kha ngudo iyi u ṭuṭuwedza ndeme ya mvelele, divhazwakale na fiḷosofi ya MaAfrika kha u tandulula thaidzo dza matshiliso dzine vhathu vha livhana nadzo miṭani na miḍanani sa vhunga i tshi ombedzela uri mvelele, sa u ṭhonifha, mikhwa, ndayo/u kaidza ndi dzilafho ḷa zwiitwana zwi sa ṭanganedzeiho kha vhathu vhahulwane na vhaṭuku (Mazama, 2003:99). Afha kha iyi ngudo, thyiori iyi yo shumiswa u ombedzela ndeme ya maitete a zwithu nga TshiAfrika kha u onyolosa zwiṅwe zwa zwiitwana zwa vhathu miṭani na miḍanani. U ya nga thyiori iyi, maambe, mirero, zwidade, khube, nyimbo dza sialala zwi fhaṭa muthu vhunga zwo pfuma ndayo na mikhwa. Pfunzo khulwane yo bvukululwaho kha izwo zwo bulwaho afho nṭha ndi u kaidza, u ṭuṭuwedza u shuma, u sasaladza vhubva, vivho, vhuada, vhutshivha, tshiṭuhu, u vuhaha, u tambudza vhaṅwe, u fhaṭela muthu luvalo na u sasaladza zwiitwana zwi si zwavhuḍi kha vhathu vhahulwane hu tshi katelwavho na vhana. Muṭodisisi o wana uri u dzhielwa fhasi ha mvelele na maitete a zwithu nga TshiAfurika ndi zwiṅwe zwine zwa khou shela mulenzhe kha vhuḍifari ha vhathu vhahulwane na vhaṭuku. Ngauralo mvelele ndi ya ndeme kha u lulamisa zwiitwana zwi sa ṭanganedzeiho.

#### 7.2.4 Nḁila ya tḁoḁisiso ‘*Research methodology*’

Nḁila ya tḁoḁisiso i bvisela khagala ku kuvhanganyele kwa mafhungo; tshiko tsha mafhungo, zwishumiswa zwa u kuvhanganya mafhungo, kunangelwe kwa vhashelamulenzhe, kusaukanyele kwa mafhungo, kudzudzanyelwe kwa mbudziso dza tḁoḁisiso (Leedy na Ormod, 2005:12). Kha tḁoḁisiso iyi ho shuma nḁila ya khwalithethivi. Muḁoḁisisi o ta nḁila iyi saizwi i yone fhedzi ine ya konisa muḁoḁisisi u wanulusa, u ḁivha na u pfesesa zwe vhaanewa vha vhana vha tḁaniswa zwone nganoni na nganeani dzo tiwaho. Hu tshi shumiswa ino nḁila ya tḁoḁisiso, muḁoḁisisi o kona u wanulusa, u ḁivha na u pfesesa nyimele dzine vhaanewa vha vhana vha tshila khadzo, zwi tḁuḁuwedzaho nyimele dzine vha aluwa khadzo, nḁila dzine vha dzi shumisa u tandulula nyimele idzo, masiandoitwa a nyimele dzenedzo dzine vha khou tḁangana nadzo hu tshi katelwa na u bvisela khagala vhatu vhane vha khou vha alusa hu tshi khou tou vhambedziwa nganoni na nganeani. Ho shumiswa heneino nḁila saizwi i yone makone kha u bvisela khagala vḁupfiwa, tshenzhemo na zwine muthu a vḁonisa zwone zwithu. Muḁoḁisisi o i shumisa saizwi i yone makone kha u bvisela khagala zwa matshilisano, u bvisela khagala zwiita vhatu saizwi i tshi tendela u tḁalela zwiitwana zwa vhatu, u thetshesela tshenzhemo, u bvisela khagala zwine wa pfisa zwone zwithu / vḁupfiwa, na u anganyela. U swikelela izwo, muḁoḁisisi o tou vḁala maḁwalwa a bugu dza Tshivenda a ngano na nganea a tshi thetshesela zwine zwa khou anetshelwa nga vhaanetsheli vha ngano na nga vḁaḁwali vha dzibugu dza nganea. Muḁoḁisisi o ita nga u ralo a tshi tenda na u fhulufhela uri vhaanetsheli vha ngano na vḁaḁwali vha maḁwalwa aya vha khou amba zwe vha vḁona, vha khou amba vḁupfiwa havho nahone vha khou amba nga tshenzhemo saizwi vḁaḁwe vḁavho vho tshila kha nyimele dzine vha khou anetshela, khavho a si mavharivhari.

Tshivhumbeo tsha tḁoḁisiso kha ngudo ino ndi ‘*interpretivism*’, *phenomenology*’ sa izwi tshipikwa hu u tḁoda u pfesesa, u ḁivha tshenzhemo na kuvhonele/kupfesesele kwa vḁaḁwali na vhaanetsheli vha maḁwalwa zwi tshi kwama likumedzwa ili. Muḁoḁisisi o

ṭalutshedza na u vhambedza zwiitwana zwa vhaanewa vha vhana u ya nga tshenzhemo, kupfesesele, kuhumbulele na ndivho ya vhañwali na vhaanetsheli vha mañwalwa aḷa o topolwaho hu na ndivho.

Kha mutodisisi, tshivhumbeo tsha ṭhodisiso tshi vha tshi songo khunyelela arali tshi sa ri tshithu nga ha zwiḡa zwiḡe tshivhumbeo tsha tea u ḡitika ngazwo. Zwiḡa zwenezwo ndi zwi tevhelaho: hune mafhungo a ḡo wanala hone sa: kha vhathu/zwithu '*population*', vhumanguludzi '*sampling*', muelo wa zwiḡanguludzwa '*sampling size*', fhethu na tshifhinga tsha u kuvhanganya mafhungo '*site and time*', ḡḡila dza u kuvhanganya mafhungo na ḡḡila dza u saukanya mafhungo '*data collection and data analysis*'.

Mafhungo o kuvhanganyiwa a tshi bva kha bugu dza nganea na dza ngano dzi re na vhaanewa vha vhana vha re na miñwaha ya u bva kha 0 u swika fumi na miṭanu na muthihi (16). Zwiḡanguludzwa hafha ndi bugu dza nganea na dza ngano dzi re na vhaanewa vha vhana.

Muṭodisisi o bvisela khagala tshaka mbili dza vhumanguludzi dzi ḡivheaho, dzenedzo ndi '*Probability sampling*' na '*non-probability sampling*'. '*Probability sampling*' ndi vhumanguludzi vhu ḡivheaho nga u pfi vhumanguludzi vhu si na ndivho kana vhu songo livhaho / vhu sa khethi. Ngenovho '*non-probability sampling*' vhu vhumanguludzi vhu ḡivheaho nga u pfi vhumanguludzi vhu re na ndivho kana ho livhaho / ha tshikhetho.

Zwiḡanguludzwa zwo nangwa ho sedzwa uri zwo ṭana vhaanewa vha vhana vha miñwaha ya u bva kha 0 u swika fumi na miṭanu na muthihi (16). Muṭodisisi o shumisa vhumanguludzi vhu re na ndivho/ha tshi khetho '*purposive sampling*' a tshi nanga vhumanguludzwa uvhu.

Kha ngudo iyi muṭodisisi o dzhia sia vhukuma musi a tshi topola mañwalwa o shumiswaho u kuvhanganya na u sengulusa mafhungo a vhaanewa vha vhana saizwi o tou topola

ngano dza rathi (6) na nganea dza rathi (6) dzo t̄anaho vhaanewa vha vhana vha u bva kha miñwaha ya zero (0) u swika fumi rathi (16).

Ngudo iyi yo shumisa vhunanguludzi vhu re na ndivho *'Purposeful sampling'* saizwi vhunanguludzi uvhu vhu tshi tendela zwiṭoduluswa zwi tshi nangiwa ho sedzwa ndivho na tshenzhemo ine havha nayo zwi tshi kwama ngudo iyo (Bowling, 2007:79). Kha ngudo iyi ho shumiswa vhunanguludzi vhu re na ndivho u topola bugu dza rathi dza nganea na ngano dza rathi dzo t̄anaho vhaanewa vha vhana u itela u kona u vhambedza nd̄ila ye vha t̄anwa ngayo kha mañwalwa a ngano na nganea a Tshivend̄a. Mañwalwa aya o topolwa ho sedzwa uri vhañwali na vhaanetsheli vha vha na ndivho khulu na tshenzhemo nnzhi nga ha vhaanewa vha vhana nahone vhañwe vhavho vho tshila kha nyimele idzo. Vhunanguludzi uvhu kanzhi vhu shuma zwavhuḍi na nd̄ila ya t̄hod̄isiso ya khwal̄ithethivi.

Mafhungo kha ngudo iyi o wanala nga u tou vhala mañwalwa a ngano na nganea dza Tshivend̄a. Mutod̄isisi o topola ngano dza rathi (6) na bugu dza nganea dza rathi (6). Muṭod̄isisi o topola eneo mañwalwa ngauri ndi one o t̄anaho vhaanewa vha vhana vha miñwaha ya u bva kha 0 u swika miñwaha ya fumi na miṭanu na muthihi (16) na nyimele dzine vha t̄angana nadzo. Mañwalwa aya o vha a ndeme vhukuma kha ngudo iyi vhu nga o vha one o konisaho muṭod̄isisi u fhindula mbudziso dza t̄hod̄isiso iyi na u swikelela zwipikwa zwa ngudo iyi.

#### **7.2.5. Tsaukanyo ya mafhungo na mawanwa *'Data analysis and findings'***

T̄hod̄isiso iyi yo shumisa nd̄ila ya khwal̄ithethivi u saukanya na u anḍadza mafhungo u bva kha ngano t̄hanu na nthihi (6) na bugu dza nganea t̄hanu na nthihi (6) dzo topolwaho hu na ndivho. Mafhungo o kuvhanganyiwa, a ñwalululwa a tshi vhekanywa hu tshi tevhelwa thero dzo tou bveledzwaho u bva kha ngano na nganea dza Tshivend̄a dzo topolwaho. Muṭod̄isisi o shumisa nd̄ila ya mbambedzo yo bveledzwaho nga Neuman

(1997:) ya *'analytic comparison'* a tshi vhambedza zwe vhaanewa vha vhana vha t̄aniswa zwone, nyimele dzine vha t̄angana nadzo, zwi susumedzaho nyimele idzo, n̄dila dzine vha dzi shumisa u tandalula nyimela idzo hu tshi katelwa na vhaalusi vhavho. Mūtōdisisi o nweledza mafhungo makuvhanganywa a dovha a a vhea fhasi ha thero dzo tou bveledzwaho u bva kha ngano na nganea dza Tshivenda dzi ambaho nga vhaanewa vha vhana. Mafhungo o saukanywa hu tshi tevhedzwa n̄dila ya u tou vhambedza zwi fanaho *'method of agreement'* na zwi sa fani *'method of difference'*.

Kha zwi fanaho, mūtōdisisi o bvisela khagala nyimele dzi fanaho dzine vhana vha aluwa khadzo u bva nganoni na nganeani dzo topolwaho, zwi t̄utuwedzaho nyimele idzo zwi fanaho na n̄dila dzine dza fana dzine vhaanewa avha vha vhana vha dzi shumisa u d̄ilamukisa kha nyimele idzo hu tshi katelwa na masiandoitwa kana mvelelo dzi fanaho nganoni na nganeani. Zwenezwo mūtōdisisi o zwi ita nga u tou u vhambedza zwi fanaho kha ngano na nganea.

Kha zwi sa fani, mūtōdisisi o bvisela khagala zwiwo zwi sa fani, a tshi sumbedzisa uri zwi fhambana ngafhi nahone hani? Kana ngani? Mūtōdisisi o sumbedzisa arali phambano i kha zwi t̄utuwedzi zwa nyimele dzine vha aluwa khadzo, kha masiandoitwa a nyimele idzo, na kha n̄dila dzine vhana vha dzi shumisa u bva kha nyimele dzine vha tshila khadzo. Mūtōdisisi o sumbedzisa arali phambano i kha tshithihi tsha izwo zwo bulwaho afho n̄tha nganoni na nganeani dza Tshivenda.

### **7.2.6 T̄halutshedzo ya mawanwa a t̄hōdisiso *'Interpretation of the research findings'***

Mawanwa a t̄hōdisiso ndi one o konisaho mūtōdisisi u swikelela zwipikwa zwa t̄hōdisiso iyi. Tshipikwa tsha u thoma tsho vha tsho tou fombe kha u saukanya na u vhambedza ku t̄anelwe kwa vhaanewa vha vhana kha nganea na ngano, Kha tshipikwa tshenetshi mūtōdisisi o tumbula zwi tevhelaho: Vhana vha a tambudzwa nga vhabebi, vhana vha a



itelwa dzitshutshedzo na u fhureledzwa hu u itela u swikelela zwi fushaho vhaaluwa. Muṭodisisi o wana na uri vhana vha a shumiselwa mishonga nga vhabebi vhavho, vhabebi vha a vhambadza vhana vhavho, vhana vha a shumiswa lwo kalulaho, vhabebi a vha thetshelesi mihumbulo ya vhana, na zwauri vhana a vha pfi musi vha tshi eletshedziwa nga vhatu vhahulwane.

Mawanwa aya a tou fana tshoṭhe na zwi no khou bvelela mivhunduni yashu, dziḡoroboni dzashu, na miṭani yashu. Vhabebi vha ṅamusi, dziradioni, dzigurannḡani na kha dzithelevishini, vha pfala vha tshi khou vhulaha vhana nga u vha ḡisa milimo, zwihulwane zwi tshi khou itwa nga khotsi kana mme a vhana vha tshi konyololana hezwi vho no pfuḡelana. Vhana na ṅamusi naho hu tshi khou itwa mabembela a u ri vhana vha songo shumiswa lwo kalulaho ngafhi kana ngafhi, vha khou shumiswa mabulasini u fula maswiri, u dobela mazabane zwihulwane vhana vha vhatu vha si na zwavho. Vha wanala vha tshi khou nanguludza zwino na zwiḡa ngei hu no laṭwa mathukhwi ngeno vhaṅwe vhavho vhe zwikoloni. Vhana na ṅamusi vha khou tswiwa vhaṅwe vha itwa na u vhulahwa, ha rengiswa miṭuvha yavho nga u ha tendiwa uri miṭuvha yavho i thusa uri bindu ḡi hule ngeno vhaṅwe vha tshi rengiswa u itela u fusha ṭhoḡea dza vhudzekani sa vhana vha vhasidzana. Vhana vha ano maḡuvha a vha pfi muthu vha tenda nga u tou vhona, vhunzhi havho vha fhedza vha tshi welwa khomboni. Vhabebi vhanzhi a vha thetshelesi mihumbulo ya vhana vhavho, vha ita na u tou nangela vhana mabuḡo a vhumatshelo havho vha tshi ṭoḡa uri a fane na wa vhomugede, ṅwana onoyo a fhedza a si ho fhethu. Vhaṅwe vha fhedzisela vha tshi shavha na mahayani vha ya vha ḡifuwisa kana vha dzula zwiṭaraṭani.

Tshipikwa tsha vhuvhili tsho vha tsho ḡisendeka kha u tumbula, u ḡivha, u pfesesa na u vhambedza vhaalusi vhavho kha nyimele dzine vha aluwa khadzo. Afha mutodisisi o wanulusa uri mashaka a vhana na vhatsinda a vha tsireledzi vhana. Vhafumakadzi

vhanzhi vha pfala vha tshi bula mafhungo a uri a vha alusi n̄wana wa muñwe musadzi, hezwi zwi khou bvelela vhukuma miṭani minzhi na mivhunduni minzhi na ṅamusi. Vhana vha si na vhabebi vha khou tambula, vha ya zwikoloni vha si na zwi khafuthini, vha si na unifomo yo teaho, hu tshi itwa ṭhoḍisiso hu pfala ḽa uri mme awe vho ṭalana na khotsi vho sala na mmane kana makhulu.

Tshipikwa tsha vhuraru tshone tsho vha tsho lavhelesana na u tumbula na u ḍivha zwi ṭuṭuwedzaho nyimele / thaidzo dzine vha khou aluwa khadzo. Zwi tshi kwama itshi tshipikwa ho wanala zwi tevhelaho: Vhana vha si na vhabebi a vha na vhotsireledzi, vhana vha shengedzwa nga mulandu wa n̄dala na lutamo lwa masheleni, vhana a vha funiwi na u ṭanganedzwa nga n̄wambo wa vuholefhali, na uri vhaaluwa vha shumisa vhuimo ha vuhulwane u tsikeledza vhana.

Kha ḽino ḽashu ḽa Afrika Tshipembe, dzigurannḍani ndi kanzhi ri tshi ḍi vhala mafhungo a u rengiswa ha vhana vha vhasidzana nga mme vha tshi rengiselwa muthu wa tshinnani a tshi itela u wana tshelede. Henefha kha ḽa Venḍa, vhana vha khou viiwa na u tswiwa vha vhulahwa ha rengiswa miṭuvha yavho. Vhaholefhali vhone a ri tshi amba, vha khou dzumbiwa dzinduni u itela uri vhathu vha sa vha vhone, vha bviswa nga ḍuvha ḽa mundende saizwi vha tshi tea u vhone. Avha vhane vha vhidzwa u pfi maxweṭe a ri tsha amba, Afrika u ya henegei n̄ṭha, vho fara ludongo nga hu fhisaho, vha a vbulwahwa nga mulandu wa vhutendatenda ha uri vha mushonga wa vhubindudzi. Hu pfala hu tshi pfi hu vhewa ngavho mabindu.

Tshipikwa tsha vhuṅa tshone tsho vha tsho ḍitika nga u wanulusa na u pfesesa n̄dila dzine vha dzi shumisa u tandulula thaidzo dzine vha ṭangana nadzo vhutshiloni. Afha vho muṭḍisisi o tumbula uri vhana vha a konḍelela nyimele i si yavhuḍi.

Zwino khou ambiwa a si mavharivhari, hu na vhana vhanzhi vhane vha khou kondelela nyimele dzi akhamadzaho, vhañwe vhavho vha fhedzisela nga u tou ðivhulaha, vha sia vho ñwala vhurifhi u sumbedza uri o neta nga nyimele ine a khou ðangana nayo. Vhañwe vhavho vha tumbulwa zwikoloni nga murahu ha musu ho wanala uri mashumele awe kha zwa pfunzo a khou tsela fhasi. A tshi vhudziswa u sokou lila, u fhedza a tshi amba zwine a khou ðangana nazwo ho no vha kale nahone nga murahu ha tsimbe vhukuma zwihulwane vhana vha vhatukana, a vha ambi.

Tsha vhuṭanu tshipikwa tshone tsho vha tsho sedzana na u tumbula, u ðivha na u pfesesa masiandoitwa a thaidzo / nyimele dzine vha ðangana nadzo. Henefho mutodisisi o tumbula masindambulu vhukuma a uri vhana vha khou paṭa / u shavha mahayani nga ñwambo wa nyimele dzine vha khou ðangana nadzo.

Vhana vhanzhi vhane vha wanala vha tshi khou tendeleka zwiṭaraṭani, dziḍoroboni dzashu, dziphakhani vho dona nga tshikha na dzirobothoni vha tshi humbela masheleni fhano kha ḷa Afrika Tshipembe, vha tshi vhudziswa dziradioni, na kha dzithelevishini uri vha itwa ngani? Vha sumbedza uri vha khou tambudzwa mahayani, na ḷiñwe na ḷiñwe vhabebi a vha mpfuni, ndi a rwiwa. Dziphakha dzashu na dziḍorobo dzashu dzo anda vhana vhane vho shavhaho mahayani. Nga u tou angaredza mawanwa a ṭhoḍisiso o tutuwa u bva kha zwipikwa zwa ṭhoḍisiso iyi.

### **7.3 PFARISO YA NGUDO INO ‘CONTRIBUTION OF THE STUDY’**

Mawanwa na ṭhalutshedzo ya ṭhoḍisiso iyi ndi zwa ndeme vhukuma vhunga o thusa muṭoḍisisi u wanulusa, u ðivha na u pfesesa kuṭanelwe kwa vhaanewa vha vhana, zwi ṭuṭuwedzaho nyimele dzine vhana vha aluwa khadzo, ndila dzine vha dzi shumisa u lusa u ḍilamukisa kha nyimele idzo, masiandoitwa ane a vhangwa nga nyimele dzine vha ðangana nadzo khathihi na u ðivha vho vhathu vhane vha fara vhana nga ndila ya tshiṭuhu.

Mawanwa a thodisiso na thalutshedzo dzao hu tshi katelwa na thyiori dza thodisiso iyi zwo thusa hafhu mutodisisi, u divha khathihi na u ombedzela uri vhaanewa vha vhana a vha sokou ita zwiitwana sa u paṭa mahayani fhedzi-fhedzi, vha tuṭuwedzwa nga nyimele dzine vha aluwa khadzo zwiḥulwane u ya nga thyiori ya 'Psychoanalytic'. Mawanwa a thodisiso na thalutshedzo yao na thyiori ya 'Afrocentric' zwo thusa mutodisisi u ombedzela ndeme ya u tandulula thaidzo dza matshilisano zwiṭangani zwashu na mivhunduni yashu ri tshi khou shumisa maitete a zwithu nga ndila ya TshiAfrika sa maḥwalwa a sialala o pfumaho ndayo.

Vhaḥwe vhaṭodisisi vha ḍo shumisa ngudo iyi u redza musi vha tshi ḥwala thodisiso dzavho vhunga mawanwa a thodisiso iyi a tshi tendisea na u pfeesea zwi tshi khou tuṭuwedzwa nga ndila ya thodisiso ye ya shumiswa hu tshi kuvhanganyiwa mafhungo na u a saukanya lwaa khwalithethivi.

Ngudo iyi i tsivhudza na u ḥea luvalo vathetshelesi vha ngano na vhavhali vha bugu dza nganea zwiḥulwane vhabebi na vhagudisi vha vhana u dzhiela nzhele masiandoitwa a u shengedza vhana. Mawanwa a thodisiso na thalutshedzo yao kha iyi thodisiso zwo tuṭuwedza zwiimiswa zwa pfunzo u ombedzela ndeme ya u funzwa ha maḥwalwa a sialala sa ngano, nyimbo dza sialala, mirero, maambeke sa vhunga zwo pfuma ndayo u lusa u lwa na zwiitwana zwa u shengedza vhana zwiḱoloni.

Vhana vha tshikolo vha ḍo vhuḱelwa vhuḱuma saizwi u vhalala ngano na nganea zwi tshi thusa u khwinifhadza tshikili tsha u vhalala, u amba, u thetshelesa (linguistic skills) na u shumisa luambo nga ndila yone-yone huḥwe na huḥwe hune vha vha hone. *Vhabebi* vha ḍo divha zwine vhana vha tea u alusiswa zwone nga u vhalala ngano na nganea na u divha zwine vhana vha zwi funa na zwine vha sa zwi fune. Zwi ḍo thusa u fhatela vhana luvalo. Vhana vha ḍo funzwa nga zwa vhufa na u vha na mikhwa. Vhafunzi na vharangaphanda, mahosi na vharangaphanda vha madzangano a polotiki na vhone vha

do divha nyimele dzine vhana vha t̄angana nadzo mid̄anani na mahayani a vhupo hune vha dzula khaho.

#### **7.4 MBONELAPHAN̄A YA INO NGUDO ‘FUTURE RESEARCH’**

Ngudo iyi a si yone ambadzifhele kana gumani nga n̄e. Naho dziñwe t̄hod̄isiso dzo no d̄i itwa zwiḥulwane dzi ambaho nga vhaanewa, dzine dza amba nga ha vhaanewa vha vhana vha vhu kale ha u bva kha miñwaha ya 0 u swika fumi na miñanu na muthihi (16) dzi a kala. Ngauralo, muḥod̄isisi u lavhelela zwi tevhelaho: Muḥod̄isisi u vhona hafhu zwo tea uri t̄hod̄isiso dzi d̄i itwa hafhu ho tou pfi fombe kha zwi t̄ut̄uwedzaho nyimele dzine vhaanewa vha vhana vha khou tshila khadzo. Hu d̄i dovhiwa hu vhe na dzo lavhelesa ho masiandoitwa a u sa farwa ha vhaanewa vha vhana mañwalwani zwavhuḍi nga vhudzivha. U ita nga u ralo zwi do thusa u vula maḥo lushaka kha mboni ine vhana vha khou vhoneiswa na u tsivhudza vhavhusi vhashu, madzangano a lwaho na zwiitwana izwi uri vha kone u pulana na u luka n̄dila dzine dza nga thusa u lwa na zwiito izwi saizwi vhana ano maḍuvha vha tshi khou tambula.

#### **7.5 ZWITHITHISI ZWA T̄HOD̄ISISO ‘LIMITATIONS OF THE STUDY’**

Zwithithisi kha ino ngudo a zwo ngo anda vhunga mafhungo makuvhanganywa o kuvhanganywa u bva kha mañwalwa a ngano na nganea dza Tshivenda. Wo vha mushumo u si na vhukono u gudubana na bugu dza nganea dzi ambaho / dzo t̄anaho vhaanewa vha vhana. Muḥod̄isisi u khou ri khaedu kha vhañwe vhaḥod̄isisi u dzhena kha heli sia. Ngudo iyi a yo ngo dzhenelela kha u t̄od̄isisa mafhungo kha vathu, hu u itela u wanulusa na u khwaḥisedza zve vhañwali vha nganea na vhaanetsheli vha ngano dzo tiwaho vha bveledzisa zwone vhaanewa vha vhana.

## 7.6 THEMENDELO 'RECOMMENDATIONS'

Ngudo ino i themendela zwi tevhelaho

- Vhana vha tea u pfumbudzwa nga ha pfanelo dzavho, vha tea u eletshedziwa uri vha na maanda nahone ndi pfanelo dzavho u amba nga ha u sa farwa zwavhuḁi mahayani, zwikoloni kana mivhunduni ine vha dzula khayo. Vha tea u ṭamiwa nga zwikili zwa u bvisela khagala vhuḁiwa havho zwi tshi kwama nyimele nngede ine ya khou vha dina. Vhana vha tea u gudiswa uri u tambudziwa ndi mini, na u bviselwa khagala nga ha zwiitwana zwa vhatu vhane vha tambudza vhana. Vhana vhane vha khou tambudzwa vha fanela u farwa zwavhuḁi, u ṭhonifhiwa na u tsireledzwa nahone vha songo vhonwa mulandu kha u shengedzwa havho. Izwi zwi ḁo ṭoḁa u pfumbudzwa huhulu ha vhashumelavhapo zwi tshi kwama vhukoni ha u dzumbetshedza mafhungo musi ho ḁiswa mbilahelo dza u tambudzwa dzi ofisini dzavho.
- Zwiimiswa zwa muvhuso sa muhasho wa zwa vhafumakadzi na vhana na zwiimiswa zwi si zwa muvhuso NGO, kha zwi takutshedze, vha ambe nga ipfi ḁithihi, vha shumisane, vha ombedzele u ṭhonifhiwa ha pfanelo dza vhana. Phoḁisi dzi lwaho na u shumiswa ha vhana lwo kalulaho ngafhi kana ngafhi vha tshi lusa u lwa na u thivhela u shumiswa ha vhana lwo kalulaho mahayani, mamagani, masimuni na huḁwe dzi fanela u tevhedzwa. Zwiimiswa zwi si zwa muvhuso kha ngano zwi vhonala zwi manditi ane a itea ḁwana a re khakhathini a thusea kana a lamulelea. Hezwi zwiimiswa, vhashumeli vhazwo vha sokou bvelela sa *Gift of the Givers* na *Doctors without borders*.



vhana vha khou tambudzwa. Zwikolo, miṭa na mivhundu zwi tea u vha na tshumisano u itela uri zwi kone u lwa na nyimele dzine vhana vha khou ṭangana nadzo. Maitele a mvelele a u tambudza vhana a tea u shandukiswa.

- Dzithelevishini, dziradio na zwiṭshavha, muvhuso na zwiimiswa zwi si zwa muvhuso kha vha simese u ita bembela ḷa u lwa na zwiitwana zwa u tswa vhana, u shushedza vhana, mabulayo ane a itelwa vhana na zwiitwana zwa u rengisa vhana u itela u ḍivhuedza. Maḍuvha a '16 days of activism', na vhege dza vhana kha zwi ṭhonifhiwe zwi shumiswe u pfumbudza na u hambudza vhathu u ṭhonifha vhana na u vha tsireledza.
- Vhana vha si na vhabebi vha tea u tsireledzwa nga vhathu vhahulwane vha fhulufhedzeaho hu si na u vha tsikeledza. Zwikoloni hu tea u vha vhupo ha khwiṇe kha vhana vha si na vhabebi vhane vha khou farwa nga ṅila i si yavhuḍi mahayani. Vhadededzi kha vha vhe na vhuṭama havhuḍi na vhana vhenevho vhane vha khou tambudziwa. Vhadededzi kha vha pfumbudziwe nga ha tsumba zwiga zwa u shengedzwa ha vhana, na u tsivhudziwa uri vhana avho vha nga vha thusa hani, na uri fhethu hune vha nga vhiga zwiitwana izwo musi vho kona u zwi tumbula ndi ngafhi na uri maga ane vha tea u tevhela kha u vhiga mafhungo a no nga e neo ndi afhio?
- Vhebebi kha vha thetshesele na u ṭhonifha vhupfiwa ha vhana. U ita izwo zwi ḍo thusa u thivhela zwiitwana zwi sa ṭanganedzeiho zwa vhana. Vhabebi kha vha pfumbudzwe na u tsivhudziwa uri vha songo kombetshedza vhana zwine vha sa zwi fune. Vhabebi vha tea u pfumbudzwa na u eletshedziwa nga ha ndeme ya u thetshesela vhupfiwa na muhumbulo wa ṅwana saizwi u ita nga u ralo zwi tshi thusa u khwaṭhisa vhuṭama vhukati ha mubebi na ṅwana. Zwi dovha hafhu zwa thusa uri na ṅwana na ene a vha pfe, a vha fhulufhele, na u vha funa.



- Muvhuso na zwiimiswa zwi si zwa muvhuso, kha vha sikele vhatu mishumo u lwa na u thivhela zwiitwana zwa u shengedza vhana nga n̄wambo wa ndala, na u vhambadza vhana hu u t̄oda u swikelela dziñwe t̄hodea. Vhabebi na vhone kha vha pfumbudzwe u d̄isikela mishumo uri vha kone u t̄undela miṭa yavho. U ita nga u ralo zwi d̄o fhungudza zwiitwana zwa u shengedza na u rengisa vhana nga n̄wambo wa ndala.
- Vhabebi kha vha funzwe na eletshedziwa nga ha milayo i lwaho na u rwa vhana lwo kalulaho. Kha vha bviselwe khagala uri u rwa vhana lwo kalulaho ndi mulandu une u a farelwa muthu a dzula tshiṭokisini.
- Vhadzia u shengedza vhana, u rengisa vhana, u sa londa vhana kha vha farwe vha dovhe vha n̄ewe tshigwevho tshi vhonealaho.

## 7.7 MAGUMO

Ndima iyi yo vha yone ya u fhedza kha ngudo ino. Yo vha yo lavhelesana na nyangaredzo ya t̄hoḍisiso, magumo, na themendelo ya zwine zwa nga itwa u lusa u lwa na u thivhela nyimele dzi sa takadziho dzine vhana vha t̄angana nadzo vhutshiloni. Thaidzo ya u maandafhadzwa ha vhaanewa vha vhana zwi khagala kha masia oṭhe a vhusuthilo nganoni na u sa maandafhadzwa zwi khagala ha vhaanewa vha vhana nganeani lune ha vhoneala vha tshi tou kakarika u lusa u d̄ibvisa kha nyimele dzine vha t̄angana nadzo yo fhindulea. Vhaanewa vha vhana nganoni vha a maandafhadzwa kha masia oṭhe a vhusuthilo, a vha kakariki u lwa na nyimele dzine vha t̄angana nadzo vhutshiloni ngauri hu vha hu na muthu tshifhinga tshoṭhe tsini navho a no nga muthu muhulwane na manditi u itela u vha lwela na u vha tsireledza. Zwi khagala uri muthu

muhulwane na manditi zwine zwa thusa vhana havha sa kha ngano, ndi muvhuso na zwiimiswa zwa zwitshavha. Ngeno nganeani vhaanewa vha vhana vha tshi tea u tou kakarika vhutshiloni u d̥ilwela na u d̥itsireledza saizwi vha tshi vha vha si na mu tsireledzi tsini kana mulamuleli. Nganeani vhana vha t̥anwa u bvisela dziñwe dza thaidzo khagala ngeno nganoni vha tshi wanala kha masia oṭhe a vhutshilo.

Mbudziso dza t̥hoḍisiso kha ngudo ino dzo thusa zwihulwane muṭoḍisisi u kuvhanganya mafhungo a elanaho na t̥hoḍisiso iyi. Dzo thusa muṭoḍisisi u wanulusa zwi t̥uṭuwedzaho nyimele dzine vhana vha khou aluwa khadzo, masiandoitwa ane a vhangwa nga nyimele idzo, vhaalusi vhavho hu tshi katelwa na nḍila dzine vha dzi shumisa u tandulula thaidzo dzine vha t̥angana nadzo vhutshiloni. U swikelela zwipikwa zwa t̥hoḍisiso iyi, muṭoḍisisi o sengulusa mañwalwa a ngano na bugu dza nganea dzo topolwaho. Mañwalwa ayo o zwi kona u bvisela khagala kuṭanelwe kwa vhaanewa vha vhana, zwi t̥uṭuwedzaho nyimele dzine vhaanewa vha vhana vha t̥angana nadzo vhutshiloni, masiandoitwa, nḍila dzine vha dzi shumisa u tinya nyimele idzo na vhathu vhane vha khou vha alusa. Naho zwo ralo, muṭoḍisisi a tshi susumedzwa nga mawanwa na t̥halutshedzo dza t̥hoḍisiso iyi, u lavhalela uri vhaṭoḍisisi nga vhunzhi vha ite t̥hoḍisiso zwihulwane dzine dza vha dzo tou lavhelesana na zwi t̥uṭuwedzaho nyimele dzine vhana vha t̥angana nadzo na masiandoitwa a d̥iswaho nga nyimele dzenedzo. Izwo zwo thusa u t̥ana na u anea zwiitwana zwo bvaho zwine zwa itelwa vhana na vhaiti vhazwo.

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Sunday Times (27 Shundunthule 2022)

Sunday Times (05 Nyendavhusiku 2021)

The South African Newspaper (20 Lara 2021)

The South African Newspaper" (31-08-2021)



## MUTEVHE WA APHENDISISI (LIST OF APENDIXES)

### ANEKISTSHARA A: Turnitin Originality Report

#### Turnitin Originality Report

Processed on: 29-Dec-2022 07:24 SAST

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Submitted: 1

TSENGULUSO YA MBAMBEDZO YA U T̄ANWA HA VHAANEWA  
VHA VHANA KHA MĀN̄WALWA A NGANO NA NGANEA A  
TSHIVEN̄DA By Thinavhuyo Gladys Muvhango

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**ANEKISTSHARA B: KHWAṬHISEDZO YA MUEDITHI**

**Enq: Dr MLMudau**

0765817382

177 Fynbos Str

Montana Park

0182

**Confirmation letter: \_ Student: THINAVHUYO GLADYS MUVHANGO**

This serves to confirm that I, ML Mudau, senior lecturer in the Department of African Languages at the University of South Africa (Unisa), have completed the following tasks in relation to the thesis.

- **Editing of the thesis**
- **Formatting of the thesis**
- **Insertion of different page numbering systems in the thesis**

I hope you will find everything completely to your satisfaction.

Kindest Regards

Dr ML Mudau

*MLMudau.*

30 December 2022

# ANEKISTSHARA C: ETHICAL CLEARANCE LETTER



## COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE

10 November 2022

Dear Ms Thinavhuyo Gladys Muvhango

NHREC Registration #:  
Rec-240816-052  
CREC Reference #:  
8656886\_CREC\_CHS\_2022

**Decision:**  
Ethics Approval from 10 November  
2022 to 10 November 2023

Researcher(s) Name: Ms. T. G. Muvhango  
Contact details: [8656886@mylife.unisa.ac.za](mailto:8656886@mylife.unisa.ac.za)  
Supervisor(s) Name: Prof T. M. Sengani  
Contact details: [senganitom@gmail.com](mailto:senganitom@gmail.com)

**Title: TSENGULUSO YA MBAMBEDZO YA U TĀNWA HA VHAANEWA VHA VHANA  
KHA MAŃWALWA A NGANO NA NGANEA A TSHIVENĀA  
(A COMPARATIVE ANALYSIS OF CHILD CHARACTERS AS DEPICTED IN SOME  
SELECTED FOLKTALES AND NOVELS IN TSHIVENĀA)**

Degree Purpose: PHD

Thank you for the application for research ethics clearance by the Unisa College of Human Science Ethics Committee. Ethics approval is granted for one year.

*The negligible risk application was reviewed by College of Human Sciences Research Ethics Committee, in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.*

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the College Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.



4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data requires additional ethics clearance.
7. No fieldwork activities may continue after the expiry date (10 November 2023). Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

*Note:*

*The reference number 8656886\_CREC\_CHS\_2022 should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Yours sincerely,

Signature:



Prof. KB Khan  
CHS Research Ethics Committee Chairperson  
Email: khankb@unisa.ac.za  
Tel: (012) 429 8210

Signature: PP 

Prof ZZ Nkosi  
Acting-Executive Dean: CHS  
E-mail: nkosizz@unisa.ac.za  
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