

**THE ROLE OF LANGUAGE AND CULTURAL PRACTICES IN PORTRAYING
WOMEN IN SELECTED VHAVENDA COMMUNITIES**

By

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***THE ROLE OF LANGUAGE AND CULTURAL PRACTICES IN PORTRAYING WOMEN IN SELECTED
VHAVENḂA COMMUNITIES***

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

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I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.



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DEDICATION

I dedicate this thesis to my parents, my late father Vho Johannes Mukondeleli Mundalamo Rasila and my mother Vho Phophi Tsakani Rasila who love education and encourage me to further my studies.

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ABSTRACT

Gender inequality appears to be a universal problem especially in African countries. This inequality between men and women was also identified in the Vhavenda nation. The study investigated the socio-cultural content manifested and reflected in the composition and pragmatic use of Tshivenda folktales, proverbs, and the lexical items describing women's behaviour.

Literature reviewed covered worldview, African worldview, roles of Vhavenda women, studies related to language usage and gender, and folklore. Feminism theory was applied to review the empowerment of women and equal treatment between men and women in Vhavenda society. By examining African feminism, and Africana womanism theories, the study has confirmed that Vhavenda women need equal opportunities to redress patriarchal dominance while they follow their traditional culture. For instance, men and women should be respected in their respective positions while men still retain their authority as the head of the family.

A mixed methods approach was applied in this study. Questionnaires and interviews were the instruments used to collect data from Vhavenda men and women. The study employed the purposive sampling technique. The quantitative method was used to present findings in graphs while the qualitative method was utilised to analyse data in narrative form.

Findings indicated that gender inequality occurs in Vhavenda society as women are still under patriarchal practice which is dominated by men. The study will serve as an eye opener to African people to treat each other equally and with respect.

KEY TERMS:

Africana womanism, Culture, Gender, Femininity, African feminism, Folktale, Language, Masculinity, Morality, Women, Patriarchy, Worldview and African worldview.

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CHAPTER 1

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 INTRODUCTION

The study seeks to critically examine the portrayal of women among the Vhavenda ethnic group in communities such as Mapate, Lwamondo, Duthuni and Hasinthumule (the western part of Venda) in the Makhado region as well as Soshanguve and Atteridgeville townships in Tshwane. The focus is on linguistic construction and how linguistic choices are employed to reinforce and maintain the worldview and culture.

Central to the Vhavenda cultural worldview is how a man and a woman interact within the community. This promotes coherence and harmony among the members of the family including the community. As Mulaudzi (2013:64) observes, "Culture plays an important role in African societies, as it also does in any other society in the world, because it legitimises certain values, expectations, meanings and patterns of behaviour". At the same time these traits reinforce the inequality between men and women. This has resulted in the defining roles of men and women among Vhavenda communities. Gyekye (1996:51) argues that this is realised if the interaction between man and woman and between the individual and the community is considered basic to the development of the individual's behaviour as well as to the overall success and the well-being of the community.

The study analysed selected folktales, proverbs, and cultural beliefs to highlight the role of language and culture in portraying images of Vhavenda women.

Finally, this chapter also unveils the aim and objectives of the study, the research questions, the significance of the study, including the demarcation and scope of the study.

1.2 BACKGROUND OF THE PROBLEM

1.2.1 African worldview

The Vhavenḁa like any other society on the continent subscribe to an African worldview. African worldview is the philosophy underpinning the way of life of this Vhavenḁa society. According to Gyekye (1996:55) such a way of life may be a system of thought, behaviour, values, and material culture in a society which has evolved through interaction with the environment. African cultural worldviews, like all worldviews in the world comprise several elements, including values, norms, beliefs, and religions. These elements which are embedded in African worldview play an important part in determining social roles of men and women.

Furthermore, African worldviews, like all worldviews, play a role in constructing who we are, and moral values take centre stage. About this, Gyekye (1996:55) posits that morality should be seen as a set of social rules and norms intended to guide the conduct of people in a society. These social rules and norms determine right and wrong conduct as well as good and bad character. The social rules and norms are the breeding ground for gender inequality that results in the oppression of women. This is well demonstrated among the Vhavenḁa. For example, women are assigned to the kitchen while men are regarded as the heads of families. Among the Vhavenḁa, men have the final say on all decisions taken in the family. Mulaudzi (2013:45) argues that “Men are active partners in a marriage, making choices and decisions, while women are passive and are given away or committed to the marriage arrangement”. This is acceptable to Vhavenḁa society, as they understand and follow their culture and tradition.

According to Mulaudzi (2013:1) initiation schools such as *vhusha* and *musevhetho* for girls, and *murundu* and *vhutuka* for boys, prescribe the role for females and males, this then becoming the breeding ground for men and women. In addition, the *domba* initiation school among the Vhavenḁa, plays the same role as the mentioned initiation schools, the difference being that it caters for both girls and boys. In this initiation school, they are taught the secrets of life and how to take responsibility as adult members of society.

At these initiation schools, both girls and boys are taught how to behave in line with cultural mores in the society. Children learn appropriate behaviour from the family, society, and overall culture in which they grow up or to which they belong. Through indigenous schools boys learn to be strong and lead the family whereas girls learn to respect and nurture the family. This can result in gender inequality among the Vhavenda under patriarchal society. Although the teachings of initiation schools are no longer strongly practised these days, their impact continues to influence the present generation. The teachings at initiation schools referred to here will be discussed in full under literature review in Chapter 2.

As in the Tshivenda cultural context, Batswana cultural practices promote inequality between men and women. According to Kgafela (2009:34) women are not allowed to partake in nocturnal activities whereas there are no restrictions among men. In the song 'Bolela', Kgafela (2009:34) comments that "Women in the song partake in nocturnal activities; they go out in the dark instead of being home". As a result of this deviant behaviour, the woman is labelled *seaka* (adulterer) and among such women she would be labelled *phombwe* 'prostitute', or 'adulterer'. There are many more labelling terms which will be discussed in Chapter 4.

In addition, the behaviour assigned to men and women is also emphasised through folklore such as folktales, riddles, proverbs and praise songs or chants that depict what roles are ascribed to women and men, and they present social roles held by the community. These will be discussed later, although the scope does not allow me to discuss riddles and praise songs, therefore I will be limited to folktales and proverbs.

1.2.2 Physical location

The Vhavenda ethnic group lives in the far north of South Africa, in the Limpopo Province, formerly known as the Northern Transvaal. According to the 2011 census there are 861 910 populations. According to Mabogo (1990:38) Venda occupies the northeastern corner of the Transvaal, south of Zimbabwe and west of Gazankulu. It lies between 29°--32° E,

22°--24° S. Vhavenda ethnic group are found in Vhembe district. Vhembe is one of the 5 districts of the Limpopo Province of South Africa. The Vhembe District municipality is located at the North-western tip of South Africa in the Limpopo Province. It is bordered by Zimbabwe to the north and Botswana to the northwest. The Limpopo River valley forms the border between the District and its International neighbours. Through the Kruger National Park, the Vhembe District also Borders Mozambique on its Eastern border. (Vhembe.gov.za/ location) accessed 2018 March.

It is the northernmost district of the Venda that shares its northern border with Beitbridge District in Matabeleland South, Zimbabwe and on the east with Gaza Province in Mozambique. This came about in terms of Municipal Structures Act 117 of 1998 as a demarcated sphere of governance. The Vhembe District consists of all territories that were part of the former Venda Bantustan, however, two large densely populated districts of the former Vatsonga homeland of Gazankulu, Hlanganani and Malamulele were also incorporated into Vhembe, hence the ethnic diversity of the district. The seat of Vhembe is Thohoyandou, the former Capital of the former Venda Bantustan. According to the 2011 census, most Vhembe residents about 800 000, speak Tshivenda as their mother language, while 400 000 speak Xitsonga as their home language. However, the Tsonga people are in the majority south of the Levubu River and they constitute more than 85% of the population in the south of the historic river Levubu, while the Venda are in the minority south of Levubu, at 15%. The Northern Sotho speakers stand at 27 000. The district code is DC34.

The Vhembe district has four municipalities that are tabulated in Table 1 below:

Table 1: Vhembe local municipalities

Local municipality	Population	%	Dominant language
Thulamela	300 000	48.72%	Venda and Tsonga
Makhado	280 000	41.43%	Venda and Tsonga
Collins Chabane	220 000	6.58%	Venda and Tsonga
Musina	39 308	3.28%	Venda

Source: STATSSA 2011

Stayt (1931:1) explains: “The territory is bounded on the north by the Limpopo River, on the west by the Sand River. On the south and east by the Levuvhu River, which rises east of Louis Trichardt and flows east for some distance forming roughly part of the southern boundary, the remainder of the southern boundary is formed by the farms adjoining the south of Senthumule's location”. Nesamvuni, Steyn and Potgieter (2001:52) confirm, “Venda is the most Northerly region of the Northern province. It is a small, fertile area of 6500 square kilometres with a population of about half a million inhabitants known as the Vhavenda”. Its population of 2.4% of the Tshivenda speakers were recorded in the 2011 census. The majority of Vhavenda people live in rural and semi-rural villages.

1.3 PROBLEM STATEMENT

Gender inequality among Vhavenda society is promoted through the Vhavenda worldview and cultural practices which are expressed through proverbs and folktales. Vhavenda worldview and cultural practices are the main sources of many social roles because they dictate which role fits women or men. Regarding these social roles Gyekye (1996:81) says, “The search of a wife is almost always for a good woman, a woman who is of good character, obedient, hard-working, and generally well-respected in the community”. Taking Gyekye’s viewpoint in consideration, these characteristics are meant to promote order, peace, respect etc. but in some instances these characteristics tend to promote

unequal roles among women and men. This is also observed among the Vhavenda when some social roles for women are undervalued. When women look after children, take care of the family, show respect to their husband and other members of the family, they are depicted as weak, irresponsible etc. Men, on the other hand, who are procreators, providers, making important family decisions, are depicted as strong, responsible, wise etc. In addition to this cultural perception, Gyekye (1996:82) argues in agreement with Wood (1994:26), that some men marry women to accomplish some expected roles such as to sire children, or to take care of their family, more especially after the death of the first wife. If a woman is unable to bear children, she is incapable of being a wife. Wood (1994:26) adds, "Women are regarded as caretakers. They are expected to provide most of the care of infants, elderly relatives and others who are sick or disabled, keeping house, cooking".

Based on their worldview, women are invisible strongholds to build the family, in most of the decisions taken by men there is advice from the women. Wessmann (1908:13) states, "In higher esteem is held the chief's first wife, who also receives a special name, and even more so the chief's mother, who is often on important occasions chosen as arbitrator. Her word is mostly decisive". Wessmann supports that in Tshivenda culture, women can be given a position to rule the residents. There is an area called Tshaulu where control is in the power of a woman (the chief is a woman); hence it is said *Tshaulu tsha khosi ya mufumakadzi* (Tshaulu where the chief is a woman).

Furthermore, Mahmoud (1991:11) indicates that women play an important role in producing both food and cash crops, and Vhavenda women are also active in these activities. Women, especially rural women, also participate in community activities such as funerals, weddings, economic projects/programmes offered at the community level. Their roles in these activities are undervalued because they are women.

1.4 RESEARCH QUESTIONS

The following research questions were identified:

Main questions:

- To what extent do the Vhaventḁa worldview and cultural practices prescribe women's role?
- What can be done to sensitise members of the Vhaventḁa communities that culture is not static?

Sub-questions:

- What are the social roles assigned to women among Vhaventḁa society?
- How do these roles oppress and marginalise women?
- How does Tshiventḁa as a language reflect oppression and marginalisation of women?
- Which words and concepts reflect cultural practices and Vhaventḁa worldview?

1.5 AIM AND OBJECTIVES

1.5.1 Aim

The aim of this study is to look critically into the role played by the Vhaventḁa worldview and cultural practices which are responsible for inequality in social roles among the Vhaventḁa. It also investigates how language transmits the principles of the Vhaventḁa worldview and reflects the cultural practices. Lastly, it also demonstrates how Vhaventḁa folktales, proverbs and some cultural beliefs reflect social roles of women.

1.5.2 Objectives

The objectives of this study are:

- To discover the social roles of women among the Vhaventḁa.

- To determine whether proverbs, and folktales depict negative as well as positive images of women among the Vhavenda.
- To analyse the influence of cultural literary norms reflecting inequality of men and women among the Vhavenda.
- To determine the extent to which the theories of African feminism and Africana womanism seek to redress patriarchal dominance in the chosen communities.

1.6 JUSTIFICATION AND SIGNIFICANCE OF THE STUDY

The study looks at how the Vhavenda worldview promotes linguistic inequalities between men and women among Vhavenda communities. The cultural practices and folklore such as proverbs which are embedded in the Vhavenda worldview have in the past continued to socialise boys into men and girls into women through indigenous initiation schools. Today, the Vhavenda are still exposed to the same worldview which embraces cultural practices which advocate that those young men should become 'men' and 'women' should be submissive to men. As young children (boys and girls) grow, they internalise the standards and rules of being a 'boy' or a 'girl'. They work hard to develop an ideal gender that is socially imposed, since society does not tolerate any variations from it. The boy is brought up believing that he must behave in a 'manly' way, which means enduring pain without blinking an eye. This study attempts to create a greater understanding of how important the language of communication is in reflecting those boys and girls as socially constructed human beings.

Understanding the intertextual construction in male discourses using language is important if one wishes to transform the nature of relationships not only between men and women, but also among men. There is also a need to initiate a gender renaissance and build a new identity of a man and woman, free from any form of imbalance through language use.

Besides, masculinity studies should offer a critical platform for confronting the deteriorating social, political, and economic conditions in Africa (Kisiang'ani, 2004:30).

This study contributes to the critical need of addressing issues of masculinity and gendered imbalances to contribute to a more peaceful world order. It is believed that the findings of this study unmask hegemonic masculinities through language especially by showing how young men individually and collectively negotiate relationships among Vhavenda communities and the influence of these masculinities on the lives of men. Further, the study enriches our interrogation of gender inequalities by showing that male superiority is not a divinely ordained reality but a changeable construction. The present study fills such a discursive gap.

Linguistic constructions that perpetuate masculinity were focused on as a form of gender inequality to enlighten manhood about its naturalised stereotypes. Thus, the goal of Women's Liberation Movements can best be pursued by understanding men and conducting studies on masculinity justifies the need for adaptive programmes which focus on masculinities that are less aggressive, violent and of less exaggerated performances of power over others. It shows that "real men" who do not dominate, oppress and discriminate against or exploit others can be constructed through gender sensitive language, particularly in oral art forms like cultural songs and intertextual discourses.

1.7 LIMITATION

The limitation of the study was that the researcher collected data in Gauteng and Limpopo Provinces in selected townships and villages only, this left out other places. The selected number of folktales, proverbs and cultural beliefs were used in this study.

The study was also limited due to certain circumstances, where the data collection was conducted during the peak period of Covid-19 (Corona virus), because travelling and issuing of questionnaires with papers were restricted to avoid the spread of the virus. This challenged the researcher to send the questionnaires via email and WhatsApp which limited the participants as most of the older people do not use technology and others had challenges with internet data. This affected the number of the returned questionnaires

and limited the information. The interviews were planned to be face to face but they ended up being telephonic which was also a challenge because of poor network.

1.8 DELIMITATION

This researcher focused only on folktales, proverbs in the literature to the exclusion of other genres and the lexical items describing women's behaviour. Data was collected from the Vhavenda society as the target group, while information on the other eight official African languages of South Africa was not incorporated.

1.9 CLARIFICATION OF KEY CONCEPTS

Language

Language is a carrier of culture. Wa Thiong'o (1986:13) confirms, "Language has a dual character: it is both for communication and a carrier of culture". Downes (1998:2) affirms that language is a means of communication. Rasila (2014:2) adds, one cannot separate language and culture, language is a means of communication that represents the culture of a people that is passed on from generation to generation.

Culture

Buechler (2008:91) defines culture as the products of organised social life. Furthermore, Buechler mentions that there are two types of culture, i.e., material and ideational cultures. Material culture involves physical products that range from pottery and agricultural implements to computers and cell phones, whereas ideational culture refers to equally real but less tangible products like ideas, beliefs, values, symbols, and worldviews.

A culture consists of structures and practices that uphold a particular social order by legitimising certain values, expectations, meanings, and patterns of behaviour (Wood, 1994:28).

Africana womanism

It is an ideology created and designed for all women of African descent. It is grounded in African culture and therefore, it necessarily focuses on the unique experiences, struggles, needs, and desires of Africana women (Alexander-Floyd & Simien, 2006:67).

Gender

Gender is a social, symbolic category that reflects the meanings a society confers on biological sex. Mahmoud (1991:2) explains, "Gender was introduced by feminists in the 1960s as an analytical tool to distinguish between the biological (sex) and cultural (gender) dimensions". Based on Mahmoud's (1991) definition a person is born female or male and becomes, through the influence of society, feminine or masculine. Furthermore, Wood (1994:21 and 25) defines gender as "a social, symbolic creation. The meaning of gender grows out of society's values, beliefs, and preferred ways of organising collective life".

Femininity

Femininity refers to qualities or an appearance traditionally associated with women. Wood (1994:21) declares that "To be feminine is to be attractive, differential, unaggressive, emotional, nurturing, and concerned with people and relationships".

Folktale

Folktale is part of folklore that refers to the traditional beliefs, customs, and stories of a community, passed through the generations by word of mouth. Brunvand (1986:103) says folktales are "Traditional prose narratives that are strictly fictional and told primarily for entertainment, although they may also illustrate a truth or a point of moral behavior".

Proverbs

Proverbs are short popular sayings, usually of unknown and ancient origin, that effectively express some commonplace truth or useful thought.

Masculinity

The term 'masculinity' refers to the roles, behaviours and attributes that are considered appropriate for boys and men in each society. Masculinity is constructed and defined socially, historically, and politically, rather than being biologically driven.

Wood (1994:21) observes that “to be masculine is to be strong, ambitious, successful, rational, and emotionally controlled, i.e., real men still do not cry or need others to help them, ‘real men’ are successful and powerful in their professional and public lives”.

Morality

Morality is a set of social rules and norms intended to guide the conduct of people in a society. The rules and norms emerge from beliefs about what is right and wrong conduct and good and bad character (Gyekye, 1996:55).

Women

To be a woman means to bear children and fend for them; to be a woman means to work hard for your children so that they could be able to go to school (Motsa-Dladla, 1994:31). Gyekye (1996:82) states, “In the traditional African society, a woman is expected, as a precious gift, to be treated with love and kindness and to be fully dependent on her husband”.

Patriarchy

Patriarchy refers to a system of society or government in which the father or eldest male is head of the family and descent is reckoned through the male line. It entails the rule by men over women and children. Dlamini (1995:14) states that: “Patriarchy may be viewed as the power of the fathers, which is social, ideological, political and in which men by force, direct pressure, or through tradition, religion, law and customs, etiquette, education, and the division of labour, determine what part women shall or shall not play and in which the female is subsumed under the male”.

Worldview

According to Barker (1999:522), “A worldview is the philosophy underpinning the total way of life of different societies in the world. Such a way of life may be seen as a system of thought, behaviour, values, and material creations in a society that has evolved through interaction with the environment”. Jackson and Sears (1992:185) add, “Worldview is a framework comprising interacting philosophical assumptions that structure an individual’s way of viewing the world and relationship to the world”.

African worldview

Van der Walt (2003:572) affirms, “Our worldview is the way we perceive reality or life as a whole. This includes the way we view God, norms, man, community, nature, time, or history”. Van der Walt (2003:575) confirms, “The African traditional morality, is communalistic, humanistic, pragmatic, utilitarian, tribalistic and this worldly”.

Juma (2013:92) endorses that, “In such world-views, knowledge is not necessarily based on what is researched and scientifically verified but on the experience of individuals and what they learn from others in their environment, especially from older members of the community”.

1.10 OUTLINE OF THE STUDY

The content of the thesis is as follows:

Chapter 1 presented the introduction, background to the problem, problem statement, aim and objectives, justification of the study, significance of the study, rationale, definitions, and explanation of the terms used in the study.

Chapter 2 covers the literature review, and theoretical framework.

Chapter 3 focuses on the proposed philosophical foundations driving the study. The research paradigm, design and methodology adopted in the study are elaborated in detail.

Chapter 4 conveys the data collected, and their presentation.

Chapter 5 presents an in-depth analysis and interpretation of the data and highlights the meaning and messages conveyed by the data.

Chapter 6 covers the findings and presents a summary, conclusions, and recommendations.

1.11 CONCLUSION

In this chapter, different topics have been discussed such as the background to the problem which covers the physical location of the Vhavenda as well as a brief of Vhavenda worldview and worldview of other countries in the African continent. The problem statement based on the gender inequality and social roles played by women in Vhavenda society was mentioned. It also examined the importance of women even though they are under oppression. An African perspective is the key to analysing the oppression of women through culture. The research questions, aim and objectives of the study were listed. Other topics covered were the justification and significance of the study, limitation, and delimitation of the study.

The chapter gave a clarification of the key concepts and definitions of terms. It further indicated the outline of the chapters as the structure which will guide the discussion of this study.

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1. INTRODUCTION

In this chapter, an overview is presented of scholarly debates and literature on what worldviews (European, African and Asian) briefly entail. The focus is on African worldview and Vhavenda worldview. According to Mouton (2001:87) literature review is a “scholarship review” since the works that are being examined are those of other scholars. The primary aim of a literature review is to contribute towards a clearer understanding of the nature and meaning of the problem that has been identified (De Vos, Strydom, Fouché & Delpont, 2005:123). Literature review is important because it enables the researcher to ascertain the extent to which previous researchers might have already addressed the main research question. Mouton (2001:86) asserts that the review of literature provides the background and a synopsis of existing knowledge, or related studies conducted on the research topic being explored. This enables the researcher to identify gaps, which would not have been researched within the field of study. In addition, it prevents a duplication of previous studies. This sentiment is also supported by Burton and Steane (2004:120,127), who attest that it is not possible for a researcher to come up with a sound theoretical framework for the study, in the absence of a thorough review of related literature.

The previous chapter dealt with the introduction and background of the study. This section focuses on literature review on language usage and cultural practices on gender inequality and social roles played by women in African society. The literature presentation reflects worldviews, Asian worldviews, African worldviews and Vhavenda worldviews.

2.2 LITERATURE REVIEW ON THE WORLDVIEW AND THE ROLE OF WOMEN IN SOCIETY

According to Barker (1999:522), “A worldview is the philosophy underpinning the total way of life of different societies in the world. Such a way of life may be seen as a system of thought, behaviour, values, and material creations in a society that has evolved through interaction with the environment”. In support of Barker, the worldview determines the behaviour of individuals towards the environment, i.e., how the individual thinks, feels and experiences. Myers (1993:5) adds, “Worldview is culturally based and influenced by ecological adaptation, and it varies from one group of people to another”. For instance, people growing up in rural areas have different expectations from those who grow up in urban areas. Furthermore, Jackson and Sears (1992:185) elaborate, “Worldview is a framework comprising interacting philosophical assumptions that structure an individual’s way of viewing the world and relationship to the world”.

As the worldview differs, so too do cultures, so the expectations of people’s behaviour differ according to the ethnic group. For example, the African worldview is a philosophy that differs from the European worldview, but that does not mean African thoughts are inferior to Western thoughts. Van der Walt (1997:89) affirms that:

African thought exists and differs from Western thought. Western thought generally ignores the spiritual dimension of phenomena and focuses on the visible, measurable physical reality. In Western thought supernatural causes are not considered to be plausible explanations for phenomena. However, in African thought supernatural causes play an important role in explaining phenomena.

In line with Van der Walt’s (1997) assertion, Thabede (2008:233) explains how Western and African thoughts differ, “Africa does not ignore the supernatural side of reality as the West does. African ontology is concerned with the spiritual world and forces that play a role in it. Africans regard supernatural causes as the explanation for everything. Western thought is mainly intellectual, more personal, emotionally affective, and expressive”.

Africans are supposed to be subjective to the world as they live in it, but nowadays they are objective as they exclude their own view. The African worldview will paint a clearer picture in the discussion to follow.

2.2.1 Asian worldview

Asian worldview is collectivistic which is interdependent and interrelated to nature. According to Samovar, Porter, and McDaniel (2010:71) the first Asiatic proposition is that communication is a process in which they remind themselves of the interdependence and interrelatedness of the universe. Asian religions and philosophies illuminate the interpenetrated nature of the self, family, community, society, nation, world, and cosmos. In Asian worldview communication with fellow humans, nature and world of spirits is important. Asians emphasise non-separateness with a view to strengthening group or organisational unity, loyalty, and harmony. In Asian perspective, intrapersonal communication is a process in which they reduce selfishness and egocentrism. As in African worldview, Asian worldview is family centered and community is collectivistic rather than individualistic, they depend on one another. Regarding this view, Morgan (1989:294) argues that Southeast Asian societies are characterised by the comparatively high status of women in comparison to other parts of the world. Cultural elements that emphasize complementarity rather than conflict, as well as authority based on rank rather than gender and this contradicts Western and African perspectives on gender inequity. As stated by Morgan (1984:294), women are accorded the same higher status as men in the Asian worldview. This worldview was chosen to highlight how different it is from the African perspective on gender inequality.

2.2.2 The African worldview

African worldview is the way of life of African people. Different scholars have described African worldview in different ways. Juma (2013:92) describes African worldview as:

An abstraction which encompasses the total way of life of the African society. It is a psychological reality referring to shared constructs, shared patterns of belief, feeling and knowledge which members of the group that subscribe to this reality carry in their minds as a guide for conduct and the definition of reality.

African worldview is the way the Africans practice their culture, meaning that is how the Africans live their lives. Africans' life is more grounded on self-respect, respect to others and nature. According to Juma (2013:92) African people's knowledge is from the experience of the individuals or what they learn from others, in their environment, especially from the elders of the community, not based on what is researched and scientifically verified or proved. Etta, Esowe and Asukwo (2016:304) mention that:

In trying to place the origin of this lifestyle in Africa, Kaphagawani argued in his discussion on the role of traditional education as further quoted by Kigongo, that epistemological authoritarianism was rampant in traditional Africa precisely because the elders were the only ones held to have all knowledge and wisdom, so that what they said had to be believed without questioning.

This underlined that Africans learn by imitating the elders of the community, and in African community, knowledge is passed on by word of mouth from one generation to another. Most of the African knowledge is obtained through traditional initiation schools which will be discussed below and folklore that was passed on by word of mouth.

African people believe in ancestors, malignant spirits and sorcerers. For instance, if someone is involved in an accident, is sick, dead, failing or succeeding in life it can be caused by those three things. Africans do not go to the church like Europeans to communicate with their god, they can do it in times of happiness or sadness wherever they may find themselves such as in the fields while they are growing their crops, in the

graveyard while they visit their dead, or when they welcome a new-born child or a bride, etc. Juma (2013:102) states, “From the standpoint of an African world-view, the natural and supernatural are inextricably interwoven, and spirituality and health are strongly connected, to the point where the human body and the soul are not viewed as separate entities”. This emphasises that in African worldview the body, mind and soul cannot be separated, they constitute the spirituality and health of a man. If someone is not well, they must consult the traditional healer to check whether it is a spiritual, mental, or physical problem, then they use rituals or treatment depending on the type of the sickness to resolve the problem of the person. Van der Walt (2003:572) affirms, “Our worldview is the way we perceive reality or life. This includes the way we view God, norms, man, community, nature, time, or history”. African worldview is communally oriented because it encourages interdependency, where members of the society depend on each other, they have collective cooperation. Van der Walt (2003:575) confirms, “The African traditional morality is communalistic, humanistic, pragmatic, utilitarian, tribalistic and this worldly”. In African culture an individual without the community is a nobody, thus, one should depend on opinions of the community. Etta et al. (2016:305) attest, “But in spite of such human traits, every member can rely on support from somebody of the extended family in serious trouble or in danger of life”. This can be emphasised by Vhavenda proverbs, such as *Muthu ndi muthu nga muñwe* (a person is a person by others), *Munwe muthihi a u țusi mathuthu* (one finger cannot pick up the crops) (Milubi, 1996:163) and *Ñanga nthihi a i lidzi tshikona* (one horn cannot make a rhythm for *tshikona* dance) meaning that, a person cannot do things alone, people need each other. In addition, *ñwana wa muñwe ndi ñwana wau* (somebody’s child is yours) means ‘it takes a village to raise a child’. This enhances the importance of African communal belief and philosophy. Further, Jackson and Sears (1992:186) assert,

These beliefs are manifested in behaviour such as sharing a communal orientation, living in harmony with nature, demonstrating cooperativeness and avoiding competitiveness, control and

confrontation, being flexible about time and not bound to exact time units, and using spiritual faith in daily activities.

Furthermore, African worldview acknowledges spiritual and material reality. Once one realises who one really is, there is no external knowledge per se, only learning more about oneself (Jackson & Sears, 1992:185-86). In African worldview self-knowledge is the basis of all knowledge. People must understand their origins and their spiritual being. Africans should view their environment from the point of African worldview which is informed by African culture.

In most of the African countries such as Nigeria, Tanzania, Kenya, Zimbabwe, Uganda, etc, women were oppressed and marginalised. In Tanzania, women were also economically marginalised. They are forbidden from working in industrial undertakings such as mines, factories, mills; generation, transformation of electricity or automotive power of any kind; in the construction, maintenance, repair, alteration, or demolition of any building, telegraphic, telephonic, installation, etc., as well as the transportation of foods by air, road, or inland way (Mahmoud, 1991:12).

In Uganda, women work hard in their family and society, but they did not own anything. Mahmoud (1991:39) emphasises,

Acholi women carry out three main tasks: agriculture, home management and child production and rearing. In agriculture they do most of the work but gain very little and they do not own the land they work on. Women are the managers in the home and the ones who make the home but do not own it. Though a woman produces and rears children she does not even own the child who comes from her.

Moreover Mahmoud (1991:47) argues that most of the women participated in their societies but their contributions are not recorded. For instance, women in Ethiopia are

contributing towards the industrialisation process, be it in small scale and informal production where their contribution is largely unrecorded but, indispensable in supplying rural and urban community's needs, or in the modern industrial sector where most women are limited to a small number of unskilled, semi-skilled and poorly rewarded jobs or are entrepreneurs.

(a) The Igbo culture

The Igbos are found in Eastern Nigeria. According to Obi-Nwosu (2020:3-9) the Igbo culture has different gender roles in which men endowed with apparatuses that engender strength and greed tend to be found in roles demanding physical power, while women's capacity for childbearing and nursing inclines them to more nurturing roles, i.e., women are assigned to be in the kitchen.

The female must be protected and cherished as she holds the ace for continued existence of the race. This emphasises that the Igbos protect women on condition that they extend their families. Obi-Nwosu states that Igbo men love their daughters more than their sons and they are too protective over them. They want their daughters to be married by competent men who will help them during the burial ceremonies. This shows that their daughters are not free to choose their partners as their fathers want only rich men. Igbo men bequeath equal inheritance to their sons and daughters to prepare them to start their new families. Obi-Nwosu (2020:47) explains that when a man died without a son, no property of his was taken over by anybody because the wife could accept to become 'married' to her late husband's brother or a female child of the man could be retained to bear children in her father's name, or the wife could marry another wife on her husband's behalf to bear a son. Unfortunately, a wife inherits only through her sons and daughters, which results in the oppression of women in Igbo culture.

Obi-Nwosu (2020:8) states that Igbos have different gender roles where in the traditional legal system women treat minor issues that are related to women but report to male courts. The superior court (*Umu Okpa*) is controlled by the married daughters who get initiated into this group and they are zero tolerant to corruption. However, Igbo culture did not exclude women from decision making processes or policy making.

(b) Gender roles in Western Kenya

In Western Kenya men are the head of the household who control the economic factors of production and are the sole decision makers whereas women are constrained in power relations within the household. Women are overburdened with too much work and fewer benefits. According to Githukia, Drexler, Obiero, Nyawanda, Odhiambo, Chesoli, and Manyala (2020:733) men occupy the aquaculture which has high levels of investment whereas women occupy the central place of the aquaculture sector which makes fish farming an extension of domestic duties because they are always at home, and unrecognised and unrewarded. Githukia et al (2020:735) add that male farmers own main factors of production than female farmers and they also own more land than female farmers.

In Western Kenya there is unequal distribution of benefits between genders as aquaculture development does not benefit the whole community.

2.2.3 Vhavenda worldview

African worldview and Vhavenda worldview are interlinked. As alluded to in Chapter 1 under Background to the problem statement, the Vhavenda as Africans follow African cultural practices as their way of living, and they are also communally oriented (Van der Walt, 2003:572). This emphasises that individuals do not choose some of the behaviour but that assigned by their culture. The Vhavenda have a common identity, belief and share history, language, and culture. Their cultural practices as among all Africans promote gender inequalities between men and women. In support of this view, Evans (2014:984) argues that “Gender stereotypes are said to be infused with value judgements, such that stereotypically feminine and masculine traits are not equally appreciated. Because men are often assumed to be more competent in socially valued domains, they may be deemed more worthy of status, respect, esteem, and influence”. Evans’ view aligns itself with Vhavenda culture because men are referred to as the head of the family whereas women are the supporters who are responsible for the kitchen. Stayt (1931:153)

explains, “It was customary, when there was sufficient land, for a young man, after his marriage, to settle down close to his father’s kraal. The head of a kraal is all important and is treated with deference and respect by all members of the family”. The same applies to Zambians, as argued by Evans (2014:981), “Women were largely stereotyped as housewives, while men tended to present themselves as masters of their households. Public leadership has also been male dominated: women’s prescribed role has been to support men’s endeavors, by, for example, performing praise songs and dancing for them at rallies”. As alluded to by Evans, such stereotype is common in most of the African countries, where women are regarded as housewives, and they accept it as they follow culture. They economically depend on their husbands as part of their culture.

The cultural practices embedded in African worldview and Vhavenda worldview are also displayed in the knowledge imparted by the following Vhavenda indigenous initiation schools on institutions such as marriage and the family (brothers, sisters, in-laws, and family relatives).

(a) Vhavenda initiation schools

(i) Musevhetho

Musevhetho is a first female and male traditional institution which is attended by young girls and boys. It is attended by young girls at the age of 8 to 13, who are called *thungamamu* (girls who are starting to develop breasts). Scholars such as Stayt (1931), Van Warmelo (1960) and Mulaudzi (1999) mention that *musevhetho* like *murundu* (male initiation), is a circumcision school for females which has been adopted from the Northern Sotho people. This is an initiation where girls and boys attend together and are taught the Vhavenda morals such as how to take care of themselves. In *musevhetho* boys and girls learn and practise songs and formulae *milayo*. Furthermore, Mulaudzi states, the main aim of this institution is to bring the women on a par with their circumcised men and to instil discipline. *Musevhetho* promotes gender inequality as well as gender roles when girls are taught about their physical development, cleanliness, and achieve a working knowledge of domestic works. The second stage to be attended by is *vhusha*.

(ii) Vhusha/khomba

Vhusha (which Van Warmelo called 'puberty rites for girls') is the second institution for girls. It is assigned to *khomba* (girls who have started menstruation which is *u vhone nwedzi/ u tamba/ u sema vhakegulu* or *u ya maḡuvhani* in Tshivenda). Mulaudzi (1999:56) adds, "It is attended by girls known as *khomba* who have just experienced their first menstruation. Besides respect, they are taught about sexual relations between men and women". Likewise, Stayt (1931:106) comments that:

A girl, at her first menses, is considered to have reached the stage in life when she must discard her childish practices and become a responsible member of the community. The passage from childhood to adolescence is marked by the vhusha ceremony. Before this a girl is called musidzana (a small girl), and afterwards is always referred to as musidzana vha khomba, the term khomba meaning 'dangerous', implying that sexual intercourse may now result in pregnancy.

According to Van Warmelo (1960:37) "The *vhusha* rites, as distinct from circumcision, which was adopted from the sotho, are genuine Venda custom". *Vhusha* takes place at the chief's place where old women and girls stay together at least for a week. In this institution old women teach girls about household things, they also encourage them to be of good behaviour, respectful and submissive to their future husbands. This implies that it is the duty of the old women to lead and impart the principles of Tshivenda life to the girls, these principles being the very ones that encourage gender inequality in Vhavenda society. According to Tshivenda culture, *vhusha* is a transition from childhood to adolescence where girls are prepared for physical endurance, obedience, and humility to enhance the Vhavenda worldview. In *vhusha* girls are taught respect and sexual relations between men and women, and where the roles of girls in the family are instilled. After *vhusha* a girl has matured enough to attend the last stage which is *domba*.

(iii) Domba

This is the last or final traditional institution for Vhavenḁa. Should one compare it with modern educational institutions it could be said to be at the level of a tertiary institution. Even though *domba* is attended by both matured girls and boys, it is a rite for females. Van Warmelo (1960:52) asserts, "Boys are also required to join in the dancing but are bullied less, and the *Domba* appears primarily a rite for females". *Domba* does not take place regularly like *vhusha*; it takes place after a period of three to four years, and it lasts for a period of a year or two. Stayt (1931:112) describes *domba* as:

A general preparation for marriage, where boys and girls, who are usually separated, are brought together, and, by means of symbols and metaphors, are together taught to understand the true significance of marriage and childbirth, and by the same means are warned of pitfalls and dangers that they are likely to encounter during their lives.

The main aim of *domba* is to teach both girls and boys formulae (*milayo*) as well as to socialise together as they are being prepared to be husbands and wives, as after the graduation a girl is matured enough and ready for marriage. Mulaudzi (1999:153) confirms that:

By attending domba they will know all the secrets of life. At this stage, the vhatei, who comprise grown-up boys and girls, are brought to tshivhambo u wela meaning to be initiated. The expression u wela is used to signify that the initiates are going to cross over into another state of adulthood by being initiated.

The purpose of these institutions is to initiate youth into adulthood. They are taught the secrets of life and how to take responsibility as adult members of the society. In support of this, Mandende (2009:64) discovered that, "The schools marked a transitional period

from girlhood to womanhood or from the boyhood to manhood. At these schools the young were taught formulae (*milayo*), songs and physical toughening”.

Furthermore, Mulaudzi (1999:157) explains,

Domba becomes a complete institution when demonstrative lessons known as maṭano (shows which demonstrate the practical life) are presented to the initiates. During these lessons, the initiates, known as vhatei learn about sex, marriage, care, and childbirth and are forced to perform certain feats of endurance which humiliate and harden them.

Most of the lessons uttered by the scholars above are imposed on the girls as they are expected to be the caretaker in the house or marriage. In support of that Stayt (1931:113) confirms, “By the time the night is over they have received a thorough introduction to the correct behaviour conducive to successful marriage and parenthood, which information is all going to be emphasized and reiterated, time after time, in many different ways during the course of the *domba*”. Some of the lessons they learn, is to be faithful to their husbands regardless of the husband’s behaviour to bring peace. The lessons imposed on women initiates are an intolerable burden to prepare them for future hardships. It emphasises Vhaventḁa worldview in which the Vhaventḁa society encourages men to live their lives as the head of the family whereas many restrictions to life are given to women. This is another way of promoting gender inequality through the behaviour of men and women and gender roles.

(iv) Murundu

Murundu is an indigenous institution for boys. According to Stayt (1931:125) *murundu* was not a Vhaventḁa indigenous institution but adopted from Vhalemba by Makhado and it influenced his successor. Mulaudzi (2010:47) says, *murundu* is a circumcision school for boys ranging from 6 to 12 years old. Older boys may attend for various reasons. Their lessons are through songs that are sung referring to private parts and some actions during sexual intercourse. Through *murundu* boys are taught respect, patience, and perseverance. The formulae that they learn in this school prepare them to be the

responsible head of a family. *Murundu* emphasises Vhavenda worldview in that it promotes gender inequality where men have control over women as the head of the family who have the final say and women must obey.

(v) Vhutuka

Vhutuka is another indigenous institution that prepares boys for marriage. According to Stayt (1931:105) *vhutuka* initiation rite is attended by each boy who becomes aware of his first nocturnal emission. It is the institution that transforms a small boy (*mutukana*) into a young man (*muḥhannga*). This shows that he has emerged from childhood hardened and disciplined, ready to shoulder the responsibilities as well as to share the privileges of a fighting man of the tribe. In addition to the physical hardening, engendered by the ordeal of endurance in the river, the boys are given sexual instruction and taught many of the tribal rules of etiquette and mode of life. All these are to build Vhavenda men to be responsible men and head of the family in marriage. The lessons obtained in *vhutuka* advance the Vhavenda worldview and promote gender roles.

The above traditional schools are divided according to the stages of development in life, i.e., from young age, then puberty till maturity. The discussion of the traditional schools above reveals that all the traditional initiation schools play an important role to shape the behaviour of men and women in Vhavenda society, starting from the early age of *musevhetho*, *vhusha*, *murundu*, *vhutuka* until the maturity stage of the *domba* dance. All these traditional initiation schools have formulae that promote gender inequality and encourage gender roles in Vhavenda society. The main aim is to prepare boys and girls to participate fully and effectively in Vhavenda worldview. Men are taught to be powerful, respected, and a responsible head of the family, whereas girls are taught to be of good behaviour, submissive to their husbands and to take care of the households. Furthermore, Stayt (1931:119) explains as follows that men will always be more powerful than women:

The grasshopper from the bush is supposed to represent a wife who has come to her husband from far away. She will try to get the upper hand, knowing 'the power of her blood'. The sound thrashing given to the girls outside, which is not shared by the boys, is to demonstrate the

futility of her arrogance, and to show that in the end the man will be the most powerful.

Additionally, parents also help to instil morals to the young ones at home, some of the principles result in gender inequality. Gender inequality is the domination of one gender over another (Dugger, 1996:1). Parents have influence on the inequality between boys and girls while they grow, it seems like a natural way to bring order in life. Wood (1994:36) emphasises, “Researchers have shown that teachers and parents tend to encourage problem solving in boys and creative thinking in girls”. In some other point, boys and girls learn through the behaviour of the adults. Wood (1994:36) states, “Boys initiate the behaviour he sees in a man or men he chooses as models - physical strength and logical thinking whereas girls identify themselves with one or more women, they emulate feminine models”. Stayt (1931:124) indicates, “The little girls help their mothers in the performance of their duties, and in so doing achieve a working knowledge of domestic occupations”. That emphasises the saying, the duty of women is in the kitchen.

Wood (1994:21) adds,

Gender is learned by individuals. Socially endorsed views of masculinity and femininity are taught to individuals through a variety of cultural means. From infancy on, we are encouraged to conform to the gender that society prescribes for us. Young girls are often cautioned “Don’t be selfish – share with others”, “Be careful – don’t hurt yourself” and “Don’t get messy”. They are praised for looking pretty, expressing emotions, and being nice to others. Young boys, in contrast, are more likely to be admonished “Don’t be a sissy”, “Go after what you want” and “Don’t cry”.

Generally, boys are affirmed for strength, independence, and success, particularly in competitive arenas. Hooks (2010:1) elucidates her experience of gender inequality at home by stating,

Our parents believe in patriarchy; they had been taught patriarchal thinking through religion. At church they had learned that God created man to rule the world and everything in it and that it was the work of women to help men perform tasks, to obey, and to always assume a subordinate role, in relation to a powerful man.

Even in Vhavanḁa society, patriarchy is practised, men are the head of the family who should always be listened to, as discussed by Stayt (1931) above.

Hooks (2010:1) continues to narrate her story of life in patriarchy, “As their daughter I was taught that it was my role to serve, to be weak, to be free from the burden of thinking, caretaker, and nurture others. My brother was taught that it was his role to be served, to provide, to be strong; to think, strategize, and plan; and to refuse to care take or nurture others”. This is also imposed on Vhavanḁa women’s mind-set; they regard themselves as weaker than men. Nwasundani regards herself as weak as any other women when they had taken her belongings in Mathivha (1961:37), “*Na hone u vha musadzi zwi a dina, lufhanga lwo ri tsheaho lwo ri fhedza maandḁa, ri dzhielwa na zwashu*” (to be a woman is tough, the knife that cut us has taken the strength, they also took our belongings).

Hooks, carrying on with her story, states she was taught that it was not proper for a female to be violent, that it was “unnatural” whereas her brother was taught that his value would be determined by his will to do violence, and was also taught that boys should not express feelings. As mentioned by Hooks it highlights how gender inequality was imposed on children while they grow. In Tshivendanḁa culture if a girl is violent, she is regarded as naughty ‘*dabaḁaba*’ and this is unacceptable, she must behave so that she can be a good wife.

(b) Ethics accorded to Vhavanḁa, e.g., respect and expected behaviour conducts

Respect is very important in Vhavanḁa society. Although they respect each other, men receive more respect than women, as they are the head of the family. Stayt (1931:156) states, “An elder sister can demand obedience from a younger brother until that brother

is grown up, when her sex places her in a slightly inferior position, as women must always respect the men of their family". As indicated by Stayt, a boy child carries more dignity than a girl child regardless of age. Stayt (1931:156) further declares, "In the absence of the father the eldest son takes his place and is treated with all the respect due to the head of the family". According to Stayt's statement a son is thus elevated to a higher position than his mother. Children learn gender inequality and gender roles from as early as their young age, they learn by imitating the older people and through the traditional schools discussed above.

Vhavenda women are very humble when it comes to respecting their in-laws and husbands. They are also respectful in their attire, and they kneel when talking to elders or giving as well as receiving something from them. Stayt (1931:157) asserts, "A woman must always keep her eyes on the ground when talking to a superior; she would be guilty of the grossest insolence if she dared to look up into the face of the man by whom she is being addressed. She must always kneel when receiving anything from any man, and also kneel when giving". All that happens due to respect, as they are regarded as inferior to men. Regardless of the statement above, women are also respected in Vhavenda society, this will be discussed under the role of women below. More respect is given to *makhadzi* paternal aunt and elder wife who take responsibility for the whole family. Even if their voice cannot be heard, the wives give advice to their husbands. The elder wife is also involved in decision taking in the family, for instance, if the husband wants to take another wife she should be consulted and give her approval.

Women are also expected to feed and take care of the family. In Tshivenda culture every woman should have her own portion of land to plough and support her family. This means it is the responsibility of the woman to support her family, whereas the man provides each wife with a separate hut, lands, and granaries. Van Warmelo (1960:142) adds that "It is her duty to feed her husband and support her own family, and she may dispose of her surplus produce as she wishes". In Vhavenda society, women are the pillar of the household. Additionally, Stayt (1931:154) points out, "The women are far more industrious than men, who do a minimum amount of work and spend a great deal of the day in sleep or complete idleness". Women also have more experience in the

responsibilities of marriage. The next topic to be discussed below is the Vhavenḁa marriage.

(c) Marriage as an institution

Marriage is like a requirement in African societal expectation; and in Vhavenḁa culture every grown-up child is expected to get married at a certain stage. Masuku (2005:68) confirms,

Marriage is a drama in which everyone must participate. Marriage is a duty, a requirement from the corporate society, and a rhythm of life in which everyone must participate. Otherwise, he who does not participate in it is a curse to the community, he is a rebel and a law breaker, he is not only abnormal but subhuman.

Failure to get married in Vhavenḁa society results in different terms being applied to that person such as *khombe* (bachelor) for a man and *mutshelukwa* (a girl who delays getting married) which will be discussed in detail below. The Vhavenḁa practise pre-arranged marriages, fixed marriages, and polygamous marriages. Van Warmelo (1960:142) highlights that Vhavenḁa like other Africans have a polygynous system of marriage. Their culture allows them to have many wives and if they can, they marry according to their status. Rich men can have as many wives as they want to whereas poorer men are obliged to have one wife. At that time in history wealth was measured according to the number of cows they had, i.e., the herd of cattle. As they were dependent on the cultivation of land, the role of the wives was to help as labourers to cultivate the land, and that resulted in reaping quantities of surplus grain that sustained lives. Nowadays the wealth is measured by money rather than the herd of cattle or number of fields and this is affecting Vhavenḁa worldview and their standard of living.

The above situation forces men to leave their families and traditional roots to find a job, resulting in the spouse becoming solely responsible for the economic and nutritional wellbeing of the children. Men's role should be to protect and provide for the family whereas women should be housewives who nurture the family and kids. A change in social structure affects the African family, for instance, in the past the Vhavanḁa nation was family oriented, composed of a mother, father, children and extended family such as aunts, uncles, and grandparents. The family used to help each other with food and house chores, but nowadays when men leave their families to work it affects the relationship among the family. Some of the men end up starting a new family at the place of work and never come back to their family (*makholwa*). This results in rural women having to lead the families and raise their children alone. Dally (2001:48) observes. "African women become the backbone in rural areas". This emphasises that African women are strong and brave to take up their responsibilities in marriage.

Furthermore, during the preparation of marriage in Vhavanḁa culture, the grooms (which are called *vhakwasha* in Tshivendanḁ) must pay lobola (*mamalo*), i.e., bride price. The researcher used the name 'grooms' because in Tshivendanḁ culture *lumalo* is not performed by an individual, it involves the whole family. Even the wife does not belong to her husband only, she is married to the family, and it becomes her responsibility to take care of the whole family. The mediator of lobola negotiations in Vhavanḁa culture is *makhadzi* (paternal aunt) or *mukegulu* (an old woman) unlike in other cultures that use *malume na vhokhotsimunene* (uncles). Maumela (1977:20) exemplifies, "*Vho no ralo uyu mukegulu wa vhathu a re nḁndila wa hone a mbo kumedza mafhungo vhaḁe vhao*" (When he has said the old woman who is the mediator tell the responsible people.) The old woman 'Vho Kone' was a mediator in the lobola negotiation between Ngwedzeni (bride) and Tshikovhi (groom). The Vhavanḁa *lumalo* consists of eight cows. Wessmann (1908:45) asserts, "The price of a girl varies from 8 to 15 head of cattle, according to the beauty and the origin of the girl". Among those cows some go to the father's side whereas others go to the mother's side. Van Warmelo (1960:143) explains that "Among the Vhavanḁa lobola is divided into two parts i.e., *vhumala* (that goes to the girl's father) and *ndzadzi* (which is a cow and a calf that goes to her mother)". This indicates that in Vhavanḁa culture women are also considered when it comes to the marriage of their daughters.

Moreover, women also have the privilege to marry wives, this applies to women that are chiefs or traditional doctors. Makuya (1974:3) emphasises, “*Na hone a ri nga do tou ri ri khou mu malela muñwe musadzi. U do vha a tshi khou da u vha musadzi wa mme awe*” (We will not say we are marrying him another wife. She will be her mother’s wife). This highlights that in Vhavenda worldview a woman can marry another woman; Women who marry wives are supported by their status of being rich and have powers to marry. They may allow their husbands to have a sexual relationship with them. Van Warmelo (1960:144) declares, “Women who paid lobola to other women are capable to be called father by the children of the woman for whom she paid lobola”.

As mentioned earlier, the Vhavenda also practise fixed or pre-arranged marriages like other Africans to build their families. Furthermore, Van Warmelo (1960:144) explains “A man can give his daughter to a friend on the promise that lobola will be paid at a future date. Sometimes a man betroths a child, or even an unborn baby, to a man from whom he has borrowed cattle”. Most of the previous marriages for elderly people are the results of pre-arranged marriages. That was confirmed by several scholars in their literatures; for instance, in Mahamba (1975:41) when N̄emadzivhanani and his wife Tshitangoni were having a conversation, Tshitangoni indicated that she was not happy about their marriage as she did not choose her husband, “*Zwino izwi zwashu zwine muthu a sokou ambiselwa muthu ane na u mu divha a si mu divhe zwi vhulahisa vhathu u dzula nga u tambula*” (This thing of us of just being married to a person who you do not know makes us suffer). This explains that fixed marriage was their lifestyle, and you must persevere even through suffering. Another example is of Nndileleni and Tshiwela whose marriage was pre-arranged by their fathers without their consent, it happened when Makhado’s family was desperately looking for an heir (Makuya, 1974:3).

(d) Family

(i) Sisters in the family and extended family

For centuries, the Vhavenḁa have tended to assign different roles, codes of behaviour and morality, and even different feelings and thoughts to men and women. Women are really respected and considered in many activities in the family. This view is also supported by Stayt (1931:153) when he says,

The average man lives an easy-going, lazy life when at home, with few definite duties and unlimited leisure. Whereas women have a more regular routine, and their day is generally arduous. Preparation of the grain for the daily meals is a long and strenuous process.

Women have different titles that have been assigned different roles in Vhavenḁa society, they can be grandmothers (*makhulu wa mukegulu*), paternal aunt (*makhadzi*), maternal aunt (*mme muhulu kana mmane*), mother (*mme*), as well as sisters (*mukomana kana murathu*). All these titles are associated with different roles within the family and society. The grandmother's role is to protect the family. If a child or a wife did something wrong, she or he will tell the grandmother who will ask for forgiveness from the father of the house. The maternal aunt (*mme muhulu*) especially the senior wife has a higher status in the family. She is a messenger from the family to the head of the family. If the children or the junior wives want to talk to the head of the family, she is the one to be consulted.

A detailed discussion will be presented on the role played by *makhadzi* (paternal aunt) in Vhavenḁa community. In Vhavenḁa society we have two types of *makhadzi* (paternal aunt), i.e., an ordinary one or the one chosen from a royal family *khadzi*.

(ii) Ordinary *makhadzi* (paternal aunt)

Makhadzi (paternal aunt) has many roles in the family as stated above, be it in the royal family or among commoners. She is responsible for lobola, as detailed above on the topic of marriage. She also has authority in all the decisions taken in the family. For instance, if a girl child has grown up (starting the menstruation period) or she has made a mistake in life, such as falling pregnant before marriage, the first person she runs to is *makhadzi*

(paternal aunt) or *mmmane* or *mmemuhulu* (maternal aunts). Stayt (1931:106) clarifies, “On the first sign of menstruation the girl will inform one of her stepmothers, or one of the elder women of the kraal, of its occurrence. This person will tell the girl's mother, who then tells the father”. Even the boy child, when he encounters some challenges in life, he runs to *makhadzi* (paternal aunt). They know that *makhadzi* is respected and she will present the matter well to their parents. Therefore, *makhadzi* always does her job to protect the family and to ensure that there is peace in the family.

Additionally, *makhadzi* is also responsible for the bundle of spears (*mapfumo*) that are kept in the family to represent their ancestors. Each Vhavenda family has its own bundle of spears that represents important people who are no longer in the family. They are sacred objects that are the register of ancestors. The Vhavenda believe that the spirits of their ancestors dwell in the spears. Van Warmelo (1960:185) states, “*Mapfumo* and *malembe* have in common that they form a kind of ‘register of ancestors’, each object representing one deceased ancestor only..... *Mapfumo* and *malembe* are thus the most sacred objects of the sib and are very carefully guarded accordingly”.

Ultimately, *makhadzi* also has power in naming, she is the one that gives names to the new-born. Previously, immediately when the child is born, *makhadzi* was summoned to come and do rituals for the new-born. Mandende (2009:39) observes that, “Parents are the most common name-givers, followed by paternal grandparents and then maternal grandparents, especially the grandmother”. After some days *makhadzi* would call the *maine* (traditional doctor) which is also a woman to come and do rituals (*u thusa*) after which a child will be given a name. Regarding name-giving among the Vhavenda, Stayt (1931:88) explains that the name is generally given by the father's sister, *makhadzi*, or the father's brother, *khotsimunene*; failing them it may be given by another member of the lineage. As alluded to by Stayt, it is the responsibility of the parents and *makhadzi* to come up with a name, and most of the preferred names are from *makhadzi*.

(iii) *Makhadzi* or *khadzi* (paternal aunt) from royal family

Makhadzi from a royal family has more power when it comes to the installation of a new chief. Van Warmelo (1960:185) affirms, “Thereupon the former *makhadzi* takes the bundle of spears and puts them on the chief’s shoulder, saying, ‘as for me, let it leave me and may the new ones remain in my stead’ (she renounces her position of power in favour of the new rulers)”. *Makhadzi* is also responsible in the choosing of the heir. When the family is confused and does not know who will succeed the deceased chief, *makhadzi* may be consulted and come up with the solution. Maumela (1977:33) confirms, “*Vha vuwa vhe Vho Khotsi-munene Vho-Mantsha vha ri kha khaladzi, ‘Vho Makhadzi Vho-Mukondeleli, khosi yashu ya matshelo i dīhwa nga vhone, zwino kha vha ri vhudze-ha uri ndi nnyi’*” (Uncle Mantsha said to aunt Mukondeleli, you are the one who knows our future chief, so tell us who he is). Additionally, Khuba (1985:87) affirms, “The role played by the ‘*makhadzi*’ is seen when a chief has to be chosen, for she is vested with the power to say who the next chief to the throne is”. Even if the royalty wants to twist the chieftaincy, the first person to be manipulated is *makhadzi* as they know that she has a final say on who should be installed.

Makhadzi is also responsible for naming of the new brides in the household. When a bride arrives in the royal family, she is given a new name which the first-born child will inherit, meaning that children in the royal family take their mothers’ names. Mandende (2009:65) supports the above statement that:

In some families the bride would be given a name that would later be bestowed on her firstborn regardless of the child’s gender. Vhavenḁa brides would be given names such Nyadenga, Nyamasindi, Mususumeli, Nyaphophi, Nyatshisevhe, Nyaluvhani, etc. When brides with names such as Nyadenga and Nyamasindi gave birth, their first children would be called Denga and Masindi respectively.

To support Mandende’s statement the researcher discovered some examples of the sons whose names were derived from their mothers’ names, only a few examples will be given;

if one mother is Nyamasindi, then the first-born son is named Masindi, if another mother is Nyamuofhe, the child is named Muofhe and in the case of Nyaphophi, the child is named Phophi. Poulos (1990:19) explains the meaning of the prefix *Nya-* as “mother of”. Actual examples in the history of the Vhaventḁa’s chieftaincy, are chief Masindi whose mother was Nyamasindi, a woman from across the Limpopo, and chief Tshisevhe, the son of Nyatshisevhe (Van Warmelo & Dzivhani, 1940:37). By following this naming practice, the Vhaventḁa please their ancestors.

Moreover, among the Vhaventḁa, ancestors are very important in their lives. Therefore, *makhadzi* is the most important person to perform crucial tasks during ancestral worship. All the preparation for *thevhula* (ancestral worship) is made by girls of royal blood. Van Warmelo (1960:157) adds, “After a few days, when the beer has fermented and almost ready for consumption, they inform the *makhadzi*, who then comes and performs her office of mixing the *mpambo*”. During their praising time (*u phasa/ thevhula*) or when they want to consult their ancestors, *makhadzi*’s role is to be a mediator between the family and the ancestors. Van Warmelo (1960:155) complements,

The millet is then soaked and allowed to sprout [ferment] in the sleeping hut of the chief himself, where nobody may now enter. When this has been duly done, the makhadzi goes to the sacred place of burial, where the ancestral spirits are, and informs them, “We have soaked the grain”. That is all she needs to do.

The ancestors are consulted when the family has challenges such as illness, and misfortune. Even when there is happiness in the family, such as when one of the family members got a new job, or they have a new child, they give thanks to them. All the worship is led by *makhadzi*. Khuba (1985:150) confirms, “The *makhadzi* who is sister to the owner of the village is usually the one entitled to take a lead in this worshipping”. Traditionally *makhadzi* is the eye and ear of the family as well as the ancestors. Even if they want to invite a *maine* traditional doctor to strengthen the family *makhadzi* must be informed.

(e) Women's role as traditional healers

Women, like men, also practise divining dice to strengthen the household or community and to help the patients when they have challenges due to illness such as *malombo*, etc., (when a person is possessed with the ancestral spirit). Van Warmelo (1960:141) elaborates,

The spirit of a departed ancestor is believed occasionally to make ill one of his descendants, almost invariably a girl or woman. The divining dice, when consulted, say the illness is due to malombo. This means that the spirit wishes to take possession of the patient. Such visitation is looked upon as an honour and the subsequent proceedings are designed, not to exorcise the spirit, but on the contrary to let it in. The help of a medium (maine) is sought to this end. Such mediums are women tending, as far as we can see, to hysteria.

In Maumela (1975), for example, the traditional doctor (*maine*) Madzhoromela diagnosed the illness of Edzisani as being due to *malombo* but he was unable to help, and directed them to *maine* Nyamundovha 'a woman traditional doctor' who helped her. This emphasises that there are women who have wisdom and knowledge and are preferred as strong traditional doctors in Vhavenda society.

2.3 STUDIES RELATED TO LANGUAGE USAGE AND GENDER, AND FOLKLORE

Language usage and gender as well as folklore are discussed separately below, the first topic to be considered being language usage and gender. Language usage conveys strong messages and arouses different feelings in people. The Vhavenda, like any other Africans, use language to express gender inequality.

2.3.1 Tshivenda literature reflecting gender terms

There is a substantial body of work on African sociolinguistics, though Atanga (2012) observes that there are inadequate studies on African sociolinguistic work in relation to gender and language. Some of the language and gender researchers on the African continent have focused on proverbs. Hussein (2005) and Muwati, Gambahaya and Gwekwerere (2011) argue that proverbs are the main medium for the expression of gendered norms and practices. Findings from their research show that African proverbs are more positive when referring to men while women are represented negatively or in subordinate positions. Their studies are relevant to the proposed study as they discuss the linguistic inequalities in the structure of language. Eckert and McConnell-Ginet (2013:62) add, "A language is a highly structured system of signs, or combination of form and meaning. Gender is embedded in these signs and in their use in communicative practice in a variety of ways. Gender can be the actual content of a linguistic sign". People can use language as a way of communication to express love, sadness, and hatred. Eckert and McConnell-Ginet (2013) further mention that linguistic resources can be used to present oneself as a particular kind of person; to project an attitude or stance; to affect the flow of talk and ideas. People use proverbs in their conversation to beautify the language and to express their feelings.

The same language is also used to encourage gender inequality and to express the feelings of the society. According to African worldview, there are some expectations on Vhavenda women's behaviour, for example, if they do things that are forbidden by their culture, they are called names. Poulos (1990:15) adds, "There are usually underlying reasons why certain nouns are treated differently from the standard forms and, as has already been mentioned, these are sometimes related to the community's attitudes towards individuals or groups of people". Derogatory names are part of language that is used to promote gender inequality in the society. A few examples of derogatory names given to women are listed below:

The name *phiranawe* or *mudzhulumba* (a prostitute), is the term that labels a woman who changes men regularly, as confirmed by Milubi (1996:141), "*Musadzi a sa fhiri muthu ndi*

phiranawe” (Woman loves men is a prostitute). It is a way of criticising the behaviour of a woman, the community not having bothered to check the reason why that woman was behaving in such a way. For a man who behaves in the same way as that woman is praised as being a real, strong, and intelligent man, he is even praised as *mboho* (a bull). The term *u taha* (to elope), is used when a girl has left her lobola marriage and has gone to live with another man. She is labelled by this term whereas the man who caused the situation walks away freely.

Another term is *mbuyavhuhadzi* (divorcee), by means of which a woman is labelled who came back from her husband’s place or in-laws, as supported by Milubi (1996:141), “*Musadzi o vhu yaho vhu hadzi ndi mbuyavhuhadzi*” (Woman who came back from her in-laws is called a divorcee). This is like a curse name that reminds her of her bad behaviour regardless of what caused the divorce. The proverbs below will clarify that a woman is not supposed to return to her father’s house after marriage. That this name is unacceptable to the society, is emphasised in Mathivha (1961:41) when Nematandani accuses Nwasundani that he sleeps like *mbuyavhuhadzi*, “*Ndi Nematandani, ibvani ni edela sa mbuyavhuhadzi!* (Is Nematandani, get out you sleep like a divorcee!). *Vuwani, munna u vuwa a raha mabai* (Wake up, a man wakes and throws blankets)”. In Tshivenda men do not have a name to discriminate against them if they divorce, the name applies only to women.

Another term that applies to women only among the Vhavenda society is *muumba* (infertile) as stated by Milubi (1996:141), “*Musadzi a sa bebi u pfi muumba*” (A woman who does not give birth is called infertile). Like the term divorcee given above a term that refers to infertile men is unknown in Tshivenda. If the couple is childless the first suspect of barrenness is the woman and when they consult a doctor, the first consultation will be for a woman. All the blame and curses as well as advice are given to a woman. Masuku (2005:68) observes, “Fertility is the backbone of marriage. If the couple is not able to produce children, the curse is usually on the woman, there is even a special term, ‘*nyopa*’, a Sesotho word for women who do not bear children. There is no special term for a man”.

The Vhavenda family can even tell a man to marry another wife to prove that he is fertile. However, if they notice that he is the problem, they also advise the wife to have an extra-marital affair so that she can bear him children. Sometimes they organise someone from the family or a brother to help with bearing children, just to evade the shame in the family. It is a shame to the family when a woman who was divorced because of infertility ends up impregnated by another man, to show that she was not the problem.

Besides being infertile, a woman who bears girls only does not please the family in Vhavenda society, more especially in the chieftaincy. A woman can have ten kids just to try to have a son who will be the heir, or else the family will arrange another wife to bear a son. For instance, Makhado, who is Tshiwela's father, arranged a second wife for Tshiwela because his wife (Esiṭere) did not have a boy child (heir) who would carry on the legacy. This worries Esiṭere and she says, in Makuya (1974:14) "*Hu pfi a thi bebi vhatukana. Ndi khou tou nanga mathina nṅe? Hu vho ṭoḍiwa muṅwe musadzi wa u beba muḵaifa*" (They say I do not give birth to boys. Is it my choice? They are arranging another wife who will give birth to an heir).

Another name is *mutshelukwa* (spinster), which also enhances gender discrimination as it refers to a girl who is past the age of marriage. Poulos (1990:15) adds, "Mutshelukwa is a girl above marriageable age". According to African society as well as Vhavenda worldview there is a certain stage that a girl must not reach before getting married. If it happens that she delays and reaches that stage without being married it is like a curse to her and the family. To avoid this challenge, the Vhavenda use traditional institutions discussed above to prepare them for marriage. Mulaudzi (1999:153) confirms, "This expression *u ḡavhula* teaches the initiates that a mature woman should have a male lover, and this makes her acceptable to society". This emphasises gender inequality in Vhavenda society as there is no name for a boy who delayed marrying, and the only term is when he never married i.e., *khombe* (bachelor).

Moreover, the term *tshilikadzi* (a widow) is a term that refers to a woman after her husband has died as confirmed by Milubi (1996:141), "*Musadzi o lovhelwaho nga munna u pfi tshilikadzi*" (A wife of a deceased man is a widow). There are restrictions given to her as taboos. The restrictions serve as punishment, but everything is performed in the name of

culture. For instance, a woman is forbidden to come home late after sunset, and she is not allowed to visit some people. In some circumstances she wears clothes that discriminate her from other women. Others are forced to wear black clothes for a certain period and others a year. This term applies to women only; men do not have a name or clothing restrictions to publicly display their situation after the death of their spouses. Even the period of mourning is less than that given to women.

In the case of a girl who has a child before marriage, the Vhavenda say of her, *o tou tondolwa* (getting a child out of wedlock). She brings humiliation to the family by getting a child out of wedlock. It is as if she brought a curse to the family, they could even force her to marry an older person. The society do not mind a boy; he can go freely and continue impregnating five girls in the same community but without being labelled. Only girls will be insulted and put to shame, and they are regarded as foolish. The discussion below will be on examples from folklore which are gender related.

2.3.2 Reflection of gender roles in Tshivenda folklore, with specific reference to proverbs

Different scholars use different terms such as oral literature, traditional literature, folklore, and folk literature referring to one thing. Raňanga (1997:1) states, "Folklore comprises the unrecorded traditional knowledge and beliefs of cultures and is, by definition, transmitted verbatim. It includes both the form and content of these traditions and their style or technique of communication from person to person". It is clear from this quotation that folklore is the carrier of culture, beliefs, and customs. According to Finnegan (1970:196) "Oral literature is by definition dependent on a performer who formulates it in words on a specific occasion, there is no other way in which it can be realized as a literary product". The Vhavenda traditional literature was unrecorded and passed on from one generation to the next by word of mouth. This traditional literature is a carrier of the cultural practices, which promote gender inequalities among Vhavenda society. Proverbs in the discussion below clarify words of wisdom which are gender related.

The Vhavenda like any other tribe use proverbs as words of wisdom that express the truth of gender inequality and clarify gender roles. Scholars such as Milubi (1996), Mieder (1993), Khuba (1985) and Masuku (2005) give various definitions of proverbs. Milubi (1996:150) explains that “*Mirero ndi kuambele kwa kale na kale kwo kamataho vhuṭali...Mirero i dzulelwa u ṭanganedzwa ngauri zwine ya amba ndi ngoho, nahone zwi dzula zwi ngoho*” (Proverbs are the sayings that have been used over a long time which are rich in wisdom...Proverbs are always accepted because they express the truth, and they do not change). Vhavenda proverbs as part of folklore were not written down and were passed on from one generation to another by word of mouth. Similar to Milubi, Mieder (1993:5) says a proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation. Khuba (1985:265) adds, “The Luvenda proverbs represent these patterns expressing the sequence of reality with the information which they communicate to society”. Masuku (2005:95) asserts, “Proverbs are expressions of culture, and they reflect reality because they express the philosophy of the people concerned. They are the very features that help to identify a specific culture”. Mdluli (2013:85) discovered that proverbs in many instances reveal the beliefs, lifestyle, customs, norms, philosophy as well as the ideology of that particular community. Proverbs express wisdom and truth of the people but they also promote gender inequality in Vhavenda society. However, they are used in different situations to advise, encourage, reprimand, and console. For this study, the researcher will look at the proverbs that reflect the philosophy of life of Vhavenda men and women, i.e., that reflect gender inequality.

Findings from researchers such as Khuba (1985), Mieder (1993), Masuku (2005) and Mdluli (2013) show that African proverbs are more positive when referring to men while women are represented negatively or in subordinate positions. For example, the Vhavenda have a proverb that states that *Munna ndi ṭhoho ya muḍi* (A man is the head of the family). This gives man all the authority to control the family, but some men misunderstand the authority, so they misuse their power and take advantage of their wives and children. They abuse their family in the name of the head of the family (*ṭhoho ya muḍi*). They even choose friends and careers for their wives and children, as well as

love partners for their children. Mdluli (2013:86) observes, “Proverbs are indeed forms of communication that do not just express what is intended to be communicated but go further to emphasise how society perceives that issue. They also carry within them the expectations of society that cannot be easily challenged by anyone”. Sometimes the society end up being stereotyped and accept the misbehaviour of men regardless of bad consequences in the name of culture and tradition.

Many Tshivenda proverbs encourage gender inequality between Vhavenda men and women. For men, most of the proverbs serve to praise their behaviour whereas for women they serve to encourage them to persevere in life. A proverb such as: *Muthu ndi ndou ha li muri muthihi fhedzi* (a man is an elephant who eats various trees) (Milubi, 1996:153), means that men are allowed to have many wives. This proverb is usually used by men when they want to have many wives. It encourages polygamy, as it allows men to marry as many wives as they wish to, and others also have love partners out of marriage. Ntshinga (1998) in Mdluli (2013:93) asserts,

Proverbs only make sense in each situation or context, and proverb users will always choose that proverbial text which happens to suit them best. And, if they cannot find an appropriate proverb for the occasion, it has become customary to simply change existing proverbs through additions or alteration of certain words.

As mentioned by Ntshinga, most of the time people choose proverbs that support their behaviour to protect themselves. For instance, if a wife tries to raise her voice when her husband is cheating, she will be answered by a proverb such as *munna ndi ndou ha li muri muthihi fhedzi* by the family which will make her keep quiet. Khuba (1985:92) complements that some proverbs such as *Munna ndi thanga u a navha* (a man is like a pumpkin vegetable he spreads himself) are used to express social approval of those who conform to the accepted way of behaviour. The meaning of this proverb is the same as the one given above that encourages men to have many wives. This declares that this kind of behaviour is acceptable to the Vhavenda society.

As indicated above, most of the proverbs for women are to encourage them to persevere especially in marriage. A proverb like *Vhuhadzi ndi ṅama ya thole, ya fhuthuma ri a fhunzhela* (At the in-laws it is like deer meat, we keep the froth from boiling over with a spoon) (Milubi, 1996:166), encourages women to persevere in marriage. This proverb encourages women to stay in the marriage even in tough situations that can lead to divorce; she must try to solve them rather than getting divorced. Khuba (1985:90) confirms,

These girls are made to be aware that it is not there in Vhavanḁa culture that a girl gets married and comes back home no matter how bad things might seem to be. Is a taboo, hers is just to persevere. The in-laws may be how difficult to handle she must honour her father's name since her coming back degrades her father's status.

The above proverb indicates gender inequalities where a man is allowed to live as he wishes whereas a woman must endure the behaviour of that man. It is as if the feeling of a woman in the marriage is disregarded, the important thing being to retain the status of the family. She is forced to persevere in all the situations to maintain peace.

Another proverb that encourages women to remain in marriage is, *vhiḁa ḁa musadzi ḁi vuhadzi* (the wife's grave is at the in-laws), which emphasises that a woman is forbidden to divorce in Tshivenḁa culture. This proverb binds a wife to be a permanent member of her new family until death. Even in a difficult circumstance she must stay, she is no longer allowed to return to her parents. Most of the women end up in a psychiatric ward or kill themselves as they feel lonely as if no one is willing to support them.

Likewise, the proverb *mutupo u tevhela ṅombe* (the totem follows the herd of cattle) gives the husband power to control the whole family as they belong to him. Khuba (1985:103) maintains, "that the surname of the mother and her children should take after that of the father for he paid lobola which is usually in the form of herds of cattle". Due to this proverb, some men abuse their power to control the family, instead of executing their

responsibilities as the head of the family. Then women will always be reminded that the place or house belongs to their husbands, and they have no say.

The proverb *khuhu ya phambo a i imbi mutsho* (The hen cannot predict weather) means a woman is forbidden to propose love to a man, it discourages a woman to express herself. This proverb was just to prevent a woman from doing as she pleases. Even if she has important ideas, to be understood, she must first tell her husband who will then be the one to tell the family.

However, there are some proverbs that teach men to take care of their families, even though some do not learn from these proverbs. Khuba (1985:180) elucidates, "All Luvenda proverbs are didactic, that is they teach a lesson". A proverb such as *Midi mivhili i kundisa pfuko u fhaṭa* (two homes deprive a mole from building) shows the difficulty of proper achievement and a decent home if a person has two homes. The people who suffer here are women and children. Khuba (1985:17) states, "The main characteristics of the proverbs in Luvenda is that they convey some accumulated experience or generalized observation or that they give advice". However, society chooses only those that favour them regardless of the consequences.

2.4 THE THEORETICAL FRAMEWORK

2.4.1 Introduction

The main aim of this section is to provide a framework for the theories and approaches that are used in the critical analysis of the lexical items which transmit cultural practices, proverbs, and folktales. All these need an appropriate theory which is instrumental in bringing about a better understanding of the subject under discussion. As a result, it makes sense that a theoretical framework should be an intrinsic part of study of this nature.

The theoretical framework referred to in this section is a plan of the research; it is like a map that guides the research project. Wood (1994:35) defines theory as simply a way to

describe, explain and predict the relationship among phenomena. Theories can be used to guide attitudes and behaviour of others. A theoretical framework serves as the guideline to the discussion of a problem.

Furthermore, Kumar (2005:37) maintains,

The conceptual framework stems from the theoretical and concentrates, usually, on one section of that theoretical framework which becomes the basis of your study. The latter consists of the theories or issues in which your study is embedded, whereas the former describes the aspects you selected from the theoretical framework to become the basis of your inquiry.

The conceptual framework is the basis of the research problem. The theoretical framework for this study was African feminism and Africana womanism based on the main theory Feminism. It must also be noted that the two theories subscribe to Feminism and as result the discussion of the two theories will be preceded in the next section by the broader discussion on Feminism. The researcher chose these theories because they were relevant to analyse the data collected according to research objectives; and they were also the basis of the research problem as they were able to provide the concepts, and assumptions of the research. These theories unpacked and clarified more about African feminism and context in separation from western feminism. Due to colonisation and imperialism both African men and African women shared the struggle of oppression, therefore they were recognised as partners rather than opponents. Apparently, African feminism and Africana womanism theories are appropriate to clarify the Africans' traditional lifestyle including the Vhavenda worldview. Vhavenda traditional lifestyle is shaped by their schools of philosophy based on African worldview such as, *musevetho*, *murundu*, *vhuṭamba vhutuka*, *vhusha*, and *domba*. This is confirmed by Mulaudzi (2013:1) when he refers to the "schools" *vhusha* and *musevetho* among the Vhavenda, while Venda boys attend *murundu* and *vhutuka*. However, the Vhavenda traditional lifestyle is based on patriarchal sentiment.

Although Vhavenda philosophy was not written down, they were able to pass it on from generation to generation by word of mouth through those traditional schools mentioned above. Van der Walt (2003:574) maintains that “Africans, even before being colonized, developed a philosophy of their own and passed it on to the younger generation. They may not have written it down systematically in the form of textbooks, but it was philosophy nonetheless”. All these theories ‘African feminism’, and ‘Africana womanism’ are discussed below including the main theory ‘Feminism’.

2.4.2. Feminism

Feminism is a Western theory that finds that women are unfairly treated, devalued and marginalised. Brunell and Burkett (2020) declare that feminism is the belief in social, economic, and political equality of the sexes. Although largely originating in the West, feminism is manifested worldwide and is represented by various institutions committed to activity on behalf of women’s rights and interests. To add to that, feminism also transpires even in African countries as the activity that fights for women’s rights and interest. However, Mills (2003:164) asserts, “Feminism is viewed as patriarchal, and is seen as forcing women to speak in a subservient way, but also individual males who were seen to violate the rights of their female interlocutors”. Mills’ view on feminism as patriarchal system is contrary to the view of Brunell and Burkett on feminism as an activity that fights for women’s rights.

Feminism literary theory was initiated by Western women (White women) who were confined to the domestic sphere, while public life was reserved for men. Alexander-Floyd and Simien (2006:72) maintain, “Feminism, a term conceptualized and adopted by White women, involves an agenda that was designed to meet the needs and demands of that particular group”. In different countries around the different worldviews, women were treated differently to men. Brunell and Burkett (2020) point out that in Europe women were denied owning property, whereas in France women had to cover their heads in public; and in parts of Germany a husband had the right to sell his wife and women also had no voting rights. Lastly in the United States women were prevented from conducting

business without a male representative, be it a father, brother, husband, legal agent, or even son. Moreover, women had little or no access to education and were barred from most professions. This proves that gender inequality occurs in different countries where women are oppressed in different spheres. Women's voices are not recognised, they have a subordinate language whereas men have a dominant language.

Further, feminism is a political activity that reveals the oppression which women are experiencing when they are not given a chance to express their talent, intelligence, ability, and leadership skills. Mdluli (2013:45) asserts that, "It is worth mentioning that feminism initially came into being as a political movement established to liberate women from the patriarchal social spheres, and later became an approach that could be used to analyse literary works". Additionally, feminism was used as the voice for women against their daily life, as regarded for domestic domain. Wood (1994:4) maintains, "Feminism is an active commitment to equality and respect for life". Indeed, feminists and femaleness tended to be ignored and regarded as powerlessness; that led to establish this as a theory for gender equality in society.

However, Brunell and Burkett (2020) argue that feminism is now in its fourth wave, the first wave having been led by women such as France, the first feminist philosopher, Christine de Pisan, Laura Cereta, Moderata Fonte, the first feminist pamphleteer in England, writing as Jane Anger, Mary Astell, female intellectuals of the Enlightenment Olympe de Gouges Mary Wollstonecraft, Emma Goldman, Charlotte Perkins Gilman. The second wave was a women's movement in the 1960s to 70s, which was led by educated middle-class White women who were looking at their concerns. This created a challenge to Black women who had to fight against racism with Whites and sexism with their men. Such issues were addressed by Black feminists including Michele Wallace, Mary Ann Weathers, bell hooks, Alice Walker and Bettina Aptheker. Apparently, though the African Americans did not see themselves sharing the same oppression with the White women according to their experiences and views, they regarded White women as the oppressors like White men. They consequently thought that White women wouldn't be able to understand their concerns.

Masuku (2005:25) advocates that:

Many Africans claim that they cannot identify with white Western feminism, much less act under its auspices, because it concentrates solely on the question of gender, while they always view gender relationships in the context of other political, economic, cultural and social forms and mechanisms of oppression such as racism, neocolonialism, (cultural) imperialism, capitalism religious and fundamentalism, and dictatorial and corrupt systems.

The African American women were still marginalised, and they could not identify with white Western feminism, which marked the beginning of African feminism which will be discussed later. Brunell and Burkett (2020) are of the opinion that the third wave of feminism emerged in the mid-1990s, its foundation being dedicated to supporting groups and individuals working towards gender, racial, economic, and social justice. It was founded by Rebecca Walker, the daughter of the novelist and second-waver Alice Walker. Today feminism is in the fourth wave, where it focuses on sexual harassment, body shaming, and rape culture which began in 2012. This also applies to the current situation in South Africa, where sexual harassment and domestic violence is a core issue. Pheto (2022) stated that three female grade 8 students were sexually molested at Midrand School. Zwane (2021:10) reported a case of a 28-year-old transgender woman from Soweto who had been harassed for four years by a man before being hit with a car jark till she became unconscious. This resulted in South Africa conceptualising the movement called 'Gender based violence' due to those harassments. This movement fights for basic human rights and the end of harassment by rape (sexual harassment) and domestic violence. As discussed above, feminism occurs around the world. Below is a brief discussion of feminism in South Africa.

While South Africa was under the burden of white supremacy, in the early 1950s women under the leadership of the African National Congress (ANC) formed a liberation movement. According to Walker (1991: xvi) the liberation movement together with the

Communist Party of South Africa (CPSA), South African Indian Congress (SAIC) and various trade unions and the grassroots of political organisations, established a Federation of South African Women (FSAW) in 1954, of which Helen Joseph was the national secretary. The Congress Alliance was established by the small literate elite who were the leaders, and mass participants who were uneducated and unskilled women. Some of the activists were Helen Joseph, Francis Baard, and Lilian Ngoyi. It was clear that Black women had a dual interest, in national liberation and in women's emancipation. Women's interests as Maxine Molyneux pointed out, are broader than gender interest. Furthermore, Walker (1991: xvi) declares, Ray Alexander and Dora Tamana feminists wanted individual memberships on FSAW, as they feared that if the organisation became a mass organisation it would compete with the African National Congress Women's League (ANCWL) and draw women away from the ANC. Ray Alexander has influence on formulating feminists' policy positions, such as in the Women's Charter. The main aim was the national liberation of women. ANCWL was accountable in two different directions: to the NEC of the ANC and to the FSAW.

Moreover, each feminist theory or perspective attempts to describe women's oppression, to explain its causes and consequences and to prescribe strategies for women's liberation. Feminists have long criticised both the notion that what is personal is not political, and the assumption that domestic issues and family relationships are private rather than social (and political) matters (Walker, 1991: xxii).

Ultimately, due to patriarchy, African society also added oppression to African women in the name of culture. Africana women endure more oppression in their family and community. Hudson-Weems (2001:141) explains, "The problems of Africana women beyond racism, including physical brutality, sexual harassment, and female subjugation in general perpetrated both within and outside the Africana community, ultimately have to be resolved on a collective basis within their communities". This theory is relevant to this research as it relates to historical and cultural experiences, and the study involves the patriarchic and cultural experiences of gender inequalities among the Vhavenda society through the traditional institutions (*musevetho, vhusha, murundu, vhutuka* and *domba*) mentioned above. Alexander-Floyd and Simien (2006:70) assert that, "Africana

womanism is therefore deemed the most authentic (or accurate) label for women of African descent concerned with patriarchy, as it resonates with the historical and cultural experiences of the constituency that it aims to serve". Women abuse is happening globally; it can be sexual or brutal killing. To acknowledge the high rate of women abuse in South Africa, August has been observed as a month to eliminate women and children abuse in the country.

Apparently, oppression is not perpetrated by men only; women also oppress each other when they have power; they oppress their stepdaughters, stepsisters, their mothers-in-law as well as daughters-in-law. Morrison in Hudson-Weems (2001:137) states,

I am alarmed by the violence that women do to each other: professional violence, competitive violence, emotional violence. I am alarmed by the willingness of women to enslave other women. Women who stop the promotion of other women in careers are women, and another woman must come to the victim's aid. Social and welfare workers who humiliate their clients may be women, and other women colleagues have to deflect their anger.

However, Masuku (2005:56) emphasises, when Ongunyemi was thinking about womanism, she was concerned about those areas that are relevant for Africans but not for Blacks in America, issues like extreme poverty and in-law problems, older women oppressing younger women, women oppressing their co-wives, or men oppressing their wives. Women to women oppression happened in the absence of sisterhood. This is a call for women to liberate themselves from oppressing each other, they must train themselves to take care of each other. That is what Wa Thiong'o means by "decolonising the mind".

Feminism theory was applied to this study to make the Vhavenḁa nation aware of the oppression of women in the society. Vhavenḁa women should understand their rights practiced under the patriarchal system. Under patriarchy, women are not allowed to raise their voices, men have the final say, and it is for women to submit to men. The application

of this theory empowers Vhavenda women and also gives them opportunity to lead and express themselves. However, African American women rejected feminism and assumed it is not relevant to their African worldview. The rejection of feminism by African American women resulted in the intellectualisation of further theories such as African feminism and Africana womanism which are the main theories for this study and which will be discussed below.

2.4.3 African feminism

This theory was established by African American women after they rejected feminism. They wanted to embrace their culture and they viewed feminism as sexist which is gender centered and suitable for White women only; they called it “Whites-only movement”. Hudson-Weems (2000:204) reveals that, “The white race has a woman problem because the women were oppressed. Black people have a man and woman problem because Black men are as oppressed as their women”.

However, White women (feminists) were preoccupied with power struggle whereas African women understand gender hierarchy of their traditional lifestyle. African American women participated in feminism activities, but some challenged racism. Women such as Alice Walker believe that White women also contribute to Black men and women’s oppression, as the upper- and middle-class White women were fighting for their identity. They wanted an equal status on voting without involving black men and women. This made black American women reject feminism and it gave them the mandate to initiate their suitable ‘African feminism’. African feminism was adopted to ground the study within the realities of African worldviews, where they have interdependence and power sharing and mutual respect. Nnaemeka (1998:11) endorses that, “African feminists believe in accessing power not in absolute but in relative terms of power sharing and power ‘ebbs and flows’. African feminism seeks gender equality and power in a continuum of sharing, interdependence, and complementarity where men and women are involved in the process of advancing women’s independence”.

However, African men and women both suffered oppression by their colonisers, they were treated absolutely equally, though patriarchy was also practiced. Mukoni (2015:79) confirms,

African feminism is therefore not opposed to men but challenges them to be critical of the cultural practices and structures that oppress women. African feminism also recognizes interdependence, negotiation, and collaboration, thus allowing for the voices of all participants to be heard.

African feminism has been chosen as a theory for this study as it supports African worldview which recognises power sharing and mutual respect between men and women. African women, even in patriarchy, have their own philosophical ideologies and belief systems that bring them together in partnership with their men. For instance, among the Vhavenda a man is the head of the family, and women also have some important responsibilities in the family, i.e., they share the roles of the family. Wessmann (1908:22) maintains, "During the building of Vhavenda house (hut), work is performed both by men and women, the latter, however, being by far the more industrious".

In the African traditional societies before colonialism, women were given power to control a community. Among the Vhavenda chieftaincy, queen Bohwana (who is a woman) ruled a village called *Tshaulu*. There are different roles assigned only to women to bring peace in the community. Wessmann (1908:13) asserts, "In higher esteem is held the chief's first wife, who also receives a special name, and even more so the chief's mother (*Vhakoma*), who is often on important occasions chosen as arbitrator. Her word is mostly decisive". *Makhadzi* (paternal aunt) is responsible for all the decisions taken in the family even in a royal family she has a final say. Khuba (1985:87) confirms, "The role played by the *makhadzi* is seen when a chief must be chosen, for she is vested with the power to say who the next chief to the throne is". *Makhadzi* takes a lead in various ritual ceremonies such as *u phasa* (to praise). Van Warmelo (1960:157) adds, "After a few days, when the beer has fermented and almost ready for consumption, they inform the *makhadzi*, who

then comes and performs her office of mixing the *mpambo*". Discussing name-giving among the Vhavanḁa, Stayt (1931:88) mentions that the name is generally given by the father's sister, *makhadzi*, or the father's brother, *khotsimunene*; failing them it may be given by another member of the lineage.

Chinweizu (1990:94) mentions three powers that the mother has, which are mother power, bride power and wife power. Chinweizu (1990) continues to applaud women when saying, men may rule the world, but women rule the men who rule the world. In African culture, men listen to the advice given by their wives, even though they do not tell others, but most of the good ideas that men implement are from their wives. Thus, contrary to appearances, the woman is the boss, the overall boss, of the world. These are reminders of the power that African women have in their societies.

Moreover, in Vhavanḁa culture, all boys and girls undergo traditional schooling according to different stages of their lives until they reach maturity. It is from these schools of philosophy such as *musevhetho*, *vhusha*, *vhutuka*, *murundu* and *domba*, etc., that they learn disciplines and good behaviour in the society, and they are also shaped to be good husbands and good wives in their families. It is clear that those men and women were treated equally in the African society as they all went through traditional schools, even if they have different responsibilities. Stayt (1931:112) elaborates,

The management is in the hands of a man, nemungoza or mme a domba (mother of the domba), who is chosen for his vocal ability. He is assisted by a woman nyamatei (mother of the initiates). These two persons are masters of ceremonies and are responsible for the arrival of adequate supplies of food and beer and the regular attendance of the participants and their proper instruction, as well as for the general supervision of the whole institution.

Stayt indicates how men and women share equal responsibilities during the *domba* initiation. In Vhavanḁa culture it is a taboo for parents to sit with their kids and talk about

sexual intercourse, so they use the traditional institution that they attend in different stages to convey the message to their girls and boys.

South Africa has feminist activists such as: Mamphela Ramphele, Thuli Madonsela, Graca Machel, Winnie Mandela, Leah Tutu, Navi Pillay, Lindiwe Sisulu, Maria Ramos, Ruth First and many others. Salami (2013) in Israel (2018:169) adds that:

Across the continent we have African feminist scholars, activists, artists, and politicians such as Leymah Gbowee, Joyce Banda, Simphiwe Dana and Chimamanda Ngozi Adichie ... No one but African women we can bear the responsibility to protect the histories of African women and to connect them to the situations of today.

Salami emphatically concludes that feminism is not “unAfrican” because it has always been in Africa. African women use whatever tools they must to transform situations that affect them thus enhancing the positive and acting against the negative. They do this in their capacity to lead as mothers, wives, and professionals. Feminism is the life blood integrating every such role. To add to that, other African feminists are Chi-Chi Undiwe and Kabwe Benaya, Molaria Ogundipe-Leslie, Desiree Lewis, Chielozona Eze, Lola Shoneyin, Seffi Atta, Pinkie Mekgwe, and Nigerian scholars of feminist discourse: Oyeronke Oyewumi and Nkiru Nzeogwu.

Further, Mekgwe (2006:18) asserts that organisations such as WIN (Women in Nigeria), WAND (Women’s Association for National Development) (Sierra Leone) and the African National Congress Women’s League (South Africa) among others, have been established by women in various African countries to address the problems of the African woman’s social inequality in these varied contexts. However, African feminists acknowledge that gender hierarchy, though evident in traditional Africa, became more pronounced during colonial rule. In recognising wholeness and interconnection from African feminism, traditional gender roles of women will be studied not in isolation but as an interactive process between men and women.

Ultimately, African feminism is couched in the discourse of African anti-colonial movement, and it was in the form of resistance to the evil of the colonisers. Africans were oppressed in the hands of the colonisers; they see themselves as victims of history. African feminism was structured to help Africans to be liberated and also enable them to exercise their human rights. African women who were seemingly helpless, wanted to express their needs and to improve their condition. Africans as victims were hurt and unable to avenge their victimisers, they reveal the feeling by blaming the victimisers. Furthermore, Eze (2008:97) states, "African feminism partakes of the illusory moral edge resultant upon the reliving of the feeling of hurt and the hidden but impotent wish to wreak vengeance". African women want to be seen, heard, and taken seriously through singing and nowadays by also writing. For instance, there was a time when the Nigerian women writers were obsessed with the theme of barrenness.

African feminism helps African women to stand by the side of African men to fight against imperialism. Considering that African women were under patriarchal life, there was a concern as to why they stood with their men to fight colonialism whereas those men never treated them as their equals. Eze (2008:111) explains, "In the face of this constellation, therefore, why then should an African woman claim to wage war against imperialism or colonialism while the African man never sees her as his equal". Regarding matters like genital mutilation to reduce pleasure to women, women are forced to take decisions for themselves, and they cannot inherit their husbands' property unless they have sons, this results in the pressure to give birth to boys. All these issues reveal that women were treated differently from men. Nevertheless, African women believe in collectivity, not individuality. Whatever they do or any decision they take, they consider the feelings of their community, if the community is happy, then she is happy too. Eze (2008:111) further confirms,

The African woman is made to believe that her desires, dreams, feeling of pleasure and pain are inextricably tied to the collective. On the other hand, she cannot thrive as a member of a particular community without

that community. Nevertheless, it need be stated that the feeling of pain or pleasure is not a gift to the individual by the community.

The above quotation emphasises that the Vhavenda ethnic group, like any African ethnic group, believes in the moral ethics of the community, they are family centred and adhere to societal expectations. Alexander-Floyd and Simien (2006:70) argue, "African womanists are family-centered and community-centered, interested in collective outcomes and group achievement". Mekgwe, (2006:16) adds, "Oyewumi's view that 'sisterhood' is a marker of the white nuclear family, and that 'mothering' is essentially an African concept, for instance, is questionable". In Southern Africa, the notion of sisterhood amongst women is of such importance that it is carried across the extended family. It is also understood as an important marker of friendship ties. Although some scholars like Hudson-Weems did not understand the naming that still includes feminism, she thought it carries the agenda of the White women. African feminism theory is more relevant to the researcher's study. Subsequently Hudson-Weems introduced Africana womanism theory which will be discussed below.

2.4.4 Africana womanism

Like African feminism, which was discussed above, Africana womanism is a theory designed for all African women, where it embraces African women and their culture. Although African feminism and Africana womanism have the same agenda, but Hudson-Weems criticised the name feminism as if it was adopting the Whites' agenda. Africana womanism has women intellectuals as protagonists such as Patricia Hill Collins, Alice Walker, Clenora Hudson-Weems and Alexander-Floyd and Simien. These intellectuals thought that feminism relates to women's liberation that is suitable for White women only and undermines the struggle to overcome racist and sexist oppression. Likewise, they believed that Black women follow feminism since they did not have any alternative and suitable framework as Africana women. Hudson-Weems (2000:205) asserts,

While many other black women naively adopted feminism early on, because of the absence of an alternative and suitable framework for their individual needs as Africana women, more are reassessing the historical realities and the agenda for the modern feminist movement and have bravely stood firm in their outright rejection of it.

Furthermore, Hudson-Weems considers that black feminism is not suitable for their agenda, and their priority is unworkable for the Black woman. Black feminism is not a word that describes the plight of Black women. The white race has a woman problem because the women were oppressed. Black people have a man and woman problem because Black men are as oppressed as their women.

Hudson-Weems (2000:210) explains how *Africana womanism* was formulated, a term she coined and defined in 1987. It is a theoretical concept designed for all women of African descent. Its primary goal is to create their [Africana women's] own criteria for assessing their realities, both in thought and in action. The first part of the coinage, Africana, identifies the ethnic background of the woman being considered, and this reference to her ethnicity, establishing her cultural identity, relates directly to her ancestry and land Base-Africa. For instance, the Vhavenda ethnic group are also Africans who have their own cultural identity. Hudson-Weems (2000:210) continues, the second part of the term, womanism, in addition to taking us back to the rich legacy of African womanhood, recalls Sojourner Truth's (1851) powerful impromptu speech "And Ain't I a Woman," one in which she battles with the dominant alienating forces in her life as a struggling Africana woman, questioning the accepted idea of womanhood. This part refers to every female member, especially those of African tribes.

Additionally, Hudson-Weems (1997:83) defines Africana womanism as,

An ideology created and designed for all women of African descent. It is grounded in African culture, and therefore, it necessarily focuses on the unique experiences, struggles, needs, and desires of Africana women. It critically addresses the dynamics of the conflict between the

mainstream feminist, the Black feminist, the African feminist, and the Africana womanist.

This emphasises that Africana womanism is a theory for African women which is relevant to Vhavenḡa women as they suffered oppression in a race and class struggle. Most Africana women do not consider themselves feminists, rather womanists. Hudson-Weems formulated the paradigm for Africana womanism as she saw that none of the black feminisms, African feminism and Walker's womanism cover the full range of black woman's experience because they give primacy to gender, rather than race and class.

Masuku (2005:37) affirms,

Referring to the term Africana Womanism Hudson makes it clear that her theory is not just an idea but a method – with uniquely African considerations and sensibilities. Africana womanism as a theoretical concept and methodology defines new paradigms, which offers an alternative to all forms of feminism. It is a terminology and concept that consider both ethnicity (Africana) and gender (Womanism).

Apparently, the priority for African women is race, class, and gender, however feminists concentrate on gender issues only, they do not strive for race and class.

Masuku (2005:55) declares,

Womanism needs to seek genuine liberation of the African woman that involves probing African cultures, value, and tradition and understanding the real location of a woman. It should emphasize dynamic wholeness and self-healing as well as the unity of all blacks across gender lines.

As opposed to feminism that is female centered and fights for women's empowerment; and Black feminists focusing on combating female oppression as a priority, Africana womanism differs as its priority focuses on racism which affects both men and women. Further, Masuku (2005:39) asserts, "the Africana woman does not see the man as her primary enemy as does the white feminist, who feels that she has been subjugated by men. Africana men have never had the institutionalized power to oppress Africana women as white men had". This emphasises that black women must address the race factor before they go to gender issues. Black women work together with their Black men to strive against racism, that is where the difference lies between White women and Black women. Lorde (1984:118) advances that:

Black women and White women are not the same. For example, it is easy for Black women to be used by the power structure against Black men, not because they are men, but because they are Black. Therefore, for Black women, it is always necessary to separate the needs of the oppressor from our own legitimate conflicts within our communities. This same problem does not exist for white women. Black women and men have shared racist oppression and still share it.

In Vhavenda culture, men and women work together to build their family and community. They support each other and share equal responsibilities to build their society. Wessmann (1908:22) maintains, that the building of a Vhavenda house (hut) is the responsibility of both men and women. They learn to work together from their shared upbringing, complemented by their attendance of traditional initiation schools such as *musevhetho*, *vhusha* (for girls) as well as *murundu* and *vhutuka* (for boys), and *domba* which is attended by both girls and boys. Hudson-Weems (1997:83) confirms, "We are and have always been co-partners with our male counterparts in the liberation struggle for our entire people men, women, and children". This emphasises that Africana men and women do not work in isolation in the struggle. Cooper (1988:61) maintains, "Woman's cause is man's cause: (we) rise or sink together, dwarfed, or godlike, bond or free". Africana

womanism theory is relevant to Vhavenḁa women's behaviour as they prioritise their culture and they are family centered.

Generally, Black women have different agendas compared to White women as discussed above, in that the struggle by White women was for equal empowerment whereas Black women had to overcome race, class and gender issues. Hudson-Weems (2001:138) maintains, "Africana Womanism is family-centered, whereas feminism is female-centered". The researcher agrees with the scholars, as Vhavenḁa women as Blacks are family-centered as well as community-centered. They try not to bring shame to their families and community. Before they take a decision on anything, for instance, change of place of living or the job, they consider the safety and convenience of their family. Additionally, Hudson-Weems (2001:143) asserts, "African women globally, both in private and public lives, engage in supporting their male counterparts for the safety and security of their families and communities as a number one priority". They even sacrifice themselves for the success of their community. For instance, during the initiation period African men and women leave their comfortable houses to stay with the initiates until the final stage.

Although in our country, South Africa, Black women were sometimes used against Black men during the apartheid era, they were all under the apartheid regime. To add to that, Hudson-Weems (2001:139) explains in what way Whites are racists: When the Fifteenth Amendment to the Constitution of the United States was ratified in 1870, granting Africana men voting rights, while denying the privilege for White women in particular - the attitudes of those White women towards Blacks shifted. Black women were jubilant whereas White women were disappointed. White women protested that middle-class White women should rather vote to increase the number and add power to the Whites because they saw Black men as a threat. This confirms that, regardless of gender, Whites protect each other, and they are all racists.

The above two theories, African feminism and Africana womanism, are relevant to this study as they focus on the positionality of the Black woman. They support the idea that the African woman is capable of many things that build the society. They both have the same agenda where they focus on fighting for racism, class, and gender equality, the only

difference being the naming. The researcher supports African feminism rather than Africana womanism as it has the relevant name for the struggle that involves even men who are also oppressed according to race and class. Black men were able to occupy subordinate positions compared to White men in South Africa.

The discussion above on African feminism and Africana womanism demonstrate how this field has been researched in various languages including Tshivenda language. Scholars such as Mafenya (2002), Mawela (1994), Raphalalani (2021), Mulaudzi (2023) etc. researched in African feminism and Africana womanism in Tshivenda but their main focus was not on how the worldview, cultural practices, folklore, proverbs etc, shape the lives of Vhavenda women. As a result, the researcher in this study demonstrates how Vhavenda cultural worldview, cultural practices, folklore, proverbs etc, impacted on the lives of Vhavenda women.

2.5 CONCLUSION

The chapter covered literature review and theoretical framework. The literatures reviewed are on language usage and cultural practices on gender inequality and social roles played by women in African society. The discussion was based on worldview, Asian worldview, and African worldview which include Vhavenda worldview to highlight the background of this study. The Vhavenda also had their own schools of philosophy before colonisation. Even if they were not written down, they had their own way of passing on their morals from one generation to another by word of mouth. They also used traditional institutions such as *musevhetho*, *vhusha* and *domba* to convey their knowledge. It shows that the Vhavenda respect each other, even though more respect is given to men than women, but *makhadzi* enjoys special respect. In Vhavenda culture, marriage as part of their lives is respected. Women play different roles in Vhavenda society, especially the aunt (*makhadzi*) and the first wife. *Makhadzi* is responsible for worshipping the ancestors, she is the mediator of the ancestors. Language usage and culture play the most important role in gender inequality. Some of the names and terms are specific to discriminate gender. Most of the names are only addressed to women as an insult, e.g., *Phiranawe*

and *mbuyavhuhadzi*. Proverbs also reveal gender issues. They express the reality of the behaviour of the Vhavenda society.

Further, three theories that were discussed above begin with 'Feminism', as the umbrella term of two theories, i.e., 'African feminism' and 'Africana womanism'. Under the broad concept of Feminism, both African feminism and Africana womanism have the same agenda to fight for race, class and gender, the only difference being their names. African feminism and Africana womanism theories are relevant to this study as they unpack and clarify the African worldviews and they also indicate the difference between White feminism and African feminism. African feminism and Africana womanism theories rely on the culture which is shaped by African worldview and African schools of philosophy that girls and boys attend according to developmental stages which are *musevhetho*, *vhusha* (attended by girls), *murundu*, *vhutuka* (for boys) and *domba* (attended by both matured girls and boys). The challenge of African women is not the struggle of power against men. Before colonialism African men and women had equal status to rule their societies. Then colonisers introduced a new culture in their lives. Even though African men and women have different classes, their first struggle is racism against Whites. That is where African women differ from Western women as they share the struggle against racism with their African men.

CHAPTER 3

RESEARCH METHODOLOGY AND DESIGN

3.1 INTRODUCTION

This chapter focuses on data collection and analysis methods, it presents research methodology and research design. The methodologies used help to investigate the use of language and cultural practices in the portrayal of Vhavenda women. The mixed methods design which the researcher has used is explained in detail. Questionnaires and interviews were utilised to gather data from the participants. All the relevant terms such as research methodology, research design, variables, and considerations; data collection instruments such as, interviews and questionnaires are defined and discussed. Other concepts like sampling, sampling frame, sample, study population, sample size, research site, as well as data analysis, validity and reliability and ethical considerations are explained.

3.2 RESEARCH METHODOLOGY

Research methodology is a system used to collect and analyse data to achieve the objectives and to discover answers to the research questions. Creswell (2014:16) says, "The third major element in the framework is the research methods that involve the forms of data collection, analysis, and interpretation that researchers propose for the studies". Furthermore, Teddlie and Tashakkori (2009:21) maintain that research methodology is a broader approach to scientific inquiry indicating specifically how research questions should be asked and answered. The research method embraces the research design such as strategies and instruments, data collection and analysis methods that were used in this study. All these methods were applied in this research to collect and analyse data and to draw the findings.

3.3 RESEARCH DESIGN

Research design is the way in which the researcher plans the work on a study from the identification of the problem, through the collection of the data up to the report of the results. The research in this study was designed to investigate the socio-cultural content manifested and reflected in the composition and pragmatic use of Tshivenda folktales, proverbs, and the lexical items describing women's behaviour. Scholars such as Punch (1998), Creswell (2014) and Mouton and Marais (1990) give a clear explanation of research design.

Punch (1998:66) explains,

Research design is the basic plan for a piece of research and includes four main ideas. The first is the strategy. The second is the conceptual framework. The third is the question of who or what will be studied. The fourth concerns the tools and procedures to be used for collecting and analysing empirical materials.

Adding to Punch's explanation, the researcher must have the strategy or a reason to do research and should get the tools to be used to elicit answers to the research questions. The strategies used to collect data include surveys, interviews, as well as case studies. Creswell (2014:12) clarifies, "Research designs are types of inquiry within qualitative, quantitative, and mixed methods approaches that provide specific direction for procedures in a research design".

Mouton and Marais (1990:33) emphasise the importance of a research design when they point out its ultimate goal, "To plan and structure a given research project in such a manner that the validity of the research findings is maximized". The plan must proceed from the choice of a research topic, through the problem formulation up to the analysis and interpretation of data and the variables of such a study are key to all these. The

research design chosen for this study was 'mixed methods research design', that was used to obtain appropriate data and to answer research questions.

3.3.1 Variables and considerations

The variables in this study were dictated by the objectives of this study. The variables running through the study were:

- To discover the social roles of women among the Vhavenḁa through proverbs, and the use of certain lexical items. The data of social roles of women and the lexical items were collected from the participants through questionnaires.
- To determine whether folktales depict negative as well as positive images of women among the Vhavenḁa. The researcher selected a few Vhavenḁa folktales to find out if they depict negative and or positive images of women. Analysis revealed that folktales depict negative and positive images of women through different themes.
- To analyse the influence of cultural literary norms in the inequality of men and women through proverbs, and the use of certain lexical items. Questionnaires were used to collect data on cultural literary norms. Six respondents were interviewed to collect data about inequality of men and women through proverbs.

The mixed methods research design is discussed in detail below.

3.3.2 Mixed methods research design

The mixed methods research was embarked upon when the researchers were encouraged to use multiple approaches to collect data within a single study, i.e., a survey and in-depth interview. Ivankova, Creswell and Plano Clark (2007:262) explain,

Mixed methods research is relatively new and builds on both quantitative and qualitative approaches. A typical type of study that employs this approach would be the use of a survey to first establish attitudes of participants towards a topic and then follow up with in-depth interviews to learn about individual perspectives on the topic.

Moreover, Ivankova et al. (2007:264) argue, “They introduced the ‘multimethod’ approach and suggested that researchers collect multiple quantitative measures and assess them with separate methods to study one psychological construct”. The main aim of mixed methods was to introduce the ‘multimethod’ approach. Furthermore, Ivankova et al. (2007:265) state, “Pragmatism has been considered the best philosophical foundation for justifying the combination of different methods within one study”.

As part of a mixed methods design, the researcher used a multi-strand design, involving two approaches for the study, i.e., qualitative, and quantitative approaches. Teddlie and Tashakkori (2009:149) maintain, “Mixed-method designs can be divided into two types of designs, i.e., mixed-methods monostrand designs and mixed-methods multi-strand designs”. They further indicate: “There are two types of MM designs, those with only one strand and those with more than one strand designs”. Teddlie and Tashakkori (2009:151) also argue that mixed methods multi-strand designs may include bipartite research strands, and many theses designs in the literature comprise three or more strands. The mixing of both the qualitative and quantitative approaches may occur within and across the different stages of the study.

Likewise, the researcher utilises the mixed methods approach to answer the research questions through multiple measures of data collection until data analysis. Creswell’s (2008:49) definition concurs with that of Teddlie and Tashakkori (2009) when he describes the mixed methods research as “A procedure for collecting, analysing and ‘mixing’ both quantitative and qualitative data at some stage of the research process within a single study to understand a research problem more completely”. The application of mixed method designs will enable the researcher to analyse data using either narratives or descriptive and numeric approaches, as it has both elements of quantitative

and qualitative approaches. In addition, Neuman (2000:125) says that the two methods or styles have different, complementary strengths... a study using both is fuller or more comprehensive.

Furthermore, Ivankova et al. (2007:266-269) mention different types of mixed method research designs which are, explanatory design, exploratory design, the triangulation design, and the embedded design. All these types are briefly discussed below:

(a) Explanatory design

The purpose of explanatory design is to use qualitative findings to help clarify the quantitative results. This means that the researcher collects quantitative data and analyses them, then he selects a few results from the findings and does in-depth interviews that will help to explain or elaborate the quantitative results.

(b) Exploratory design

In exploratory design the researcher first needs to explore a topic using qualitative data before attempting to measure or test it quantitatively. A researcher starts by conducting interviews with participants, then from the views of the participants he acquires the themes that can be used to develop a survey to measure the perception.

(c) Triangulation design

In triangulation design, the researcher uses both quantitative and qualitative methods to best understand the phenomenon of interest. A researcher collects and analyses both the qualitative and quantitative data at the same time. For instance, a researcher can do a survey as well as an interview with the same participants, and then compare and contrast the quantitative and qualitative findings. This method saves time and money as the researcher can collect two types of data from the same participants.

(d) Embedded design

Embedded design is used when a researcher needs to answer a secondary research question that is different from, but related to, the primary research question. To accomplish this, a researcher will embed one type of data within the methodology associated with the other type of data. For example, a researcher can perform an

interview with participants, and make a few observations during the interview, meaning that a researcher can collect two types of data at the same time.

Based on the four types of mixed methods design discussed above, the researcher chose the triangulation design. Using this design, the researcher was able to collect data by distributing questionnaires and conducting interviews with the same participants.

Other scholars such as Teddlie and Tashakkori (2009) and Ivankova et al. (2007) have different perspectives on the mixed methods design. With mixed methods design, the researcher will be able to use a survey on participants and in-depth interviews to learn about individual perspectives on the use of language and culture that includes folktales, proverbs, and lexical items in the depiction of women. Teddlie and Tashakkori (2009:4) confirm that the researcher who focuses on quantitative research is interested in numerical data and analysis, whereas the qualitative researcher is interested in narratives and analyses, and mixed methodologists are interested in both narrative and numeric data analyses. Ivankova et al. (2007:276) add, "Mixed methods research involves collecting and analysing both quantitative and qualitative data". Plano Clark and Creswell (2008:21) agree when they say, "Mixed method studies are those that combine the qualitative and quantitative approaches into the research methodology of a single study or multiphase study". Ivankova et al. (2007:270) state, "Mixing of two types of data can occur at different stages in the research process: the data collection, the data analysis and interpretation of the study".

To add to the perceptions given above, mixing methods allows a researcher to collect data from multiple participants, making use of various methods and enables the researcher to analyse data in different ways. With this method, the researcher was able to collect data from primary participants where the interviews were conducted, and questionnaires distributed about the depiction of women in Vhavenda society; secondary data was also collected through the written folktales, proverbs. Collecting data using one form cannot be able to give a complete understanding of a research problem, meaning that through mixed methods the researcher was able to collect data from a large number of people (i.e., with quantitative data), as well as a few individuals with qualitative data. For instance, the researcher distributed closed ended survey questions to a large number

of people to get the general view on how women feature in Vhavenda worldview. Then she also conducted an interview with a few purposefully selected individuals of participants. This provided a deeper insight into the Vhavenda worldview on the roles of women.

Furthermore, Punch (1998:240) says, “Quantitative research is thought to be more concerned with the deductive testing of hypothesis and theories, whereas qualitative research is more concerned with exploring a topic, and with inductively generating hypotheses and theories”. Mixing the two will result in worthy findings. Ivankova et al. (2007:279) add, “The quantitative approach often requires random sampling and a large sample size to be able to generalise the study results to the larger population. On the other hand, the qualitative approach uses purposeful sampling and a small number of participants to get an in-depth understanding of the explored phenomenon”. In support of Ivankova et al.’s (2007:279) ‘s view, Punch (1998:240) states,

There is overall, a correlation between the approach (quantitative or qualitative) and the purpose (for example, theory testing or theory generating), but that correlation is neither perfect nor necessary. While quantitative research may be mostly used for testing hypothesis theory. Similarly, qualitative research can certainly be used for testing hypothesis and theories, even though it is the more favoured approach for theory generation.

According to Punch, these two approaches have a relationship, and they can work together for testing hypotheses or generating theories. As each approach has its strengths and weaknesses, so they are both needed in this study. To avoid stereotype usage of one method, the strengths of these two approaches will be able to collect and analyse data to answer the research questions. Qualitative methods embrace interviews, participant observation and document analysis, with no standardised approach in the design. Qualitative data should be categorised before it can be meaningfully analysed (Saunders, Lewis & Thornhill, 2000:381). Diagrams and statistics are also used after the

interviews as at this stage they help to explore the frequency of occurrence of certain categories of data.

With the qualitative approach, the researcher conducted an in-depth interview with the participants and interpreted their opinions. This helped the researcher to narrate on folktales to show how women are depicted, whereas the quantitative method helped to identify the number of participants who still believe in oppression and those who understand the importance of women in Vhavenda society. Teddlie and Tashakkori (2009:152) confirm that a cardinal advantage of mixed methods research is that it enables researchers to involve narratives and confirmatory theory in the same study.

Creswell and Plano Clark (2007:5) add:

Mixed-methods research is a research design with philosophical assumptions as well as method of inquiry. As a methodology, it involves philosophical assumptions that guide the direction of the collection and analysis of data and the mixture of qualitative and quantitative approaches in many phases in the research process. As a method, it focuses on collecting, analysing, and mixing both quantitative and qualitative data in single study or series of studies.

Creswell (2014:51) also says, “Mixed methods research may contain a theoretical framework within which both quantitative and qualitative data are collected”. Plano Clark and Ivankova (2016:56) support Creswell when they define mixed methods research as, “A term used for the process of research when researchers integrate quantitative methods of data collection and analysis”.

Further, Creswell (2014:54) declares:

A theory in quantitative research is an interrelated set of constructs (or variables) formed into prepositions, or hypotheses, that specify the relationship among variables (typically in terms of magnitude or

direction). A theory might appear in a research study as an argument, a discussion, a figure, or a rationale, and it helps to explain (or predict) phenomena that occur in the world.

According to Mason (2006:9), mixing methods facilitates creative thinking and enables the researcher to theorise beyond the micro-macro divide, enhancing and extending the logic qualitative explanation. The mixed methods research approach is important for this study to gather enough detailed information and to aid the researcher to address sensitive issues concerning gender inequalities from the participants' personal knowledge and experience. Punch (1998:243) adds, "Qualitative methods are flexible, more so than quantitative methods. Therefore, they can be used in a wider range of situations and for a wider range of purposes. Because of their great flexibility, they are well suited for studying naturally occurring real-life situations". Rasila (2014:49) indicates that a mixed methods approach helps the researcher to answer the posed research questions about social experiences and lived realities, since it is multi-dimensional.

This method will enable the researcher to explore both large samples using the quantitative approach, as well as the small samples using the qualitative approach. Another advantage of the mixed methods approach is that the researcher can use codified methods for data analysis as well as the description method. The researcher has a broad choice on how to analyse the collected data. In support of this view Punch (1998:242) says, "Samples are typically larger than in qualitative studies, and generalization through sampling is usually important. It does not see context as central, typically stripping data from their context, and it has well developed and codified methods for data analysis". The mixed methods research helped the researcher to get the insider perspective on the marginalisation of Vhavenda women, using the qualitative approach.

3.4 DATA COLLECTION TECHNIQUES

Data collection techniques are the instruments that the researcher utilises to collect data from different populations. In this study, the researcher selected questionnaires and

interviews as instruments to collect data from the respondents on the social role of women and gender inequality. The researcher also used telephone interviews and structured questionnaires as data collection methods to evaluate the view of the people on the portrayal of women. Structured questionnaires were used as part of the quantitative research and the researcher analysed data making use of graphs and tables to demonstrate percentages. The interviews enabled the researcher to obtain information and views from the relevant participants, this led to the collection of primary data. Written folktales were also analysed, constituting both primary and secondary data collected in this study. Data collection techniques are discussed in detail below:

3.4.1 Questionnaires

A questionnaire is a type of data collection tool in the form of written questions that the respondents can answer in writing. Goddard and Melville (2006:47) define it thus:

A questionnaire is a printed list of questions that respondents are scheduled to answer. These instruments are commonly used and commonly abused. It is easy to compile an effective one. Effectiveness requires planning beforehand to ensure that the data can be objectively analysed afterwards.

Samples of questionnaires are usually large, i.e., there can be hundreds to thousands. De Vos, Strydom, Fouché and Delport (2011:186) state, “The basic objective of a questionnaire is to obtain facts and opinions about a phenomenon from people who are informed on the particular issue”. The appearance of questions should be neat and user friendly. Questionnaires must not be too long or take more than 30 minutes. As in the case of the interview, before the respondent answers the questions, the researcher must give a short explanation of the survey to the respondents. Maree and Pietersen (2007a:160) mention some aspects that must be followed when compiling questions such

as understandable and clear language usage. The interviewer must use the language that the respondents understand. The researcher must avoid ambiguity so that the respondents clearly understand what is asked. As a researcher one must not ask leading or sensitive questions.

There are different types of questionnaires mentioned by De Vos et al. (2011:186-189) such as: mailed questionnaires, questionnaires delivered by hand, self-administered/individually administered questionnaires, as well as group-administered questionnaires.

Mailed questionnaires are sent to the respondent by mail with instructions by the researcher. The advantage of this type is the low cost because the questionnaire reaches many respondents from different geographical areas within a short period of time. In telephonic questionnaires the interviewer phones the respondents and asks questions. It shares some advantages with the mailed questionnaire as the interviewer can reach different respondents from different geographical areas within a short period of time, but they differ as in this type of questionnaire the interviewer is able to immediately clarify the respondent's questions. Although it costs more than the mailed questionnaires, the researcher gets quick responses.

Hand-delivered questionnaires are usually distributed by the fieldworkers. The advantage is that the respondent can answer the questions at a convenient time because the researcher must leave the questionnaires and arrange for the collection day. This has high costs as the researcher must go from door to door to hand deliver the questionnaires and this also covers only a small part of a geographical area at a time.

There are self-administered/individually administered questionnaires which require the respondent to complete the questionnaires but in the presence of the fieldworker. The advantage is that the researcher can clarify any questions. Like the hand delivered questionnaire it is time consuming.

Group-administered questionnaires: in this type of questionnaire each member of the group completes the questionnaire on his/her own while the fieldworker is giving the instructions. This type of questionnaire saves time because it enables the fieldworker to

reach many people within a short time. The disadvantage is that the researcher must secure a venue and time slot that will suit all the respondents.

In this study, the researcher used closed questions for data collection, and delivered questionnaires by email, WhatsApp, and hand. The latter was a simple method for illiterate people to answer, as this research involved old women, amongst others. Two hundred questionnaires on this study were distributed. The sample comprised of 50 young women, 50 adult women, 50 young men and 50 adult men. From 200 questionnaires only 138 were returned by the respondents.

3.4.2 Interview

An interview is a questioning conversation between individuals or among the group. The interviewer poses a question which the respondent is expected to answer. For research purposes, an interview is an instrument to collect useful data. Nieuwenhuis (2007b:87) maintains, "An interview is a two-way conversation in which the interviewer asks the particular questions to collect data and to learn about the ideas, beliefs, views, opinions and behaviours of the participant".

The aim of the interview must be made clear to the people being interviewed and they must be told about the information you want to gather or the purpose of the research. The participants are allowed to make their decision as to whether they want to participate or not, they are not forced. Furthermore, Nieuwenhuis (2007b:88) confirms, "You should always make it clear to the person being interviewed what the aim of the interview is and what information you want to gather from them. It is essential to verify that they are willing to be interviewed – they may refuse".

Data from the interview is a reliable source more especially if the participants trust the interviewer. It is regarded as the primary data as it comes first-hand from the participant, unlike data that is collected from already written documents.

There are certain things that the researcher must take into consideration to collect rich and descriptive data; the researcher must avoid questions where the participants have to

answer, 'yes' or 'no'. Furthermore, the number of the questions must be kept to a minimum, and the interview must not be too long. Questions must be clear, understandable, and straight forward. The interviewers must have listening skills, as they should be good listeners that do not dominate the interview. Further, Nieuwenhuis (2007b:88) states, "Good interviewers are good listeners who do not dominate the interview and understand that they are there to listen. Do not take shortcuts by only hearing what you want to hear. Never be judgemental and never criticize – you are there to understand, not to judge".

The interviewer must not argue or disagree and must also observe the respondent's non-verbal communication especially if it is face to face. Nieuwenhuis explains three types of interviews, i.e., open-ended interview, semi-structured interview, and structured interview. The following are brief explanations of all the types:

An open-ended interview is a form of conversation with the intention that the researcher explores with the participant her or his views, ideas, beliefs and attitudes about certain events or phenomena. An open-ended interview is like a conversation between the interviewer and the participants, but some interviews are directed to the perceptions of the event or study. Regarding a semi-structured interview, Nieuwenhuis declares that it is commonly used in research projects to corroborate data emerging from other data sources. It seldom spans a long time and usually requires the participant to answer a set of predetermined questions, meaning that in a semi-structured interview the interviewer guides the participants to the focus of the interview. In the structured interview, questions are detailed and developed in advance, much as they are in the survey research. This type is very common in research where the researcher compiles questions for the interview to get the perception of the participants.

The researcher utilised structured interviews which involved individuals. The researcher started the interview as a conversation to make sure that the interview would run smoothly. There was an introduction to explain the purpose of the interview to make the participants understand and feel free to participate. Goddard and Melville (2006:49) assert that an interview involves a one-on-one oral interaction between the researcher and a respondent.

Interviews for this study, were conducted in telephonic form, because of Covid 19 (Corona virus). The sample was ten participants consisting of men and women selected purposively for their competence on proverbs. From ten selected participants only six were able to participate.

Leedy and Ormrod (2013:190) elaborate that:

Face-to-face interviews have the distinct advantage of enabling the researcher to establish rapport with potential participants and therefore gain cooperation. Thus, such interviews yield the highest response rates - the percentage of people agreeing to participate - in survey research. Telephone interviews are less time consuming and less expensive, and the researcher has potential access to virtually anyone on the planet that has a landline telephone or cell phone.

All the questions were prepared in advance prior to the interaction to cover the objectives of the study, even though there would be a chance for follow up questions.

Moustakas (1994:114) adds,

The phenomenological interview involves an informal, interactive process and utilizes open-ended comments and questions. Although the primary researcher may in advance develop a series of questions aimed at evoking a comprehensive account of the person's experience of the phenomenon, these are varied, altered, or not used at all when the co-researcher shares the full story of his or her experience of the bracketed question.

3.5 PRINCIPLES OF DATA COLLECTION

3.5.1 Types of data collection

Data collection is the way the researcher collects data, which can be from people, documents, or nature. Data are those pieces of information that any situation gives to an observer (Leedy & Ormrod, 2013:77). Data can be collected in the form of interviews, questionnaires, observations, documents, and records. Creswell (2014:189) adds, “The data collection steps include setting the boundaries for the study, collecting information through unstructured or semi structured observations and interviews, documents, and visual materials, as well as establishing the protocol for recording information”. The sample size of the data collection depends on the section of the research design. Qualitative data collection uses a small sample size compared to quantitative data collection. Creswell (2014:222) affirms,

Unquestionably, the data for the qualitative data collection will be smaller than that for the quantitative data collection. This is because the intent of data collection for qualitative data is to locate and obtain information from a small sample but to gather extensive information from this sample, whereas, in quantitative research, a large N is needed to conduct meaningful statistical tests.

Two different types of data collected are briefly explained below, i.e., primary, and secondary data.

- Primary data

All the data that the researcher collected from the participants are primary data. These are the data collected through questionnaires and interviews. Questionnaires were distributed to many participants, followed by the interviews which were conducted with

the few participants concerning their competence in proverbs. According to Singh and Singh Mangat (1996:2), “The data collected by the investigator from the original source are called primary data”. Information collected from all the Vhavendā men and women was regarded as primary data.

- Secondary data

If the required data have already been collected by some agencies or individuals and are now available in the published records, these are known as secondary data (Singh & Singh Mangat, 1996:2). All the information gathered from other researchers’ documents are regarded as secondary data, for instance, data collected from articles and books. For this study, information that was collected from the documents on folktales, proverbs are regarded as secondary data.

3.5.2 Sampling techniques/frame

A sampling technique is used to select the sample from the population, as the research must have a sample before data collection can take place. Singh and Singh Mangat (1996:5) define sample frame as, “A list of all the units in the population to be sampled”. Nieuwenhuis (2007b:79) states, “Sampling refers to the process used to select a portion of the population for study”. In the discussion on the population below it is stated that the researcher cannot collect data on anything, without a sample. Researchers must be very careful when selecting the sample from the target population, if they mismatch the sampling frame and population it results in invalid sampling. Neuman (2000:201), confirms that, “A good sampling frame is crucial to good sampling. A mismatch between the sampling frame and conceptually defined population can be a major source of error”. For this study, the sample frame is Vhavendā young and adult women and men from rural and urban areas.

There are two major sampling procedures; these are probability sampling and non-probability sampling.

3.5.2.1 Probability sampling

Singh and Singh Mangat (1996:7) assert that if the units constituting the sample are selected involving some probability mechanism, such a procedure is known as probability sampling. This type of survey attributes a specific probability of being selected to each unit in the population. Punch (1998:106) maintains, "Sampling to achieve representativity is usually called probability sampling, and while different strategies have been designed to achieve it, the main one is random selection". Swanborn (2009:126) believes that probability sampling implies that the researcher can link a calculated probability (mostly an equal probability) to each aspect of the population to be included in the sample. In probability sampling, each element in the population has a known, non-zero probability of being selected. The selection of elements occurs completely at random (Maree & Pietersen, 2007b:172). There are different methods of sampling under probability sampling methods. For this study, the researcher chose to use simple random sampling.

- Random sampling

A discussion on simple random sampling follows next as it is the method to be used in the study and it is appropriate to the research problem of the marginalisation of women in the Vhavenda society. According to Punch (1998:106), "In random selection, each element in a population has an equal chance or equal probability of being chosen". Neuman (2000:203) asserts,

Random refers to a process that generates a mathematically random result that is, the selection process operates in a truly random method (i.e., no pattern), and a researcher can calculate the probability of outcomes. In a true random process, each element has an equal probability of being selected.

The researcher applied the simple random sample discussed below to represent the population of the research.

- Simple random sample

In a simple random sample, every unit in the population has an equal chance to be selected. Neuman (2000:203) states, "In simple random sampling, a researcher develops an accurate sampling frame according to mathematically random procedure, then locates the exact element that was selected for inclusion in the sample". In this method, each population element must be numbered sequentially and should be uniquely identified. Then the researcher selects the elements from the list of random numbers. The numbers should be determined randomly (Maree & Pietersen, 2007b:173). Likewise, Swanborn (2009:126), and Singh and Singh Mangat (1996:30) state, "In simple random sampling every population unit has an equal probability of being included". The advantage of this sample is that it is unrestricted, and the researcher can replace one element with another; the procedure is called with replacement (WR) sampling. This sampling method was appropriate to this study as all participants responding to the questions on the social role of women and inequalities of gender had an equal opportunity to be selected in the sample.

3.5.2.2 Non probability sampling methods

Non-probability sampling does not follow random sampling methods. The population elements are selected because they are easily and conveniently available. Singh and Singh Mangat (1996:7) and Maree concur, "The procedure without using any probability mechanism is termed as non-probability sampling". Swanborn (2009:133) declares, "Nonprobability samples are predominantly used when no sampling frame is available". This results in limited information and knowledge about the population. Neuman (2000:196) adds, "Qualitative researchers tend to use nonprobability or non-random samples. This means they rarely determine the sample size in advance and have limited knowledge about the larger group or population from which the sample is taken". This sampling method was not applied for this research, as the researcher had already drawn a sample frame. Even the types of nonprobability sampling were not discussed as they are not applicable.

3.5.2.2 Population

As mentioned above the research study cannot be done on everyone, everything and everywhere, therefore a selection of population and sample is needed. Population is the collection of all the units from which the researcher wants to collect data. Punch (1998:105) states, "Population is the total group who would, in the world, be the subject of the research, and about whom one is trying to say something". Singh and Singh Mangat (1996:4) define the population or universe as an aggregate of elements, about which inference is to be made. The population is called finite or infinite, depending on the number of units constituting it.

Therefore, the researcher utilised both primary and secondary sources to collect data. The population from the primary source for this study was comprised of ten participants but only six participants responded to the interview questions while of the 200 participants for questionnaires, only 168 returned the quantitative questionnaires. The interview and the questionnaires aimed at collecting data on the views of the people about the depiction of women in Vhavenda society. Some of the data was collected from the written documents' sources, i.e., secondary sources of data, such as folktales, and proverbs. Nieuwenhuis (2016:77) affirms,

Data can be collected in many forms: field notes of the shared experience, journal records, interview transcripts, others' observations, storytelling, letter writing autobiographical writing documents such as class plans and newsletters, and writing such as rulers, principles, pictures, metaphors, and personal philosophers.

The researcher selected villages from different areas that have different lifestyles, and townships to gather perspectives from different kinds of people. The population was selected from these villages: Mapate, Lwamondo, Duthuni, and Hasinthumule (the western part of Venda) in the Makhado region as well as Soshanguve and Atteridgeville townships in Tshwane. This population provided the researcher with data to understand

the perception of men and women on the negative and positive perception of women from different areas.

3.5.2.3 *A sample*

As discussed above, the researcher must have selected a population to collect data, as it is not easy to collect data from the whole population, therefore there must be a sample. A sample is a representative chosen from the population. Many researchers have defined the term sample, but the researcher will explain only three below. Punch (1998:105) defines sample as “The actual group who are included in the study, and from whom the data are collected”. Singh and Singh Mangat (1996:5) say, “Sample is a subset of population selected from a frame to draw inferences about a population characteristic”. Neuman (2000:200) adds, “A sampling element is the unit of analysis or case in a population. It can be a person, a group, an organisation, a written document, or symbolic message, or even a social action (e.g., an arrest, a divorce, or a kiss) that is being measured”.

In quantitative research, a sample is a representative of a larger population. Leedy and Ormrod (2013:153) say qualitative researchers typically draw their data from a variety of sources embracing people and objects, text materials, and audio-visual and electronic records. The entities they choose for analysis comprise their sample, and the processes involved to obtain the data. Researchers should have samples before data collection. This is supported by McMillan and Schumacher (2001) and Crowther, Smit and Herbst (1994) quoted by Maree and Pietersen (2007a:155) who claim that “In survey research, researchers select samples of respondents before administering questionnaires or conducting interviews to collect information about their attitudes, values, ideas, demographics, feelings, opinions, perceptions, plans and beliefs”. After collecting data from the sample, the researcher analyses the data from the sample that was from the target population, even the findings are drawn from the sample. If the researcher draws the wrong sample, the research questions will not be answered correctly.

Sampling the population saves time and cost, because instead of the researchers having to collect data from the whole population, they only need to draw data from a small unit of the sample. The sample for this study was ten Vhavenda men and women who were interviewed as well as 200 young and adult Vhavenda men and women to whom questionnaires were administered.

3.5.2.4 Research site

A research site is a suitable place where the researcher will conduct the research. Even though some of the information can be obtained from documents called secondary data (discussed above), the researcher must identify a suitable place to gather the information, i.e., for primary data. It is the responsibility of the researcher to obtain permission to access the sites. Maree and Van der Westhuizen (2007:34) assert, "Once you have selected the research sites, it is crucial to obtain permission to access the sites and conduct research among the respondents or participants". For this study, some of the information was collected from the folktales literature and there were selected sites where the interviews and questionnaires were to be conducted in the Limpopo and Gauteng provinces. As already intimated, in Limpopo, the villages selected were: Lwamondo, Mapate, Duthuni, that fall within the Hatshivhasa region which are under the jurisdiction of the Thulamela municipality which constitutes the centre of the Tshiphani dialect, being the Vhavenda standardised dialect, and Hasinthumule (the western part of Venda). Another data sample was collected at Soshanguve and Atteridgeville townships in the Gauteng Province; this helped the researcher obtain information from Vhavenda men and women living in different areas, social statuses, and their competence of Tshivenda culture.

3.5.2.5 Size of the data sample

Size of the data is the number of units included in the sample. Maree and Pietersen (2007b:178) state, “When it comes to sampling, a very important consideration is the size of the sample”. Maree and Pietersen continue,

The size of the sample necessary for it to be representative of the population depends on the homogeneity of the population. Generally, in homogeneous populations, where the members are similar with respect to variables that are important to the study, smaller samples may adequately represent the population. In heterogeneous populations bigger samples are needed to present the diversity of the population.

The researcher’s sample size of the participants to be interviewed were ten women and men concerning their competence on Tshivenda context, whereas questionnaires were distributed to 50 young women and 50 adult women, as well as 50 young men and 50 adult men. These participants were able to help in the study as they provided information of their perspectives on the social role and the depiction of the women in the chosen Vhavenda society.

3.6 VALIDITY

The validity of an instrument refers to the measure of accuracy of the findings to convince the readers. The researcher must make sure that findings are accurate from the participants to the readers. Creswell (2014:250) states, “Validity strategies in qualitative research are procedures (e.g., member checking, triangulating data sources) that qualitative researchers use to demonstrate the accuracy of their findings and convince readers of this accuracy”.

3.7 RELIABILITY

The researcher must make sure that the approach is consistent across the participants. Before the final project/product is taken for publication, the researcher has to take it to the editor to check all the mistakes and utilise the computer software to control consistency. According to Creswell (2014:247), “Reliability refers to whether scores to items on an instrument are internally consistent (i.e., are the item responses consistent across constructs?), stable over time (test-retest correlations), and whether there was consistency in test administration scoring”. Pietersen and Maree (2007:215) propose, “Reliability is the extent to which a measuring instrument is repeatable and consistent”. For this study, the researcher was consistent in the use of questions for interviews and questionnaires to all the participants.

Furthermore, Pietersen and Maree (2007:215) indicate that if the instrument is not reliable, it cannot be valid.

3.8 DATA ANALYSIS

Data analysis is the analysis and interpretation of collected data by the researcher. The collected data will be the information gathered from interviews, questionnaires, written documents as well as audio recordings. Data are collected and the researcher interprets and analyses the responses. Analysis means compressing and interpreting data with the research question in mind (Swanborn, 2009:14). In addition, Neuman (2000:426) explains, “Data analysis involves examining, sorting, categorizing, evaluating, comparing, synthesizing, and contemplating the coded data as well as reviewing the raw and recorded data”. All data collected by a researcher were analysed using graphs and narrative form, and subsequently the researcher was able to compare the participants’ responses. Creswell and Plano Clark (2007:209) add, “During quantitative data analysis the data using mathematical procedures, called descriptive statistics, and representing results in tables, figures and explanation.” The graphs/figures and narrative form were suitable to analyse both qualitative and quantitative data collected in this research.

Additionally, information was recorded in writing and digitally. Swanborn (2009:107) says, “The primary documents have to be coded first”. The researcher interpreted the qualitative data using themes or codes and quantitative data using tables and graphs. Creswell (2014:222) concludes,

Alternatively, the researcher might start with the qualitative findings and then compare them to the quantitative results. Mixed methods writers call this a side-by-side approach because the researcher makes comparison within a discussion, presenting first one set of findings and then the other.

The researcher commenced by analysing quantitative tables and graphs to represent the data, followed by qualitative data in a narrative form.

3.9 ETHICAL ISSUES

Consideration of ethics is very important to anticipate the ethical issues that can arise during and after the study, and in securing the cooperation of respondents and the community. Strydom (2011:114) gives the following definition of ethics:

Ethics is a set of moral principles which is suggested by an individual or group, is subsequently widely accepted, and which offers rules and behavioral expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants, and students.

In support, Maree and Van der Westhuizen (2007:41) state that, “An essential ethical aspect is the issue of the confidentiality of the results and findings of the study and the

protection of the participants' identities. This could include obtaining letters of consent, obtaining permission to be interviewed, undertaking to destroy audiotapes, and so on". Ethical clearance assesses the risk to participants, as well as the protection against human violations, and the special needs for vulnerable populations. Regarding this view, Creswell (2014:95) says,

The researcher needs to consider the special needs of vulnerable populations, such as minors (under the age of 19), mentally incompetent participants, victims, persons with neurological impairments, pregnant women or fetuses, prisoners, and individuals with AIDS.

Through this ethical consideration, the research participants are protected, and they gain trust in the researcher. This enhances the chances of obtaining adequate and relevant data for efficient review and evaluation of it to obtain the best and most relevant research findings. Without this, the chances of obtaining sufficient evidence to permit effective evaluation of the data and yield relevant outcomes or conclusions about collected data, are sabotaged. Creswell (2014:94) states, "Attention needs to be directed toward ethical issues prior to conducting the study; beginning a study; during data collection and data analysis; and in reporting, sharing, and storing the data". Ethics in research is based on the confidence that the research is carried out honestly, objectively, and in a manner that protects participants' rights to privacy.

Once the research involves studying human subjects, it is essential to obtain a letter of consent from the participants, in which they have to sign informed consent forms before they provide data. Informed consent is the letter that gives the information about the research that explains the goal of investigation, the expected duration, the procedures to be followed, mentioning any possible dangers, as well as soliciting permission to use the data. Creswell (2014:96) declares, "This form contains a standard set of elements that acknowledges protection of human rights". Besides, it gives the participants opportunity to volunteer to participate or to withdraw. According to Strydom (2011:118), "Informed

consent ensures the full knowledge and cooperation of subjects, while also resolving, or at least relieving, any possible tension, aggression, resistance, or insecurity in the subjects". The researcher requested the respondents' consent and authority to carry out the survey and interview. In the information sheet the purpose of the study was shared with every respondent who was interviewed during the study. This sheet indicated an outline of the role of the researcher, the objective of the study, the activities that the researcher would engage in during the research, and the possible uses of the research data. The researcher did not pressurise the participants to sign the consent form. In so doing, the researcher avoided the charge of deception or abuse of the respondents' courtesy, which is possible without application of this cautionary procedure. This was essential in assuring the respondents of the transparency and integrity of my study, which would in turn promise greater confidence among respondents during data collection. The informed consent form is available and was presented to the participants requesting permission to conduct research (see Appendix: B).

For this study, the researcher applied for and obtained an ethical clearance letter or certificate from the university ethics committee to conduct research (see Appendix: A).

3.10 CONCLUSION

This chapter was about research methodology and design, in which the discussion touched on the way the data were collected and analysed. The discussion was also on the research design selected to collect data which is the mixed methods design. This design helped to collect data that answered the research questions about the portrayal of Vhavenda women. Data collection techniques chosen were questionnaires and interviews, meaning, questionnaires were distributed to the participants and interviews were also conducted with the relevant participants. The population was Vhavenda women and men, who are situated in Limpopo and Gauteng, to assess the perception and competency in Vhavenda culture from different areas. Simple random sampling was utilised to select the sample. Aspects such as reliability and validity were also considered

in this chapter, as well as instruments to be used in data analysis. Finally, the chapter highlighted some of the ethical rules to be considered during and after data collection.

CHAPTER 4

DATA PRESENTATION

4.1 INTRODUCTION

In this chapter, data that was collected from the participants is presented. Data presentation refers to the organisation of data into tables, graphs, or charts, so that logical and statistical conclusions can be derived from the collected measurements (Marshall & Rossman, 1999:160). Data reporting can be presented in textual, tabular, and graphical format, such as diagrams, maps, graphs, tables. The textual format involves presenting gathered data in paragraph forms, while the tabular format involves presenting captured data in statistical tables, mostly suitable for the quantitative approach (Lamb, 2004:143).

The results obtained from the participants were based on the role of language and cultural practices in portraying women in selected Vhavenda communities. The data presented in this chapter were collected using mixed methods research designs and the instruments were questionnaires and interviews that were discussed in detail in Chapter 3.

The researcher prepared 200 questionnaires each of which consisted of four sections, i.e. A, B, C, D. The questionnaires were distributed to 200 informants, but only 138 participants returned the questionnaires, see Table 2 below. Section A of the questionnaires contains 3 questions, that include the participants' age, gender and level of education, Section B consists of 5 questions that include residential information, marital status, and some more questions; section C also covers 5 questions whereas section D entails 6 questions.

Table 2: Questionnaire's response rate

Participants	Returned questionnaires	Percentage
Young women (18-35)	42 out of 50	84%
Adult women (36 & above)	39 out of 50	78%
Young men (18-35)	27 out of 50	54%
Adult men (36 & above)	30 out of 50	60%

The same questionnaires were sent to four groupings of participants that were categorised into 50 young women, 50 young men, 50 adult women and 50 adult men. Questions were both in Tshivenda and in English.

Furthermore, ten participants were designated to be interviewed in this study but only six individuals responded, namely three women and three men. The participants were selected according to their expertise on the content. The total number of questions for the interview were only four but with six sub questions, and they were the same for all the participants. Interviews lasted approximately 10-40 minutes depending on the follow ups.

4.2 RECORDING ON QUESTIONNAIRES/ SURVEY

The questionnaires were used to obtain a good perspective on the portrayal of women due to language and cultural practices. The responses are categorised according to the research questions and objectives that were set beforehand. The researcher transferred all the information from the questionnaires to a form of direct entry, even though it was time consuming, but it was easier than other methods like code sheets.

Neuman (2000:315) asserts, “The researcher can sit at a computer and directly type in the data. This direct-entry method is easiest if information is already in a similar format, as with content analysis recording sheets. Otherwise, it can be very time consuming and error prone”.

The category of respondents was divided into four groupings of young women, young men, adult women, and adult men.

The five themes that were used to group the responses from the participants' questionnaires are:

1. The social roles of the women among the Vhavenda.
2. Gender inequality between men and women and marginalisation of women.
3. Differences in social life between Vhavenda men and women.
4. Derogatory names used in a language to reflect the inequality of men and women.
5. Vhavenda women in leadership.

4.2.1 Response on the social roles of the women among the Vhavenda

The questions that were asked related to this research question are given in the tables that were drawn for each category of respondents. The first respondents to be recorded are for the young women, followed by young men, then adult women and lastly the adult men.

4.2.1.1 Response for 42 young women on social roles of women

Young women were between the age of 18 and 35 years. Out of 50 questionnaires that were distributed to young women at least 42 were returned.

Table 3: Response of young women on social roles of women

Statement	Yes/ Ee	No/ Hai	Do not know /A thi dīvhi	Did not answer/ A vho ngo fhindula
Q1. Are women allowed to lead the traditional court? Support your reason. <i>(Vhafumakadzi vha a tendelwa u ranga phanḁa khoro dza lushaka naa? Kha vha tikedze phindulo yavho.)</i>	64%	31%	2%	2%
Q2. Do you think women are capable to lead the family? Motivate your answer. <i>(Vha vhona vhafumakadzi vha tshi kona u ranga phanḁa muḁa? Kha vha tikedze phindulo yavho.)</i>	71%	10%	2%	17%
Q3. Are women given the opportunity to express themselves in Vhavanḁa communities? Motivate your answer. <i>(Naa vhafumakadzi vha a ḁewa tshikhala tsha u bvisela vhuḁipfi kha lushaka lwa Vhavanḁa? Kha vha tikedze phindulo yavho.)</i>	36%	38%	24%	2%

The reasons given by young women concerning the women's social roles, in response to questions 1 up to 3 follow below.

Q1. Are women allowed to lead the traditional court? Support your reason. *(Vhafumakadzi vha a tendelwa u ranga phanḁa khoro dza lushaka naa? Kha vha tikedze phindulo yavho.)*

There are different views given by young women about women leading the traditional court (*khoro*).

For young women 27 (64%) agreed, 13 (31%) disagreed whereas 1 (2%) said they do not know and 1 (2%) did not answer. Only a few responses were recorded because some of the information was repeated. As the answers were given in Tshivenda, translations have been provided.

These are the reasons for young women who agreed:

Nowadays a woman is allowed to lead like a man does. (*Kha tshifhinga tsha zwino mufumakadzi u a tendelwa u ranga phanḁa u fana na munna.*)

Because sexism is no more. (*Ngauri a hu tshee na zwa u khethulula nga mbeu.*)

Because they can share their wisdom with everybody. (*Ngauri vha kona u shera nḁivho yavho na vhathu vhoḁhe.*)

Women appear to be persevering and strong beings. (*Vhafumakadzi vha sumbedza vhe vhathu vha no konḁelela nahone vho khwaḁhaho.*)

Nowadays, women are also leading the courts. (*Ano maḁuvha u wana na dzikhothe dzo rangwa phanḁa nga vhafumakadzi.*)

She is allowed to do it because a woman or an aunt has the same rights as a man. (*U ya tendeliwa ngauri mufumakadzi kana khadzi u na pfanelo dzi no eḁana na dza munna.*)

Because she is also a human being, like all other people and her ideas are needed in the nation. (*Ngauri na ene ndi muthu, u fana na muthu muḁwe na muḁwe vhuḁipfi hawe vha a ḁoḁea kha lushaka.*)

Because nowadays women are knowledgeable. (*Ngauri na vhafumakadzi vha ano maḁuvha vha na nḁivho.*)

In families where there are no men who can lead. (*Kha miḁa ine a hu na vhanna vhane vha nga rangaphnḁa.*)

Reasons for young women who disagreed:

The Tshivenda culture doesn't approve such practices. (*Mvelele ya Tshivenda a i tendelano nazwo.*)

She doesn't think. (*Ha na muhumbulo.*)

Are men allowed to lead whereas women are not allowed to lead the traditional court because it is disrespectful to male figures? (*Naa vhanna ndi vhathu vhane vha tendelwa u ranga phanda ngeno vhafumakadzi vha songo tendelwa u ranga phanda khoro ngauri zwi dzhiwa hu lunyadzo kha vhathu vha vhanna?*)

According to Vhavana tradition, a man is the head of the family whereas the woman is regarded as just the partner. (*U ya nga mvelele ya Vhavana munna ndi thoho ya muḽi ngeno mufumakadzi a tshi dzhiwa sa mufarisi zwawe.*)

Where I come from, they believe that things like leading the traditional courts of the tribe are the responsibilities of men, women do not have the power to lead. (*Hune nda bva hone vha tenda uri zwithu zwa u ranga phanda khoro dza lushaka ndi zwithu zwine zwa fanela u itiwa nga vhathu vha vhanna, vhafumakadzi vho dzimiwa maanda a u ranga phanda.*)

Because men undermine women even when their ideas are important. (*Ngauri vhanna vha dzhiela vhafumakadzi fhasi na musi mihumbulo i ya ndeme.*)

Q2. Do you think women are capable to lead the family? Motivate your answer. (*Vha vhona vhafumakadzi vha tshi kona u ranga phanda muḽa? Kha vha tikedze phindulo yavho.*)

On this question, 30 (71%) young women agreed that women are capable to lead the family, whereas 4 (10%) disagreed and 1 (2%) said she doesn't know, this left 7 (17%) which did not give answers.

The reasons for young women who agreed:

Because nowadays women are the pillars of the families, they are the ones who see what is missing in the family. (*Ngauri ano maḍuvha vhafumakadzi ndi vhone vho tikaho miḵa, ndi vhone vhane vha vhona zwi ṭahelaho muḍini.*)

Because they are the most influential people. (*Ngauri ndi vhone vhane vha vha na ṭhuṭhuwedzo nnzhi.*)

Because a female person prioritises the family needs. (*Ngauri muthu wa mufumakadzi u rangisa ṭhoḍea dza muḵa phanḍa.*)

Women can make sure that children do not sleep with an empty stomach even though they are not working. (*Vhafumakadzi vha a kona u vhona uri vhana a vha lali na nḍala naho vha sa khou shuma.*)

Because we are all equal there is no one with a better position than the other. (*Ngauri roṭhe ri a lingana a huna ane a vha na vhuimo hu no fhira ha muḵwe.*)

Because they can face any situation. (*Ngauri vha a kona u imela nyimelo iḵwe na iḵwe.*)

Because you might find some family progressing without a male figure. (*Ngauri u ḍi wana miḵwe ya miḵa i si na muthu wa tshinnani fhedzi hu tshi ḍi vha na mvelaphanḍa.*)

They are home builders. (*Vha a kona u fhaṭa muḵa.*)

Yes, most people raised fatherless children, and taught them manners. (*Ee, ngauri vhunzhi havho vha alusa vhana vha si na vhokhotsi, vha dovha vha vha gudisa na mikhwa.*)

Women have a sense of responsibility and have a heart to persevere. (*Vhafumakadzi vha na vhuḍifhinduleli vha dovha hafhu vha vha na mbilu ya u konḍelela.*)

A woman can guide her family to the right path. (*Mufumakadzi u a kona u dededza muḵa wawe uri u tshimbile nḍilani dzo lugaho.*)

Because she is also the head of the family. (*Ngauri nae u kha ḍi vha ṭhoho ya muḍi.*)

Because families without women are in shambles. (*Ngauri miṭa i si na vhafumakadzi yo kwashekana.*)

Women can take responsibility more than men. (*Ngauri vhafumakadzi vha ya imela vhuḍifhinduleli u fhira vhathu vha vhanna.*)

Because what men do, women can also do these days. (*Ngauri zwine vhanna vha ita ano maḍuvha na vhasadzi vha a zwi ita.*)

Reasons for young women who disagreed:

Because where there is a male figure there is respect for kids. (*Ngauri fhethu hu re na muthu wa munna hu na ṭhonifho kha vhana.*)

Because the head of the family is a man. (*Ngauri ṭhoho ya muṭa ndi munna.*)

A woman cannot lead as it needs men. (*Mufumakadzi a nga si kone u ranga phanḍa ngauri zwinzhi zwi ṭoḍa vhathu vha vhanna.*)

Q3. Are women given the opportunity to express themselves in Vhavenda communities? Motivate your answer. (*Naa vhafumakadzi vha a ṅewa tshikhala tsha u bvisela vhuḍipfi kha lushaka lwa Vhavenda? Kha vha tikedze phindulo yavho.*)

For this question, 15 (36%) of 42 (100%) young women agreed that women are given opportunity to express themselves, while 16 (38%) disagreed, whereas 10 (24%) said they do not know, and 1 (2%) young woman did not give an answer.

The reasons for young women who agreed:

Because a woman is important in the Vhavenda tribe. (*Ngauri mufumakadzi ndi wa ndeme kha Vhavenda.*)

Nowadays men and women are equal. (*Haano maḍuvha vhanna na vhafumakadzi vha a lingana.*)

Because women should be respected nowadays. (*Ngauri vhafumakadzi ndi vhone vhane vha fanela u dzhielwa nṱha zwino.*)

Nowadays women can be leaders in traditional courts. (*Maḍuvha ano vhafumakadzi vha a kona u tshea fhungo khoroni.*)

Yes, they are still allowed to do culture related stuff. (*Ee, ngauri vha kha ḍi tendelwa u ita zwa mvelele.*)

Because women have better ideas than men. (*Ngauri vhafumakadzi vha na mihumbulo i no fhira ya vhanna.*)

They are given opportunities, there are many institutions that are led by women. (*Vha ya ṅewa zwikhala, hu na zwiimiswa zwinzhi zwo tikiwaho nga vhafumakadzi.*)

According to me I see them as capable of voicing their opinions because I can reject things if they are not understandable. (*U ya nga ha ṅṅe ndi vhona ndi tshi kona u bvisela vhuḍipfi hanga ngauri ndi a kona u hana arali ndi sa pfesesi.*)

Where I come from in the traditional court on Sundays women are given an opportunity to voice their opinions. (*Hune nda bva hone kha khoro dza swondaha vhafumakadzi vha a ṅewa tshikhala tsha u bvisela khagala vhuḍipfi havho lushakani.*)

The following are the reasons for young women who disagree, however because of the repetition of ideas only few were recorded.

Because women are looked down upon, they are not allowed to speak, they say they cannot be governed by women. (*Ngauri vhafumakadzi vha dzhielwa fhasi, a vha tendelwi u bva mulomo, vha ri a vha vhusiwi nga vhafumakadzi.*)

Because it is said a woman has no points. (*Ngauri hu mbo ḍi pfi mufumakadzi ha na mbuno.*)

They cannot control their character. (*A vha koni u langa vhuvha havho.*)

They are not given opportunities in all areas. (*A si hothe hune vha newa tshikhala.*)

Because a woman is allowed to listen to the head of the family. (*Ngauri mufumakadzi u tendelwa u thetshesela thoho ya muḍi.*)

Because they look down upon old men and old women. (*Ngauri vha vha vha tshi khou nyadza vhakalaha na vhakegulu.*)

I see in most Venda families the man is the one who works and is the head of the family. (*Ndi vhona miḍini minzhi ya Vhavenḍa hu tshi shuma uri munna ndi thoho ya muḍi.*)

Men need only their ideas to be considered more than women. (*Vhathu vha tshinnani vha toḍa hu tshi pfiwa vhone fhedzi u fhirisa vhafumakadzi.*)

The responses given by young men on the social roles of women in the Vhavenḍa community follow in 4.2.1.2. As presented in Table 2 above, out of 50 questionnaires distributed to young men, only 27 questionnaires were returned to the researcher.

4.2.1.2 Response for 27 young men on social roles of women

Like the young women, all young men are from 18-35 years old.

Table 4: Response of young men on social roles of women

Statements	Yes/ Ee	No/ Hai	Do not know/ A thi divhi	Did not answer/ A vho ngo thindula
<p>Q1. Are women allowed to lead the traditional court? Support your reason.</p> <p><i>(Vhafumakadzi vha a tendelwa u ranga phanḁa khoro dza lushaka naa? Kha vha tikedze phindulo yavho.)</i></p>	56%	37%	0%	7%
<p>Q2. Do you think women are capable to lead the family? Motivate your answer.</p> <p><i>(Vha vhona vhafumakadzi vha tshi kona u ranga phanḁa muḁa? Kha vha tikedze phindulo yavho.)</i></p>	67%	22%	7%	4%
<p>Q3. Are women given the opportunity to express themselves in Vhavendḁa communities? Motivate your answer.</p> <p><i>(Naa vhafumakadzi vha a ḁewa tshikhala tsha u bvisela vhuḁipfi kha lushaka lwa Vhavendḁa? Kha vha tikedze phindulo yavho.)</i></p>	59%	22%	15%	4%

Q1. Are women allowed to lead the traditional court? Support your reason.

(Vhafumakadzi vha a tendelwa u ranga phanḁa khoro dza lushaka naa? Kha vha tikedze phindulo yavho.)

According to the question and in relation to the table above, out of 27 (100%) young men 15 (56%) agreed that women are allowed to lead the traditional court, whereas 10 (37%) disagreed and 2 (7%) did not answer.

As in the case of other responses given above, the repeated ideas were not recorded.

The reasons for young men who agreed:

Because they have the wisdom they use. (*Ngauri vha na vhuṭali vhune vha vhu shumisa.*)

All men and women can be leaders. (*Vhafumakadzi na vhanna vhoṭhe vha a kona u vha vharangaphanḁa.*)

Most of the things and decisions are made by aunties. (*Vhunzhi ha zwithu na dzitsheo dzi dzhiwa nga Vho makhadzi.*)

Because as a person she can have an idea that can put the country on the map. (*Ngauri sa muthu na ene u ya vha na muhumbulo une u nga vhea lifhasi huṅwe fhethu.*)

Because every gender has the initial right. (*Ngauri mbeu iṅwe na iṅwe i na pfanelo ya u ranga.*)

A woman/aunt is allowed to lead the modern traditional court because a woman/aunt also has the rights that are equal to those of a man. (*Mufumakadzi/khadzi u a tendelwa u ranga phanḁa khoro dza lushaka lwa musalauno ngauri mufumakadzi/khadzi na ene u na pfanelo dzine dza lingana na dza munna.*)

Because there should be equity amongst all people. (*Ngauri ndinganyelo i tea u vha hone kha vhathu vhoṭhe.*)

They are the ones who are running the affairs. (*Ndi vhone vhathu vhane vha kona u tshimbidza mafhungo.*)

Because they are the ones who can settle matters. (*Ngauri ndi vhone vhathu vhane vha kona u dzudzanya mafhungo.*)

There are a lot of female leaders in the community. (*Hu na vhafumakadzi vhanzhi vhane vha vha vharangaphanḁa tshitshavhani.*)

Because a woman is also a parent to a child, she carries the same responsibility as a man. (*Ngauri mufumakadzi u wela kha mubebi wa vhana, u ita vhuḍifhinduleli hu no fana na ha vhanna.*)

Women can lead. (*Vhafumakadzi vha na vhukoni ha u rangaphanḍa.*)

The following are the reasons for young men who disagreed:

Because in Tshivendḍa a woman is not supposed to lead as she has no dignity. (*Ngauri nga Tshivendḍa mufumakadzi ha tei u rangaphanḍa u vha a si na tshirunzi.*)

Because women are not allowed to lead the traditional court, their positions are to take care of the children and make sure that everything runs smoothly in the family. (*Vhafumakadzi a vha tendelwi u ranga phanḍa khoro dza lushaka, maimo avho ndi u ṭhogomela vhana na u vhona uri muṭani zwithu zwi ngonani.*)

Women do not have the same rights as men. (*Vhafumakadzi a vha na pfanelo dza u fana na dza vhanna.*)

According to Vhaventḍa tradition, a woman cannot lead men, a man is the head. (*U ya nga mvelele ya Vhaventḍa mufumakadzi ha koni u ranga phanḍa vhathu vha vhanna, munna ndi ṭhoho.*)

If she is not my wife, she has her own house. (*Ngauri a si mufumakadzi wanga u vha a na wawe muḍi.*)

Because of the influence of our culture, women are regarded as less important. (*Ngauri nzulele yashu ndi ya u nyadza vhafumakadzi.*)

Because our nation puts men first. (*Ngauri lushaka lwashu lu vhea phanḍa vhathu vha vhanna.*)

Q2. Do you think women are capable to lead the family? Motivate your answer.

(Vha vhona vhafumakadzi vha tshi kona u ranga phanda muṭa? Kha vha tikedze phindulo yavho.)

Among the responses of 27 (100%) for this question, 18 (67%) young men agreed that women are capable to lead the family, whereas 6 (22%) young men disagreed and 2 (7%) said they do not know whereas 1 (4%) did not answer.

The reasons for young men who agreed:

Women are human beings, and they have knowledge and wisdom, they put the family first in most of their decisions. *(Vhafumakadzi ndi vhathu vha ndivho na vhuṭali, tsheo nnzhi dzine vha dzi dzhia vha vhea muṭa phanda.)*

A woman has a sense of responsibility, and she cares. *(Mufumakadzi na ene ndi muthu wa vhuḍifhinduleli nahone ndi muthu ane a vha na ndavha.)*

Because that which is done by a man even a woman can do it. *(Ngauri zwine muthu wa munna a zwi ita na wa musadzi u a zwi kona.)*

Because some families depend on a female person, and they haven't had a breakup. *(Ngauri miṅwe miṭa yo ḍitika nga muthu wa mufumakadzi nahone a i athu fhandekana.)*

I see women as capable of leading the family, a family without a woman doesn't have dignity. *(Nṅe ndi vhona vhafumakadzi vha tshi kona u ranga phanda muṭa, muṭa u si na mufumakadzi a u na tshirunzi.)*

Because they can make a man to achieve his needs. *(Ngauri vha a kona u fhaṭa munna uri a kone u swikela zwine a ṭoda.)*

Because there should be equity amongst all people. *(Ngauri ndinganyelo i tea u vha hone kha vhathu vhoṭhe.)*

There are a lot of women who remain taking care of families, they can bring up kids and unite the nation. *(Hu na vhafumakadzi vhanzhisa vhane vha sala vho fara miṭa, vha khou kona na u alusa vhana nauri lushaka lu andane.)*

I believe that being a leader doesn't even need a gender of a person. *(Ndi vhona u nga u vha murangaphanda a zwiṭodi uri muthu ndi wa munna kana ndi wa mufumakadzi.)*

Because women spend time looking after their families. *(Ngauri vhafumakadzi vha fhedza tshifhinga na u sedzana na miṭa yavho.)*

Because most women can foresee the future. *(Ngauri vhunzhi ha vhafumakadzi vha na mbonela phanda.)*

They can because there are families which are headed by males, and they are doing well. *(Vha a kona ngauri a si miṭa yothe i re na vhanna fhedzi i khou tshimbila zwavhudi.)*

Women can lead the family after their husbands died or when they have gone separate ways with the husbands in families. This gives the idea that women can lead. *(Vhafumakadzi vha a kona u ranga phanda muṭa ngauri vhafumakadzi vha khou sala vha ṭhoho dza miṭa musi muthu wa munna o no ri sia kana u fhambana na munna henefho muṭani, miṭa ya hone i di sala yo ima zwavhudi. Hezwo zwa dṣisa muhumbulo wa uri vhafumakadzi vha a kona u ranga phanda muṭa.)*

Other women have good ideas that can build a strong family. *(Vhanwe vhafumakadzi vha na mihumbulo yavhudi ino kona u fhaṭa muṭa wa khwaṭha.)*

Reasons recorded for young men who disagreed:

Because they regard boys as more important than girls. *(Ngauri vha fara zwavhudi vhana vha vhasidzana u fhira vha vhatukana.)*

A man is the head of the family. *(Munna ndi ṭhoho ya muṭi.)*

Because a woman is looked down upon. *(Ngauri mufumakadzi u a nyadziwa.)*

Because they always look down upon things. *(Ngauri vho dalelwa nga u nyadza zwithu.)*

Q3. Are women given the opportunity to express themselves in Vhavenda communities? Motivate your answer.

(Naa vhafumakadzi vha a newa tshikhala tsha u bvisela vhuḍipfi kha lushaka lwa Vhavenda? Kha vha tikedze phindulo yavho).

Table 4 above indicates that, out of 27 (100%) young men 16 (59%) agreed that women are given the opportunity to express themselves, whereas 6 (22%) young men disagreed and 4 (15%) said they do not know, whereas 1 (4%) did not give an answer.

Reasons for young men who agreed:

Currently women have the right to voice their opinions in the Vhavenda nation, unlike in the olden days where women were not allowed to voice their opinions in the Vhavenda nation. A man was the one allowed to voice his opinion in the Vhavenda nation. *(Musalauno vhafumakadzi vha na pfanelo dza u bvisela vhuḍipfi havho kha lushaka lwa Vhavenda a zwi tsha fana na kha musala wa kale une vhafumakadzi vho vha vha sa tendelwi u bvisela vhuḍipfi havho kha lushaka lwa Vhavenda. Munna o vha a ene ane a tendelwa u bvisela vhuḍipfi hawe khagala kha lushaka lwa Vhavenda.)*

Because they also have ideas. *(Ngauri na vhone vha na mihumbulo.)*

Women have a say in their marriages. *(Vhafumakadzi vha na vhuḍipfi kha mbingano dzavho.)*

Because the family is for women and the elder. *(Ngauri muṭa ndi wa mufumukadzi na muhulwane.)*

Because they are also human beings. *(Ngauri na vhone ndi vhathu.)*

Because amongst women there is a lot of respect for everyone. *(Ngauri kha vhafumakadzi ho dalesa thonifho kha muthu muñwe na muñwe.)*

Because they tell the elderly ones to help them with their opinions. *(Ngauri vha vhudza vhahulwane vha vha thusa kha vhuḍipfi.)*

They are allowed to speak even though their opinions are not understood. *(Vha a tendelwa u amba naho vhañwe zwine vha amba vha sa pfesesivi.)*

If they are members of the Vhavanḍa. *(Tenda vha vha muraḍo wa Vhavanḍa.)*

Other families support women ideas, and most families are supported by women. *(Miñwe miḵa i ya tikedza mihumbulo ya vhafumakadzi nahone miḵa minzhi yo tikiwa nga vhafumakadzi.)*

Reasons for young men who disagreed:

Women are seen as people who have no valid facts. *(Vhafumakadzi vha vhonwa sa vhathu vhane a vha na mbuno.)*

Women cannot lead the family because they do not have dignity and kids respect men. Women are not allowed to take a decision in the family. *(Vhafumakadzi a vha koni u ranga phanḍa miḵa, ngauri ndi vhathu vhane a vha na tshirunzi, vhana vha thonifha muthu wa tshinnani. Vhafumakadzi a vho ngo tendelwa u dzhia tsheo muḵani.)*

They are not allowed to talk everywhere. *(A si hoḵhe hune vha tendelwa u amba.)*

Decisions are taken on behalf of Vhavanḍa women by men. *(Vhafumakadzi vha Vhavanḍa vha tou dzhielwa tsheo nga vhathu vha vhanna.)*

Because women do not have a say in the Vhavanḍa nation. *(Ngauri vhafumakadzi a vha na vhuḍipfi kha lushaka lwa Vhavanḍa.)*

Then followed the response from the adult women on the social roles of women in the Vhavenda community. 39 women participated in the survey. Table 5 below shows the number of the adult women responses to the questions.

4.2.1.3 Response for 39 adult women on social roles of women

All adult women were from 36 years old and above.

Table 5: Response of adult women on social roles of women

Statements	Yes/ Ee	No/ Hai	Do not know /A thi divhi	Did not answer/ A vho ngo fhindula
<p>Q1. Are women allowed to lead the traditional court? Support your reason.</p> <p><i>(Vhafumakadzi vha a tendelwa u ranga phanda khoro dza lushaka naa? Kha vha tikedze phindulo yavho.)</i></p>	77%	15%	3%	5%
<p>Q2. Do you think women are capable to lead the family? Motivate your answer.</p> <p><i>(Vha vhona vhafumakadzi vha tshi kona u ranga phanda muṭa? Kha vha tikedze phindulo yavho.)</i></p>	87%	8%	0%	5%
<p>Q3. Are women given the opportunity to express themselves in the Vhavenda communities? Motivate your answer.</p> <p><i>(Naa vhafumakadzi vha a newa tshikhala tsha u bvisela vhuḍipfi kha lushaka lwa Vhavenda? Kha vha tikedze phindulo yavho.)</i></p>	54%	23%	21%	2%

Reasons for each answer given by adult women on Table 5 above are explained below.

Q1. Are women allowed to lead the traditional court? Support your reason.

(Vhafumakadzi vha a tendelwa u ranga phanḁa khoro dza lushaka naa? Kha vha tikedze phindulo yavho.)

From the above table 30 (77%) of 39 (100%) adult women agreed that women can lead the traditional court, whereas 6 (15%) disagreed and 1 (3%) said she doesn't know, while 2 (5%) women did not mention anything.

Reasons for adult women who agreed:

Women are mothers of the nation; they can persuade and reduce differences in the nation. They are good in persevering even when it is hard. *(Vhafumakadzi ndi vhomme a tshitshavha nahone vha a kona u kwengweledza na u fhungudza dziphambano kha lushaka. Ndi vhathu vha no kona u konḁelela na zwi vhavhaho.)*

She is allowed to lead the royal council if she has the qualities of leadership. *(U a tendelwa mufumakadzi u ranga phanḁa khoro dza lushaka arali a na ḁhoḁea dza vhurangaphanḁa.)*

To be able to assist the royal council with ideas, like the usage of money. *(U kona u thusa kha khoro nga mihumbulo, sa mashumisele a masheleni.)*

Because women also have rights to lead, and equality should be practised. *(Ngauri vhafumakadzi na vhone vha na ppanelo dza u ranga phanḁa na ndinganyelo.)*

In our royal council women do lead. *(Kha khoro ya hashu ya lushaka vhafumakadzi vha a ranga phanḁa.)*

Because we are independent, and we are freed. *(Ngauri zwino ro no vha kha vhuḁilangi, ro no vhofholowa.)*

Yes, she is allowed because everyone, men, and women must be leaders as we all must be equal when it comes to leadership. (*Ee o tendela ngauri vhatu vhothe, vhanna na vhafumakadzi vha tea u vha vhrangaphanda vhothe saizwi rothe ri tshi tea u lingana ri tshi da kha vhrangaphanda.*)

They are leading Civic organisations. (*Vha khou ranga phanda kha dzicivic.*)

Because a woman has skills and knowledge as every other person. (*Ngauri mufumakadzi u na vhukoni na ndivho sa muthu muñwe na muñwe.*)

Because she can do anything that a male person can do. (*Ngauri u a kona u ita zwiñwe na zwiñwe zwine zwa nga itwa nga muthu wa munna.*)

But it is not often where we get woman leading. (*Fhedzi a si hunzhi hune ra wana vhafumakadzi vha tshi khou rangaphanda.*)

Because at the royal council it is said everyone's opinion is important. (*Ngauri khoroni vhudipfi ha muthu muñwe na muñwe vhu vha vhu ha ndeme.*)

Nowadays even women can take a decision. (*Musalauno na vhafumakadzi vha a tshea fhungo.*)

Women are allowed to lead family meetings even though most of these items are given to men. (*Vhafumakadzi vha a tendelwavho na u tshimbidza mitangano ya lushaka naho kanzhi zwipi da izwi zwi tshi fhiwa vhanna.*)

They are there in the society I am the secretary. (*Vha hone kha society ndo dzhena kha tshiimo tsha vhumabalane.*)

Reasons for adult women who disagreed:

In Tshivenda culture women are undermined when it comes to leadership. (*Nga mvelele ya Tshivenda musadzi u a dzhielwa fhasi zwi tshi da kha u ranga phanda.*)

Royal councils are the responsibility of men to give leadership and ensure development. (*Khoro dza lushaka ndi vhuḍifhinduleli ha vhanna u dzi ranga phanḁa na u vhona mvelaphanḁa yadzo.*)

They are powerless. (*Ngauri a vha na maanḁa.*)

Because she cannot defend her position. (*Ngauri ha koni u imela mafhungo awe.*)

The elders understand that a woman should listen, and a man should give instructions. (*Vhaaluwa vha pfesesa uri mufumakadzi ndi wa u thetshesela, munna ndi wa u ḽea ndaela.*)

Q2. Do you think women are capable to lead the family? Motivate your answer.

(*Vha vhona vhafumakadzi vha tshi kona u ranga phanḁa muḁa? Kha vha tikedze phindulo yavho.*)

Regarding this question, out of 39 (100%) adult women 34 (87%) adult women agreed whereas 3 (8%) of them disagreed and 2 (5%) did not give an answer.

Reasons for adult women who agreed:

Most families are prospering these days being led by women. A household without a woman doesn't have dignity. (*Miḁa minzhi i no khou bvelela phanḁa ano maḁuvha ndi yo rangwaho phanḁa nga vhafumakadzi. Muḁi u si na mufumakadzi a u na tshirunzi.*)

In families where women are bringing up kids by themselves there is good progress. (*Kha miḁa ine vhafumakadzi vha khou alusa vhana vha vhoḁthe hu na mvelaphanḁa yavhuḁi.*)

Most men are unable to lead the family because they are focused on concubines and cars. A woman is focused on her family. (*Vhanna vhanzhi vha a balelwa u ranga phanḁa muḁa ngauri vha sedzesa kha golo na vhafarekano. Mufumakadzi u sedza muḁa wawe fhedzi.*)

When their husbands have passed on or when they are not married, they work and bring up their kids. (*Musi vho lovhelwa nga vhanna kana vha songo malwa vha khou shuma vha alusa vhana.*)

I see women as capable of leading the family, as many families are led by women when men are out of the picture, or when they are gone to work far away from home. (*Nṅe ndi vhona vhafumakadzi vha tshi kona u ranga phanḁa muṭa, saizwi miṭa minzhi itshi languliwa nga vhafumakadzi mus i vhanna vho bva kha vhutshilo havho, kana vhanna vho ya u shambila.*)

They can because there are women who do not stay with men, but their families are prospering well, and their kids are doing well. (*Vha a kona ngauri hu na vhafumakadzi vha sa dzuli na vhanna, fhedzi miṭa yavho i khou bvelela zwavhuḁi na vhana vhavho.*)

I am still the head of the family. (*Ndi kha ḁi vha ṭhoho ya muḁi.*)

Because even women can go and work for their families. (*Ngauri na vhafumakadzi vha ya kona u bva vha shumela miṭa yavho.*)

She can lead the family because she is the responsible person. (*U a kona u ranga phanḁa muṭa ngauri ndi ene o hwalaho vhuḁifhinduleli ha muṭa.*)

Women have natural skills which men do not have. (*Vhafumakadzi vha na zwikili zwa mvumbo zwine na munna ha nazwo.*)

When women lead the family there is progress. (*Hune vhafumakadzi vha ranga muṭa hu vha na mvelaphanḁa.*)

Most families are led by women because some women are employed like their male counterparts, but most of the things in the family are done by women. (*Miṭa minzhi yo farwa nga vhafumakadzi ngauri vhaṅwe vhavho vha ḁi vutshela mishumoni sa vhanna vhavho, fhedzi tshumelo nnzhi ya muṭani ya fhedziselwa i tshi khou itwa nga vhafumakadzi.*)

Most families are not progressing in the absence of women. (*Miṭa minzhi i si na vhafumakadzi a i na mvelaphanḁa.*)

She can if the family is led by a woman alone. (*U a kona arali afho muḁini u muḁi wa mufumakadzi e eḁhe u a tea u ranga phanḁa.*)

Because women are builders, and great leaders. They might have been oppressed for a while, but they can be given a chance to lead properly. (*Ngauri vhafumakadzi ndi vhafhaḁi, na vharangaphanḁa vhahulwane. Vha nga vha vho kwanyeledzwa lwa miḁwaha, fhedzi vha nga ḁewa tshikhala vha ranga phanḁa zwavhuḁi na vhone.*)

When men abandon their families, women are left as pillars. (*Vhanna vha khou ḁutshela miḁa yavho ha sala vhafumakadzi vho tika miḁa.*)

Reasons for adult women who disagreed, however, some did not tick the disagree box, but instead only wrote the reasons, which adds more reasons:

They cannot buy household foods. (*A vha koni u renga mugayo.*)

Men are the ones who lead the families. (*Vhanna ndi vhone vharangaphanḁa vha miḁa.*)

A male person is the head of the family, and he is supposed to be the only one listened to. (*Muthu wa tshinnani ndi ḁhoho ya muḁi hu tea u thetsheswa ene fhedzi.*)

Because a man is the head of her family. (*Ngauri munna ndi ene ḁhoho ya muḁi wawe.*)

No, the leader is the male person who is also the head of the family. (*Hai, murangaphanḁa ndi muthu wa munna ngauri ndi ene ḁhoho ya muḁi.*)

Q3. Are women given the opportunity to express themselves in the Vhavenda communities? Motivate your answer. (*Naa vhafumakadzi vha a ḁewa tshikhala tsha u bvisela vhuḁipfi kha lushaka lwa Vhavenda? Kha vha tikedze phindulo yavho.*)

As indicated on Table 5 above, 21 (54%) of 39 (100%) adult women agreed whereas 9 (23%) disagreed and 8 (21%) said they do not know whereas 1 (2%) did not give an answer.

The reasons for adult women who agreed:

Women are leading the nation because we can express our opinions. (*Vhafumakadzi vha khou ranga phanda tshitshavha ngauri ri na vhupfiwa zwi tshi da kha vhuḍipfi.*)

They are given an opportunity and they are listened to. (*Vha ya newa tshifhinga vha dovha vha thetshesisiwa.*)

Because every human being has the right to speak and or to voice his/her opinion. (*Ngauri muthu muḥwe na muḥwe u na pfanelo dza u amba kana u bvisela khagala vhuḍipfi.*)

Because they are allowed to perform cultural practices and allowed to vote. (*Ngauri vha khou tendelwa u ita zwa sialala na u voutha.*)

There are also many female chiefs to show that they have a say. (*Hu ḍivha na mahosi a vhafumakadzi u sumba uri vha na vhupfiwa.*)

Yes, women are more intelligent than men, women are very competent. (*Ee, ngauri vhafumakadzi vha na vhuḵali ho no fhira ha vhanna, vhafumakadzi vho thanya.*)

Because they also have the ability. (*Ngauri na vhone vha ḍi vha na vhukoni.*)

Because they are the ones who give guidance in life. (*Ngauri ndi vhone vhane vha anea ḥḍila ya kutshilele kha vhathu.*)

Nowadays women can stand in a position of a community activity. (*Musalauno na vhafumakadzi vha a vha na vhuimo kha mishumo ya lushaka.*)

Nowadays they are given a chance, but it was difficult in the olden days. (*Kha tshifhinga tsha zwino vha a newa, zwone kale zwo vha zwi tshi konḍa.*)

Because not only the voice of man is heard. (*Ngauri a hu tsha pfiwa vhanna fhedzi.*)

Men and women are the same, therefore we must be allowed to voice our opinions irrespective of gender. (*Vhanna na vhafumakadzi vha ya fana, zwo ralo ri tea u tendelwa u bvisela khagala vhuḍipfi hu sa sedzwi mbeu.*)

Like when a woman is being abused by her children. (*U fana na musu mufumakadzi a tshi khou shengedzwa nga vhana vhawe.*)

The reasons for adult women who disagreed:

Most of the time women are not allowed to voice their opinions to the Vhavenda nation as Vhavenda believe that a man is a leader, and he is the one who has a final say. (*Tshifhinga tshinzhi vhafumakadzi a vha tendelwi u bvisela vhuḍipfi havho kha lushaka lwa Vhavenda ngauri Vhavenda vha tenda kha uri munna ndi ene ane a tea u vha murangaphanda nahone ndi ene ambadzifhele.*)

According to Vhavenda tradition a woman's role is to take care of the family, not make decisions. (*Vhavenda vha ri mufumakadzi tshawe ndi u londa muḵa, a si u tsha mafhungo.*)

According to Vhavenda tradition, a woman should not say a word because lobola has been paid for her. (*Kha Vhavenda mufumakadzi ha tei u bva na muhumbulo ngauri o tou maliwa.*)

Because they are not given a chance to lead in everything done by the Vhavenda nation. (*Ngauri a vha newi tshikhala tsha u vha phanda kha zwithu zwiḵwe na zwiḵwe zwi no itiwa nga Vhavenda.*)

Because a woman has no say only a man speaks. (*Ngauri mufumakadzi ha ambi hu amba munna.*)

They are not given opportunity because they trample upon our rights. (*A vha neiwi ngauri ri a kandekanyeliwa dzipfanelo dzashu.*)

It is said that women know nothing, and they lack respect. (*Hu pfi mufumakadzi a hu na zwine ra ḡivha ri na lunyadzo.*)

When they speak, they are interfered with before they can speak. (*Vha tshi amba vha a dzhenelelwa vha saathu u fhedza u amba.*)

I am saying that because their opinions are looked down upon based on that a woman should not say a thing even when a man is wrong. When a woman voices her concern, they say she does not respect her husband. (*Ndi ralo ngauri vhuḍipfi havho vhu kandedzwa ho sedzwa u pfi mufumakadzi ha ambi tshithu zwiḥulwane musī wa munna a khakha. Mufumakadzi a sumbedza vhuḍipfi hu pfi u na lunyadzo kha munna wawe.*)

Because a woman is always inferior and whatever she says is not taken seriously. For example: in church she is not allowed to be a pastor. (*Ngauri mufumakadzi u dzula a fhasi ha na zwine a amba a zwi pfiwi. Tsumbo: sa kerekeni ha tendelwi u vha mufunzi.*)

Table 6 below shows the figures on how the adult men understand the social roles of women in the Vhavenda community. Thirty adult men participated in this survey.

4.2.1.4 Responses from 30 adult men on social roles of women

Like the adult women, adult men are from 36 years old and above.

Table 6: Response of adult men on social roles of women

Statements	Yes/ Ee	No/ Hai	Do not know /A thi divhi	Did not answer/ A vho ngo fhindula
<p>Q1. Are women allowed to lead the traditional court? Support your reason.</p> <p><i>(Vhafumakadzi vha a tendelwa u ranga phanḁa khoro dza lushaka naa? Kha vha tikedze phindulo yavho).</i></p>	87%	10%	0%	3%
<p>Q2. Do you think women are capable to lead the family? Motivate your answer.</p> <p><i>(Vha vhona vhafumakadzi vha tshi kona u ranga phanḁa muḁa? Kha vha tikedze phindulo yavho).</i></p>	87%	13%	0%	0%
<p>Q3. Are women given the opportunity to express themselves in the Vhavenda communities? Motivate your answer.</p> <p><i>(Naa vhafumakadzi vha a ḁnewa tshikhala tsha u bvisela vhuḁipfi kha lushaka lwa Vhavenda? Kha vha tikedze phindulo yavho).</i></p>	87%	13%	0%	0%

Q1. Are women allowed to lead the traditional court? Support your reason.

(Vhafumakadzi vha a tendelwa u ranga phanḁa khoro dza lushaka naa? Kha vha tikedze phindulo yavho.)

Table 6 above indicates that out of 30 (100%) adult men who participated, 26 (87%) agreed that women are allowed to lead the traditional court, whereas 3 (10%) did not agree and 1 (3%) did not give an answer.

These are the reasons for adult men who agreed:

Because they are knowledgeable and have wisdom to be able to share ideas. (*Ngauri vha na ndivho na vhuṭali ha u kona u shera mihumbulo yavho.*)

She is allowed when we look at the leadership competence. (*U a tendelwa ro sedza vhuṭali na vharangaphanḁa vhune a vha naho.*)

If she is educated and able to read/ write and be understand the people. (*Arali o funzea a tshi kona u vhalala / u nḁala na u kona u konḁelela vhathu.*)

With the 50/50 agreement is proper or allowed to lead the royal council. (*Nga thendelano ya 50/50 zwo fanela kana u tendelwa u ranga phanḁa khoro dza lushaka.*)

Because we are equal according to the South African government. (*Ngauri ri a lingana u ya nga muvhuso wa Afrika Tshipembe.*)

The royal council (secretary) or treasury. (*Khoro ya lushaka (sekerethari) kana thireshara.*)

We have women who are chairpersons in family societies. (*Ri na vhafumakadzi vha re dzichairpersons kha khoro dza lushaka.*)

There are women who lead burial societies and stokfel. (*Hu na vhafumakadzi vhane vha vha vharangaphanḁa vha society dza mbulungo na zwiṭokofela.*)

She is allowed because she also has a sense of responsibility. (*U a tendelwa ngauri na ene u na vhuḁifhinduleli.*)

The dawn of democracy changed the way things were perceived and women are allowed to run tribal courts based on their education and ability. (*U ḁa ha demokrasi ho*

shandukisa mavhonele a zwithu lune vhafumakadzi vha a tendelwa u ranga phanḁa khoro dza lushaka ho sedzwa vhukoni kana u funzea.)

I see the place where the women are leaders runs smoothly. (*Nḁe ndi vhona fhethu ho rangaho vhafumakadzi vhurangaphanḁa vhu tshi tshimbila.)*

An aunt is allowed to lead the tribal council, but it is not common practice. In the olden days it was rare to find a woman leading the nation. But because of changes that are happening in the world, we see other women emerging in leadership. (*Khadzi u a tendelwa u ranga phanḁa khoro dza lushaka, fhedzi a si maitele o ḁoweleaho. Kha zwifhinga zwa kale zwo vha zwi tshi konḁa kha u wana mufumakadzi a tshi ranga phanḁa khoro ya lushaka. Nga mulandu wa dzitshanduko dzine dza khou bvelela kha Jifhasi, ri khou kona u wana vhaḁwe vha vhafumakadzi vha tshi khou bvelela kha vhurangaphanḁa ha khoro dza lushaka.)*

An aunt also has a role of connecting the family with the ancestors, an aunt can bring peace in the family, and arrange marriage. An aunt also manages marriages and chieftainship. They can also be acting chiefs when the chief has passed on. (*Khadzi i dovha hafhu ya vha na mushumo wa u tanganyisa muḁa na vhadzimu. Khadzi i kona u ita uri hu vhe na pfano muḁani, na u dzudzanya mafhungo a mbingano. Khadzi ndi yone ine ya sedzana na zwa thevhekano ya vuhosi. Khadzi dzi dovha hafhu dza shuma kha u farela vuhosi musi mativha o xa.)*

Because they have ability and skills. (*Ngauri vha na vhukoni na vhutsila.)*

Because she also has the right to be part of what happens in the family. (*Ngauri na ene u na pfanelo dza u vha tshipiḁa tsha zwi no itwa muḁani.)*

There are women in traditional and civic affairs in my area. (*Hu na vhafumakadzi vhuḁoni ha ha hashu kha zwiimiswa zwi no nga misanda na dzisiviki.)*

Reasons for adult men who disagreed:

She is not allowed to lead the nation because lobola has been paid for her. (*Ha tendelwi u ranga phanḁa lushaka ngauri o ḁa nga kholomo.*)

A woman is short sighted. (*Mufumakadzi u na mihumbulo miḁuku.*)

According to the constitution of the nation men should take leadership and women should take care of the family. (*Nga ndoyotewa ya lushaka hu pfi hu rangaphanḁa vhatu vha tshinnani ngauri musadzi u teya u ḁhogomela zwa muḁa wawe.*)

Q2. Do you think women are capable to lead the family? Motivate your answer.

(*Vha vhona vhafumakadzi vha tshi kona u ranga phanḁa muḁa? Kha vha tikedze phindulo yavho.*)

From Table 6 given above, we deduce that 26 (87%) out of 30 (100%) adult men agreed that women are capable to lead the family, whereas 4 (13%) adult men disagreed.

Reasons given by adult men who agreed:

They can take care of families and bring up kids. (*Vha a kona u fara miḁa na kualusele kwa vhana.*)

Because a man without a woman can die with nothing and even just building. (*Ngauri munna a si na mufumakadzi a nga lovha a si na tshawe kana u fhaḁa zwao.*)

A woman is the one who makes things happen. (*Mufumakadzi ndi ene a no ita uri zwithu zwi tshimbile muḁani.*)

They must lead the family so that they can get experience while the husband is still alive. (*Vho tea u ranga phanḁa muḁa u itela u vha na tshenzhemo musi munna a kha ḁi vha hone shangoni.*)

Because most of the ideas start with women. *(Ngauri vhunzhi ha mihumbulo i thoma na vhafumakadzi.)*

Most families are found to be run by women and they are bringing the kids up alone based on the circumstance like being a widow and not being married. *(Miḍi minzhi i khou wanala i khou rangwa nga vhafumakadzi vha tshi khou alusa vhana vha vhoṭhe zwo bva nga nyimelo dzi fanaho na u felwa nga munna kana u sa mala.)*

Most women do not have husbands, but they take care of their families. Men leave their households, and women remain as pillars. *(Vhafumakadzi vhanzhi a vha na vhanna, fhedzi vha ṭhogomela miṭa yavho. Vhanna vha ṅala miḍi yavho, vhafumakadzi vha sala vho i tika.)*

Because the responsibility of the family is for the two that are married, therefore a woman has all the rights to run a family. *(Ngauri vhuḍifhinduleli ha muṭa ndi ha vhavhili vho malanaho, zwenezwo mufumakadzi u na pfanelo dzo fhelelaho dza u ranga muṭa.)*

Most families are led by women as they are good in saving money and make sure the family survives well. Women can advise kids and make sure they have a great future. *(Vhunzhi ha miḍi yo tikwa nga vhurangaphanḍa ha vhafumakadzi sa izwi vha vhomakone kha u vhekanya masheleni hu u itela uri muṭani hu vhe na kutshilele kwavhuḍi. Vhafumakadzi vha a kona na u fha vhana ngeletshedzo hu u itela uri vhana vha vhe na vhumatshelo.)*

Others can because they have a sense of responsibility and the ability. *(Vhaṅwe vha a kona ngauri vha na vhuḍifhinduleli na vhukoni.)*

Women work for their families. *(Vhafumakadzi vha a shumela miṭa yavho.)*

Because they have all the skills that every person has. *(Ngauri vha na zwikili zwoṭhe zwine muṅwe na muṅwe a vha nazwo.)*

Families not run nor led by women look deserted and are dirty. *(Miṭa i songo rangwaho phanḍa nga vhafumakadzi i vhone i tshi nga a i dzuli vhathu nahone i ḍaka.)*

In our area women are leading the families and they are doing well. (*Kha vhupo ha hashu hu na vhafumakadzi vho rangaho phanḁa miḁa ine i khou tshimbila zwavhuḁi.*)

Table 6 above shows that only 4 (13%) adult men disagreed, whereas the reasons given are more than four; this happened as some of the adult men ticked on the yes box but gave the reasons under the no box; and the reasons are relevant to the disagreement statement.

Reasons for adult men who disagreed:

A woman is not allowed to lead the family. (*Mufumakadzi ho ngo tendelwa u ranga phanḁa muḁa.*)

Most women who lead their families, bring up kids, being the only parent without men. (*Vhafumakadzi ri na vhanzhi vhane vha ranga phanḁa miḁa yavho, vha alusa vhana, e mubebi muthihi hu si na khotsi.*)

Women get emotional when in shock. (*Vhafumakadzi vha a fhihamelwa musi vho ḁangana na fhungo ḁi shushaho.*)

A family is led by a man as the head of a family. (*Muḁa u rangwa phanḁa nga munna sa ḁhoho ya muḁi.*)

A family led by a woman has dignity. And is not looked down upon. A woman who leads the family starts making herself a man and forgets her rights as a woman. (*Muḁa u no rangwa phanḁa nga mufumakadzi a u na tshirunzi hunzhi. Na u nyadzea u a nyadzea. Musadzi a no ranga phanḁa muḁa u vho thoma u ḁiita munna, a hangwa ndugelo dzawe sa mufumakadzi.*)

Q3. Are women given the opportunity to express themselves in the Vhavenda communities? Motivate your answer. (*Naa vhafumakadzi vha a ḁnewa tshikhala tsha u bvisela vhuḁipfi kha lushaka lwa Vhavenda? Kha vha tikedze phindulo yavho.*)

From Table 6 above, we deduce that 26 (87%) out of 30 (100%) adult men agreed that women are given the opportunity to express themselves in the Vhavenda communities, whereas 4 (13%) disagreed.

Reasons for adult men who agreed:

We have leaders or female chiefs. Aunties are the ones who appoint male chiefs. (*Ri na vharangaphanda kana dzikhosi dza vhafumakadzi. Dzikhadzi ndi dzone dzi no vheya dzikhosi dza vhanna.*)

Nowadays they are allowed to voice their concerns and feelings, in Vhavenda the woman is a person and not some asset. (*Maḍuvhani ano vha a bvisela vhupfiwa na vhuḍipfi havho khagala, vha tangedzwa ngauri zwi a pfesewa kha Vhavenda uri mufumakadzi ndi muthu a si thundu yo tou rengwaho.*)

Opinions are in all of them, men, and women. (*Vhupfiwa vhu kha vhothe, vhanna kana vhafumakadzi.*)

In the Vhavenda tribe we respect the aunt (*makhadzi*). (*Kha lushaka lwa Vhavenda ri thonifha vhomakhadzi.*)

Because women should have a say as they have constructive ideas. (*Ngauri vhafumakadzi vha a tea u vha na vhupfiwa ngauri vha na fhungo phatho.*)

Because they are also members of the Vhavenda community. (*Ngauri na vhone vha muraḍo wa lushaka lwa Vhavenda.*)

They are quick thinkers. (*Mihumbulo yavho i a tavhanya u bvelela.*)

When a man fights with a woman, the aunt is called to decide. (*Musi munna o lwa na mufumakadzi, makhadzi vha vhidzwa vha tshea mafhungo.*)

Women have their position in the family like the aunt. (*Vhafumakadzi vha na vhuimo havho kha lushaka sa vho makhadzi.*)

Because the constitution of our country does not discriminate according to gender as to which responsibility, she/he can have in the nation. (*Ngauri ndayotewa ya shango Jashu a i țaluli mbeu ya muthu uri a nga vha na vhuđifhinduleli vhuřhio kha lushaka.*)

Because they have the responsibility. (*Ngauri vha na vhuđifhinduleli.*)

Because they are more educated than some of their male counterparts. (*Ngauri vho funzea u fhira vho na vhañwe vhanna.*)

They are allowed to decide on matters. (*Vho tendelwa u tshea fhungo ano mađuvha.*)

Nowadays women are given the opportunity, even though it is rare, as people are still living with an olden day mentality. I am saying that because some women work and bring an income in the family, though this is rare, because of that I see that some of those who work are given a chance. The problem is still worse for those that are unemployed. (*Ano mađuvha vhafumakadzi vha a ņewa tshikhala, naho zwi songo anda, saizwi vhathu vha tshee kha kuhumbulele kwa tshikale. Ndi khou ambiswa izwi ngauri vhafumakadzi vhañwe vha a shuma vha đisavho tshelede hafha mițani, naho zwi songo anda, nga nțhani ha zwenezwo, ndi vhona avho vhane vha shuma, vhañwe vhavho vha tshi ņewa tshikhala. Thaidzo i tshee yo anda kha avho vhane vha si shume.*)

Nowadays women are being given an opportunity to voice their opinions. That's why even in chieftaincy, civic associations they are allowed to participate in the development of the country. It is different from the olden days where decisions were taken by men on behalf of women. (*Musalauno vhafumakadzi vha khou ņewa tshikhala tsha u bvisela vhuđipfi havho. Ndi ngazwo na misanda, kha dzicivic vha tshi tendelwa u dzhenelela kha mveledziso ya shango. Zwo no fhambana na iļa misi ye vha vha vha tshi tou dzhiela tsheo nga vhanna.*)

It is not common among the Vhavenda, but they are starting to be seen as leaders. In leading the Vhavenda royal councils, there are a few women who are leading the villages. (*A si zwithu zwo tou đalaho nga maanda kha lushaka lwa Vhavenda, fhedzi hu khou thoma u vhonala mvelaphanda kha masia aya. Kha vhurangaphanda ha*

dzinndu dza vuhosi dza Vhavenda, hu na vhafumakadzi vha sa fhiri tshanda vhane vha vha vha thoho dza mashango.)

There are women who are leaders in different institutions where they voice their concerns. *(Hu na vhafumakadzi vhane vha ranga phanda zwiimiswa zwo yaho nga u fhambana hune vha bvisela vhudipfi havho.)*

Reasons for adult men who disagreed with the statement are:

They are looked down upon because they are women. (Vha a dzhielwa fhasi ngauri ndi vhafumakadzi.)

Because women in Tshivenda have no responsibility. (Ngauri vhafumakadzi nga Tshivenda a vha na vhudifhinduleli.)

Because women do not have a say in Tshivenda. (Ngauri vhafumakadzi a vha na vhupfiwa nga lwa Tshivenda tsha hashu.)

A woman is not allowed to voice her concerns in the family. (Mufumakadzi ha tendelwi u amba zwine zwa mu dina mutani wawe.)

The response on gender inequality and the marginalisation of women in the Vhavenda community is indicated in 4.2.2 below.

4.2.2 The response on gender inequality between men and women and marginalisation of women

4.2.2.1 *The response of 42 young women on gender inequality*

Table 7 below indicates the response of young women on gender inequality, and the questions asked were also recorded.

Table 7: The response of young women on gender inequality

Statements	Strongly disagree/ U hanedza tshoṭhe	Disagree/ U hanedza	Neutral/ Vhukati	Agree/ U tenda	strongly agree/ U tenda tshoṭhe	Did not answer/ U sa fhindula
Q1. Gender inequality happens in Vhavenda society. <i>(U sa lingana nga mbeu zwi a bvelela kha Vhavenda.)</i>	3%	12%	33%	45%	7%	0%
Q2. Culture is the main cause of gender inequality. <i>(Mvelele ndi yone tshiitisi tshihulwane tsha uri hu vhe na u sa lingana ha mbeu.)</i>	7%	12%	17%	40%	24%	0%
Q3. Traditional institutions/circumcisions encourage gender inequality. <i>(Zwiimiswa zwa matshilele a mvelele/ ngoma/ zwikolo zwa sialala zwi a tuṭuwedza uri hu vhe na u sa lingana nga mbeu.)</i>	3%	21%	17%	52%	7%	0%
Q4. Women should always be submissive to their husbands. <i>(Vhafumakadzi vha tea u dzulela u dṭukufhadza kha vhanna vhavho.)</i>	12%	17%	17%	40%	12%	2%
Q5. Women are still marginalised in Vhavenda communities. <i>(Vhafumakadzi a vha dzhielwi nṭha kha lushaka lwa Vhavenda.)</i>	5%	43%	21%	24%	5%	2%

4.2.2.2 The response of 27 young men on gender inequality

Table 8: The response of young men on gender inequality

Statements	Strongly disagree/ U hanedza tshoṭhe	Disagree/ U hanedza	Neutral/ Vhukati	Agree/ U tenda	strongly agree/ U tenda tshoṭhe
Q1. Gender inequality happens in Vhavenda society. (U sa lingana nga mbeu zwi a bvelela kha Vhavenda.)	0%	0%	26%	44%	30%
Q2. Culture is the main cause of gender inequality. (Mvelele ndi yone tshiitisi tshihulwane tsha uri hu vhe na u sa lingana ha mbeu.)	7%	4%	19%	41%	29%
Q3. Traditional institutions/circumcisions encourage gender inequality. (Zwiimiswa zwa matshilele a mvelele/ ngoma/ zwickolo zwa sialala zwi a tuṭuwedza uri hu vhe na u sa lingana nga mbeu.)	4%	15%	19%	44%	18%
Q4. Women should always be submissive to their husbands. (Vhafumakadzi vha tea u dzulela u diṭukufhadza kha vhanna vhavho.)	4%	11%	19%	33%	33%
Q5. Women are still marginalised in Vhavenda communities. (Vhafumakadzi a vha dzhielwi nṭha kha lushaka lwa Vhavenda.)	26%	22%	22%	19%	11%

4.2.2.3 The response of 39 adult women on gender inequality

Table 9: The response of adult women on gender inequality

Statements	Strongly disagree/ U hanedza tshoṭhe	Disagree/ U hanedza	Neutral/ Vhukati	Agree/ U tenda	strongly agree/ U tenda tshoṭhe
Q1. Gender inequality happens in Vhavenda society. (<i>U sa lingana nga mbeu zwi a bvelela kha Vhavenda.</i>)	0%	5%	18%	41%	36%
Q2. Culture is the main cause of gender inequality. (<i>Mvelele ndi yone tshiitisi tshihulwane tsha uri hu vhe na u sa lingana ha mbeu.</i>)	10%	3%	10%	46%	31%
Q3. Traditional institutions/circumcisions encourage gender inequality. (<i>Zwiimiswa zwa matshilele a mvelele/ ngoma/ zwikolo zwa sialala zwi a tuṭuwedza uri hu vhe na u sa lingana nga mbeu.</i>)	3%	3%	18%	41%	35%
Q4. Women should always be submissive to their husbands. (<i>Vhafumakadzi vha tea u dzulela u dṭukufhadza kha vhanna vhavho.</i>)	13%	10%	10%	44%	23%
Q5. Women are still marginalised in Vhavenda communities. (<i>Vhafumakadzi a vha dzhielwi nṭha kha lushaka lwa Vhavenda.</i>)	8%	31%	8%	36%	17%

4.2.2.4 The response of 30 adult men on gender inequality

Table 10: The response of adult men on gender inequality

Statements	Strongly disagree/ U hanedza tshoṭhe	Disagree/ U hanedza	Neutral/ Vhukati	Agree/ U tenda	strongly agree/ U tenda tshoṭhe
Q1. Gender inequality happens in Vhavenda society. (U sa lingana nga mbeu zwi a bvelela kha Vhavenda.)	0%	0%	20%	63%	17%
Q2. Culture is the main cause of gender inequality. (Mvelele ndi yone tshiitisi tshihulwane tsha uri hu vhe na u sa lingana ha mbeu.)	3%	7%	7%	63%	20%
Q3. Traditional institutions/circumcisions encourage gender inequality. (Zwiimiswa zwa matshilele a mvelele/ ngoma/ zwickolo zwa sialala zwi a tuṭuwedza uri hu vhe na u sa lingana nga mbeu.)	0%	4%	13%	53%	30%
Q4. Women should always be submissive to their husbands. (Vhafumakadzi vha tea u dzulela u diṭukufhadza kha vhanna vhavho.)	3%	20%	7%	47%	23%
Q5. Women are still marginalised in Vhavenda communities. (Vhafumakadzi a vha dzhielwi nṭha kha lushaka lwa Vhavenda.)	7%	43%	13%	30%	7%

The discussion below in 4.2.3 is about the data collected on the differences in social life between Vhavenda men and women.

4.2.3 Response on differences in social life between Vhavanḁa men and women

4.2.3.1 The response of 42 young women on the differences in social life between Vhavanḁa men and women

Table 11: Responses from young women on differences in social life

Statements	Yes/ Ee	No/ Hai	Did not answer/ A vho ngo fhndula
Q1. Do men show respect to women within Vhavanḁa communities? (Vhanna vha a ḁea ḁhonifho vhafumakadzi kha lushaka lwa Vhavanḁa naa?)	53%	40%	7%
Q2. Is there any difference in morality between educated and uneducated women behaviour within the family and community? (Vha vhona hu na phambano na vhukati ha vhafumakadzi vho funzeaho na vha songo funzeaho siani ḁa matshilele na vhuḁifari muḁani na kha lushaka?)	81%	12%	7%
Q3. Do you know some moral cultural values which are applicable for raising girls and boys differently? (Vha a ḁivha naa miḁwe milayo ya ndeme kha mvelele ya Tshivənḁa ine i a shumiswa kha u alusa vhana vha vhasidzana na vha vhatukana nga ḁḁila yo fhambanaho?)	52%	43%	5%

All the questions in Table 11 and their responses are detailed below:

Q1. Do men show respect to women within Vhavanḁa communities? (Vhanna vha a ḁea ḁhonifho vhafumakadzi kha lushaka lwa Vhavanḁa naa?)

Reasons for young women who agreed:

Not calling her with her name in front of other people. (*U sa mu vhidza nga dzina phanda ha vhatu.*)

Yes, if you speak to women and say aunt or sister. (*Ee, ngauri arali vha tshi amba na vhatu vha vhafumakadzi vha ri makhadzi kana khaladzi.*)

By talking nicely with their wives and helping them in the family. (*Nga u amba zwavhudi na vhafumakadzi vhavho na u vha thusa mutani.*)

They allow women to be independent, go and work and voice their feelings. (*Vha a tendela vhafumakadzi vha tshi diimisa, vha tshi shuma na u bvisela khagala vhumfiwa.*)

They go out and work and bring back food in the families. (*Vha ya bva vha vha shumela vha vhuya na zwiliwa mitani.*)

If a person is an aunt in a family she is respected by men. (*Arali muthu a khadzi mudini u a fhiwa thonifho nga vhanna.*)

Most Vhavenda men are respectful. (*Vhunzhi ha vhanna vha Vhavenda vho dala thonifho.*)

If a man sees his wife busy with something like cooking or washing clothes even cleaning, the man can help the woman by making her food. (*Arali munna a vhona mufumakadzi wawe a na zwine a khou ita u fana na u kuvha, u bika a u kilina, wa munna u a thusa mufumakadzi wawe nga u mu itela tie/zwiliwa.*)

We see it on facebook during the birthdays. (*Kha facebook nga maduvha a mabebo zwi a vhonala nga maandla.*)

Reasons given by young women who disagree:

They are looked down upon because they do not know anything about culture. (*Vha a vha dzhiela fhasi nauri a vha divhi nga mvelele.*)

They disrespect their women. (*Vha nyadza vhafumakadzi vhavho.*)

Because they do not allow a woman to be the head of the family. (*Ngauri a vha tendi vhafumakadzi vha tshi vha tshoho ya muḽi.*)

Because most of them illtreat women. (*Ngauri vhunzhi havho vha a tambudza vhafumakadzi.*) E.g., Men nowadays are not respectful as they can bring another woman into the presence of their wife. (*Vhanna vha musalauno a vha tshonifhi vha ya vhuya na musadzi phanḽa ha musadzi wawe.*)

When a man does something wrong, he doesn't apologise to his wife. (*Munna arali o khakha ha humbeli pfarelo kha mufumakadzi wawe.*)

Women should be the ones who respect men. (*Vhafumakadzi ndi vhone vhane vha tea u tshonifha vhanna.*)

Men violate women's right. (*Vhanna vha kandedza pfarelo dza mufumakadzi.* E.g., Not allowing them to work. (*U sa tenda vhafumakadzi vha tshi shuma.*)

It is rare to find a man who respects his wife. (*A si kanzhi u tshi nga wana munna a tshi tshonifha mufumakadzi wawe.*)

They want only their voice to be heard, women cannot say a thing even when a man is wrong, they say the woman is the one who is wrong. (*Vha tenda hu tshi pfiwa vhone fhedzi, mufumakadzi ha bvi mulomo nangwe munna o khakha hu pfi ho khakha mufumakadzi.*)

Q2. Is there any difference in morality between educated and uneducated women behaviour within the family and community? (*Vha vhona hu na phambano na vhukati ha vhafumakadzi vho funzeaho na vha songo funzeaho siani ḽa matshilele na vhuḽifari muḽani na kha lushaka?*)

Reasons for young women who agreed:

If she is uneducated, she cannot rise to the husband whereas the educated one could not care less. *(A songo funzeaho ha na vhuḍiambeli kha munna, ngeno o funzeaho a sa luvheledzi.)*

Because they are rich in knowledge. *(Ngauri vha vha na nḍivho nnzhi.)*

Uneducated women endure being treated unfairly and they cannot voice their opinions. *(Vhafumakadzi vha songo funzeaho u wana vha tshi konḍelela u tambudzwa na u sa vha na vhuḍiambeli.)*

There is a difference, the one who is educated brings changes in the family and to the nation whereas the uneducated only knows how to take care of the family. *(Phambano i hone, o funzeaho u ḍisa tshanduko muḥani wawe na kha lushaka, huno a songo funzeaho hu si na zwine a kona nga nḍani ha u ḥhogomela muḥa.)*

The educated one does things responsibly and she understands the current lifestyle. A person who is uneducated is difficult to understand. *(Muthu o funzeaho u ita zwithu a na vhuḍifhinduleli na u kona u pfesesa maitete a zwino. Muthu a songo funzeaho u ya konḍa u pfesesa.)*

Educated ones behave well and they are clever when they take decisions, whereas uneducated ones are fools. *(Vho funzeaho ngauri vha ḍifara zwavhuḍi nahone vho thanya musi vha tshi dzhia tsheo, ngeno vha songo funzeaho vha zwiḍahela.)*

Because the educated does not depend on anybody, whereas the uneducated humbles herself before her husband. *(Ngauri o funzeaho ha ḍitiki nga muḥwe muthu, hu uri a songo funzeaho a u ḍiḥukufhadza kha munna wawe.)*

Because they know the rules and they will not be illtreated, whereas the uneducated kneel before their husbands and stay married. *(Ngauri vho funzeaho vha ḍivha milayo nahone vha nga si tambudzwe, huno vha songo funzeaho vha gwadamela vhanna vhavho na u dzula vhuhadzi.)*

The educated one is proud, the uneducated one endures everything. (*O funzeaho u a ḍihudza, a songo funzeaho u konḡelela tshiñwe na tshiñwe.*)

An educated woman can think of things that are important to kids. (*Mufumakadzi o funzeaho u ya kona u humbula zwithu zwa vhuṭhogwa kha vhana.*)

Because the educated one gets listened to when she speaks, the other one doesn't get attention. (*Ngauri hoyo o funzeaho u a kona u thetshesawa musi a tshi amba, hoyo muñwe ha thetshesiwi.*)

The educated ones look down upon the uneducated ones. (*Vho funzeaho vha ya ṭongela vha songo funzeaho.*)

Educated women can voice their opinion in the house nowadays, whereas an uneducated one cannot voice her opinion. (*Vhafumakadzi vho funzeaho vha ya kona u ḍiambela muṭani ano maḡuvha, ngeno u songo funzea hu si na zwine wa amba.*)

Most uneducated women do not know most of their legal rights when they are being abused, and they are respectful, and are afraid of their husbands, whereas the educated ones are hard to be abused. (*Vhafumakadzi vhanzhi vha songo funzeaho a vha ḍivhi p̄anelo nnzhi dza milayo musi vha tshi tambudzwa, nahone vha a ṭhonifha, na u shavha vhanna vhavho, ngeno vho funzeaho vha tshi konḡa u tambuziwa.*)

Because the one who works can help here and there, whereas the one who doesn't work cannot do that. (*Ngauri ane a shuma u a kona u thusa fhaḷa na fhaḷa, ngeno a sa shumi a sa koni.*)

Because educated women mostly do not have time for friendship. (*Ngauri vhafumakadzi vho funzeaho kanzhi vha vha vha si na tshifhinga tsha u ita zwa vhungana.*)

Because the educated one will not believe everything she is told, she will not allow herself to be governed by her money. (*Ngauri o funzeaho ha nga tendi u vhudziwa tshiñwe na tshiñwe, ha nga tendi u lauliwa kha tshede dzawe.*)

Those who are educated are taken as important people. (*Vho funzeaho vha dzhiiwa sa vhathu vha ndeme vhukuma.*)

It may not apply to all women, but some educated women have no respect and feel that their education is important, whereas other uneducated ones show respect. (*Naho zwi siho kha vhafumakadzi vhothe fhedzi vhañwe vho funzeaho a vha tñhonifhi vha pfa u nga pfunzo yavho ndi yone ya ndeme, ngeno vha songo funzeaho vhañwe vha tshi sumbedza tñhonifho.*)

There is a difference because the educated one is well behaved in the family and the nation, and she lives well. She encourages the youth to be educated, whereas uneducated women do not care about education, theirs is to encourage their kids that even if you are not educated you can be married and have a family. (*Phambano i hone ngauri mufumakadzi o funzeaho u ðifara zwavhuði muñani na kha lushaka u ða a tshila nga ndila yavhuði. U a tñtuwedza vhaswa uri vha funzee, ngeno vhafumakadzi vha songo funzeaho vha si na ndavha na pfunzo tshavho ha vha u tñtuwedza vhana vhavho uri naho ni songo funzea ni nga maliwa na vha na muði wanu.*)

There is a huge difference, most women who are educated lack respect, educated women do not behave well when compared to uneducated ones. It is rare for educated ones to plead for issues from a man because they know they can do it themselves and can afford it themselves even without a man whereas uneducated ones show respect as they know they get everything from their husbands. (*Hu na phambano khulusa, vhunzhi ha vhafumakadzi vho funzeaho a vha na tñhonifho. Vhafumakadzi vho funzeaho a vha ðifari zwavhuði ri tshi vha vhambedza na vhafumakadzi vha songo funzeaho ro sedza matshilele. Vho funzeaho a si kanzhi vha tshi luvhelela munna ngauri vha a ðivha uri vha nga kona u vhea zwiliwa tñfulani naho munna a siho ngeno a songo funzeaho a tshi tñhonifha a tshi khou ðivha uri tshiñwe na tshiñwe u tshi wana kha munna wawe.*)

Reasons for young women who disagreed:

All of them respect their spouses. (*Vhothe vha a tñhonifha vhafarisi vhavho.*)

We are all the same. (*Rothe ria a fana.*)

Q3. Do you know some moral cultural values which are applicable for raising girls and boys differently? (*Vha a ḍivha naa miñwe milayo ya ndeme kha mvelele ya Tshivenḁa ine i a shumiswa kha u alusa vhana vha vhasidzana na vha vhatukana nga nḁila yo fhambanaho?*)

Reasons for young women who agreed:

A girl child doesn't come back late. A boy child comes back anytime as he sees fit. (*Musidzana ha vhuyi vhusiku. Mutukana u vhuya nga tshifhinga tshine a funa.*)

Girls kneel and boys take off their hats when they enter in the house. (*Wa musidzana u a gwadama, wa mutukana u a bvula muñwadzi musi a tshi dzhena muḁini.*)

A girl is not allowed to come back late; boys are allowed to come back late. (*Musidzana ha tendelwi u vhuya vhusiku, vhatukana vha ya tendelwa u vhuya vhusiku.*)

Boys go to the initiation school to learn the rules and to take care of their families when they get married, whereas girls go to their own initiation school, to learn manners of behaving well as a female person and taking care of the family after marriage. (*Vhatukana vha ya muḁani u guda milayo ya u ḍifara na u ṽhogomela muṽa wavho musi vho no mala, ngeno vhasidzana vha tshi ya khombani, dombani u guda mikhwa ya u ḍifara sa muthu wa mufumakadzi na u ṽhogomela muṽa musi vho no maliwa.*)

Once the girl enters the house she says 'Aa' and kneels respectfully, and the boy says 'Ndaa' and kneels with one knee. (*Wa musidzana a tshi dzhena muḁini uri 'Aa' a losha, wa mutukana uri 'Ndaa' a ṽoka gona fhasi.*)

In boys when they are doing *tshikona* dance. (*Kha vhana vha vhatukana musi vha tshi khou tshina tshikona.*)

A girl child is brought up being taught house chores whereas the boy child is brought up being taught to be a man and a man is served with many things like food, but a boy is taught gardening. (*Nwana wa musidzana u aluwa a tshi khou gudisiwa u shuma*

mishumo ya hayani ngeno wa mutukana a tshi aluwa a tshi khou ḍivha uri munna u tou itelwa zwithu zwinzhi o dzula u fana na zwiḽiwa, fhedzi wa mutukana u aluwa a tshi funziwa mishumo ya ngadeni.)

Reasons for young women who disagreed:

Because all kids need to be raised in the same manner. (Ngauri vhana vhoṭhe vha tea u aluswa u fana.)

To be well raised depends on the type of family you were born in and raised at. (U aluswa zwavhuḽi zwi bva kha muṭa we na bebelwa hone na zwine vha tenda khazwo.)

4.2.3.2 The response of 27 young men on the differences in social life between Vhavenda men and women.

Table 12: Responses from young men on differences in social life

Statements	Yes/ Ee	No/ Hai
Q1. Do men show respect to women within Vhavenda communities? (<i>Vhanna vha a nea thonifho vhafumakadzi kha lushaka lwa Vhavenda naa?</i>)	67%	33%
Q2. Is there any difference in morality between educated and uneducated women behaviour within the family and community? (<i>Vha vhona hu na phambano na vhukati ha vhafumakadzi vho funzeaho na vha songo funzeaho siani ja matshilele na vhudifari mutani na kha lushaka?</i>)	85%	15%
Q3. Do you know some moral cultural values which are applicable for raising girls and boys differently? (<i>Vha a divha naa miñwe milayo ya ndeme kha mvelele ya Tshivenda ine i a shumiswa kha u alusa vhana vha vhasidzana na vha vhatukana nga ndila yo fhambanaho?</i>)	70%	30%

Q1. Do men show respect to women within Vhavenda communities? (*Vhanna vha a nea thonifho vhafumakadzi kha lushaka lwa Vhavenda naa?*)

Reasons for young men who agreed:

Because men first sit down with their wives when they want to do things. (*Ngauri vhanna vha thoma vha dzula fhasi na vhafumakadzi vhavho vha tshi toda u ita tshithu.*)

Yes, they can agree to a woman being a headman or a (*khadzi*)/ chief's advisor. (*Ee, vha kona u tenda mufumakadzi a tshi vha mukoma kana khadzi.*)

Venda men respect women by allowing them to be the pillars of the house. (*Vhanna vha Vhavenda vha thonifha vhafumakadzi nga u vha tendela vha tshi vha thiko ya muṭa.*)

It depends on what you taught him. (*Zwi bva khauri wo mu gudisa mini kana zwifhio.*)

Because if I need something she can give me on time. (*Ngauri u ya kona uri musi hu na tshine nda ṭoda u ya kona u mpha nga tshifhinga.*)

Men support their families because they can understand what their wives need. (*Vhanna vha a tikedza miṭa yavho, ngauri vha a kona u pfesesa zwine vhafumakadzi vhavho vha ṭoda.*)

Men allow women to go to school and develop themselves. (*Vhanna vha a tenda vhafumakadzi vha tshi ya tshikoloni uri vha ḍibveledze.*)

Because Vhavenda men do not ill-treat or lay hands-on women. (*Ngauri vhanna vha Vhavenda a vha tambudzi kana u vhea zwanḍa vhatu vhafumakadzi.*)

Because we as men use women's time. (*Ngauri riṅe vha vhanna ri shumisa tshifhinga tsha vhafumakadzi.*)

Because I see it in my own home when my father treats my mother well. (*Ngauri ndi zwi vhona hayani ha hashu nga khotsi anga vha tshi khou fara mme anga zwavhuḍi.*)

Because men do cook for women when they are at work and cook for kids whereas it is the role of women. (*Ngauri vhanna vha a bikela mufumakadzi o ya mushumoni vha tshi khou bikela vhana vhave ngeno u mushumo wa mufumakadzi.*)

Not insulting her in front of kids. (*U sa mu sema phanḍa ha vhana.*)

If a person is an aunt in the family, she is respected by men. (*Arali muthu a khadzi muḍini u a fhiwa thonifho nga vhanna.*)

Men who know the culture and the importance of women in life, and another one's mom is your mom. (*Vhanna vha ḡivhaho mvelele na ndeme ya mufumakadzi vhutshiloni vha a ṭhonifha, nahone "mme a muḡwe ndi mme au".*)

Reasons for young men who disagreed:

Men do not see women as people with good ideas. (*Vhanna a vha vhoni vhafumakadzi sa vhathu vhane vha vha na muhumbulo wavhuḡi.*)

Because men do as they like without the consent of their wives. (*Ngauri vhanna vha ita zwine vha funa vha songo tendelana na vhafumakadzi vhavho.*)

Men do not allow a woman to be the head, men do not allow a woman to take a decision in the family. (*Vhanna a vha tendi uri mufumakadzi a vhe ṭhoho ya muḡi, vhanna a vha tendi vhafumakadzi vha tshi dzhia tsheo muṭani.*)

Because men take all the powers, and they believe that women are inferior. (*Ngauri vhanna vha dzhia maanḡa oṭhe, nahone vha tenda uri vhafumakadzi ndi vha fhasi.*)

Men are taken as people with a final say in the Vhavendḡa nation. (*Vhanna vha dzhiwa vha vhone ambadzifhele kha lushaka lwa Vhavendḡa.*)

They give recognition to the male parent. (*Vha dzhiela nzhele mubebi wa tshinnani.*)

A woman is called "you" [used to refer to young ones] whereas a man is called "you" [used to refer to adults]. This creates the idea that a man doesn't respect his spouse, starting from how he called his spouse. It is a few men who do not follow the Tshivendḡa culture. (*Mufumakadzi u vhidziwa u pfi "inwi" ngeno muthu wa munna a tshi vhidziwa u pfi vhone. Hezwo zwi ḡisa muhumbulo wa uri munna ha ṭhonifhi mufumakadzi wawe ri tshi tou thoma kha kuvhidzele kwa muthu wawe. Zwi tou vha kha vhanna vhaḡa na vhaḡa vhane vha vha vha sa khou tevhela mvelele ya Tshivendḡa.*)

Because in Vhavendḡa nation men are the most listened to. (*Ngauri kha lushaka lwa Vhavendḡa hu pfiwa zwa munna.*)

Q2. Is there any difference in morality between educated and uneducated women behaviour within the family and community? (*Vha vhona hu na phambano na vhukati ha vhafumakadzi vho funzeaho na vha songo funzeaho siani la matshilele na vhuḍifari muḵani na kha lushaka?*)

Reasons for young men who agreed:

Educated women have respect more than uneducated women and they can live well with people. (*Vhafumakadzi vho funzeaho vha na ḥthonifho u fhira vha so ngo funzeaho vha dovha vha kona u tshila na vhathu.*)

They can behave if they are educated because of knowledge. (*Vha a kona u ḍifara arali vho funzea nga ndavha ya nḍivho.*)

Most uneducated women are unable to take important decisions and those that affect kids. (*Vhunzhi ha vhafumakadzi vha songo funzeaho vha balelwa u dzhia tsheo dza ndeme na dzi no kwama vhana.*)

Educated one is complicated. (*O funzeaho u na vhukolikoli.*)

Educated ones have leadership ideas. (*Vho funzeaho vha a vha na muhumbulo wa vhurangaphanda.*)

Nowadays a woman with money doesn't listen to her husband. (*Namusu mufumakadzi a re na tshedele ha ḥthonifhi munna wawe.*)

An educated woman can voice her opinions and doesn't agree to everything, she is respected. An uneducated one can agree to anything. (*Mufumakadzi o funzeaho u a ḍiambela ha tendi u ya ḥthonifhiwa. A songo funzeaho u a tenda zwiḥwe na zwiḥwe.*)

Educated women do not allow their rights to be violated, and they also lead their families, and they are responsible in their families. Educated women can make themselves beautiful and can also take care of themselves, they do whatever whenever they feel like. (*Vhafumakadzi vho funzeaho a vha tendi pfanelo dzavho dzi tshi kandekanywa, vha dovha hafhu vha ranga miḥa yavho, nahone vha na vhuḍifhinduleli*)

miṭani yavho, nahone vha a pfiwa miṭani yavho. Vhafumakadzi vho funzeaho vha a kona u ḍinakisa na u ḍiṭhogomela, vha ita tshiṅwe na tshiṅwe tshine vha tshi funa.)

Educated women can understand modern things. (*Vhafumakadzi vho funzeaho vha a pfesesa zwithu zwa tshizwino.*)

Because an educated one is respected by her husband, an uneducated woman is looked down upon. (*Ngauri o funzea u a ṭhonifhiwa nga munna wawe, mufumakadzi a songo funzeaho vha mu dzhiela fhasi.*)

Because an educated one is independent and an uneducated one endures everything in marriage. (*Ngauri o funzeaho u a ḍiimisa nga ene muṅe nahone a songo dzhenaho tshikolo u a konḍelela vhuhadzi.*)

Educated women wake up and go to work whereas uneducated ones sleep until late. (*Vhafumakadzi vho funzeaho vha vuwa vha tshi ya u shuma ngeno vha songo funzeaho vha tshi vuwa vho lala.*)

It is rare for an educated woman to listen to Tshivenda traditional stuff because she thinks she knows much. (*Mufumakadzi o funzeaho a si kanzhi a tshi thetshelesa zwa matshilele a Tshivenda ngauri u vhona u nga u a ḍivhesa.*)

The educated one doesn't care, the uneducated one is always abused. (*O funzeaho u tshila a sa luvheleli munna, a songo funzeaho u dzulela u tambudzwa.*)

When they are educated their minds broaden up more than uneducated ones. (*Musi vho funzea mihumbulo i ya ṭandavhuwa u fhira vha songo funzeaho.*)

I see a difference between uneducated women and educated ones: uneducated ones spend most of their time gossiping or hanging out their dirty linen in public whereas educated ones do not have time to hang their dirty linen in public. An educated woman has no anxiety of starving after separation from her husband and this causes some of them not to have the desired respect as uneducated ones. Educated women use education they have in their families to look down upon their husbands if they are uneducated. (*Ndi vhona hu na phambano vhukati ha vhafumakadzi vha songo funzeaho na vho funzeaho: vha songo funzeaho vha fhedzesa tshifhinga tshinzhi vha*

khou sola kana u bvisela mafhungo a miṭani yavho tshiṭaraṭani ngeno vho funzeaho vha si na tshifhinga tsha u ṭwa vha khou bvisela mafhungo a miṭa yavho tshiṭaraṭani kana badani. Mufumakadzi o funzeaho ha na nyofho ya uri arali a nga fhambana na munna wawe u ḡo ḷa mini hezwi zwi sia vhaṅwe vhafumakadzi vha sa tou vha na ṭhonifho khulwanesa u fana na mufumakadzi a songo funzeaho. Vhafumakadzi vho funzeaho vha shumisa pfunzo ine vha vha vha nayo miṭani yavho u nyadza munna wawe arali munna wawe a songo funzea.)

Because an educated woman can be heard when addressing the nation. (Ngauro mufumakadzi o funzeaho u na vhuṭfiwa a tshi amba kha lushaka.)

Reasons for young men who disagreed:

Because all have the same responsibilities, and they should not be treated unequally. (Ngauro vhoṭhe vha na vhuḡifhinduleli hu no fana a vha ṭaluliwi.)

Because they are all women. (Ngauro vhoṭhe ndi vhafumakadzi.)

But women were looked down upon all over irrespective of whether they are educated or not. (Hoṭhe vhafumakadzi vha dzhieliwa fhasi zwi sa khathali uri vho funzea na kana hai.)

If they all show respect, there is no difference. (Arali vhoṭhe vha tshi sumbedza ṭhonifho a huna phambano.)

Q3. Do you know some moral cultural values which are applicable for raising girls and boys differently? (Vha a ḡivha naa miṅwe milayo ya ndeme kha mvelele ya Tshivenda ine i a shumiswa kha u alusa vhana vha vhasidzana na vha vhatukana nga nḡila yo fhambanaho?)

Reasons for young men who agreed:

A boy doesn't enter the house wearing a hat when girls give people things they kneel. (*Mutukana ha dzheni muḍini o ambara muḥwadzi, vhasidzana vha tshi fha muthu zwithu vha ya gwadama.*)

They go to initiation schools to learn to be matured women. (*Vha a ya khombani u guda u vha vhafumakadzi vho dziaho.*)

A boy doesn't eat the leftovers in the pot as he will develop breasts. There are chores for boys and girls. (*Mutukana ha kokoti bodo u ḍo bva maḍamu. Hu na mishumo ya vhasidzana na ya vhatukana.*)

Girls are taught to take care of their families, e.g., to make sure that things in the family are going well. (*Vhana vha vhasidzana vha gudisiwa u ḥhogomela miḥa yavho, e.g., u vhona uri muḥani zwithu zwi khou tshimbila nga ngona.*)

A boy is not allowed to wear a hat in the house whereas a girl is not allowed to serve food while standing. (*Mutukana ha ngo tea u ambara muḥwadzi muḍini ngeno musidzana ha ngo tendelwa u isa zwiliwa o ima.*)

A girl is trained on traditional work whereas a boy can be trained on respect. (*Wa musidzana u a gudiswa mishumo ya sialala huno wa muḥannga u gudiswa ḥhonifho.*)

Boys are brought up in a hard way and they are given difficult chores. Whereas girls are given household chores like cooking and washing clothes. The hard chores are done by boys; easy chores are for girls. (*Vhana vha vhatukana vha aluswa nga ḥdila yo khwaḥaho nahone vha shuma mishumo i lemelaḥo, ngeno vhana vha vhasidzana vha tshi fhiwa mishumo ya u bika na u ḥanzwa zwiambaro. Mushumo u no lemela u itwa nga ḥwana wa mutukana, mishumo u leluwaho u itwa nga ḥwana wa musidzana.*)

Because boys go to their initiation school and girls go to their own initiation school. (*Ngauri vhatukana vha ya muḥani ngeno vhasidzana vha tshi ya vhushani.*)

A girl is not allowed to go to school. (*Musidzana ha tendelwi u ya tshikoloni.*)

Because a girl and a boy child are not the same, a boy is strong whereas a girl doesn't have strong bones. (*Ngauri n'wana wa musidzana na wa mutukana a vha fani, mutukana o khwaṭha musidzana ho ngo khwaṭha kha marambo.*)

They must make sure that when there is a father at home who is the head of the family, there must be a woman who is the parent. (*Vha fanela uri hafha hayani hu na khotsi ane a vha ṭhoho ya muḽi ha vha na mme ane a vha mubebi.*)

A girl doesn't come back in the evening whereas a boy is left to come back at any time he likes. (*Musidzana ha vhuyi vhusiku ngeno mutukana a tshi litshwa a vhuya nga tshifhinga tshine a funa.*)

Girls should wake up and sweep, whereas boys should go and do gardening, and clean up the yard. A girl child should wash the dishes and do the cooking whereas a boy child should plant vegetables, flowers, and fruits at home. A girl child should be taught to specifically respect men when she grows up, to give respect to her husband later. (*Vhana vha vhasidzana vha tea u vuwa vha swiela muṭa, ngeno wa vhana vha vhatukana vha tshi tea u vuwa vha khura/haḽa henefho hayani. N'wana wa musidzana u tea u vha ene ane a ṭanzwa zwishumisa zwa u Jela na u bika henefho hayani ngeno n'wana wa mutukana a tshi tea u ṭavha miroho, maluvha, mitshelo na miri henefho hayani. N'wana wa musidzana u tea u gudiswa u ṭhonifha nga maandḽa vhathu vha tshinnani musi zwenezwi a tshi khou aluwa, hu u itela u ṭhonifha munna wawe musi a tshi aluwa kana musi a tshi ḽo maliwa.*)

Reason for young man who disagreed:

They are all the same. (*Vhoṭhe vha ya fana.*)

4.2.3.3 The response of 39 adult women on the differences in social life between Vhavanḁa men and women

Table 13: Responses from adult women on differences in social life

Statements	Yes/ Ee	No/ Hai	Did not answer/ A vho ngo fhindula
Q1. Do men show respect to women within Vhavanḁa communities? (<i>Vhanna vha a ṅea ṭhonifho vhafumakadzi kha lushaka lwa Vhavanḁa naa?</i>)	41%	54%	5%
Q2. Is there any difference in morality between educated and uneducated women behaviour within the family and community? (<i>Vha vhona hu na phambano na vhukati ha vhafumakadzi vho funzeaho na vha songo funzeaho siani ja matshilele na vhuḁifari muṭani na kha lushaka?</i>)	87%	5%	8%
Q3. Do you know some moral cultural values which are applicable for raising girls and boys differently? (<i>Vha a ḁivha naa miṅwe milayo ya ndeme kha mvelele ya Tshivendanḁa ine i a shumiswa kha u alusa vhana vha vhasidzana na vha vhatukana nga ṅḁila yo fhambanaho?</i>)	64%	21%	15%

Q1. Do men show respect to women within Vhavanḁa communities? (*Vhanna vha a ṅea ṭhonifho vhafumakadzi kha lushaka lwa Vhavanḁa naa?*)

Reasons for adult women who agreed:

At school ladies are leading as principals, men are working well under their leadership.

(Zwikeloni vhafumakadzi vha khou ranga phanda sa maphrisipala, vhanna vha khou shuma zwavhuḍi nga fhasi ha vhurangaphanda honoho.)

Because he does what his wife does. *(Ngauri vha ya ita zwine mufumakadzi wavho a khou ḥoda.)*

Because men give each other a chance to listen to one another. *(Ngauri vhanna vha ḍiḍea tshikhala tsha u thetshesana.)*

By allowing women to do their chores. *(Nga u tendela vhafumakadzi vha tshi ita mishumo yavho.)*

Most of the things we first sit down and discuss and reach an agreement. *(Vhunzhi ha zwithu ri thoma ra dzula ra langana ra pfana.)*

By showing love and taking care of women. *(Nga u sumbedza lufuno na u ḥogomela vhafumakadzi.)*

When a woman has done good things or behaves well. *(Musi mufumakadzi o ita zwivhuya kana a na vhuḍifari havhuḍi.)*

Most men show respect whereas young ones are unable to do so. *(Vhunzhi ha vhanna vha a ḥhonifha hu uri thangana ḥhukhu i a balelwa.)*

There are men who listen to their wives and agree on actions to be taken. *(Hu na vhanna vhane vha pfa vhafumakadzi vhavho, vha anḍana kha zwine vha ita.)*

They help in bringing up kids properly. *(Vha a thusa kha u alusa vhana zwavhuḍi.)*

If you are an aunt in the royal family, you are awarded a chance to assist the chief when he has problems. *(Arali u makhadzi musanda u ya fhiwa tshikhala tsha u thusa vhamusanda musu hu na thaidzo.)*

Reasons for adult women who disagreed:

Men grow up knowing that man should be respected by a woman. (*Vhanna vho aluwa vha tshi ðivha uri munna u tea u ðhonifhiwa nga mufumakadzi.*)

By always being shouted at even when you have done nothing wrong. (*Nga u dzulela u hambekanyiwa naho u songo tshinya tshithu.*)

When we drive in the street the mistakes are only made by women drivers. If a business goes bankrupt, it is because of a woman. (*Musi ri tshi reila badani vhukhakhi ndi ha ðiraiva wa musadzi. Bindu ða wa ðo wiswa nga vhasadzi.*)

He can be with a woman in my presence. (*Vha a kona u vha na mufumakadzi phanḁa hanga.*)

I do not believe it. (*A thi kholwi.*)

A man can walk holding nothing whereas a woman is carrying a baby on her back and carrying luggage on her head. (*Munna u ya kona u tshimbila a songo fara tshithu ngeno mufumakadzi o beba ñwana a dovha a hwala muhwalo ðhohoni.*)

They abuse us, and they kill us. (*Vha a ri tambudza, vha a ri vhulaya.*)

Women are the ones who give respect to men. (*Vhafumakadzi ndi vhone vhane vha ñea ðhonifho vhanna.*)

They are not respected because they do not want them to work, they are given housechores. (*A vha ñei ðhonifho ngauri a vha funi vha tshi shuma, vha vha kumedza mishumo yoḁhe ya hayani.*)

A woman is not allowed to voice her concerns. (*Mufumakadzi ha ngo tea u amba vhuḁipfi hawe.*)

Men criticise women that we do not know the work. (*Vhanna vha sasaladza vhafumakadzi uri a ri ðivhi mushumo.*)

When she is found to be in a relationship with a man she gets killed. (*Musi a wanala a khou seisana na munna u a vhulawa.*)

That which is being said by a woman is considered insignificant. (*Zwine zwa ambiwa nga mufumakadzi zwi dzhielwa fhasi.*)

They do not want to listen to the decision taken by a woman. (*A vha ƙoḍi u thetshesesa tsheyo ine ya dzhiwa nga vhafumakadzi.*)

A man can have multiple wives and say a man is an elephant he doesn't eat one tree. (*Munna u a kona u mala mufumakadzi a dovha a mala muḥwe a ri munna ndi ḅou ha ƙi muri muthihi.*)

A man wants to be heard always even when he is wrong. (*Munna u ƙoḍa u pfiwa tshifhinga tshoḥe nangwe o khakha ha tendi.*)

When it comes to being given powers to the women it is very difficult, though in some areas they are doing the same jobs as their male counterparts or doing even more than what men do. The perception that a woman cannot do this and that which can only be done by man will always exist. (*Zwi tshi ḍa kha u newa maanḍa ha vhafumakadzi zwi a konḍa naho huḥwe vha tshi khou ḍi shuma mishumo i linganaho kana i fhiraho ya vhanna. Kuhumbulele kwa uri mufumakadzi a nga si ite tshikene na tshikene tshine tsha itwa nga vhanna ku ḍi dzula ku hone.*)

A woman must do all household chores as the man sits and observes. (*Mufumakadzi u fanela u ita zwoḥe zwa muḥani munna o dzula.*)

Q2. Is there any difference in morality between educated and uneducated women behaviour within the family and community? (*Vha vhona hu na phambano na vhukati ha vhafumakadzi vho funzeaho na vha songo funzeaho siani ƙa matshilele na vhuḍifari muḥani na kha lushaka?*)

Reasons for adult women who agreed:

The difference is in the decisions they take regarding raising kids and the education of their kids. (*Phambano i vha hone kha tsheo dzine vha dzi dzhia zwi tshi bva kha zwa u alusa vhana na kha zwa pfunzo ya vhana vhavho.*)

The educated ones are self-reliant, and they do not ask for anything whereas the unemployed ones ask for everything. (*Vho funzeaho vha a ḡikona a vha humbeli tshithu ngeno vha sa shumi vha tshi humbela zwoḡhe.*)

Women who are educated look down upon their spouses, whereas the uneducated one respects her husband. Women who are educated look down upon uneducated ones. (*Vhafumakadzi vho funzeaho vha nyadza vhanna vhavho muḡani, ngeno a songo yaho tshikoloni u ḡhonifha munna wawe. Vhafumakadzi vho funzeaho vha nyadza vha songo funzeaho.*)

Educated women mostly want to be heard and be listened to only. (*Vhafumakadzi vho funzeaho kanzhi vha ḡoḡa hu tshi pfiwa vhone.*)

Because most uneducated women tend to wake up and gossip about others while sitting in the sun. (*Ngauri vhunzhi ha vhafumakadzi vha songo funzeaho tshavho vha tshi vuwa ndi u sola vhaḡwe vha tshi khou ora ḡuvha.*)

The educated ones can also encourage young women. (*Vho funzeaho vha ya tuḡuwedza na vhafumakadzi vhaḡuku.*)

The uneducated ones look down upon themselves, they think they are inferior, they admit all wrongs even when they are not wrong. (*Vha songo funzeaho vha a ḡinyadza, vha ḡisedzela fhasi, vha tenda mulandu naho vha songo khakha.*)

When there is something wrong, educated women can discuss the problem properly, an uneducated one just throws insults, she cannot sit and discuss a problem. (*Vhafumakadzi vho funzeaho musi hu na mafhungo o khakheaho vha tou amba vho dzula fhasi, a songo funzeaho u tou semana, ha koni u amba o dzula.*)

Because a person who is employed has a sense of pride and no longer listens to the husband because she has a certain amount of money. (*Ngauri muthu ano shuma u vha na muya wa u ḡihudza a sa tsha thetshelisa munna ngauri u na masheleni o imaho ngauri.*)

The educated ones look down upon the uneducated ones. (*Vho funzeaho vha dzhiela vha songo funzeaho fhasi.*)

We find that an uneducated person is discriminated against even in jobs they are not given important jobs. (*Vha wana muthu a songo funzeaho a tshi ṭalulwa na kha mishumo ya ndeme ha fhiwi.*)

Educated women love themselves and they take care of themselves whereas uneducated ones struggle to take care of themselves. (*Vhafumakadzi vho funzeaho vha a ḍifuna na u ḍiṭhogomela zwavhuḍi mgeno vha songo funzeaho vha tshi kundwa u ḍiṭhogomela.*)

Educated women have a sense of responsibility whereas uneducated ones have no sense of responsibility. (*Vhafumakadzi vho funzeaho vha na vhuḍifhinduleli ngeno vha songo funzeaho vha si na vhuḍifhinduleli.*)

Educated women are intelligent and know the rules of the country, whereas uneducated ones are afraid of their husbands. (*Vhafumakadzi vho funzeaho vho ṭalifha nahone vha ḍivha milayo ya shango, hu uri vha songo funzeaho vha a shavha vhanna vhavho.*)

Because educated ones know a lot of things, uneducated ones know nothing. (*Ngauri vho funzeaho vha ḍivha zwithu zwinzhi, vha songo funzeaho a vha ḍivhi zwinzhi.*)

An uneducated woman cannot spend money wisely. (*Mufumakadzi a songo funzeaho ha koni u shumisa masheleni zwavhuḍi.*)

Sometimes we as women who are uneducated endure abuse. (*Tshiṅwe tshifhinga riṅe vhafumakadzi ri songo funzeaho ri a konḍelela u shengedziwa.*)

The educated one is respected; she can afford all the needs. The uneducated one can spend the whole day without a bath. (*O funzeaho u a ṭhonifhiwa, u a swikelela ṭhoḍea dzoṭhe. A songo funzeaho u a kovhedza ḍuvha a songo ṭamba.*)

An educated one is taken into consideration in the family. (*O funzeaho u a dzheliwa nṭha muṭani na kha lushaka.*)

Education defends an educated woman, sometimes respect must be there because of the financial situation and level of education that a person has, and the uneducated one has no say as she is afraid of losing her marriage and being told that other women are working for themselves. (*Mufumakadzi o funzeaho u lwelwa nga pfunzo dzawe, tshiñwe tshifhinga thonifho i kombetshedzea u vha hone nga u sedza tshiimo tsha masheleni na pfunzo dzine muthu a vha nadzo, zwino hoyu a songo funzeaho ha koni u vha na vhuḍiambeli ngauri u vha na nyofho dza uri muḵa u nga fhalala kana a vhudzwa uri vhañwe vhafumakadzi vha khou tou ḍishumela.*)

An educated one is independent, and she can live according to culture, but an uneducated one always listens to her husband. (*O funzeaho u kona u ḍiimela na u tshila lwa mvelele, fhedzi a songo funzeaho u pfa nga munna wawe kha zwoḵhe.*)

Educated ones can take care of themselves in money matters and their health status is totally different from uneducated ones. (*Vho funzeaho vha a kona u ḍiḵhogomela siani ḵa masheleni na mitakalo yavho yo fhambanela kule na vhafumakadzi vha songo funzeaho.*)

Reasons for adult women who disagreed:

You can find an uneducated woman being able to run the family well. (*U a ḍi wana mufumakadzi a songo funzeaho a tshi kona u fara muḵa zwavhuḍi.*)

The educated one can be worse than an uneducated person as the latter can do things that are better than those done by an educated one. (*O funzeaho u a fhirwa na nga muthu a songo funzeaho wa wana a tshi ita zwithu zwi no fhira uyo o funzeaho.*)

Q3. Do you know some moral cultural values which are applicable for raising girls and boys differently? (*Vha a ḍivha naa miñwe milayo ya ndeme kha mvelele ya Tshivenda ine i a shumiswa kha u alusa vhana vha vhasidzana na vha vhatukana nga nḍila yo fhambanaho?*)

Reasons for adult women who agreed:

A boy child is respected more than a girl child. People like a boy child more than a girl child. (*Ŋwana wa mutukana u dzhielwa n̄tha u fhira wa musidzana. Vhathu vha takalelesa n̄wana wa mutukana u fhira wa musidzana.*)

When a girl meets a person, she kneels. A boy takes off his hat while greeting. (*Musidzana a tshi t̄angana na muthu wa u a kotha (gwadama) a tshi lumelisa. Mutukana u bvula muñwadzi a tshi lumelisa.*)

Girls must be shown jobs suitable for women. (*Vhana vha vhasidzana vha fanela u sumbedzwa mishumo ya tshisadzini.*)

They undergo a *domba* initiation school and perform a *tshigombela* dance. (*Vha ya tshina domba na tshigombela.*)

A girl is not allowed to sit with knees facing up. A boy is not allowed to help with house chores for example: cooking and cleaning dishes. (*Musidzana a tshi dzula ha tendelwi u tumba. Mutukana ha tendelwi u thusa kha mishumo ya hayani sa tsumbo: u bika kana u t̄anzwa phuleithi.*)

A girl doesn't come back late; a boy can be out at any time of the day. (*Musidzana ha kovhelelwi; mutukana u ya tshimbila tshifhinga tshiñwe na tshiñwe tshine a funa.*)

To take a child to the initiation school. (*U isa n̄wana muñani na dombani.*)

Girls must go to the chief's kraal for initiation, while boys have to go to the mountain, that's where they get Tshivenda rules. (*Vhasidzana vha fanela u ya musanda u imbelwa, vhatukana vha ya thavhani u fumba, ndi hone hune vha wana hone mulayo ya Tshivenda.*)

A boy must look after the cattle, and a girl must fetch the firewood and cook. (*Mutukana o tea u lisa, wa musidzana a ya khunini na u bika.*)

Reason for adult woman who disagreed:

When I grew up, I was with sisters at home and we were all brought up equally and doing the same chores. (*N̄e ndi tshi aluwa ndo aluwa na dzikhaladzi hayani he ra aluswa u fana ra ita na mishumo u fana.*)

The next section presents the responses from adult men on the differences in social life between Vhavenda men and women.

4.2.3.4 The response of 30 adult men on the differences in social life between Vhavenda men and women

Table 14: Responses from adult men on differences in social life

Statements	Yes/ Ee	No/ Hai	Did not answer/ A vho ngo fhindula
Q1. Do men show respect to women within Vhavenda communities? (<i>Vhanna vha a n̄ea t̄honifho vhafumakadzi kha lushaka lwa Vhavenda naa?</i>)	83%	17%	
Q2. Is there any difference in morality between educated and uneducated women behaviour within the family and community? (<i>Vha vhona hu na phambano na vhukati ha vhafumakadzi vho funzeaho na vha songo funzeaho siani la matshilele na vhuḍifari muḵani na kha lushaka?</i>)	86%	7%	7%
Q3. Do you know some moral cultural values which are applicable for raising girls and boys differently? (<i>Vha a ḍivha naa miḅwe milayo ya ndeme kha mvelele ya Tshivenda ine i a</i>	83%	7%	10%

<i>shumiswa kha u alusa vhana vha vhasidzana na vha vhatukana nga ndila yo fhambanaho?</i>			
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Q1. Do men show respect to women within Vhavenda communities? (*Vhanna vha a nea thonifho vhafumakadzi kha lushaka lwa Vhavenda naa?*)

Reasons for adult men who agreed:

Nowadays they are allowed to say what they like. (*Vha a tendelwa ano maduvha u amba zwine vha funa/ u ita zwine vha funa.*)

Because they give respect and support to their families. (*Ngauri vha a nea thonifho vha dovha vha tikedza na mifa yavho.*)

Men give themselves time to listen. (*Vhanna vha a dinea tshifhinga tsha u thetshesesa vhafumakadzi.*)

They give respect because there are female chiefs. (*Vha a neya thonifho ngauri hu na dzikhosi dza vhafumakadzi.*)

Because we discuss and agree on what we do. (*Ngauri zwine ra humbula u ita ri thoma ra langana ro no tendelana ra ita.*)

They are allowed to have a say in the nation. (*Vha a tendelwa u vha na vhuifiwa kha lushaka.*)

Every chief in the Vhavenda clan is chosen by the aunt. The aunt in the family is respected by men of the family. (*Khosi inwe na inwe ya Vhavenda i nangwa nga Vho makhadzi. Makhadzi mutani u a thonifiwa nga vhanna vha re kha muta wonoyo.*)

They are able to follow instructions at work where a woman is a leader. (*Vha kona u tevhedza ndaela mishumoni hune mufumakadzi a vha murangaphanda.*)

To work together in the family like a man and a woman. (*U farisana mutani sa munna na mufumakadzi.*)

By being proud of his only wife. (*Nga u dikukumusa nga u vha na mufumakadzi wawe muthihi fhedzi.*)

In men, there is a belief that a woman should do everything for them. (*Vhanna khavho ho dalesa uri mufumakadzi ndi ene ane a tea u ita zwothe khavho.*)

Men do not allow women to climb the roof and fix the roof of a hut. (*Vhanna a vha tendi vhafumakadzi vha tshi gonya dzihanga vha fulela nndu dza mahatshi.*)

Because they can do the work, bring up kids and cook for them. (*Ngauri vha a kona u shuma mishumo, na u alusa vhana na u vha vhabikela.*)

Like sitting down and doing a budget. (*Sa u dzula fhasi vha ita migaganyagwama ya muṭa.*)

They are allowed to be leaders in traditional courts, governing bodies at schools and in civics even though there are difficulties here and there. (*Vha a tendelwa u vha vha vharangaphanda kha khoros dza misanda, khorombusi dza zwickoloni na civic naho hu tshi divha na vhukondzi fhanu na fhaḷa.*)

If we look at the marriage arrangement, it is women who take a lead in the lobola negotiations, and a decision taken by a woman binds even men and is also complied with by everyone. (*Arali ri tshi da kha zwa nzeo, ri wana uri vhafumakadzi ndi vhone vhane vha ranga phanda kha nyambedzano dza dzekiso, nahone tsheo ine ya dzhiwa nga vhafumakadzi i vha na mbofho na kha vhanna, ya dovha hafhu ya tevhedziwa nga vhatu vhothe.*)

There are government schools where women are working there. (*Hu na zwickolo zwa muvhuso zwine vhafumakadzi vha shuma hone.*)

Reasons for adult men who disagreed:

Because women are governed by men. (*Ngauri vhasadzi vha fhasi ha vhanna.*)

Men abuse their spouses. (*Vhanna vha a shengedza/tambudza vhafumakadzi vhavho.*)

A woman is not taken as a human being by men. (*Mufumakadzi ha dzhiwi sa muthu nga vhanna.*)

Q2. Is there any difference in morality between educated and uneducated women behaviour within the family and community? (*Vha vhona hu na phambano na vhukati ha vhafumakadzi vho funzeaho na vha songo funzeaho siani ja matshilele na vhuḍifari muṭani na kha lushaka?*)

Reasons for adult men who agreed:

The one who works can make herself beautiful because she can afford it. Women are expensive, the unemployed ones cannot afford it and they are shy. (*A no shuma u ḍinakisa ngauri u a ḍikona. Vhafumakadzi vha a ḍura, vha sa shumi vha a balelwa khathihi na ṭhoni.*)

Uneducated women are looked down upon, educated ones are proud. (*Vhafumakadzi vha songo funzeaho vha dzhielwa fhasi. Vho funzeaho vha a ḍihudza.*)

Because the educated ones know a lot of things. The uneducated ones know less. (*Ngauri vho funzeaho vha ḍivha zwithu zwinzhi. Vha songo funzeaho a vha ḍivhi zwinzhi.*)

Uneducated ones do not want to work whereas the educated ones do work and help in the family. (*Vha songo funzeaho a vha ṭoḍi u shuma ngeno vho funzeaho vha tshi shuma vha thusana muṭani.*)

Most educated women do not respect their husbands and men in general. Those women are full of pride and look down upon men. We must respect each other and obey each other, and one should not be above the other. (*Vhunzhi ha vhafumakadzi vho funzeaho a vha ṭhonifhi vhanna vhavho na vhanna nga u angaredza. Vhafumakadzi vhenevho vha a ḍihudza vha nyadza vhanna. Ri tea u ṭhonifhana, u hulisana muṅwe a fhira muṅwe.*)

Most families which have educated women end in divorce. (*Miṭa minzhi ya vhafumakadzi vho funzeaho vhukuma hu ḍala ṭhalano.*)

Most educated women do not respect their husbands and they have extramarital affairs. (*Vhafumakadzi vhanzhi vho funzeaho vha a delela vhanna vhavho nahone vha ita zwa vhubombwe kana vha funana na vhañwe vhanna.*)

Educated ones have strong ideas whereas uneducated ones have weak ideas. (*Vho funzeaho vha vha na mihumbulo yo dziaho ngeno vha songo funzeaho vha na mihumbulo i songo dziaho.*)

Educated ones have a lot of knowledge whereas uneducated ones have limited knowledge. (*Vho funzeaho vha na ndivho nnzhi ngeno vha songo funzeaho vha na ndivho tshukhu ya matshiliso.*)

An uneducated woman is looked down upon, the educated one is respected. (*Mufumakadzi a songo funzeaho u dzhielwa fhasi, o funzeaho u ya tshonifiwa.*)

Because the educated one doesn't care about anyone as she relies on her education. An uneducated one endures everything. (*Ngauri o funzeaho ha na ndavha na muthu u rangisa pfunzo yawe phanda. A songo funzeaho u kondelela tshiñwe na tshiñwe.*)

The one who hasn't been to school struggles to understand languages more than the educated one. (*A songo yaho tshikoloni u a balelwa u pfesesa dzinyambo u fhira ro funzeaho.*)

Most uneducated women are not recognised. (*Vhafumakadzi vha songo funzeaho vhanzhi havho a vha dzhielwi ntha.*)

Educated women strive to be independent, whereas uneducated ones understand being supported by men and agree that decisions be taken on their behalf by other people, it can be the husband or other relatives. (*Vhafumakadzi vho funzeaho vha lwela u diimisa nga vhone vhañe, hu na uri vha songo funzeaho vha tshi pfesesa u tikedzwa nga vhanna na hone vha tenda u dzhielwa tsheo nga vhañwe vhathu, a nga vha munna wawe kana mashaka.*)

Educated women do not tolerate oppression by their spouses or in laws because they understand their rights more than uneducated ones. (*Vhafumakadzi vho dzhenaho tshikolo kana u funzea a vha tshanganedzi zwa u tsikeledziwa nga vhafarisi vhavho kana*

vhomazwale vhavho ngauri vha a pfesesa pfanelo dzavho u fhirisa vhafumakadzi vha songo wanaho pfunzo.)

Educated women in the nation and in the families are listened to more than uneducated women. *(Vhafumakadzi vho funzeaho lushakani na miṭani vha a fhiwa nḡevhe u fhira vhafumakadzi vha songo funzeaho.)*

Educated women do not give a damn about a man, and most of them want to take over the natural leadership position of a man. *(Vhafumakadzi vho funzeaho a vha luvheleli munna, nahone vhunzhi havho vha ṭoḡa u dzhiela vhanna vhurangaphanḡa ha tsiko.)*

Reason for adult man who disagreed:

They are the same because they are all people. (Vha a fana ngauri ndi vhathu vhoṭhe.)

Q3. Do you know some moral cultural values which are applicable for raising girls and boys differently? *(Vha a ḡivha naa miṅwe milayo ya ndeme kha mvelele ya Tshivendḡa ine i a shumiswa kha u alusa vhana vha vhasidzana na vha vhatukana nga nḡila yo fhambanaho?)*

Reasons for adult men who agreed:

In Tshivendḡa culture, boys used to be taken to the initiation school so that they could learn to behave and live properly. Girls also had their own initiation school called *musevheṭho* where they were taught girls' behaviour. In other instances, girls used to go to *vhusha* to prepare them for womanhood. And boys used to go to *tshitambo* to be trained for adult way of life. Girls also go to *tshikanda* but *domba* was for all boys and girls. All this was done to build women and men of tomorrow. *(Kha mvelele ya Tshivendḡa, vhatukana vho vha vha tshi isiwa murunduni uri vha gude nga ha milayo ya u ḡifara kha kutshilele. Vhasidzana na vhone vho vha vha tshi tshina ngoma ya musevheṭho he vha vha vha tshi gudisiwa vhuḡifari sa vhasidzana. Kha maṅwe masia, vhasidzana vho vha tshi tshina vhusha (u imbelwa) hu u itela u vha lugisela kha nḡila*

ya u ya vhufumakadzini. Kha sia *la* vhatukana, ho vha hu tshi iwa tshiṭamboni he ha vha hu tshi pfumbudziwa vhatukana kha kutshilele musi vha tshi aluwa. Vhasidzana vho vha vha tshi tshina na tshikanda, hu uri domba *lo* vha *li* tshi tshiniwa nga vhasidzana na vhatukana, zwoṭhe hezwi zwo vha zwi tshi itelwa u fhaṭa vhanna na vhafumakadzi vha matsheho.)

Girls do kitchen duties; they help the mother with her household chores and take care of kids whereas boys do duties of their father like fixing roofs and building fences. (Vhasidzana vha shuma mishumo ya tshiṭangani, vha thusa mme nga mishumo yawe sa u bika na u lela vhana, ngeno vhatukana vha tshi shuma mishumo ine ya shumiswa nga khotsi, sa u fulela nṅdu, u fhaṭa luhura.)

Boys are taught to be a man by the father and girls are taught to be responsible by the mother. (Nwana wa mutukana u gudiswa vhunna nga khotsi ngeno wa musidzana a tshi gudiswa vhuḍifhinduleli nga mme.)

Girls should always be home and boys can play with others. (Vhasidzana vha tea u dzula hayani ngeno vhatukana vha nga tamba nṅda na vhaṅwe.)

Boys are made to do heavy duties, and girls take care of houses (families) and cooking. Boys take care of domestic animals. (Vhatukana vha itiswa mishumo i no lemela, vhasidzana vha ṭhogomela dzinṅdu (miḍi) na u bika. Vhatukana vha ṭhogomela zwifuwo.)

When girls give elders food they kneel, when boys enter a house, they take off their hats. (Vhasidzana musi vha tshi ṅea vhathu vhahulwane zwiliwa vha a losha, vhatukana vha tshi dzhena muḍini vha bvula muṅwadzi.)

Boys were the ones allowed to go to school whereas girls were brought up and prepared for marriage by a man chosen by the parents. (Vhana vha vhatukana vho vha vhone vhe vha tendelwa u ya tshikoloni ngeno wa musidzana a tshi aluselwa uri u ḍo malwa nga munna o nangelwaho nga vhabebi vhawe.)

There are proverbs and sayings that are used in the bringing up of men like a man doesn't cry. (*Hu na mirero kana maambeke ane a shumiswa kha u alusa vhana vha vhatukana u fana na uri munna ha lili.*)

Boys do not polish and sweep the yard like girls and girls do not look after animals. (*Nwana wa mutukana ha shuli muṭa na u swieli muṭa, nwana wa musidzana ha yi malisoni.*)

Reason for adult man who disagreed:

All kids are brought up in the same way. (*Vhana vhoṭhe vha aluswa u fana.*)

The section below discusses the derogatory names used in a language to reflect the cultural literary norms in the inequality of men and women.

4.2.4 Response on derogatory names used in a language to reflect the inequality of men and women.

The question posed to informants was:

Do you know some cultural derogatory names that are used to label women versus men negatively? (*Vha a divha maṅwe madzina a u saṭhula (sa mutshelukwa) ane a shumiswa kha vhafumakadzi fhedzi hu si kha vhanna naa?*)

If yes mention them. (*Arali phindulo i ee kha vha a dodombedze.*)

The responses from all the categories which are young women, young men, adult women, and adult men are recorded below:

4.2.4.1 Response from 42 young women on derogatory names used in a language to reflect the inequality of men and women

Table 15: Response from young women on derogatory names

Tshivenda derogatory names	English translation
1. <i>Mbuyavhuhadzi</i>	Divorcee
2. <i>Luṭanyani</i>	The one who makes people fight
3. <i>Muumba</i>	Barren
4. <i>Mudzhulumba</i>	Prostitute
5. <i>Phiranawe</i>	Promiscuous
6. <i>Mubvana</i>	A ripe woman
7. <i>Avhantakadzi</i>	They do not please me
8. <i>Khombamutshelukwa</i>	Spinster
9. <i>Lihwalaṭhanga</i>	A roof carrier

4.2.4.2 Response from 27 young men on derogatory names used in a language to reflect the inequality of men and women

Table 16: Response from young men on derogatory names

Tshivenda derogatory names	English translation
1. <i>Mudzhulumba</i>	Prostitute

2. <i>Tseramisiamelo</i>	Promiscuous
3. <i>Khombamutshelukwa</i>	Spinster
4. <i>Mubva</i>	Lazy bum
5. <i>Muumba</i>	Barren
6. <i>Muvhuyangaḽo</i>	Late comer
7. <i>Mbuyavhuhadzi</i>	Divorcee
8. <i>ḽibvana</i>	Ripe woman

4.2.4.3 Response from 39 adult women on derogatory names used in a language to reflect the inequality of men and women

Table 17: Response from adult women on derogatory names

Tshivenda derogatory names	English translation
1. <i>Mbuyavhuhadzi</i>	Divorcee
2. <i>Phiranawe</i>	Promiscuous
3. <i>Tseramisiamelo</i>	Promiscuous
4. <i>Mmbengwa</i>	The hated one
5. <i>Ndomba</i>	Thief
6. <i>Phuḽhamadzhesi</i>	Unstable and too clever
7. <i>Tshitekeshi</i>	One who keeps on quarreling
8. <i>Mudzhulumba</i>	Prostitute

9. <i>Mubvatshoṭhe</i>	The one who leaves and comes back late
10. <i>Ḳihule</i>	Prostitute
12. <i>Khombamutshelukwa</i>	Spinster
13. <i>Khundavhalai</i>	One who doesn't listen to anyone
14. <i>Tshilikadzi</i>	Widow
16. <i>Phongwe</i>	Prostitute
17. <i>Muumba</i>	Barren

4.2.4.4 Response from 30 adult men on derogatory names used in a language to reflect the inequality of men and women

Table 18: Response from adult men on derogatory names

Tshivenda derogatory names	English translation
1. <i>Mudzhulumba</i>	Prostitute
2. <i>Phiranawe</i>	Promiscuous
3. <i>Mutshelukwa</i>	Spinster
4. <i>Tseramisiamelo</i>	Promiscuous
5. <i>Mbuyavhuhadzi</i>	Divorcee
6. <i>Ḳibvana</i>	Fully matured woman
7. <i>Muumba</i>	Barren
8. <i>Phalaphathwa</i>	Breastless

9. <i>Nndandumelashevoni</i>	Pretender
10. <i>Shuvhuru</i>	Uncircumcised
11. <i>Manngoḁa</i>	Bad speaker
12. <i>Ḳihule</i>	Prostitute
13. <i>Ḍabaḁaba</i>	Ill-mannered woman
14. <i>Matsilu</i>	Fools
15. <i>Mavongovhiḁa</i>	Have no substance
16. <i>Dodo</i>	Stupid
17. <i>Mudziomotete</i>	A soft vessel
18. <i>Tshitekeshi</i>	One who keeps on quarreling
19. <i>Vavhi</i>	Ill-mannered
20. <i>Pfukaluhura</i>	Marriage changer
21. <i>Tshifevhi</i>	Prostitute

Data that represent Vhavenḁa women in leadership is presented in 4.2.5 below.

4.2.5 Vhavenḁa women in leadership

After the apartheid reign, South Africa as other African countries such as Zimbabwe started to empower women by selecting them to control in high positions. Maseko (1991:27) asserts,

Zimbabwe, as a newly independent and developing nation recognises the need for its women to participate fully in the development of the

country and has taken positive steps to remove obstacles that have for a long-time hindered women's progress at the national level. Indeed, Zimbabwe has female ministers and a lot of women have entered jobs that were previously for men only, e.g., pilots and engineers, and yet the day to day running of the home has not changed.

Like women in any other nations, Vhavenda women are also recognised in equal leadership positions as men.

The question was:

Do you know Vhavenda women who are in the position of leadership who are doing well?
(Vha a divha naa vhafumakadzi vha Vhavenda vhane vha na zwidulo zwa vhurangaphanda vhune ha khou tshimbila zwavhuḍi?)

If yes, give names. *(Arali phindulo i ee, kha vha nee madzina.)*

These are the names collected from 138 informants, both men and women of all ages who participated in the survey.

Table 19: Response from men and women on women in leadership

Names / (Madzina)	Type of leadership (<i>Lushaka lwa vhurangaphanda</i>)
1. Vho Phophi Ramathuba	<p>From the health institution. <i>(Vha kha tshiimiswa tsha mutakalo.)</i></p> <p>The leader (MEC) of the department of health in Limpopo. <i>(Murangaphanda (MEC) wa muhasho wa mutakalo Limpopo.)</i></p>

2. <i>Vhafunzi Vho N̄emakonde</i>	The leaders of the church. (<i>Vha rangaphan̄a tshivhidzo tsha kereke.</i>)
3. <i>Vho L̄igege Humbulani Phophi Vhengani</i>	She is the Queen of Duthuni village. (<i>Ndi khosikadzi ya shango l̄a D̄uthuni.</i>)
4. <i>Vho Mavhungu Luruli-Ramakhanya</i>	She is the MEC leader of transport and security sector in Limpopo. (<i>Ndi muhulwane wa zwa vhuendi na tsireledzo ya lushaka.</i>)
5. <i>Vho Mushavhanamaḁi Ethel N.T.</i>	School principal. (<i>T̄hoho ya tshikolo.</i>)
6. <i>Khosi Vho Bohwana</i>	The chieftainess of Tshaulu village of Bohwana. (<i>Vhamusanda vha shango l̄a Tshaulu tsha ha Bohwana.</i>)
7. <i>Vho Rambuḁa</i>	The chieftainess of Vondwe village. (<i>Vhamusanda vha Vondwe.</i>)
8. <i>Vho khumbudzo Ntshavheni</i>	Minister of small business Enterprises. (<i>Minis̄ta wa zwa mabindu maḁuku.</i>)
9. <i>Vhomme Irene</i>	Woman pastor and prophet. (<i>Mufunzi na muporofita wa mufumakadzi.</i>)
10. <i>Vho Faith Muthambi</i>	Minister of Communication. (<i>Minis̄ta wa zwa Vhudavhidzani.</i>)
11. <i>Vho N̄aledzani Thelma Mushavhanamaḁi</i>	School principal. (<i>T̄hoho ya tshikolo.</i>)
12. <i>Vho Alice Mudau</i>	Councillor of Itsani. (<i>Mukhantseḁara wa Itsani.</i>)
13. <i>Vho Raḁineba L.V.</i>	Civic chairperson Mapate (<i>murangaphan̄a wa siviki Mapate</i>)

14. Vho Mandiwana Ntakadzeni Esther	Councilor (<i>Mukhantsejara</i>)
15. Vho Mugabi T.M.	The principal of Ndikandafhi primary school in Tshitereke. (<i>Tshohoyatshikolo tsha Ndikandafhi primary school ngei Tshitereke.</i>)
16. Vho Malima	A pastor in the Lutheran church. (<i>Vhafunzi vha kereke ya Luṭere.</i>)
17. Vho Mukhuba	Woman pastor and prophet. (<i>Vhafunzi na vhuporofita vha mufumakadzi.</i>)
18. Vho Madondo Martha	PR- Councilor. (<i>PR- Mukhantsejara</i>)
19. Vho Tshikororo M.C.	School Principal. (<i>Tshoho ya tshikolo.</i>)
20. Vho Singo	Pastor in a church. (<i>Vhafunzi vha kereke.</i>)
21. Vho Nelwamondo C.	Head of a preschool. (<i>Prinsipala khireshe.</i>)
22. Vho Mahosi	The mayor of Thulamela. (<i>Meyara wa Thulamela.</i>)
23. Vho Fhulufhelo Ratshilanga	She led the department of agriculture. (<i>Vho ranga phanḁa muhasho wa vhulimi.</i>)
24. Vho Mmboneni	The Tshikweta female chief. (<i>Khosi ya mufumakadzi kha ḁa Tshikweṭa.</i>)
25. Vho Phophi Mphephu	The Tshavhalovhedzi female chief. (<i>Khosi ya mufumakadzi kha ḁa Tshavhalovhedzi.</i>)

The discussion below is about the data collected from the interviews on the understanding and interpretation of the proverbs related to men and women.

4.3 RECORDING OF THE RESPONSES TO INTERVIEWS

This section outlines the results of the interviews. Four questions with six sub questions were prepared for the interview. Out of ten participants only six agreed to the interview; they were three men and three women. The interviewees were selected purposefully according to their competency of the Tshivenda proverbs. Maree and Pieterse (2007b:178) affirm,

This method of sampling is used in special situations where the sampling is done with a specific purpose in mind, for example the research is about the attitude of married women between the ages of 21 and 30 years about abortion. In such cases the interviewer would only target women who appear to be in that age group but would also specifically ask the women's age and marital status to make sure she qualifies.

For this study the researcher selected lecturers, doctors, and professors of Tshivenda who understand the Tshivenda context well. Silverman (2000) in Strydom and Delport (2011:392) says, "In purposive sampling a particular case is chosen because it illustrates some features or process that is of interest for a particular study, though this does not simply imply any case we happen to choose". Creswell (2014:189) adds, "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". All the interviews were done telephonically due to the pandemic disease, and the interviewees were the ones who arranged the date and chose their suitable time. Unlike face-to-face interviews, telephonic interviews were fast, and the researcher was able to reach many respondents within a short period of time. Neuman (2000:272) adds, "A staff of interviewers can interview 1500 respondents across a nation within a few days and, with several callbacks, response rates can reach 90 percent". During the interviews the interviewees were free to give information in their own comfortable places. All the

interviews were done in the Tshivenda language and later translated into English. The interviews were recorded by tape recorder after the researcher had obtained permission from the respondents, furthermore handwritten notes were made. Nieuwenhuis (2007b:89) advises, "Preferably, a tape recorder should be used to record the interview but remember to get permission from the participant before you begin the recording".

Creswell (2014:194) recommends,

Researchers record information from interviews by making handwritten notes, by audiotaping, or by videotaping. Even if an interview is taped, I recommend that researchers take notes in the event that recording equipment fails. If audiotaping is used, researchers need to plan in advance for the transcription of the tape.

Furthermore, Creswell states that researchers typically develop a log to keep record of documents for analysis in a qualitative study. In a proposal for a study, it is helpful to note in this log whether the information represents primary material (i.e., information directly from the people or situation under study) or secondary material (i.e., secondhand accounts of the people or situation written by others.)

The participants were recorded as follows: Men were marked with the letter (M) and women with the letter (W). As there were six participants, i.e., three men and three women who participated in these interviews, the researcher added numbers 1 to 6 before the letter to differentiate them. For instance, if the first participant was a woman she was coded as participant 1W, the second woman as participant 2W and the third woman as participant 3W, whereas the men as the fourth, fifth and sixth participants were respectively coded as participant 4M, 5M and 6M.

For the list of interview questions see Appendix D.

All the questions and responses from the participants are presented below:

Q1. (Vhone vha vhona u nga mirero i tshi sikiwa ho vha ho sedzwa mini?)

When proverbs were devised, what was the reason behind them?

Participant 1W

(Ende hei mirero, i vha i tshi khou amba nga ha zwipuka, ngeno yo livhiswa kha vhathu. Uri vhathu vha zwi pfe. Nahone zwo vha zwi tshi itisa uri musi muthu o amba murero, ane a si divhe holwo luambo ha koni u divha uri zwi khou ambelwa ngafhi. Nga inwe ndila, ndi tshikili vho tsha vhathu u bva tsikoni. Vha tshi amba zwithu vho talifhaho vha zwi amba nga ndila yeneyi. Mara vhane vha khou ambiwa navho vha a zwipfa uri zwi khou amba mini.)

And these proverbs, they use animals as depiction but referring to people. So that people can understand. And at the time when the proverb was used, anyone who does not know the language would not know its interpretation. In other words, this is the skill that people inherit from creation. When they speak about certain topics.... the wise ones use this language. But the listeners do understand the interpretation thereof.

Participant 2W

(Mirero musi i tshi sikiwa ho vha ho sedzwa vhuṭali vhune Vhavenda vha vha naho. Ha wanala uri musi hezwi murero u tshi khou amba, wa vho ri u khou katela zwithu zwinzhi kha tshithu tshithihi. Ngauri hezwi murero u tshi tou ambiwa fhedzi ha pfi 'ya kanda kaṅwe i ya nwa', ndo fhedza heneḥaḷa, uri hoyu muthu u khou sokou hanedza. Hezwo zwithu zwine a khou hanedza zwone o zwi ita, khezwi a tshi ri ndo dzhena divha lithihi fhedzi? Riṅe a ri na vhuṭanzi uri lo vha divha lithihi fhedzi. Zwino vha mbo di ri hai yo nwa. Nahone vha tou amba hezwo khoroni vho fhedza, a vha tsha do dovha vha ya phanda. Ndi uri i ya pfukisa uri zwithu zwi pfalese hu tou vha uri arali muthu a si Muvenda, zwi do di mu balela mara thi u do di kona zwa mirero ya lushaka lwa hawe.)

When proverbs were devised, they looked into the wisdom which Vhaventda possessed. And it was discovered that when the proverb was being spoken, it covered many things at once. Because when a proverb is spoken and says once you do something you will repeat it again, I am done, this person is denying the obvious. The things which are being denied, he has done them, why is he saying it was only once? We have no evidence that it was a once-off thing. So, they will say indeed, it has happened. Once you confess that at the royal council, you will not have any further argument. They help in making things clearer but if a person is not a Muvenda, he/she will not understand this, but those proverbs are of his native language.

(Mirero i na zwine ra ri ndi filoloji na vhuṭali nga ngomu kha mirero. Ndi uri ndi vhuṭali hovhuḷa ha levele ya nṭha. Ngauri na sedza ni ḍo wana uri mirero i tshi khou sikiwa ho vha na vhuṭali vhunzhi nga ngomu ngauri naho yo sikiwa nga havhaḷa vha kale, na riṅe vhaswa a ri tsha kona u i sika.)

Proverbs have what is called philosophy and wisdom inside them. It is wisdom of high level. Because if you can look you will realise that when they were being devised there was much wisdom in them because they were devised by ancient people, and we the modern generation cannot devise new ones.

(Thaidzo i nga vha i gai uri na riṅe vho ri kone u sika yashu mirero?) Where is the problem so that we too can be able to devise proverbs?

(Thaidzo i khou vha kha uri riṅe luambo a ri khou swika hune ra tou ḍiimisa ngalwo ngauri hangei tsikoni hangei na sedza ni ḍo wana uri havhaḷa tshaka dzi tshi balangana, Muvenda a tshi amba a sa tsha pfiwa nga Mutshangana, Mutshangana a sa tsha pfiwa nga Muzulu. Ndi uri hafhaḷa fhethu hu na vhuṅwe vhuṭali he Yehova a vha o vhu fhaṭa nga ngomu, na wana uri hovhuḷa vhuṭali vhu ṭuwa na muthu zwenezwiḷa a tshi khou aluwa.)

The problems are that we are not relying on the single language because in the creation you will find that when nations disperse, a Venda is no longer understood by a

Shangaan or a Shangaan by a Zulu. There was wisdom which God created inside them, and you find that such wisdom leaves when a person is growing up.

Participant 3W

(Hoho, ho vha ho sedzwa kutshilele kwashu kwa Vhavenda, ndila ine ra tshila ngayo, thonifho, u kaidzana, nga u ralo nga u ralo.)

Okay, they looked unto our ways of living as Vhavenda people, how we do things, respect, warnings and so forth.

Participant 4M

(Ndi ndila ya kuambeke kwa Tshivenda. A yo ngo tou sikiwa, zwi tou vha tshipida tsha luambo lwa Tshivenda. Vhathu vha tshi amba vha amba zwithu vho dzumbamisa, ha tou vha uri vhoradzipfunzo vha swika hune vha ri ndi mirero kana ndi maambeke, mara ndi luambo lwa Tshivenda.)

It is another way of speaking in Tshivenda. They were not devised; it is part of Tshivenda language. When people speak, they use euphemism, but the scholars decided to call them proverbs, but it is Tshivenda language.

Participant 5M

(Ndi vhona u nga mirero ya Tshivenda i tshi sikiwa nga vha yo sikiwa hu tshi khou sedzwa zwine Vhavenda vha tenda khazwo nga ndavhuko yavho na u vhulunga sialala na mvelele.)

I believe the reason for the creation of Tshivenda, it may be that people looked into the belief of Vhavenda by origin and by preservation of culture and tradition.

Participant 6M

Hey, what a question? (Mirero yo sikiwa hu tshi khou sedzwa tshenzhemo, na vhutshilo he vhathu vha pfuka khaho. Vha ri vha tshi vhu sedza, vha vhona u nga vhu khou dovholola, vha vhea mirero. Vha tshi sedza murahu vha ɔi vhona zwithu zwi khou bvelela nga nɔila yeneɔla. A ri ɔo sokou nea tsumbo nthihi thamusi ri ri 'nwana wa mbevha ha hangwi mukwita'. Literary kana zwi tshi khou tou bvelela nga nɔila ya vhukuma, nwana wa mbevha he mbevha dza fhira hone na ene u fhira hanefho, u fundedzwa u tshimbila heneɔla. Zwino ri tshi ya kha vhutshilo ha vhukuma vha ɔo wana uri arali ne ndo ita tshithu ha pfi 'nwana wa mbevha ha hangwi mukwita', ni funa u sedza mme anga na khotsi anga uri zwi amba uri ne ndi khou ita zwe mme anga na khotsi anga vha vha vha tshi ita zwone. Ndi wonoula mukwita we vha fhira khawo, na ne ndi khou fhira khawo.)

Hey, what a question? Proverbs were devised by looking at the experience and life that people passed through. And they've observed, they felt it is repeating itself, then they devised proverbs. When they look back, they saw that things are still happening in the same manner. Let's give one example and say a kitten doesn't forget the ways of its parents. Literally or happening in real life, a kitten, where the rats passed through will go through the same way. When we apply it in real life you will realise that if I have done something and they say a kitten does not forget the ways of its parents, you must look at me at father and mother, meaning I am doing the same what they used to do. That's the same pattern they went through, so I am doing the same.

Q2. *(Naa hu na zwivhuya kana zwivhi zwine mirero ya Tshivenda ya talusa?)* Are there good and bad things that proverbs identify?

Participant 1W

(Zwavhudivhudi nga mvelele ya vho ri ne ya Tshivenda, zwi vha zwi zwivhuya. Hone arali muthu a tshi khou ita zwivhi, muthu vha a mu amba nga murero. Murero wa

ambiwa zwothe uri hafha a thi khou ita zwone, a humela murahu. Thamusi liñwe ðuvha hu na vhana henefho tsini vha ri 'wa sa li pfa u vhudzwani, u ðo li pfela vhulaloni'. 'Funguvhu lo ri thilaiwi la fhira muði lo kovhela', ñwana muṭuku ha nga ðivhi uri hu khou ambiwa mini mara nṅe ndi khou ri kha houla muthu, kha pfe zwine vhañwe vha amba.)

Frankly according to our customs of Tshivenda, there are good ones. When a person is doing bad things, they talk to him by a proverb. When a proverb is used to warn me that I am not doing the right things, then I reform my ways. Probably there are kids there and you say, if you do not listen to early warnings, then you will regret later. The vulture refused to heed the warning and passed the shelter when it was late in the evening. The child will not grasp the meaning but what I am saying to that person is that he must heed warnings from others.

(A tshi khou tou shumiselwa murero?) Using a proverb?

(Ee, a tshi khou tou shumiselwa murero fhedzi uri nandi mulandu wo ita hetshi na hetshi ene a ri hai nṅe ndi nga si kone u ita hani na hani, iwe wa ri 'funguvhu lo ri thilaiwi la fhiwa muði lo kovhela'. Ende hoyu murero a ri koni u zwi shandukisa nga maambe.)

Yes, using a proverb and saying why did you do this and that and he says I cannot do this and that, then you will say a vulture refused to heed the warning and passed the shelter when it was already late. And we cannot change this proverb by the interpretation.

(Zwino arali vha nga tangana na ñwana ane vho mu vhudza izwo a sa pfesese uri zwi khou yela gai, hu itea mini?) So, what if you say this to a child who will not be able to grasp the interpretation, what happens?

(Hoyu ñwana u ðo ambiwa nae nga ndila dzo fhambanaho a tshi khou ambiwa nae zwavhuði uri hoyu ñwana a vhuye a pfe. Vha ri ene ñwana, 'tsiwana i laiwa ndilani'. Ndi uri nṅe ane nda khou mu laya naho ndi sa mu ðivhi kana ndi tshi tou vha muñwe muthu zwawe, a songo vhona u nga zwine a ðo zwi ita kana zwine a ðo zwi thetshelesa ndi

zwine zwa ḡo bva kha mubebi wawe fhedzi. Zwi amba uri na afha nḡilani, ndi uri kha pfe zwiḡwe na zwiḡwe zwine ane avha muhulwane khae a khou mu vhudza.)

This child would be given warnings in different ways in a proper way till this child understands. They will say, a poor person gets wisdom from outside. It means me as the stranger giving him advice, he must not think that only his parents are the only ones to give him guidance. It means even outside in the street; he must heed advice from any elder that might dish out advice.

Participant 2W

(Ee, mirero ya Tshivendḡa i ḡalusa thungo dzoḡhe. I ya ḡalusa zwivhuya ya ḡi dovha ya ḡalusa na zwivhi. Ngani ngauri yone i na maambeke ha aḡa ane a vha uri o dzumbama hone a songo dzumbama holuya lu no tou nga lwa maambeke lini. Ndi uri kha maambeke a vha a mapfufhi murero wa vha wo lapfa. Zwino ni ḡo kona u vhona phambano henefho uri ḡiambele ndi ḡipfufhi murero ndi mulapfu. Zwino nga ngomu ha vhuḡali ho vhu ḡa ni ḡo wana uri hu na vhuḡali vhune ha ḡo vha hu khou bveledza zwivhuya na vhuḡali vhune ha ḡo vha hu khou bveledza tshipiḡa tsha zwivhi. Arali a nga ri hoyu muthu 'o mama mme vha tshi penga' kana ra ri 'u khou pandamedza zwisusu'. Na sedza muthu arali a tshi khou pandamedza zwisusu, o takala? 'O mama mme vha tshi penga' o takala? Murero u a bvisela khagala zwine zwa vha zwivhuya na zwine zwi sa vhe zwivhuya.)

Yes, Tshivendḡa proverbs identify both sides. It can identify positive things and still identify bad things too. Why, because proverbs use that hidden language but not too hidden like idioms. Idioms are short in structure and proverbs are long in structure. That's how you will be able to differentiate the two that a proverb is long in structure and an idiom is short. So, in that wisdom which is inside them they are able to identify positive things and negative things. If we can say this person sucked the breast milk from his mother when she was deranged, or we say he is chasing the butterfly. If you look, can the person who was fed breast milk when the mother was mad be normal?

Or someone chasing a butterfly is he normal? A proverb can show what is bad and what is good.

Participant 3W

(U ya nga ha nne, ndi vhona ho dalesa zwivhuya khayo ngauri hu na u kaidzana, hu na u tũtuwedzana khayo. A hu ngo tou dalesa u saũhula, ho dalesa u kaidzana, u tũtuwedzana khayo.)

According to me, I see a lot of good things because you can reprimand and encourage others by them. There are few which criticise, but they reprimand and encourage each other.

Okay, *(ndi uri kha mirero hu vha hu na u kaidzana na u tũtuwedzana nga ndilade?)*

Okay, so how do proverbs reprimand and encourage people?

(Sa tsumbo, arali hu tshi khou pfi 'maña a mutukana a si vhumatshelo hawe' kana 'a hu na pfeñe ĺi no fa ĺi songo gonya luwa'. Zwi amba uri hu vha hu tshi khou newa muthu fulufhelo. U vha a khou tũtuwedziwa kha zwine a vha a khou ũangana nazwo zwine zwi nga vha zwi khou lemela uri zwi tshi ya mafheloni, u do di dovha a kunda nyimele.)

For example, if it is being said your poor background will not determine your future or that every baboon climbs the cliff. It means someone is being given hope. Someone is being encouraged by the challenges one is currently facing that at the end, there would be hope and one will overcome.

(Afha kha zwivhi, a hu na na muthihi une vha nga u humbula uri u vha u khou tũtuwedza zwivhi kana mini?) On the bad ones, is there no single one which encourages bad things?

(Ndi nga si tou ri u tũtuwedza zwivhi hu na hoyu une ndi nga ri u vha u khou holedza u fana na zwenezwi hu tshi pfi 'ĺinaka ĺi tshi hoha ĺiñwe didinngwe, ĺone ĺi tshi hohwa ĺi ri mavhala anga'. 'Hu naka nthuleni nkhweseni i ya vhavha'. Ri nga tou ri zwi vha zwi tshi

khou tou yelana na u goḁana. ṽhamusi hu nga tou vha hone vhuvhi ha hone zwi tshi ḁa kha u goḁana.)

I cannot say it encourages bad things but there is this one which I can say it is for condemnation which goes like, people love to speak bad about others, but when they receive bad treatment back, they cry foul. It is good when you are served but to serve others you find it hard. We can say it is the same with mocking. Maybe these could be the bad ones as far as mocking is concerned.

Participant 4M

(Ee, zwi hone zwivhuya. Kha zwivhi ndi nga si tou ri zwi hone. Zwenezwo zwine ṽhamusi mirero kana maambeke zwa shumisiswa zwone, hune zwivhuya zwa hone khamusi ndi nga ṽnea sa tsumbo ya uri arali hu tshi khou ambiwa mafhungo ane a nga vha a sa khou lingana murole wa vhaṽwe vha vhathu vhane vha nga vha vha heneḁho hune ha khou ambiwa mafhungo, zwi a dzumbamiswa, uri vhathu vha vhone haya mafhungo a si tee u vha fha mitsiko, khamusi mitsiko i no nga ya muhumbulo. Zwi amba uri zwi ḁo leluwa nga ṽḁila ine, sa vhana vhane vha kha ḁi vha na miṽwaha miṽtuku vha si kone u pfa uri vhathu vhane vha khou amba ṽhamusi vha na nndwa kana vha na phambano, zwenezwo zwa vheiwa nga ṽḁila yeneyo. Tshiṽwe hafhu, zwi dovha zwa thusa kha u nakisa luambo. Na u dovha u vhulunga. Ndi zwone zwivhuya zwine nda nga amba uri mirero na maambeke zwi ḁisa zwone kha luambo.)

Yes, there are good things. I cannot say there are bad ones. Maybe the way proverbs are used, like I can give examples of a situation where the topic which is being discussed is above the minors who might be present, then they can use hidden language so that the topic cannot depress them, like mental depression. It means it would be easy for minors not to understand that those who are conversing are either fighting or disagreeing, so they speak in hidden language. Another thing, they help in beautifying the language and preserving it. That's the good things which I can say proverbs bring in the language.

Okay, (*afho ri tshi khou sedza kha zwivhi nga ndila ine thamusi vha khou amba uri vhana vha songo swikelela zwine zwa khou ambiwa, ri nga fha tsumbo ya hani?*) Okay, in the instance of bad things in such a way that what is being discussed is beyond minor's understanding, what example can we use?

(Ee, arali thamusi mme na khotsi vha sa khou andana. Ha swika hune thamusi vha amba nga ha phambano dzavho phanda ha vhana, khamusi a nga di shumisa maipfi ane a nga sumbedzisa uri hai, a ro ngo tea u zwi amba fano. A ri tou zwi dzhia sa tsumbo, arali a nga ri 'hu na makole', zwi amba uri muthu ane a divha a pfa Tshivenda, zwi amba uri zwine zwa khou tea u ambiwa a zwo ngo tsha tea u ambiwa ngauri hu na vhathu vhanwe vhane a vho ngo tea u zwi pfa. Vha nga vha vhana vha nga vha vhathu vha nga nnda vhane a vho ngo tea u zwi pfa, zwine zwa vha nga heyo ndila. Nga maanda maanda ndi musi ro sedza vhana, arali vhana vha sa athu swika kha vocabulary ine vha vha nayo ya luambo, hu sa athu swika mirero, arali ra nga ri 'hu na makole' a vha nga zwi pfi uri hu khou ambiwa mini.)

Yes, if a mother and a father disagree. Then they argue about their differences in front of the children, maybe one can use words which indicate that it is inappropriate to argue about. Let's give an example, if we say there are clouds, it means someone who knows and understands Tshivenda, it means what they are about to argue about is no longer appropriate because there are people who are not supposed to hear. It could be children or outsiders who are not supposed to hear, in such way. More importantly considering children who have no understanding of vocabulary of the language about proverbs, if we say there are clouds, they will not understand what is being said.

Participant 5M

(Ee. Mirero ya Tshivenda i a talusa zwithu zwivhuya ngauri i ya vha i khou kaidza matshilele a si a vhuḍi, wa li vhea nga ndila ya murero. Ya dovha ya vha na zwivhuya uri hu avha hu na zwithu zwine zwi a tufuwedziwa zwa ambiwa nga murero zwo

vhekanyiwa nga maipfi ane u tshi zwi pfa u khou vhudziwa wa zwi pfa uri hai no, u tou nga u khou tou ṭuṭuwedziwa. Zwi amba uri ndi hezwo zwithu zwine nda nga amba.)

Yes. Tshivenda proverbs identify good things because it is reprimanding bad behaviour, and you use the proverb to say it. They also identify good things because there are good things which are encouraged by using proverbs, put in such a way that when you hear them being said to you, then you will say to yourself that you are being encouraged. I can say such now.

(So zwivhuya vha khou amba nga ndila ine musu i tshi ṭuṭuwedza i vha i khou fha zwivhuya kha muthu?) To the extent that when they are used to encourage it is bringing positive changes to a person?

(Ee, zwivhuya zwine murero wa ḍisa zwone ndi zwa uri u vha u tshi khou amba na muthu kha zwithu zwine a vha a tshi khou zwi ita. A nga vha a tshi khou kaidziwa u kaidziwa hu tshi khou pfi muthu a shanduke matshilele thi ri? Then zwi vha zwi tshi khou ḍisa zwivhuya. Na uri u tshi pfa murero u tshi khou ambiwa, hu tou nga, ndi uri murero wo ima sa mulayo, u tou nga milayo, Constitution lune wa vhudziwa wone u a kona u tshila zwavhuḍi. Ee... ndi zwithu zwine murero wa ḍisa wavhuḍi. Musu ri tshi ri o ita zwi si zwavhuḍi, ri vha ri khou tou amba uri u a kona u laya wa amba uri tshikene a tshi itiwu zwa ambiwa nga ndila ya murero, fhedzi zwoḥthe zwi khou isa havhuḍi.)

Yes, the good things that a proverb brings is by talking to a person or actions which he/she's doing. He may be scolded for person to change for better right? Then it is bringing good things. And when you hear a proverb being said, it is like a law, proverbs are like the constitution which when being told, you can live better. Yes...that's what the proverbs bring. When we say he has done wrong things, then we say the proverb is able to bring corrections and say this is not supposed to be done by using a proverb...and all leads to good things.

Okay *(zwi amba uri na zwivhi zwine zwa vha zwi khou itea hu vha hu tshi khou tou shumesa u kaidziwa khazwo?)* So, it means even the bad things which are happening then they are mostly used as a rebuke?

(Ee kha murero kanzhisa a hu na murero une wa ṭuṭuwedza vhuḁḁa, mirero yoṯhe arali vha i sedza vha ḁo wana uri i tshee yo vheiwa sa milayo ine yo ambiwa i vha i khou ṭuṭuwedza muthu uri a vhe na matshilisano na kutshilele ku no ṭanganedzea kha tshitshavha.)

Yes, mostly there are no proverbs which encourage bad things, all proverbs if you look at them, act as laws which, when they are pronounced, encourage good behaviour which is accepted in the society.

Participant 6M

(Ee, i ya ṭalusa zwivhi, i ya ṭalusa zwivhuya. 'Nwana wa u dzula huvhuya huvhi hu a vhidza'. Muthu o dzulaho fhethu havhuḁi u sokou vhona unga ha ngo dzula fhethu havhuḁi, a ya kha zwi si zwavhuḁi a vho ḁisola o no vha hanengei. Zwino hafho yo amba zwithu zwoṯhe khathihi nga tshifhinga tshithihi, zwivhuya na zwivhi. Zwi amba uri muthu u a dzula fhethu havhuḁi, hu tou vha uri ene muṯe a si zwi vhone. A ṭuwa a tshi khou vhona u nga ri u khou ya u dzula fhethu havhuḁi, a vha o vhidzwa nga zwivhi kana zwi si zwavhuḁi. A vho tou ḁisola o no vha hangei, u humela murahu a wana zwi sa tsha konadzea.)

Yes, they can identify bad things and they can identify good things too. The child who is living in a good family can end up in a bad situation. A person who is staying in a comfortable situation can feel that it is not enough and move to a bad situation only to regret it later. In that context it has identified both good and bad things at the same time. It means a person can live a comfortable life and not realise it. And the person can go out thinking he is going to live a better life, only to realise that he has been attracted by bad things. He then regrets when he is there, and realises he cannot go back.

(Zwine zwi vha zwi tshi khou katelwa kha murero muthihi u a kona u ṭalusa zwivhi na zwivhuya?) They are included in one proverb identifying both negative and positive things?

(Nga inwe ndila, hu na muthu ane thamusi mufumakadzi, wa wana a tshi khou funwa nga muthu ane a mu funa nga maanda nahone a re na zwithu zwavhuḍi. Ene a hana a nanga uyo ane a tou pfa a khou funa ene, thamusi a funa Vho Netshisaulu, a ya ha Vho Netshisaulu a wana ngoho o tou vhidziwa nga vhusiwana hovhuḷa he a bva hayani a naho. Madzuloni a uri arali o funa vho mukene o vha a tshi ḍo vha o wana zwivhuya. Kana a vha o dzula zwavhuḍi mara vha wana a tshi khou ita zwithu zwi sa ḍivhalekani o sokou robiwa nga vhaḥwe munna. A tshi swika hanengei a tshi ri yowe ndi a dzula hafha, a vho pfa havhaḷa munna vha tshi ri nḅe ndi nga si vha kone vhone. O no vhidzwa nga zwivhi zwino munna we a vha o mu mala ha tsha mu ḷoḍa murahu ngauri o no vhona uri ene o no ḍidzhenisa kha zwiḥwe.)

In other words, there is someone perhaps a woman who is being loved, truly loved by someone who is rich. And she refuses and chooses someone else she loves, let's say she chose Mr Netshisaulu, and when she arrived there she found herself in a state of poverty which is the same as that of her family. Instead, had she loved someone else who desired her, she would have found a better family. Or maybe she is living quite well with no suffering and she starts to misbehave and is deceived by another man. And when she moved in with him it was only for that man to say no I cannot live with you. She has been attracted by bad things and the man who married her first is no longer welcoming her back because he has realised that she has put herself in some sort of danger.

Q3. *(Zwavhuḍivhuḍi thalutshedzo dza mirero kana maambeke aya a tevhelaho ndi dzifhio?)* Actually, what is the interpretation of the following proverbs?

(a) (Munna ndi thoho ya muḍi.) A man is the head of the family.

Participant 1W

(Hezwi zwithu zwi vha zwi khou amba uri munna kha thetsheswe. O khakha kana ha ngo khakha. Ri tshi zwi ḍivha uri ndi thoho ya muḍi, zwi amba uri a hu na na tshithu na

tshithihi tshine n̄e nda nga tshi ita, mukalaha wanga a sa zwi ðivhi. Ndi ðhoho ya thavhani ndi ðhoho ya muḍini zwi a fana.)

It means a man must be listened to, whether he is right or wrong. Being head of the family means there is nothing I can do without the knowledge of my husband. Whether at a mountain or at home it's the same.

(Zwino musu vha tshi ri afha o khakha kana ha ngo khakha kha thetsheswe, arali zwi tshi swika kha uri na n̄e vho ndi mu tsivhudze ndi zwi itisa hani?) Then when you say even if he is wrong or right, he must be heard and respected, how do I (wife) go about advising him?

(Nga Tshivenda, ri na zwithu zwine zwa pfi language ditches. Zwi amba uri hoyu muthu wa Muvenda, ndi nga amba nae, ndi nga sedzesa zwithu ngani ngauri vhathu vha vhanna a vha sokou vhudzwa nga musadzi. Zwino hezwi u tshi nyaga u fhaḍa muḍi wau, u ya mu thetsheswa houḷa muthu a tshi khou amba. A thi ri u ḍo mu vhudza uri nda khou humbula uri ri ite hetshi na hetshi ari a thi funi ndi fano muḍini wanga, nda fhumula? Houḷa munna u ḍo zwi digest a eḥe. Hezwi o no zwi digest a tshi zwi vhona uri ndo khakha hafhaḷa fhethu, a vhuya a ri vha a ḍivha nda khou humbula uri ri ite so so so. Zwo luga ndi muhumbulo wawe. Zwi ḍo shumela iwe muḅe. Zwino arali vhone vha ima nga hangei muḅwe a ima nga hangei ngauri vha na mentality wa uri 'munna ndi ðhoho ya muḍi'. Vhathu vhoḥe vho dzulaho vuhadzi.)

In Tshivenda custom, we have something called language ditches. It means this Venda person, I can speak to him, and I can look carefully because men cannot just be advised by a wife anyhow. So, when you want to build a family, you listen to him when he is speaking. Isn't it that you will say you were suggesting this and that, and as man he will say not in my house, then I keep quiet? He will later digest your suggestion when he's alone. Then when he realises that he was wrong alone, then he will come back and say, I was thinking that we do this in this manner. It will help you. But if you stand this side and the other side because they have mentality that they're the head of the family. All the people who remain married.

Participant 2W

(Vha tshi ri 'munna ndi thoho ya muḁi', hafho vha khou lingedza u sumbedzisa uri ndi ene ane a tea uri a thonifhiwe hafha muḁini. Honeha u tea u ḁiḁivha uri u na vhuḁifhinduleli ha muḁi wawe. Ngauri a ri nga ḁo kona uri 'munna ndi thoho ya muḁi' ene a tshi khou tḁa a tshi khou kambwa a tshi dzula mahalwani. Uri a pfi thoho ya muḁi, hu tea u swika hune ene a ḁisumbedza nga mvumbo yawe, ra ri hoyu 'munna ndi thoho ya muḁi'. Houḁa murero u tuwiswa wa iswa hangei u tevhela mvumbo ya houḁa muthu. Zwino a thoho ya muḁi u tea u sumbedza uri u a kona u shavhedza u ḁisa murunzi muḁini wawe, u ya kona u tunda ndi thoho ya muḁi heyo.)

When they say a man is the head of the family, they are trying to show he is the one to be respected. Which means he must know that he carries the responsibility of his household. Because we cannot refer to him as the head of the household when he is busy drinking himself into a stupor and spending time in shabbiness. For him to be called a head of the household, he must be able to show by his character then we will say he is the head of the household. That proverb takes into consideration his character. So, when he is the head of the family, he must be able to provide, bringing dignity in his house, he can support, that's the head of the family.

(Ndi uri thoho ya muḁi i khou tea u sumbedza vhuḁifhinduleli ha muḁani? Zwino avha vhane vha si vhe na vhuḁifhinduleli ha muḁani ri nga vha vhidza hani vhone?) Does that mean a head of the family must be able to show responsibility in his household? How about those ones who do not have responsibility at home how do we call them?

(A thi ri ndi mapambukwa, o pambuwa o bva ndilani. Kana vho doba dziḁwe pfunzo dza vhaḁwe ngauri hu tshi pfi 'munna ndi thoho ya muḁi' hu khou ambiwa na muthu o aluwaho zwavhuḁi nga ngomu Tshivendani. Ngauri nga Tshivenda ha vhuyi a toḁa mufumakadzi u tou ḁiselwa, a laiwa uri mufumakadzi u farwa hani, na honouḁa wa mufumakadzi a laiwa na wana ḁi ḁa maladze. Havho vhaḁwe ri nga tou vha vhidza mapambukwa.)

Those are rebels, he veered off the way. Or they have listened to strange teachings because when it is being said a man is the head of the family, they are referring to

someone who is properly brought up by Tshivenda culture. Because in Tshivenda he does not seek a wife, but they bring a wife to him, and taught him how to treat a wife well, and even the wife too would be taught for them to live in harmony. The rest we can call them rebels.

Participant 3W

(Ndi pfesesa uri ndi liambele lo shumiswaho tshikaleni nga murahu ha musi vhafumakadzi vha sa dzhielwi ntha, ha dzhiiwa lene lo la uri 'munna ndi thoho ya muḍi'. Nga nthani ha uri kale ho vha hu ene ane u unḍa muḍi wawe, mufumakadzi ha ngo tea u ya u shuma. Hezwi zwa zwino ri a kona u amba vhafumakadzi vha vhone thoho dza miḍi, ngauri hu vha hu ene ane o fara muḍi u fhirisa munna.)

I believe it is the saying which has been used in the olden days when women were not treated with respect, then they used it to say a man is the head of the family. Because in the olden days, a man was a provider to the family and a woman was prohibited to do any work that brings income. But these days we can refer to a woman as head of the family if she is the one who is leading and providing for the family.

(So vhone vha tshi khou sedza tshifhingani tsha kale musi mirero i tshi khou sikiwa na tshifhingani tsha zwino, murero uyu zwine wa khou talusa zwone u vha u hani?) When you look into the past times and modern times when proverbs were being devised, what was this proverb identifying?

(Arali zwo vha zwi tshi konadzea (Inaudable) muthu muḥwe na muḥwe u a kona u vha thoho ya muḍi. Hu na vhafumakadzi vhane vha a kona u dzula vha vhothe. Zwi amba uri u vha a tshi khou ita tshumelo yothe ine i nga ḍi vha yo vha i khou itwa nga muthu wa munna ya u unḍa muḍi nga mulandu wa uri thikho ya muḍi zwi khou amba uri ndi munna ane u khou kona u unḍa muḍi wawe.)

If it was possible.....any person can become the head of the family. There are women who can live independently. It means you are doing everything which is supposed to

be done by a man of supporting the family because you are the pillar of the family. Which means that you are a man who is supporting her family.

Participant 4M

(Ee...nga nḡila ine nda pfa ngayo hezwo ndi zwauri munna ndi ene ambadzifhele muḡini zwine zwa amba uri a hu na tsheo ine i nga dzhiiwa muḡini hune ha vha na munna hoyo ano pfi munna henefho muḡini a songo tendelana nazwo.)

Yes...the way I understand is that man is the final authority in the household which means no decision can be taken in the household where there is a male figure, and the decision is taken without his consent.

(Zwi khou tou itea kha muḡi hune ha vha na munna, afha kha muḡi une a hu na munna?) Does this happen in the household where there is a male figure, what about the household where there is no male figure?

(Hoyo murero wo itwa ho sedzwa tshivhumbeo tshi no pfi muḡi, muḡi zwi amba uri ha vhuya ha vha na muḡi hu fanela u vha na hoyu muthu. Naho hu tshi nga pfi hoyo munna o lovha, nga Tshivenḡa hu na nḡila dzine dza shumisiwa hune ha ḡi sala ipfi ḡa muthu wa munna ḡi tshi nga ḡi kha ḡi vha hone. Hu nga kha ḡi wanala khotsimuhulu, khotsimunene hu tshi khou ambiwa uri arali khotsi kana munna wa muḡi o ḡuwa hu tshi khou tea u maliwa nḡwana kana u mala, zwi amba uri hu ḡo sedziwa within the structure tsha muḡa wone uḡe, ndi vho nnyi vho salaho? Vha nga vha vha si vha malofha, nga u tou humbela. Hu nga vha hu makhadzi hu nga vha hu khotsimunene wa kule, mara vhathu vha a sedza vha ri ndi nnyi ane ra nga topola ane a nga ḡa a ita father figure hafha hayani. Arali zwi tshi ḡoḡa khotsi, ri ḡo mu humbela.)

The proverbs were devised by considering the structure called family, a family means once there is a family, there must be such a person. Even if it can be said that the male figure has passed on, according to Tshivenḡa custom there are ways which can be used so that his voice can remain in force. They can find uncles, meaning that if the father figure of the household has passed on and there is a situation where marriage has to take place, it means they will look within the family structure itself, to see who

the remaining ones are. They may not be of the bloodline but by asking them to represent the family. It could be an aunt or distant uncle, but people can look who we can pick to act as father figure here at the household, if it requires a father, we will ask someone.

Participant 5M

(Ee uri 'munna ndi thoho ya muḽi' hu vha hu khou tou sumbedziwa vhurangaphanḽa muḽani uri munna u tea u vha ene ane a ita thodea dzothe dzi no fanela u vha hone muḽani nga maanḽa ri khou sedza kha mufumakadzi. Ndi ene wa munna a no fanela u vuledza thodea dzothe, a vha a tshi ranga phanḽa kha zwithu zwothe zwine zwa tea u ita uri muḽa uyo u kone u tshila zwavhuḽi.)

When it is being said the man is the head of the family, it is depicting the leadership in the family that man should be the one providing all the needs in the family especially towards a woman. He is the one who is supposed to meet all the needs and be the one who leads in everything pertaining to the well-being of such family.

Okay, *(u ya nga ha vhone ndi uri arali a thoho u khou tea u sumbedza vhurangaphanḽa hafho muḽani?)* So according to you if he is the head then he must show leadership in the family?

(Ee u khou tea u sumbedza vhurangaphanḽa kha u shumela muḽa na uri vhathu vhothe vhane vha re hafho muḽani vha tshi mu sedza musi a hone vha pfe vha na mutsireledzi. Ndi kuvhonele kwanga.)

Yes, he must show leadership in working for the family and that everyone who is in the family when they look at him, they must feel that they have a protector. That's my view.

Participant 6M

(Hu vha hu tshi khou ambiwa uri munna ndi ene murangaphanḽa, ndi ene nemuḽi. Arali o vha e siho, ho vha hu sa ḽo pfi hu na muḽi. Nḽe ndi nga fhaḽa nḽu yanga yavhuḽi

tshitentsini tshanga, havha hu si na mufumakadzi, vha do pfa vhathu vha tshi ri Netshisaulu ro mu wana o sokou tumba kha lenelja dumba lawe. Ndi nga mini vha tshi ri dumba? Ndi nga uri hana mufumakadzi. Mara vha ya mudini wa mufumakadzi a si naho munna vha do wana hu tshi pfi, hai ro wana o sokou didzulela na vhana vhawe hanengei a hu na na thoho ya muḏi. Nga mvelele ya Tshivenda ine u nga ḏi i vhambedza na ya Madzhuda, vha do wana uri munna a hone mudini ndi ene murangaphanda wa muḏi. Hu si zwino hune vhathu vha vhona u nga ri vhurangaphanda ha muḏi ndi tshelede. Zwino munna nga mvelele na nga u bebwa, o bebwa a murangaphanda wa muḏi une a do vha nawo.)

It means that a man is the leader, he is the owner of the household. If he was not there, it would not be called a household. I can build myself a big house, if I do not have a wife, they will say we found Netshisaulu just alone in the big house. Why do they call it a shed? Because he does not have a wife. But if you go to a house where there is a woman with her kids but without a husband, they will say she is just staying there without a head of the family. According to Tshivenda culture which you can compare with the Jewish family structure, you will realise that if there is a man in the household, he becomes a head. Not the situation where people feel that the leadership of the house is determined by money. So, a man by a culture and by nature, he was born to become a leader of the family he will have.

(Nga ndila ine vha khou talutshedza ngayo arali a si na musadzi a hu na muḏi?)
According to your explanation having no wife means he has no household?

(A tou dzula a si na musadzi vha do pfa hu tshi pfi uḷa o sokou ditumbela. Na musa a tshi khou shuma zwavhuḏi o fhaḷa zwavhuḏi a hu nga do pfi nḏu, kha liḏu lawe.)

If he stays without a wife, you will hear people saying he is just sitting alone. Even when he is working well and built a big house, they will not call it a big house but just a big for nothing.

(Ya vha nḏu nga murahu ha musa hu na mini, hu na mufumakadzi?) And it would be referred to as a house after what, having a wife?

(Ya vha nḡdu musi mufumakadzi o no ḡa. Ndi hone hu tshi pfi hu na muḡi ngauri ho ḡa mufumakadzi.)

It would be a house after having a wife. They will call it a home because a wife came over.

(b) (Munna ndi nḡou ha ḡi muri muthihi fhedzi.) A man is an elephant who does not graze from the same tree.

Participant 1W

(Musi arali munna wanga a tshi khou tshimbila tshimbila wa mu confront wa ri vhone, zwine vha khou ita zwone nḡe thi pḡani nazwo. Vha ḡo vhona a sa khou amba tshithu a sokou fhumula. Ḳiḡwe ḡuvha ḡhamusi a tou vha nwela na halwa a ri ‘munna ndi nḡou ha ḡi muri muthihi fhedzi’. Munna a vhuya a ri ‘munna ndi nḡou ha ḡi muri muthihi’, u vha a tshi khou amba uri ene a nga si kone u vha na musadzi muthihi. Zwino vhaḡwe vhafumakadzi vhane vha sa ḡo dzula vhuhadzi vha ḡo mbo ḡi ri na nḡe ndi muri, a thi ḡiwi nga nḡou nthihi.)

When my husband is having prying eyes then I confront him and say hey I do not like what you are doing. You will realise that he is not responding. Maybe one day he will start with consuming alcohol and then say a person is an elephant, which does not graze from one tree only. When a man says he is an elephant which does not graze from the same tree, he is saying he will not be able to have one wife. So, some women who will not remain in the marriage will say I am also a tree, which does not feed a single elephant.

Participant 2W

(Mmm... vha tshi ri ‘munna ndi nḡou ha ḡi muri muthihi fhedzi’ vha vha tshi khou ḡuḡuwedza fhungo heḡia ḡa uri hezwi no dzula na muthu wa munna, ni songo ḡwa ni khou

mu vhea liṭo ngauri kha Tshivenda munna u a mala vhafumakadzi vha fumi. Nga Tshivenda musidzana u a ṭala kafumi zwi sa khou divhalea ende huṅwe na huṅwe ni khou sia vhana ngauri vhana a vha tendi vha tshi pfuka ri ḑo sala ri tshi lela riṅe vhaṅe. Zwino vha khou ri hezwi ni tshi khou pfana na munna waṅu ni zwi divhe uri hu ḑo vha na vhaṅwe vhaṅe a ḑo funana navho. Vhaṅwe vhasidzana ndi a vha vhudza uri hezwi a tshi ni ambisa u ḑo ni vhudza uri u funa inwi ni noṭhe, matshelo u ḑo shanduka.)

Mmm...when they say a man is an elephant which does not graze from the same tree, they are encouraging a situation when you have settled with your man, not to monitor his movements because in Tshivenda a man can marry ten wives. In Tshivenda culture a woman can divorce ten times if it's not working and remarry again, if she is giving birth, she will leave them behind because they do not allow children to be taken away, they will raise them. So, they are saying that when you are in relationship with your husband just know that there would be others whom he will be involved with. I do say this to young ladies that when he proposed you, he will say he loves you only, but tomorrow he will change.

Participant 3W

(Hafho hu vha hu na u kandedzana. Hu vha hu khou ambiwa munna ane u ita zwithu zwo bvaho. Zwi amba uri arali a na mufumakadzi zwi amba uri (murero) u vha u khou mu ṭuṭuwedza uri a nga ḑi ya a ṭoda muṅwe nṅa.)

In that situation it is oppression against another. It is referring to a man who does the wrong things. It means if he has a wife, this proverb is encouraging him to go outside and find another wife.

(Vha tshi ri hu vha na u kandedzana hu vha hu u kandedza vhafhio?) When you say there is oppression against one another who is being oppressed?

(Hu khou kandedzwa mufumakadzi. Ngauri ndi ngani na kha mufumakadzi hu sa pfi ndi muri ha ḑiwi nga ṅdou nthihi?)

Women are the ones being oppressed. Because why does it not also say a woman is also a tree which does not feed one man?

Participant 4M

(Uyo u vha u murero une wa vha u khou tshimbilelana na nzulele na maitete a vharema. Kha maitete a Vhaventḁa/vharema, munna u a tendelwa u mala mufumakadzi a no fhira muthihi. Zwine zwa amba uri hoyo murero u vha wo lingedza u sumbedzisa uri a si mufumakadzi ane a nga bva a vha na vhanna vhanzhi. Ngauri ra khou tshila kha system ya patriarchy. Kha system ya patriarchy i vha yo sedzesa nga maandḁa uri ambadzifhele zwi vha zwi khou sedza kha side ya muthu wa munna. Ndi zwine ngazwo vha ḁo wana hu na murero wo no nga hoyo. U khou tshimbilelana na matshilele a lushaka lwonolo.)

That one is a proverb which goes according to the situation and customs of Africans. In the Tshivendḁa/African custom, a man is allowed to pick more than one wife. Which means this proverb has tried to show that it is not a woman who can go and have multiple husbands. Because we were living in a patriarchal system. In the patriarchal system, it puts emphasis on man as final authority. That's why you find there is a proverb like that one. It goes with the custom of such a particular society.

(Zwi vha zwi tshi khou tou amba uri mufumakadzi ene u tea u vha na munna muthihi?)

Does this mean that a woman should have only one husband?

(A i khou vhuya ya amba hezwo. Arali vha ḁi sedza huḁwe, muthu kha tshiḁwe tshifhinga, Mudzimu o sika muthu, ende muthu we a mu sika ndi munna. Nga murahu a kona u mu sikela mufumakadzi. Mufumakadzi ha khou vhuya a dzhiiwa sa muthu. Kha vha zwi sedze u bva tsikoni, mufumakadzi ha ngo vhuya a dzhiiwa sa muthu, ngauri Mudzimu ha ngo sika muthu, hoyo muthu a tshi ḁa ha ngo ḁa a na nḁivho mbili. Mudzimu o sika muthu, a ḁa a na nḁivho nthihi, a vha wa munna. Nga murahu ha musi Mudzimu o vhona uri munna hoyu u na vhuludu, a mu sikela musadzi. Ha ngo mu sikela muthu wa musadzi, o mu sikela musadzi.)

It is not referring to that. If you can look elsewhere, a person in particular times, God created a human, and the human being was a man. Afterwards he created a woman

for him. A woman is not being considered as human. Look at it from the creation, because God did not create a human being who came with two kinds of knowledge. God created a human being with one kind of knowledge. And it was a male being. Then God realised that this person is lonely, he created a woman for him. He did not create another female human being; he created a female for him.

Participant 5M

(Hu tshi pfi 'munna ndi ndou ha li muri muthihi'...kaleni, ndi murero we wa vha u tshi shumiswa nga vhathu vha kale. Na zwino u kha di shuma. Munna ha tou vha muthu ane u nga ri a nga tou fokhasa kha tshithu tshithihi kana u sedzana na tshithu tshithihi vhutshiloni uri vhutshilo vhu kone u bvela phanda. U a di sedza zwithu zwinzhi kana nga zwivhili uri vhutshilo vhu bvele phanda. Sa tsumbo, zwi amba uri muthu wa munna u a kona u bva a ya a shuma mushumo une wa disa tshelede a dovha a shuma na muñwe futhi. Ndi hezwo zwine ha pfi 'munna ndi ndou ha li muri muthihi'. Zwi vha zwi khou tou amba uri munna u tea u bva mabiko nga hunzhi, a songo tou sedzana na tshithu tshithihi fhedzi uri hu kone u vha na vhutshilo mutani wawe.)

When they say a man is an elephant and does not eat from the same tree...in the past, it was used by people in the olden days. Even in modern time it is still applicable. A man is not someone whom I can say can focus on one thing or look into one thing in life for life to go on. You focus on many things or two things for life to move forward for example, it means a male person can go out and do the work which brings income and still do another job. This is referring to the saying that a man is an elephant which does not graze from the same tree. It means that man must sweat on many fronts, he must not focus on one thing only so that there can be life in his family.

(Zwine zwa vha zwi khou amba mini? Uri munna u khou tea u shuma nga u didina kana hani? Ndi khou amba uri thalutshedzo yavho i vha i khou amba kha zwithu zwi no nga muholo kana mini?) What does that mean? That a man must work hard or what? I mean your interpretation is regarding income or what?

(Tsumbo yanga i khou tou ya kha ndila ya kutshilele uri hu tshi pfi 'munna ndi ndou' kana 'muthu ndi ndou ha li muri muthihi'. Muri muthihi u a swika hune wa fhela. Arali vha sedza arali hu tshi khou liwa wone u a swika hune wa fhela, zwi amba uri u fanela u vha na zwithu zwinzhi zwine wa zwi ita zwine zwa nga disa kutshilele kwavhudi hayani. Sa tsumbo, ndi a kona u bva nda ya nda ita ngade hayani, nda dovha nda kona u bva nda ya u zwima phukha. Wa dovha wa wana onoyu muzwimi a tshi vha mufuwi, a mulimi a vha mufuwi, ndi munna. Vha do wana uri u tou ralo.)

My example is based on social setting when they say a man is an elephant which does not graze from the same tree. That one tree dries up at times. If you can look, if it is the same tree which is used for feeding, it can dry up, it means you must have many things that you are doing to provide a good life to the family. For example, I can be able to start a garden at home, and at the same time go out to hunt a wild animal. Still the same hunter can become a farmer, that's a man. You will find out that he is what he is.

Participant 6M

(Nga mvelele yashu munna ha vhi na mufumakadzi muthihi ngauri vha amba uri musadzi muthihi ndi khaladzi. Zwino vha tshi ri 'munna ndi ndou, ha li muri muthihi fhedzi', vha do wana munna a tshi do funana na hoyu, aya a funana na hoyu, a mala havhala vhathu vhothe ngauri u khou vha funa, a dzula navho vha tshi swika vhavhili vhararu, vhaṅa.)

According to our culture a man cannot have one wife because they say one wife is a sister. So when they say a man is an elephant which does not eat from the same tree it means that a man can love this one and that one, and marry all of them at the same time because he loves all of them three or four of them and stay with them.

(Zwino nga mvelele ya Tshivenda munna ha dzuli na musadzi muthihi?) So according to Tshivenda culture a man cannot stay with a single wife?

(Nga Tshivenda vha ri 'musadzi muthihi ndi khaladzi', ngauri musadzi vha ri u na madungo manzhi. Kha vha humbule tshifhingani tsha kale zwi tshi bvelela a na

mufumakadzi muthihi, khamusi a tshi vhuya hanengei vho Kimberly he vhathu vha hashu vha thoma hone u shuma. A tshi vhuya thamusi u wana mufumakadzi u na lushie, lushie lu ya lilelwa, ha tei u dzhena nduni nae. U dzula nae hu tshi nga ri ndi khaladzi, ene u edela nduni yawe musadzi a tshi edela nduni yawe ngauri u kho ila, u khou lilela nwana. Vha do wana mufumakadzi, ndi khou amba zwa kale, a tshi ya kha mungana wawe a ri mukalaha wanga vho vhuya, nne a tho ngo lugela u dzhena nduni. Vha khou mpfa uri ndi khou amba mini? A tshi khou amba uri thamusi u maduvhani. U do da na khonani yawe vha dzedza, ha vhoniwa vhana vho edela, u do mu isa nduni hanengei ya mukalaha wawe ene a huma a diedetshela tshitangani. Li tshi tsha nga matsheloni u do buba houla khonani yawe a humela ha hawe u khou swiela zwa vho tou nga o di tou vuwa nduni yawe. Thi u do di mu todela a si na mukalaha? A ri khou amba vhasadzi vha re na vivho. Arali vha nga tou vhudzisa heyo mbudziso ya uri musadzi u vhivha mini munna u vhivha mini vha nga wa hu si na phindulo. U mala nga Tshivenda muthu u vha a tshi khou amba uri u na ndaka ya u mala. Ndi ngazwo munna kale a re na zwawe o vha a tshi mala vhafumakadzi vhanzhi. Khotsi anga vho vha vha na vhafumakadzi vhatanu na vhavhili. Ri ne ro begwa ri 43. Namusi arali vha ri wana hu na munyanya kana hu na lufu, vha do wana kana hu vha mukegulu kana ri vha kalaha, ri la rothe fhethu nthihi. Na musi hu na lufu hu sa athu da vha lushaka. Ri ne vhana vha muthu ri do vha ro no mu rengela bogisi la mufu na zwiliwa zwine zwa khou todea. Ndi lufuno lwo tavhiwaho, mukalaha vho lovha 1979 mara lu tshee lwo sala 100 percent.)

According to Tshivenda culture a single wife is a sister because they say a woman has many compartments. Just remember in those old days when it happened, maybe he was working in Kimberly where our people used to work. Maybe when he comes back and finds a wife with an infant, and the infant is a taboo, he cannot be intimate with a mother. He stays with her as if she is his sister, she sleeps at her hut, and he sleeps at his hut because they are distancing themselves from each other because of the infant. You will find a wife, I am talking about those days, who will go to her friend and say my husband is back and I am not in a state to be intimate. Do you understand where I am going? Maybe she is saying she is having her periods. She will come with her friend and spend time till late, when your kids are asleep, she will send her friend to her

husband's hut and then come back to sleep. Then at dawn, she will leave and go home and start sweeping as someone who slept at her place. She will find someone without a husband. I am not referring to jealous girls. If you can ask what a woman or man is greedy about, you will not find an answer. To marry in Tshivenda a person is saying he's got assets to marry. That's why a man in those days when he has many assets, he could marry many wives. My father had seven wives and we were 43 children. If you find us today when there is a funeral or wedding, with grandmothers and grandfathers, we share food together. If there is a funeral before the relatives come, we would buy a coffin and contribute the food that is needed. It is the love imparted; my father died in 1979 but it is intact 100 percent.

(Zwino ra sedza vhutshilo ha maḍuvha ano, ri nga zwi isa phanḍa na uri munna ndi nḍou ha ḷi muri muthihi fhedzi?) But if we look at modern times, can we continue and say a man is an elephant which does not graze from the same tree?

(Ee, riṅe ro no vha makhuwa matswu. Na tshikhuwa tshine ra khou tshi tevhelela a ri tshi ḍivhi. Ngauri riṅe ri na u mala ra ri houḷa mufumakadzi o maliwa. Nga nṅhani ha milayo ya ṅamusi milayo ya Madatshi, Roman Dutch law. Hezwo zwithu zwi ita uri ndi ḍivhudzise uri ndi nga mini nṅe ndi tshi tea u dzhadzhiwa nga milayo ya Madatshi. Nda wana uri a hu na tshithu, ndi ngauri milayo yavho yo ṅwaliwa yashu a yo ngo ṅwaliwa. Zwino kha ri sedzeha, khavho a hu na marriage i vhidziwa u pfi ndi contract. But arali muthihi a nga lwala muṅwe u a ya Master of High Court a ita zwino vhidzwa upfi omnivitae, a amba uri ha tshee na dziffeelings. U khou ri nṅe a thi dzuli na mpengo. Nga Tshivenda 'musadzi ha ḷaliwi nga vhupombwe u ḷaliwa nga vhuloi' ngauri vhana vhane a ḍo vha beba, u ḍo tou nga o tou vha bikela. Zwi a shuma na ṅamusi hu tou vha uri ho ḍala mulayo, mulayo u no ri ri laṅe zwa hashu.)

Yes, we have become westernised. And the Western ways which we are following we do not understand them. Because we can marry and say that woman is married. Because of the laws of today of Roman-Dutch laws, it makes me ask why I should be judged by Dutch laws. I found it not fair, because their laws are written and ours are not. Let's look at these ways, in their laws there is no marriage, it is called a contract. But if one partner can be sick and the other partner can go to the Master of the High

Court and apply for something called *Omni vitae*, and say he does no longer have feelings. He is inferring that he does not want to stay with a mad person. In Tshivenda a woman cannot be divorced by prostitution but because of witchcraft because the children that she will bear would be like she has initiated them. It is still applicable even today but there are too many laws, which say we must forsake our traditions.

(Ndi khou livhuwa nga maandā na u pfa uri mufumakadzi o vha a sa țaliwi nga vhuḡombwe.) Thank you very much and for hearing that a woman could not be divorced because of prostitution.

(Mufumakadzi ha țaliwi nga vhuḡombwe. Hafha ha hashu Shakadza hu na musadzi we munna a ya Makhuwani musadzi a sala a tshi khou beba vhana vha no swika 9. Vhavhili vha u thoma u nga ri na wa vhuḡa havha uri vho tou țonđoliwa. Houḡa munna aya a lifhisa havhaḡa munna vho țonđolaho. Vha ḡa vha bvisa kholomo mbili, hedziḡa kholomo dza vhuya dza ḡadza danga. Vhaḡa mukalaha vho no lovha vhana vha khou țoḡa kholomo. Houḡa mme a ri inwi wa number one na wa number two na wa namba four a ri hai a ni țoḡi kholomo fhanu iyani muḡini mukene na mukene ndi hone hune na ḡo țoḡa kholomo hone. Hedzi kholomo ndi dza vhananga ngauri no lifhiwa no tou țonđoliwa nga vho mukene na vho mukene.)

A woman cannot be divorced because of prostitution. Where I come from, Shakadza, there is a woman whose husband was in Johannesburg and left the woman who gave birth to 9 children. The first two children and the fourth one I think were born through promiscuity. The husband then decided to sue the man who slept with his wife and made children with her. He paid the fine of cows, two for each child, those cows gave birth and multiplied. When he died his children came and demanded the share of the inheritance of cows. Then the mother said to the first two born and the fourth one that you have no inheritance of the cows here since you have your father. These cows are for my children because you have so and so as your father and he paid the fine for his promiscuity which brought you.

(c) (Vhuhadzi ndi nama ya thole, ya fhufhuma ri a fhunzhela.) Marriage is deer meat which boils over when you cook

Participant 1W

(Hezwi arali wo dzula muḍini wa hau, u sa shumisi na.....yone ya mufumakadzi wa Muvenda. U ḍo dzula u khou sokou.....ndi khou ita hezwi na hezwi....zwe vhone vha tangana nazwo sa vhakegulu vho kegulelaho muḍini, vha ḍo iri inwi ḥwana, 'vhuhadzi ndi nama ya thole ya fhufhuma ri a fhunzhela'. Hezwi zwi tshi khou konḍa badi. A thi ri nama ya thole u tshi khou bikwa i a fhufhuma badi. Hezwi ri a dzhia lufo ra rwa mapulo haḍani uri i sa pupume. Zwino na vhuhadzi ho tou ralo. Hezwi zwi tshi khou kalakata ro shela swigiri.....ndi uri vhuhadzi vhu tou konḍelelwa. Vha fhedza vha zwi nakisa vha ri 'vhiḍa la musadzi li vhuhadzi', a hu na u tuwa.)

When you're still staying at your parents' home. Without even using.....the one for a Venda woman. You will always say.....I am doing this.... the things that they experience as elder women who were married, they will say hey young lady, marriage is a difficult institution, when things turn bad, we endure. Then things are difficult. The deer meat when you are cooking, the water overflows. Then we take a cooking stick and stir to cool it. It is the same with marriage. When it is bad and have put sugar.....marriage is something to endure. Then they add by saying a woman's grave is at her in-law's place.

Participant 2W

(Thole, nama yayo musi i tshi bikiwa i a fhufhuma nga maanda ya bva mapulo kha maanda. Ndi uri hezwi ni tshi tou i bika nama heila ya thole, ni ḍo tiba ya fhufhuma na tibula, na tiba ya fhufhuma na tibula. Ni vha ni khou fhunzhela hezwi ni tshi khou bika heila nama ya thole. Vha fanyisa heila nama ya thole ine u khou i bika ya fhufhuma nga maanda vha ri 'vhuhadzi ndi nama ya thole ya fhufhuma ri a fhunzhela'. Ndi uri hezwi inwi ni tshi khou ya vhuhadzi, vhuhadzi ha Vhavana ho shandea ha fhambana na

vhuhadzi ha bivhilini. Ngauri hovhu ha bivhilini hu tuwa houja wa munna a ya a dzula na mufumakadzi wawe vha sa dzuli hafha ha vho munna. Zwino houja wa mufumakadzi a tshi da u funa u zwi pfesesa uri hafhaja hune a khou ya hone hu na munna wawe, na mazwale wawe, tshinwe tshifhinga a wana na dzikhaladzi dzinwe, ndi uri a tshi khou dzhena u khou wana hu na vhathu vhe vha vha vha tshi khou tshila henehaja u bva kale. Hezwi la kale musi mufumakadzi a tshi humela ha hawe, vha hawe vho vha vha tshi seiwa nga maandza uri vha na mbuyavhuhadzi. Hetshi tshipuka tshi no pfi mbuyavhuhadzi Vhavana vho vha vha sa nyagi na u tshi vhona. Zwino u fanela u zwi divha uri 'vhuhadzi ndi nama ya thole ya fhufhuma ri a fhunzhela' ndi u tou maliwa fhedzi kha kondolele.)

A deer's meat when it is being cook, the water can raise the lid. When you cook it, you put on a lid, but the water will keep on lifting it so that you remove it and put it back again. It will irritate you when you are cooking it because of such routine. They drew an example from cooking such meat and they say a marriage is like cooking deer meat, when things turn bad, we endure. It means when you are getting married, Tshivenda marriage is somehow different from that of the Bible. Because in the Bible they leave a man's family, and they do not stay at the man's family. So, when a woman is married, she must understand that where she's going there is her husband, her mother, and fathers-in-law, sometimes there are her husband's sisters, so when she enters, she finds these people who were living there all along. In the past when she retreated and went back home, her paternal family would become a laughingstock because they have a divorcee. The Venda would not like to see divorcees. So, she must know that as troubling as it is when cooking deer meat, so is the marriage, we tolerate the situation.

Participant 3W

(Ee...na wonoyu u khou kandedza vhafumakadzi ngauri nama ya thole vha tshi i vhona i bikwa tshifhinga tshilapfu ndi zwone. Arali maqi a vha a tshi khou fhufhuma zwi amba uri a a tsima mulilo, zwi vha zwi tshi khou tou amba uri mufumakadzi na ene u

khou tea u kondelela nyimele ifhio na ifhio a vhuhadzi. Zwi amba uri u vha u khou kandedza vhafumakadzi hoyu murero.)

Yes...even this one is oppressing women because when you look at deer's meat, it takes time to prepare. If the water from the pot is overflowing it means they can put out the fire. This means that a woman should endure any situation in the marriage. It means it is oppressing women.

(Vha vhona u tshi khou kandedza a vha vhoni khamusi u tshi khou tshiwedza uri kha vha kondelele uri zwi kone u luga?) So, you see it as oppressing them or do not you see it as encouraging them to endure till it gets better?

(A hu na muthu ane anga tou tshiwedziwa uri a kondelele nyimele i khou fhisa. U ya kondelela zwa u swikisa jivhidani. Ndi ngazwo vhafumakadzi vhanzhi vha tshi khou vhulawa nga nthani ha wonoyo murero wa u pfi kha vha kondelele.)

No person can be encouraged to withstand any worse situation. She can withstand it only to lead her to the grave. Hence many women are being killed by this proverb which encourages them to endure.

Participant 4M

(Hoyo murero u vha u khou tou sumbedzisa kha lushaka uri vhuhadzi a zwo ngo leluwa dzi a vhuya. Zwi amba uri hezwi ni tshi swika hangei ni tshi tangana na thaidzo dzenedzo dzine wa do vha u khou tangana nadzo, hoho u pupuma, heyo nama ya thole i sa difhi ngauri yo bikwa ya fanela u bikwa tshifhinga tshilapfu, khamusi ya di vha na honovhu u pupuma ya di fhedza i si na muthotho wavhudi, mufumakadzi u fanela u kondelela. Ndi mirero ine ya vha i khou shumisiwa kha ndayo kha vhathu vha vhafumakadzi uri hangei hune na khou ya hone, a si ha mme anu na khotsi anu. Ni tshi swika dza vhuya, ni kondelele.)

This proverb is teaching the society that it is not easy to sustain marriage, it can be hard. It means when you are in the marriage and encounter challenges, the difficult ones, just like deer meat which boils over, because it takes time to cook it and it is not

tasty, a woman must endure. These proverbs for counselling are used when counselling women that where you are going, your parents will not be there. When you are there and you encounter difficult challenges, face them.

Participant 5M

(‘Vhuhadzi ndi nama ya thole, ya fhufhuma ri a fhunzhela’. Nga maanda zwi ambelwa, zwi tou vha khagala hezwo. Zwi tou ambelwa kha vhathu vho malwaho vha vhafumakadzi vha tshi khou eletshedzwa uri vhuhadzi ndi nama i ya difha, hu na mudifho une wa vha hone mara hu a vha na dzikhaedu zwenezwo mudifho u khou di vha hone, hu a vha na dzikhaedu vhuhadzi vhu sa u difhele ha si tsha tou vha nama.)

Marriage is difficult, when things turn bad, we tolerate. It is very clear that one. It’s something that is being told to women who are married being counselled that a marriage is like a tasty meat, there are sweet things that happen in marriage but there are also challenges when things are good, and those challenges make marriage bitter and no longer tasty meat.

Participant 6M

(Kale ndo vha ndi tshi malelwa muzwala wanga. Kana muta wa hashu wa tama hanengei Ha Rasila, ee...vha da vha sedza uri naa uyu muta wa Ha Netshisaulu ndi wavhudi naa? Vha wana u wavhudi. Ho vho vhuhadzi ndi vhuhadzi ha ndeme nga maanda. Ngauri hu khou tanganya mita mivhili, uri i vhe tshithu tshithihi. Ngauri vhuhadzi ha kale ho vha hu si u tangana ha mutukana na musidzana phathini kana yunivesithi. Nga Tshivenda hu maliwa mbeu ya musadzi. Zwino nama ya thole ngauri ndi nama ya thole, i tshi fhufhuma vha tea u i fhunzhela ngauri i songo bvisa mapfura othe. Vha i le zwavhudi i tshi kha di vha na mapfura ayo. Vhuhadzi ndi tshithu tsha ndeme, ndi tshithu tsha soft, tshi tea u tou fariwa nga u tou tenengedza a sa tshi thukhukanye. Mafungo a nduni ha ambiwi ndilani. Ndi ngazwo hu tshi pfi ‘vhuhadzi ndi nama ya thole, ha fhufhuma ri a fhunzhela’.

Ndi tshi ri hoyu musadzi u ya ntswenya...u ya nthwa mini mini mini...ha da dzikhadzi dza ri a zwi itiwu fhano. Arali ni khou ita hezwo ri do wana muñwe mufumakadzi, ri do ni toḡdela muhadzinga. A ita swili vha do mbo di toḡda muñwe mufumakadzi.)

In days past, they would marry a cousin for me. Or my family sees someone they like at Rasila's family, yes...they come to inspect if the Netshisaulu family is a good one. Then they find it to be a well-to-do family. That marriage with the in-laws is a very beautiful one because it is joining two families to become one. Because marriage in the past was not just about a girl and a boy meeting at a party or at university. In Tshivenda custom, we marry the gender of a woman. Then deer meat because it is deer meat, when its fats lift up the lid of a pot it will not remove all the fats. Marriage is an important thing, a delicate one, it must be handled with care not to break it. Bedroom matters cannot be discussed outside in the streets. That's why they say a marriage is a difficult thing, we must endure.

A man saying to his sister that his wife is troubling him. When I say this woman is troubling me, she beat me and so on.... then the aunts would come and say that is unacceptable here. If she becomes stubborn, then they will seek another woman.

(d) (Khuhu ya phambo a i imbi mutsho.) The hen cannot predict the weather.

Participant 1W

(Hezwi u mufumakadzi wa Muvenda.....zwino ri khou amba ro livhana na zwa Tshivenda hafha. Arali ñwana a tshi khou maliwa vha wana zwi tshi khou itiwu vha sa vhuyi vha vhudzwa na tshithu na tshithihi, ngauri vhone vho thanyela thungo vha.....vha ri wanga ñwana we nda tou beba? Vha ri heija, 'khuhu ya phambo a i imbi mutsho'. Ndi uri u musadzi a u ambi tshithu u sokou fhumula. Zwino hu na contract ya musu mufumakadzi a tshi toḡda u amba, a tshi toḡda u amba zwa 50/50, a zwi shumi kha vuhadzi. Vha do tou vhu sumba uri ndo vha ndo maliwa hafha ha vho mukene.

Haya ha dzula muñwe muthu a zwi kondelela, houla muthu a vhuya a litsha a si tsha zwi ita.)

When you are a Venda woman.....we are speaking specifically about Tshivenda ways here. When a child is getting married and you find that no one is telling you anything, because you are too forward.....and you say to my daughter whom I gave birth to? Then they say hey, a hen cannot predict weather. It means when you're a woman you do not say anything you keep quiet. Then there is a contract when a woman wants to speak, to speak about 50/50 issue, it does not work like that in marriage. You will regret later pointing fingers that you were married into that family. And another person will replace you there and become tolerant and the husband ends up changing to become a better person.

(Ndo vha ndi kha di amba jeneji la uri 'khuhu ya phambo a i imbi mutsho', vho tahisa la uri nwananga a tshi khou maliwa zwi amba uri sa mufumakadzi a hu na na fhethu na huthihi hune nda khou tea u dzhenelela naa kha mamalo a nwana?) I was still speaking about the issue of a hen which does not predict the weather, you have mentioned that if my child is being married, does this mean I cannot play any role whatsoever in regard to marriage arrangements?

(Na u vhudziwa uri nwana o malwa nga vhugai a vha vhudziwi thi vhone vho tou malwa afha muḍini? A vho ngo da na nwana vho hwala nga tshirumbi, a vha na say hafha muḍini. Muthu wa munna a nga thavha kholomo a songo vha vhudza vhone. Vhone vha sokou dzhia vha bika nama, ndi ya phambo a i imbi mutsho. Ndi uri vhone a vha ambi tshithu.)

Even to be told about the exact bride price, you will not be told because you were married here. You did not come carrying a child, so you have no say in this family. A man can slaughter a cow without informing you. And for you he will just take a piece of meat and cook it, that's a hen, it cannot predict the weather. You cannot say a word at all.

Participant 2W

(Hafho vha khou tou amba fhedzi uri musi arali hu na milandu ine ya khou sengiwa, vha sedza na dzikhroni dza musanda musi hu tshi khou sengiwa milandu a vha tendi vhafumakadzi vha tshi fhindula. Vha ri 'khuhu ya phambo a i imbi mutsho' vha tshi khou amba uri a hu na zwine a nga ri vhudza zwine zwa do vha zwi khou fhaṭa. Ngauri ene ndi mufumakadzi ha koni uri a ambe zwine zwa nga vha zwi khou fhaṭa. Ndi uri ro dzula kha dzulo heḷi a hu na zwine zwa do ambiwa nga muthu wa mufumakadzi zwine zwa do vha zwi khou fhaṭa. Ndi zwenezwo.)

They are referring to a situation where there are cases being attended to at the royal council, if you look at the sitting during royal council at the chief's kraal, women are not allowed to speak. And they say the hen cannot predict weather meaning there is nothing concrete which she will be speaking. Because she is a woman, she cannot speak something concrete. It means when we are in this royal council, nothing she's going to say will be concrete. That's it.

(Zwino arali ri tshi khou tou sedza, ri tshi khou tou fanyisa na zwithu zwa musalauno hune vhafumakadzi vha khou ranga zwithu zwinzhi phanḁa, a vha vhoni zwo swika hune zwa khakhisa naa ngei murahu uri hu na mbuno nanzhi dza vhafumakadzi dzine dza do vha dzo thusa kha lushaka ha pfi a vha imbi mutsho?) If we can look, just using the example of what is happening today where women are leading many institutions, do not you see that it did not help in the past to exclude them because they had many helpful ideas but were not heard because the hen cannot predict the weather?

(Kha uri vhafumakadzi vha tendelwe u thusa kha lushaka, vhafumakadzi vha na vhuimo vhuhulwane nga maanḁa kha Vhavenda, mufumakadzi a tshi tou malwa, a tshi yo u wana ḥwana wa u thoma, munna wawe u fanela uri a mu fhe kholomo ine ya vhidzwa u pfi ndi 'ḁamu ḷa ḥwana'. Heḷi kholomo ine ha khou pfi u do hama mafhi a tshi mamisa ḥwana wawe. Heḷi kholomo ndi yawe i madzinani awe. Heḷi kholomo ya dzwala dza ḁadza danga dzi kha ḁi vha dzawe. Ndi ngazwo vha tshi pfa u pfi vhafumakadzi vha a mala vhaḥwe vhafumakadzi uri vha ḁe vha thuse hafhano hayani. Zwino hu na makhadzi, makhadzi houḷa ndi ene a no nanga vhamusanda ngauri a hu na khosi ine

ya do vheiwa hu si na makhadzi. Zwino hu na zwithu zwinzhi zwine vhafumakadzi vha ita. Hafhaja kha uri ya phambo a i imbi mutsho vha khou tou kaidza uri mufumakadzi a si diwane a tshi khou amba na zwi sihoho. Ndi ngazwo vha tshi do vhudziwa uri vha principal tshikoloni vha tshi vhuya hafha hayani vha tea u pfa munna wavho.)

For women to play a role in a society, women have important positions in Tshivenda. When a woman is married and gets a first child, her husband is supposed to give her a cow which is called breast of the child. She will milk it to feed the child. The cow is in her name, is hers. If the same cow gives birth to many calves and the kraal becomes full, they belong to her. That's why you hear that a woman can marry other women to come and help her at home. Then there is *Makhadzi*/Aunt, she is the one who chooses the next chief because there is no chief that can be installed without the aunt called *Makhadzi*. There are many roles that women play. When they say the hen cannot predict the weather, they are reprimanding so that women cannot speak things which are not even there because they like to gossip. That's why you will be told that you are a principal at school, at home you must listen to your husband.

Participant 3W

(U ya nga zwine arali vho vha vho mpha tshakale nda do tou i katela ngauri mirero ye vha mpha i khou kandedza vhafumakadzi. Ngauri maanda a u ambisa o newa muthu wa munna, mufumakadzi ha ngo tea u ambisa naho o divhonela muthu wawe a tshi khou mu tama. Zwi amba uri hoyu murero u khou di dovha wa fha vhathu vha vhanna maanda uri ndi vhone vhane vha tea u thoma tshinwe na tshinwe.)

Had you given me all of them, I would have described them as something which oppresses women. Because the power to propose has been given to a male person, a woman is not supposed to, even if she saw someone that she likes. It means this proverb is also empowering male persons that they are the ones to lead in everything.

(Vhone u ya nga ha vhone vha vhona zwi tshi khou tea naa uri mufumakadzi kana munna hu vhe...ndi uri hu tou vha na muthu ane o tea u tou ambisa naa?) According to

you, do you see it as appropriate for a man or a woman.....I mean is there any person who must be the one to propose first?

(Muñwe na muñwe arali hu na zwine a khou zwi tama u tea u zwi wana. Ndi iwe muñe ane wa ðivha ndila dza u tshi wana, a u khou tou tea uri u tame tshithu muñwe muthu a u ðodele tshone ngauri a nga si ðivhe tshine wa khou tshitama mbiluni yau. Wa munna ndi khwine ngauri u a ri o vhona muthu a tshi khou mu tama a rumela muthu, mara wa mufumakadzi arali a zwi ita zwi vha zwi songo ðanganedzea kha mvelele ya vhorine. Ndi nga si ri Vho Ndhobela kha vha ye vha nnyambisele Vho Mandende, zwi a ðula. Ngauri arali hu munna a tshi khou ri Vho Ndhobela, kha vha ye vha nnyambisele Vho Mukosi zwi a ðanganedzea.)

Anyone if there is something he or she wants, must get it. You are the one who knows ways to get it, you do not have to like something and then someone decides for you, because he/she may not know what you want in your heart. For a man it is better because when he sees someone he likes, he can send someone, but as for a woman when she does the same, it is not acceptable according to our culture. I cannot send Mrs Ndhobela to propose to Mr Mandende, it's taboo. Because if a man sends Mrs Ndhobela to propose to Mrs Mukosi it is acceptable.

Okay, *(ndi khou livhuwa. Zwine vhone vha khou sumbedzisa zwone vha vhona u nga ri arali ho vha hu musalauno na ya phambo yo vha i khou funa i khou ita mini, i fhiwe tshikhala?)* Okay, thank you. What you are trying to show is that if it was in modern times, even a hen must predict the weather, to be given such opportunity?

(I fhiwe tshikhala i imbe mutsho na yone, a thi ri ndi khuhu dzo tou fhambana nga mbeu i ðoda zwithu zwithihi.)

Yes, to be given an opportunity to predict the weather too, isn't that all are chickens but with different gender.

Participant 4M

(I khou vhuya kha houḽa murero we vha thoma ngawo houḽa wa vhuvhili we vha ḽo ri munna ndi nḽou. Zwi amba uri arali ro vha ro tenda hangei murahu uri muthu wa mufumakadzi na enevho kha vhe na vhafarisi vhanzhi, zwino hoyu murero u khou ḽa heneḽhaḽa wa sumbedzisa ha zwino, wo sedza mufumakadzi. Zwino khoyu murero wo sedzaho mufumakadzi, ndi wone murero une wa khou sumbedzisa uri 'khuhu ya phambo a i imbi mutsho'. Naho mufumakadzi a nga tama hani munna, ha ngo tea u mu vhudza uri ndi a mu funa.)

It is bringing us back to that proverb which you started with, the second one in which you said a man is an elephant. We should have agreed from the start that even a woman can have more than one partner. It is now showing something by depicting a woman. This proverb is not pointing to a woman; it is pointing to a hen that cannot predict weather. No matter the crush she might have, she cannot tell a man that she loves him.

(Zwino ri tshi khou sedza kha kutshilele kwa maḽuvha ano, vha vhona zwithu zwi tshi khou tshimbila nga nḽilade ngoho, vhafumakadzi a vha khou imba mutsho naa kana vha khou imba maḽuvha ano?) But when we look currently at the social setting, how do you see things turning out? Are women not proposing to men these days?

(Ee...zwi khou konḽa. Vhutshilo sa vhune a vhu koni u dzula ho tou ralo. Ndi zwine zwa khou ḽisa u konḽa. Zwino ro rali ri vha ro vulea, ri kona u vhona zwithu zwinzhi, ri kona u vhona zwithu zwa mashangoni maḽwe. Nga nḽila ine zwithu zwa vha zwo leludzwa ngayo ha ano maḽuvha. Arali vha tshi lingedza u sedza, musi ANC i tshi dzhena muvhusoni hanengei murahu nga vho 94, 95, 96, hu na iḽwe conference ye vhathu vho ḽa vha i imbelela mara ndi khou pfa vha tshi nga vha khou fhumula u zwi amba zwino. Conference yo ḽisaho luambo lwa 50/50 ndi Beijing, he vhafumakadzi vha tshi ya hangei vho ḽangana vhoḽhe nga ḽifhasi he vha swika vha vhona uri vha khou tsikeledzwa nga system ya kutshilele ine ya vha hone ine hei system yo sendamela kha side ya vhathu vha vhanna u fhirisa vhathu vha vhafumakadzi. Then zwa vhuya ha na vhathu vhane vha khou vhuya hanengei conference ye ya tou vhidzwa u pfi Beijing conference.

Vha vho vhuya vha tshi ri ri a lingana arali ri tshi khou shuma hafha mushumoni une wa fana ri fanela u hola u lingana, zwe zwa vha zwo vha zwi siho. Zwino nga mafhungo a tshanduko na mini, u nga si tsha tou ri kha ri tshilise zwenezwiḽa zwa mulovha na mbamulovha zwa vhomakhulukuku washu, ri nga si ite nga u ralo.)

Yes, it is complicated. As life changes with changing times. This is complicating the matter. Now as people we are open-minded, we are exposed to many things, even what is happening in other countries. Things are now made easy these days. When you try to look, when the ANC came into power in the 94, 95, 96, there was a conference which people were singing about, although these days I hardly hear about it. The conference that brought 50/50 language which was held in Beijing, where women met together worldwide and realised that they are being oppressed by the system which favours men more than women. Then came when women who came from what was dubbed Beijing conference. They came back saying we are all equal if we are doing the same job, we must get equal pay. So, because of reforms and all that, we cannot say let's retain how we used to do things like before in the days of our forefathers and mothers, we cannot do that.

Participant 5M

(Ee, 'khuhu ya phambo a i imbi mutsho'. Na kale na kale ro vha ri tshi zwi pfa uri mukukulume ndi wone une wa lila ya vha i khou amba uri ḽo tsha. Zwino nga Tshivenda zwi ambelwa na kha vhafumakadzi uri vhathu vha vhafumakadzi a si vhone vhane vha nga tea u thoma mafhungo fhethu. Sa tsumbo, musi vha tshi khou vhona muthu wa munna, vha tshi khou mu takalela, a vha tei u tou thoma vha tou bula nga mulomo. Na dzikhoroni henefho, vhathu vha vhafumakadzi a vho ngo tea na musi hu tshi khou ḽodea phindulo, u tea u hevhedza wa munna uri a ambe. Zwi fana na zwa bivhilini, zwa bivhilini zwo ḽwaliwa uri mufumakadzi a songo funza arali a kerekeni, arali a na mbudziso kha zwithu zwine vhafunzi vha khou zwi ita u tea u vhudzisa munna wawe hayani. Na zwenezwo zwa bivhilini zwi fhethu nthihi. Mufumakadzi ndi u khuthala.)

Yes, a hen cannot predict the weather. Even in the past we know that a rooster is the one that crows to indicate that it is dawn. So, in Tshivenda culture it is referring to women that women cannot be initiators of anything. For example, when you see a male person, and you like him, you do not have to approach him first and make a confession. Even in the royal council, women cannot give input, they must rather whisper to a male person to speak on their behalf. Just like in the Bible, it is written in the Bible that a woman must not teach if she is in church, if she has a question to what the pastor is doing, she can ask her husband at home. It is the same with what's in the Bible. For a woman is to remain quiet and humble.

(Zwino khezwi, nḽe sa mufumakadzi ndo dzula na vha munna wanga hafhano. Hu na mafhungo ane nda khou ṭoda u a amba nda hevhedza vhone vha munna vha ya phanda vha sa ambe nga ndila ye nda a vhea ngao. Ndi sokou fanela u sokou difhumulela zwi tshi ya phanda naa?) So, in a situation where I am seated with my husband. There are issues I want to raise, and I whisper to my husband, and he goes to the podium and does not put it in the way I told him. Should I keep quite going forward?

(Ndi uri zwi khou vhuya henehala uri ya phambo...ndi uri ndi mulayo. Mulayo ndi mulayo a u pfukwi ha pfi hai ndi uri nḽe a tho ngo zwi amba zwone. Hu tshi pfi ya phambo a i imbi mutsho vhone vha tea u tou vhona uri vha tou zwi amba zwavhuḽi uri muthu a kone u zwi amba arali a munna wavho kana ḽwana wavho vha tshi khou hevhedza a kone u amba zwenezwo. Sa tsumbo, arali mufumakadzi a tshi khou ṭangana na muḽwe munna ndilani a tshi khou mu funa, ha ambi. Ha ambi nga mulomo a tou bula. U amba zwi bva mulomoni a zwi bvi huḽwe. Mara nga maitele a nga amba, ndi hafhala hune ha pfi ni a hevhedza muḽwe. U hevhedza ri vha ri khou zwi dzhia a maitele, nga maitele u a kona u sumbedzisa mara nga mulomo u sa ambe.)

It is still coming back to the same thing that a hen...it is a law. A law is a law and cannot be broken claiming he did not put it the way I wanted. When we say she cannot predict the weather, you have to make sure you put it clearly so that if it is your husband or your child, they must narrate the way you said it. For example, when a woman meets a man in the street and she happens to like him, she cannot say it. She cannot confess. Singing comes from the mouth not somewhere else. By actions she can speak, that's

where they say you can whisper to someone. To whisper is something called actions, by actions you can show, but not confess.

Participant 6M

(Mmm....na mufumakadzi arali a tshi khou pfa uri u na figa a sokou thoma u vhinyaila vhinyaila phanḁa ha Vho Nḁetshisaulu i tshi nga i khou ḁoḁa u thoma u imba mutsho, a thi mu ambisi sa mufumakadzi ngauri vha no tea u amba mafhungo vho thoma u ita inspection yo fhelelaho ndi vhabebi vhashu. Zwino houḁa muḁhannga arali a tshi khou tama musidzana, u ḁo ya kha makhadzi a ri u khou tama musidzana mukene. Makhadzi vha thoma u ita inspection yavho uri hu a dzhenea naa afho muḁini. Zwino arali vha vhona u wavhuḁi ndi hone vha tshi ambisa. Nga nnḁa ha musi muḁa wa Ha Nḁetshisaulu hu na vhusiwana Ha Rasila hu na muḁhannga. Vha swika Ha Rasila vha ri khou humbela uri ni ri ḁundele. Hu tshi begwa ḁwana kana hu na musidzana vha ri ri ḁo ni fha mufumakadzi. Na nga reality ya Tshivendḁa mufumakadzi ha ambisi, na musi a tshi mu funa, u ḁi tea u zwi dzumba mbiluni. Zwi vhavhesaho ndi zwa musi a tshi wana uri houḁa wa munna ha ngo tsha ḁa a amba uri ndi a ni funa. Vha ḁo wana uri kale vho no ḁangana muḁwe o no vha na munna kana vho no ḁala a ri ngoho Nthambe ndo vha ndi tshi ni funa badi. Uḁa a ri ni songo amba a kona uri 'khuhu ya phambo a imbi mutsho'. Mufumakadzi kana muthu wa mbeu ya tshifumakadzini a si ene ano tea u thoma u vhudza munna uri ndi a ni funa. Mara u ḁongelana ho vha hu hone na u sumbedzana nga maḁo zwo vha zwi hone. A nga si vhe ene ane a ḁo ri inwi Nthambeleni ndi a ni funa. Ndi nḁe ane nda ḁo zwi vhona uri u khou dzedzelekela kha nḁe nda kona u mu ambisa.)

Mmm.... even when a woman feels she has what it takes and starts acting in front of Mr Nḁetshisaulu, I do not have to propose to her to become a wife because the ones who must initiate the proposal and do inspection are our parents. So, if the guy likes a girl, he will go to his aunt and say he is interested in a certain girl. Then the aunt will do her own research if they can approach that family. If they see it as a well-to-do family, then they propose. Unless the Nḁetshisaulu family is living in poverty and at Ha Rasila

family there is a gentleman. They would approach the Rasila family and ask for feeding support. When a child would be born or if they have a girl, they will say we will give you a wife. Even in reality in Tshivenda a woman cannot propose to a man, when she likes him, she must not show it. The saddest part is when the guy decides not to propose to her eventually. They will find out later when they are both married and or divorced their partners and she will say Nthambe, I used to love you very much. The guy will say why did not you say it and she will respond by saying a hen cannot predict the weather. But actions were there which show off affection. She cannot be the one who will say Nthambe I love you. I am the one who will notice that she is showing interest and then I propose to her.

(Ndi uri u do swa nga mbilu wo di tou ralo?) So, she will just have strong feelings only?

(Ndi u tou swa nga mbilu. Hai zwa ano maduvha zwa u rumela mulaedza nga WhatsApp. Tshikhuwa tshi a tenda ri ne a ri Makhuwa.) Yes, she will just have strong feelings in herself. Not these days where she will send messages through WhatsApp messenger. It is acceptable in western culture whereas we are not Westerners.

(e) (Vhida la musadzi li vhuhadzi.) A woman's grave is in her marriage's home.

Participant 1W

(Ndi uri vhone nangwe zwa tou itisa hani vhone vha ri nne ndi fela fano. Habe muthu wa munna u a vha thatha thi ri, a ri vhone kha vha tuwe thi tsha vha funa. Muthu wa mufumakadzi a fhindula a ri nne yanga goloi a i na rivese ndo da tshothe fano mudini. Kanzhi kanzhi vha tshi vhona mabulayo a tshi itiwa, a itiswa nga zwenezwi. Vhafumakadzi a ri nangi uri ezwi zwithu zwi do ri isa gai. Habe muthu wa munna a tshi vhona munwe hangei nnda a tshi vhuya hafha kha vhone vha tou vha dithu, ha nyagi na u vha vhona u do vha zwondolola vha vhuya vha ri zwi a tula.....zwi a shanduka hezwo zwithu vhathu vha vhuya vha ri nda sa zwi divhi uri havhala musadzi vha nga bva. Kha vha tou bva vho fhumula vha si na zwa talk talk too much.....

Thi vha nga a vho ngo thanya? Ende vhone vhuṭali havho vhu khou fhira ha mukalaha wavho. Vha a funa kana a vha funi. Zwino vhone hezwo zwithu houḷa munna wavho o zwi vhona uri.....

Zwoṭhe zwine a ita zwi a bvelela.....

Zwino vhone vha tou zwi bula nga mulomo vho tshinya tshoṭhe.)

This means no matter how difficult the challenges you must say I will die here. Your husband can chase you away and say you must go because he no longer loves you. And the wife will respond and say my car has no reverse gear I came here permanently. Mostly when you see femicide, that's the root cause. As women we do not choose where this thing will take us. When a man has seen someone out there, when he comes back, he sees you as an animal, he no longer stands, and he will hate you passionately.....things can change to the extent that an outsider would say they never thought that you can leave her marriage. Just leave silently without talking too much....

You do look like someone who is not wise right? And your wisdom surpasses that of your husband. You like it or not. And your husband has realised that.....

Whatever he does is right.....

But once you confess it you have ruined everything.

(Ndi uri u fanela u sokou ita zwivhuya wo fhumula?) So, you just must do good things silently?

(U fanela u ita zwivhuya wo fhumula wa lingedza u ita zwoṭhe. U a swika hune a ḡisola uri arali ndi songo ita hezwi.....

Ndo vhuya nda vhudza vhafumakadzi ndo vhidziwa huṅwe nda ri vheiwe, havha vhathu vha vhanna, ni tou vha tendela na vheiwe ni tshi hola ni fha dzitshede dza vheiwe vhanna vha songo ni humbela vha songo ni setsha na vha fha vha renga dzigoloi dzavho ni tshi tou vha vhafarekano vhavho, inwi na i ṅamela, na ṭuwa sibadela nga ambulentsi heḷa goloi ye na i renga i siho...Thanyani, ni dzhie tshedelede yaṅu ni

vhetshele vhana vhaṅu. Arali ni khou ṭoḁa u mu takadza hoyo muthu mu takadzeni nga zwi sa compromise vhana vhaṅu.)

You must try to do well without saying anything and do everything possible. He will reach a point where he regrets not doing certain things.....

I once told women somewhere when I was invited to speak and I said to them, these people called men, you allowed them when you get a salary and give them without being asked, and with them not searching you whilst you are just seeing each other, and you give them your cars, and when you go to hospital you go by ambulances, whilst the car you bought is not there. If you want to please him do so without compromising the future of your children.

Participant 2W

(Hezwi vha tshi ri ‘vhiḁa ḁa musadzi ḁi vhuhadzi’, vha khou ri ni konḁelele ni dzule vhuhadzi u swika ni tshi ṭuwa fhanu shangoni. Hone arali na dzulela u ṭwa ni khou sokou ṭahaṭaha na vha na vhanna vhavhili, vhararu, vhaṅa, vhuhadzi haṅu ndi vhufhio? Vhiḁa ḁaṅu ḁi ḁo vha gai ngauri ni muthu muthihi no tou ralo? Zwino vha khou itela uri konḁelelani ndi hezwi zwine ra ita na u vha vhudza vhasidzana uri ngauri zwino ni khou ṭuwa na rumu yaṅu a ni tshee na, ri khou sala ri tshi ifha muṅwe. Ni songo tsha vhuya inwi ni ḁa nga u dala kana ni na munna waṅu kana ni na vho nnyi vha hanengei vhuhadzi haṅu.)

When they say the grave of the woman is at the place where she is married, they are saying you must withstand any challenge and stay there till you die. But if you keep on leaving and keep on changing marriages to two, three or four of them, which one is your real marriage? Therefore, your grave would be with who because you are an individual person? Hence, they want you to bear the situation that’s why we even tell the young ladies that because now you are leaving you no longer have a room here, we’re giving it to someone else. You do not come back except for a visit with your husband or whoever from your in-law side.

(Ndi uri a kondelele a si uri tshikolokolo u khou tea u vhulungwa vuhadzi hawe?) The aim is for her to bear the situation not exactly to be buried there literally when she passes away?

(U a vhulungiwa vuhadzi hawe hu tou vha uri zwino na sedza ri na vhakololo. Mukololo a tshi vhingwa vha do ri ri khou vha fha mutumbu thoho i vhuye ngeno hayani. Vha tshi khou amba uri hoyo nwana ri khou vha fha ene a vha shumele, a tshi tou lovha a vhuye ngeno a vhulungwe hayani.)

She can be buried there but if you look, we have princesses. When a princess is married, they will say we are giving you a body, but the head belongs to us. They are indicating that we are giving her to serve you, but when she dies, she must come back home to be buried there.

Participant 3W

(Na wonoyo u khou di dovha wa ri kandedza. 'Vhida la musadzi ji vuhadzi'...ngauri a hu khou vha vuhadzi na musi hu songo maliwa. Ngauri a thi ri hu khou pfi vuhadzi ndi ha musi munna o fhedza milandu ya vhathu. Vha sedzesa vhafumakadzi vhanzhi, a vho ngo bviselwa hedzo dzitshede dza mamalo mara fhedzi vha khou di vhulungwa hanengei mahadzi. Zwa tou dovha zwa amba uri mufumakadzi u khou tea u kondelele u swika a tshi lovha a hanengei vuhadzi.)

Even that one is oppressing us too. The grave of a woman is at the place of the family she married into...because it is not a married family when the bride price is not paid. It is her family when the husband has fully paid the bride price. When you look at many women...their bride price was never paid yet they are still being buried in the family the married into. This too means a woman should tolerate any situation till she dies at the family of her in-laws.

(Zwino ezwo vhone vha vhona hu si na zwivhuya khazwo?) Thus, in that case you do not see any positivity?

(Ee...A thi tou vhona zwivhuya khazwo arali hu tshi khou tou pfi vhidza la musadzi li vhuhadzi, a hu na zwivhuya nga mulandu wa uri muthu arali o dilovhela, zwi khwinesa arali a songo bviselwa mahadzi a divhulungwa ha hawe. Hoyo a no pfi vhidza la mufumakadzi li vhuhadzi zwi amba uri ndi vhathu vhane a vha tsha kolodana.)

Yes...I cannot see anything positive when it is being said her grave is at her in-law's family, there is no positivity because if a person dies, it is better if she does not die there to be buried at her parent's home. The one whose grave is at her in-law's family is the one whose bride price has been paid in full.

Okay *(ndi khou toda uri vha mpfukise zwavhuḍi hafhanoni. Kha vhane vha sa khou kolodana, li khou tea u vha vhuhadzi? Zwi fhambanyiswa nga mini afha fhethu?)* Okay I want you to make me understand here. The one whose bride price has been paid in full, is her grave at the in-laws? How do we differentiate the two?

(Nga mamalo.) By bride price.

Okay, *(arali ndo maliwa zwi amba uri hai kha li nambe li vhe vhuhadzi.)* It means if her bride price is paid in full then her grave too can be there?

(Ee.) Yes.

Participant 4M

(Ee..i vha i khou ḍi amba zwenezwo zwa uri muthu u fanela u konḍelela. Ra vhuya ra tendelana uri vhone vho maliwa ha mukene, vha ḍo vhuya vha fa vha hanengei. A hu na u vhuya. Arali vho vha vha na thumba hafha, ri tshi tou vha bvisa nga muḅango ri khou i wisa. Zwi amba uri vha ḍo vhulungelwa hanengei hune vha khou ya hone.)

It is still saying the woman must endure. If we agree that you are married into a certain family, you will remain there till death. It means if you had your own house here at your parent's home, immediately when you leave, we tear it down. It means your grave is where you are getting married.

Participant 5M

(Vho dāho na liambeke heḵo vha vha vha khou sumbedzisa uri muthu a tuwa a bva muḵini a maliwa, hanengei vhuhadzi hawe ndi hone hune a tea u fhelela hone. Zwi amba uri ha tsha tea u humela hayani. Vha vha vha khou ri na bva no bva ni songo tsha vhuya.)

Those who came with this say were trying to depict that when a woman leaves her home and is married, where she is married is her destination. It means she can no longer go back. They are saying once you leave, you may no longer come back.

(Vhone vha vhona u nga ri zwo vha zwi zwavhuḵi zwenezwo? Arali ha pfi wa bva wo bva u songo tsha vhuya, a si u laḵana mara? Ndi ri u ya nga ha vhone hu tshi pfi wa bva wo bva hu vha hu khou tuḵuwedzwa mini henefho fhethu?) Do you see it as something which was good? If they say once you leave do not come back, are they not throwing you away? According to you when they say once you leave, you are gone forever, what are they implying?

(Hu vha hu tshi khou tuḵuwedziwa vhasidzana na vhathu vha vhafumakadzi vha tshi ya vha dzule vhuhadzi vha konḵelele. Ee hu vha hu khou tou tuḵuwedziwa zwenezwo zwa uri vhathu vha konḵelele ngauri vhathu vho zwi vhona uri zwi a vhavha muthu a nga shavha zwino vha khou mu vhudza uri u tou konḵelele u songo ri wo ya matshelo wa dzhia bege wa vhuya. U tou konḵelele hu ḵama mara ya pupuma ri a fhunzhela.)

They are trying to motivate girls and women that once you get married, you must stay and endure. Yes, they are encouraging to endure because people have seen that it is not easy, and a person can run away so they are afraid that you can be married today and tomorrow you pack your bags and come back. You endure like cooking a meat that lifts the lid of a pot and overflows.

Participant 6M

(Mmm...a thi ri ḵombe dza hashu dzo bva dzo ḵa ha Rasila? Kana dza Ha Rasila dzo bva dzo ḵa Ha Netshisaulu, ndi ngazwo vha tshi dovha vha ri 'mutupo u tevhela ḵombe'.

Arali ho mala vha Ha Rasila, vhana vha no bebwa Ha Rasila ndi vha Ha Rasila kana vha no bebwa Ha Netshisaulu ndi vha Ha Netshisaulu. Zwino vha tshi ri 'vhiḁa ḁa musadzi ḁi vhuhadzi' ndi nga uri mufumakadzi a tshi bva hayani o sia mme awe vhe vha maliwa henefho muḁini, ene-vho u khou ya u thoma muḁi wawe. Zwi amba uri u tea u konḁelela u swika nga ḁuvha ḁa lufu. O no lovha a vhulungwa hayani he a ḁoḁelwa nga vhabebi vhawe. Kale vho vha vha tshi konḁelela u swika nga ḁuvha ḁa lufu. Ende vhanna vha kale vho vha vha tshi rwa.)

Mmm....isn't it that the cows from my family were paid to the Rasila family? Or the Rasila ones were paid to the Netshisaulu family, that's why they say the clan follows the cows. If the Rasila family is the one that paid, it means the children who will be born would belong to the Rasila family. And the children who will be born to the Netshisaulu family would belong there. So, when they say a grave of a woman is with her in-laws it's because she left her mother at home who was married too and she starts her own family. This means she must endure till her death. When she has passed on, she would be buried at the family which her parents found for her. In the past they were used to the situation till their deaths. And husbands of the past were very abusive.

(Ndi khou nyaga u tou ḁivha zwavhuḁivhuḁi uri musi hu tshi pfi 'vhiḁa ḁa musadzi ḁi vhuhadzi', a vha khou amba vhiḁa (grave) lini? Vha khou amba uri ndi khou tea u fela vhuhadzi a tho ngo tea u vhuya hayani kana ndi khou tea u vhulungwa vhuhadzi?) I want to understand clearly that when it is said the grave of the woman is where she is married, you are not literally talking about a grave? You mean if I die at the in-law's family I do not have to come back home? Or must I be buried at the in-law's family?

(Zwine vha khou amba zwone ndi zwa uri u tea u fela hanengei he a malwa hone. U vhulungiwa zwi a bva kha uri u bva kha muḁa ufho. Musi ri tshi khou tshila, hu na vhane ha pfi ndi ḁhoho khulwane, vha ḁi pfa hu tshi pfi, ro vhuisa ḁhoho dza vhathu. Kana ro ḁa u amba ḁhoho dza vhathu. Hu nga vha ho bebwa ḁwana kana o lovha, ri khou vhuisa ḁhoho dza vhathu, a vhulungwe na vha hawe. Ngauri mavhulungele ashu o fhambana. Maḁwe marambo a a ḁi vhuyela ḁḁha uri kone u fukulwa a yo fhiswiwa, vha kone u ya a posa dzivhani ḁa Fundudzi vhaḁwe vha a ḁi a posa henefho hune vha a posa hone. Zwi tou amba uri o malwa u tea uri a lovhe a vhuhadzi hawe u fhirisa uri a sokou gidima na

shango. Na bivhilini zwo ḡi ralo ndo tou hangwa ndima ya hone hune musadzi a lovhelwa nga munna ha yi u malwa nnḡa u malwa henefho nga murathu wa hone uri hu sa vhe na khanga mutupo, zwifani zwi fane zwi songo fhambana.)

What they are implying is that she must die in the place where she is married. For burial it depends on the kind of family where she comes from. In life, there are those who are considered important figures, then you hear people saying, we have brought back your head. It may be the birth of a child and when she dies, they bring back the corpse to be buried with her family. Because people bury their loved ones differently. Some bones remain half in the ground so that they can remove them and burn them and scatter the remains in the lake Fundudzi, some will scatter where they decided to scatter them. This means that she must die in the in law's rather than going around. Even the bible confirms unfortunately I forgot the verse in which a widow must marry her husband's brother to avoid different surnames on the kids.

(f) (Musadzi ndi mbudzi, u beba u ḡivha hawe.) A woman is a goat, she knows her conception.

Participant 1W

(Ndi uri vhathu, hezwi ri tshi ri 'musadzi ndi mbudzi u beba u ḡivha hawe'. Hu na vhafumakadzi vhane vha na ndavha na vhana vhavho fhedzi. Houḡa murero wa uri 'vhana vha muḡwe ndi vhau', ha zwi dzheni. Vhone vha tshi ḡa hafho muḡini vho wana hu na musadzi, o sia vhana. Vhone vha swika vha dzhia havhaḡa vhana vha vha shengedza. Havhaḡa vhana vha tshi khou shuma vha tshi khou bika, vhone vho dzula na vhana vhavho. Vhavho vha tshi vha kuvhatedza. Ri tshi ya kha zwavhuḡi, hoyu musadzi kha ḡivhe vhana vhawe. Hu na vhabebi vha si na ndavha na vhana, a vho tou nga sa mpengo. Ngauri thi na mpengo u a beba vhana?)

As people, when we say a woman is a goat which knows its conception. There are women who care about their own children only. The saying which means other people's

children are yours too, she does not care about that. When you come to the place where you are married you find that another woman has left her own children. And then you arrive and start to mistreat those children. Those children are overworked and cooking and all that, and you relax with your own kids. And you overprotect yours. When it comes to good things, this woman must know her children. There are mothers that do not care about their children as if they have lost their mind. Because even mad people do conceive children.

(Ndi nga mini mara tshiñwe tshifhinga ñwana a lemala ha pfi o dzhia mme, a thanya ha pfi o dzhia khotsi?) Why is it that when a child becomes a spoilt brat, a mother is to blame and when the child is clever, the credit is given to the father?

(.....havha vhathu a vha ṭwi hayani, vha sokou vuwa vha tshi bva. Zwi amba uri mufumakadzi ndi role yawe. U mu holder houḽa ñwana nga nḽila ine a funa yone. Zwino arali vha mu litshedzela.....zwi ḽo lidza vhone. Ndi hezwiḽa zwine ha pfi 'ñwana mu ḽa malofha mavhisi thumbuni hu onyana hawe'. Ndeñwa i vhaisa o i lemaho.)

.....these people do not spend time at home. Which means a mother is the role model. She holds that child the way she sees fit. If they let the child be spoilt....it will haunt them. That's why they say a person who engages in evil things, the evil will haunt her. The spoilt brat hurts the one who spoilt her.

Participant 2W

(Ee ndi zwone. Ndi uri arali hu na ñwana khouḽa, kha ri tou ri ndi vhahadzina vhavhili muñwe na muñwe u na vhana vhawe. Ndi uri muñwe na muñwe hafhaḽa muḽini u ḽo vha a tshi khou lwela zwa vhana vhawe eeee 'musadzi ndi mbudzi u beba u ḽivha hawe' ndi uri ha na ndavha na vhana vha houḽa muñwe, ene u khou sedza zwa vhana vhawe uri vha vhe na mvelaphanḽa vha swike hu ne vha shuma. Ndi uri havhaḽa vha houḽa muñwe vha a shuma kana mini ha na ndavha nazwo. U ḽivha uri a tshi pfa vhuḽungu u vha a khou pfa vhuḽungu nga ñwana wawe.)

Yes, that's true. If there is a child there, let's say it is two women married by the same husband, each has her own children. The thing is that each of them would be fighting for her own children's needs, yes, a woman is a goat which knows its conception, without caring much about another woman's, she is looking out for her own to succeed and find a better job. Whether the children of another woman are working or not she does not care. She only knows that when she experiences birth pangs, it's through her children.

Participant 3W

(Hoyo a thi u ðivhi ngoho.) I do not know about that one.

Participant 4M

(Mmm a thi ðivhi ðhalutshedzo ya hoyo murero zwavhuði.)

Mmm I do not know its interpretation properly.

Participant 5M

(A thi athu ðangana nawo hoyo murero kana ðiambele.)

I have never heard that proverb.

Participant 6M

(Mbudzi arali ya dzwala ðakani. Hu nga vha hu na tshiangarane hu nga vha hu na phele, hu nga vha hu na pfeñe, ngoho ndi uri arali ði tshi khou ðoða u vhulaha tshibudzana. ði tea u thoma ða vhulaya yone uri tshibudzana tshe ya beba, tshi songo ðiwa ngauri pain ye ya fhira khayoye ya ðivha. 'Musadzi ndi mbudzi u beba u ðivha hawe', zwi amba uri musadzi u na lufuno lune lwa fana na lwa mbudzi ine i nga namba

ya fela nwana wayo ngauri i ḍivha pain yayo. Zwi amba uri mufumakadzi u funesa vhana vhawe u fhirisa vha muñwe mufumakadzi. Ngauri vhuṭungu ha u beba ha tou vhu pfa vhu tshi khou ambiwa o tou vhu pfa ene muṅe.)

If the goat gives birth outside. There may be a hyena, a baboon, the truth is if these animals want to devour the kid, they will rather have to start with the mother because the birth pangs it went through are unimaginable. A woman is a goat which knows its conception because she has love for her children which protects its kids. It means a woman loves her children more than any other woman. Because the birth pangs are not something she hears but has experienced personally.

Q4. (*Vha a ḍivha naa mirero ine ya amba zwivhuya nga ha mufumakadzi?*) Do you know any proverb which speaks good things about women?

Participant 1W

(Ndi uri houḷa mufumakadzi.....nḡou. Ndi uri houḷa mufumakadzi u na mavhele manzhi. Vha ri houḷa mufumakadzi 'u na mbilu ya tivha'. Ndi ḷiambele. Ndi uri u ya konḡelela. Vhañwe vha ri 'u na mbilu tshena'. Ndi muthu wa u luga. Ha pfi 'a si na n̄anga u lidza gunwe'. Ndi uri zwi vha zwi khou ambelwa vhaḡumakadzi nga zwavhuḡi. Ha pfi vhone, kha 'vha sokou tsinya iṭo'. Ndi uri zwi khou khakhea, a zwi khakhei, wa ḍifhumulela. Ndi mañwe a maambeke hayo.)

That woman.....elephant. It means that a woman has many maize. Or they say she has a big heart. That's an idiom. It means she has endurance. Some will say she is kind-hearted. She is humble. And they say one who does not have a flute plays by the hand. All these idioms depict women in a positive light. And they say, please just ignore. It means things are going wrong or right, you keep quiet. Those are some of the idioms.

Participant 2W

The participant 2W did not give answers to the last question, instead she referred the researcher to the dictionary.

Participant 3W

(Hei i tou nga ho dālesa yo dīsendekaho nga vhanna. Mirero i tōḍa wo tou wana tshikhala tsha u humbula. Hoyu u no ri ‘vhana vha mme vha ṭhukhukana ṭhoho ya nzie’, i vha i tshi khou tou sumbedza lufuno ngauri arali hu si vhana vha mme ndi ngani hu songo pfi vhana vha khotsi? Zwi amba uri mme ndi ene a re na ṭhogomelo yoṭhe ya vhana.)

These ones are like they are based more on men. Proverbs need time to think. This one which says children of the same mother share the same locust, it is identifying love because it is said children of the same mother, why does it not say of the same father? It shows that a woman has more care for children.

(Zwine zwi vha zwi khou sumbedzisa vho zwivhuya zwine mufumakadzi a vha nazwo?)

Which is also showing positive things which women have?

(Mmm.) Yes.

(Fhedzi u ya nga ha vhone, mirero minzhi, maambebe manzhi kanzhi zwi vha zwi zwo dīsendekaho kha vhathu vha vhanna?) But according to you, most proverbs are mostly based on men?

(Ee...Zwi tshi khou vha fha maandā.) Yes...Giving them more power.

Participant 4M

(Oh okay, zwi nyaga iṅwe ṭhoḍisiso wo wana murero. A thi tou vha na mirero ine nda nga ri ndi khou i dīvha zwino ndo tou rali.)

Alright, it needs another research to find such proverbs. I cannot say at this time I have some in mind.

Participant 5M

(Ee, ndi nga tou thoma nda tou humbula uri murero une wa amba zwivhuya nga ha mufumakadzi...u hone. Ndi wonoyu une wa ri 'khuhu ya phambo a i imbi mutsho'. Ndi zwivhuya zwavhuḍi kha mufumakadzi. Vhafumakadzi a vho ngo tou ḥnewa vhuḍifhinduleli vhunzhi. Zwi a ita zwavhuḍi kha mufumakadzi uri u a ḍi tou dzula hayani a tshi khou shumelwa nga munna, munna a tshi ya masimuni na u zwima, mufumakadzi a tshi khou dzula hayani. Ndi pfa u nga ndi zwenezwo.)

Yes, I can start by thinking about a proverb that speaks well about women...there is one. This one which says a hen cannot predict the weather. It is a positive thing to women. Women were not given many responsibilities. It can be a good thing for a woman to stay at home while her husband is working for her, with man going to the fields, hunting and the woman remaining at home. I feel that's it.

(Ndi zwone zwine vha vhona u nga ndi zwone zwivhuya?) Is that what you see as a good thing?

(Ndi zwivhuya nga maanḍa ngauri vha khou zwi vhona, ri nga tou ri ndi mafunda, u tea u vha muthu a no fundiwa ngauri ha ngo tea u vha na mihwalo minzhi ine a i ḍisa, u dzhia decision zwi konḍa nga maanḍa. That's why hu tshi pfi ha imbi mutsho so zwi vha zwi khou mu fara zwavhuḍi nga maanḍa. Mufumakadzi ndi muthu wa u fundiwa.)

It is a very good thing because as you can see, we can say it is hospitality as she is not supposed to carry many burdens, like making a decision it's very difficult. That's why it is said she cannot predict the weather, so it works well for her. A woman is someone to be spoilt.

Participant 6M

(Ndi lufuno lwonolu lwa mbudzi ngauri u do namba a fela n'wana wawe nahone ene u zwi itela n'wana wawe fhedzi. Zwi khou tou sumbedza mbofho ya lufuno ine a vha nayo na vhana vhawe zwo bva kha u beba. Heija umbilical cord u ya i humbula musu i tshi thukhuwa. Mara ha muñwe mufumakadzi ha nga vhu pfi. U ya zwi divha vhu tshi khou ambiwa mara ha ngo vhu pfa. Arali vha sedza vhone Vho Rasila vha sa khou shuma vha nga lwa nga ndila dzothe uri vhana vhavho vha ye tshikoloni. Kha vha ri ndi vha itele inwe tsumbo khei. Vha wane mufumakadzi a tshi khou rengisa muvhili, vha nga mu nyala uri u khou ita vhuada. Kha vha dzule nae fhasi vha ambe nae vha pfe uri u do ri mini. U do ri khotsi a vhana vho shavha, ndi khou itela vhananga uri vha wane zwiliwa. Arali vha nga nthola, ndi do litsha.)

It is the love like a goat because she will rather die for her children, and she only does that for her own child. It shows the bond of love she has with her children because of birth. She remembers the umbilical cord when it was cut. But if it is another woman, she will not feel it. She only knows the birth pain when it is spoken of but never experienced it. If you can look at Mrs Rasila when you are unemployed, you can try for your children to go to school. Let me give you another example. When you find a woman selling her body, you will despise her that she is doing disgusting things. Sit down with her and hear what she will say. She will say the father of the children has run away and I am doing this to feed them. If you can employ me, then I will stop.

4.4 CONCLUSION

This chapter covers the presentation of the data collected from the survey and interviews. The researcher presented all the data collected in the survey from four categories, which are young women, young men, adult women and adult men. The ages of young women and young men were between 18-35 years, whereas adult women and adult men were aged from 36 and above. The data was presented in Tshivenda as the source language and the translation was given in English. The collected data was presented in tables for

conciseness and clarity of information. The questionnaire and interview were based on the objective to answer the research questions which were listed in the beginning of Chapter 1. Questionnaires were specific to social roles of women, gender inequality between men and women and marginalisation of women, differences in social life between men and women, derogatory names used for women as well as Vhavenda women in leadership. However, the presentation of data collected from interviews was transcribed word for word.

The next chapter analyses the data that was presented in this chapter.

CHAPTER 5

DATA ANALYSIS

5.1 INTRODUCTION

The previous chapter detailed the presentation of collected data from the field, to lay the foundation for this chapter which focuses on the data analysis and discussion. This chapter is about data analysis where all the data collected from primary and secondary sources (i.e., from questionnaires, interviews, and written folktales) are analysed. Creswell (2014:195) defines analysis as, "... the intent to make sense out of text and image data. It involves segmenting and taking apart the data as well as putting it back together". The participants were purposefully selected as Vhavenda men and women who understand Tshivenda culture. A total of 200 questionnaires were distributed, of which 138 responses were received back from the participants. From the 138 returned questionnaires, the researcher nominated ten participants for interviews. Those participants were selected based on their knowledge and understanding of Tshivenda. The depiction of women in folktales was also analysed.

5.2 ANALYSIS OF DATA FROM QUESTIONNAIRES

In this study, the researcher distributed 200 questionnaires to the respondents which consisted of men and women, but only 138 questionnaires were returned from the respondents. The 200 questionnaires were divided by four and were distributed to the following groups, young women (18-35), young men (18-35), adult women (36 and above) and adult men (36 and above). From the 138 returned questionnaires 42 were young women, 27 young men, 39 adult women, and 30 adult men. Most of the responses were from women but the response rate was satisfactory because all the responses from the four groups were more than half of the distributed questionnaires. Only 62 out of the 200 questionnaires distributed were not returned. The researcher would have received a

higher percentage of responses had it not been for the Covid-19 pandemic that affected all the activities in the country and hindered travel to other areas.

The data was analysed in the form of graphs to organise it in a meaningful way. The researcher chose 2-D column and 3-D column histograms as well as 2-D line graphs to analyse the data.

Pieterse and Maree (2007:191), state that:

The histogram is a graphical display of a frequency distribution. This means that raw data first must be converted into frequency distribution by forming classes into which the raw data is classified. The data values, represented by the classes, are displayed on the horizontal axis and the class frequencies on the vertical axis, and a rectangular is drawn for each class that represents the frequency in that class.

All the analyses were done based on each objective of the study.

Objective 1: To discover the social roles of women among the Vhavenda.

On this objective, the researcher asked four questions, three aimed to collect data on social roles of women whereas the fourth one was based on the leadership positions that Vhavenda women occupied.

5.2.1 Analysis on social roles of women

The participants were categorised into young women, young men, adult women, and adult men.

Q1. Are women allowed to lead the traditional court? Support your reason.

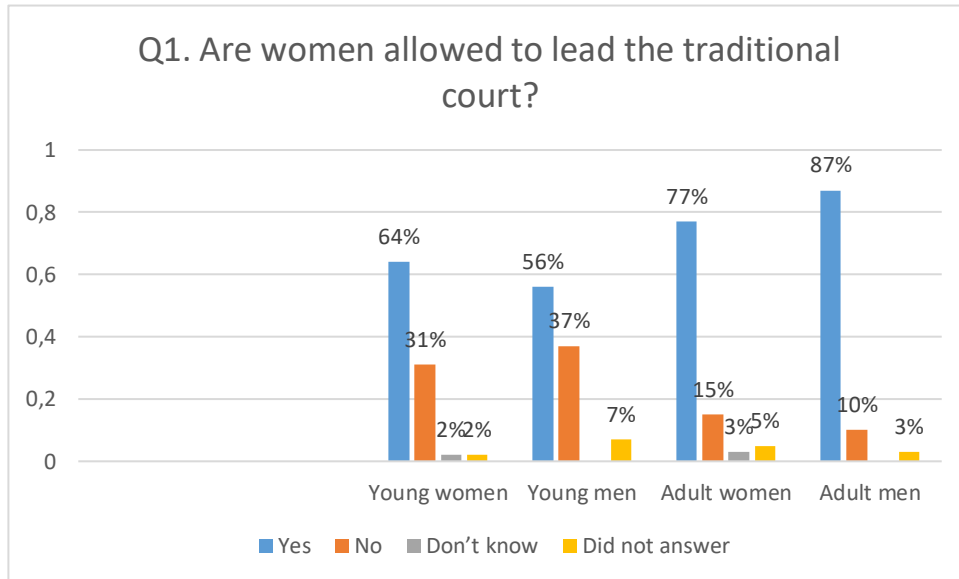


Figure 1: Participants' views on women to lead the traditional court

Figure 1 above represents all the respondents' answers to the posed question, and the discussion follows below.

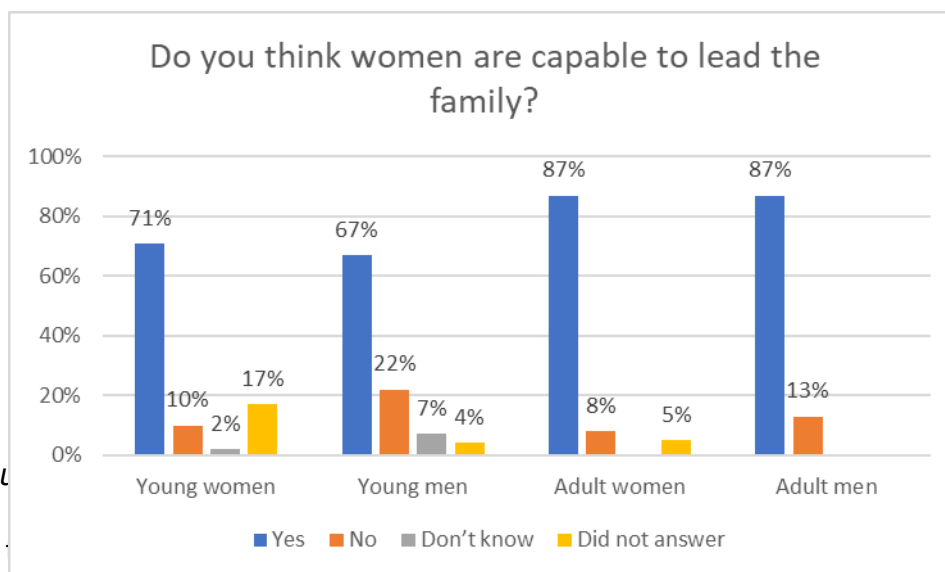
From the data collected, 64% of young women, said yes, women are allowed to lead the traditional court, while 31% said no and 2% stated that they do not know, whereas 2% did not answer this question. For young men, 56% said yes, women are allowed to lead the traditional court, whereas 37% said no and 7% did not answer. 77% of adult women, said yes, women can lead the traditional court, whereas 15% said no and 3% said they do not know, while 5% did not answer. Then 87% of adult men, said yes that women are allowed to lead the traditional court, 10% said no and 3% did not give an answer.

A high percentage of respondents agreed that women are capable to lead the traditional court, which is dominated by men. This highlighted that, Vhavenda people could see the value of the wisdom of women in leadership. According to the respondents' views, these days men and women are treated equally as they share the same rights. Women are seen as people of knowledge, wisdom, ability, perseverance and are also strong beings who lead even the traditional courts. This is in line with the feminism point of view in which

men and women should be treated equally regardless of gender. De La Rey (1997:7) specifies that within feminist theory there is no difference between women and men and all women have a percentage of shared experience of patriarchy. Most Vhavenda men and women emphasised the equal rights of leadership between themselves. They understood that leadership is not about gender, it is based on wisdom, knowledge, and competency.

Further, the low percentage of Vhavenda men and women who responded with 'no' were based on Tshivenda culture that women are not allowed to lead the traditional court, royal council is the responsibility of men. This philosophy of African lifestyle supports the African worldview that emphasises that man is the only one who should lead the community as head of the family, it is a patriarchal system. As stated by Hooks (2010), parents believe in patriarchy as they had been taught patriarchal thinking through religion. Patriarchal practice puts men first and regards women as weak vessels who are powerless and cannot handle the bigger responsibilities. Women are preferred to be in the kitchen as the ones who should take care of the family.

Q2. Do you think women are capable to lead the family? Motivate your answer.



Figure

On the response of young women for this question, 71% of young women are capable to lead the family, 10% disagreed, and 2% said they did not know, this left 17% who did not give answers. Then on the response of young men for this question, 67% of young men

agreed that women are capable to lead the family, whereas 22% disagreed and 7% said they do not know, and 4% did not answer. From adult women respondents, 87% agreed whereas 8% of them disagreed and 5% did not give an answer. Lastly 87% of adult men respondents agreed that women are capable to lead the family, whereas 13% of adult men disagreed.

According to the higher percentages of respondents, most of the Vhavenda men and women agree that women are capable to lead the family. They stressed the fact that unlike most men, women prioritise the family's needs. Women by nature are nurturers, therefore they are capable to lead their families. It is the duty of women to see to it that their families are well nurtured. As in African worldview based on patriarchal practices it is the women who take care of the family. Hooks (2010) confirmed that as a daughter in a patriarchal society she was taught to serve, take care of and nurture others. That brings up the notion that women have good ideas and a sense of responsibility to lead the families even without the help of a man. The households that are headed by women make good progress, their children are educated and become independent. This indicates that a woman can stand her ground when leading and taking care of the family.

The low percentage of men and women respondents' who said 'no' gave reasons that are in line with African worldview which supports the culture that a man is the head of the family. They see that a woman is capable to lead the family only in the absence of a man. This is how they looked down upon women, ignoring the wisdom and ability within them. Stayt (1931:156) declares, that in Vhavenda society, women do not have the power to lead the family, as in the absence of the father the eldest son takes his place and is treated with all the respect due to the head of the family. According to Jackson and Sears (1992:185) Africans should view their environment from the point of African worldview which is informed by African culture. This emphasised that according to African culture more respect is given to a man than a woman which is why a son because he is a male figure has more power and dignity than his mother.

Q3. Are women given the opportunity to express themselves in Vhavenda communities? Motivate your answer.

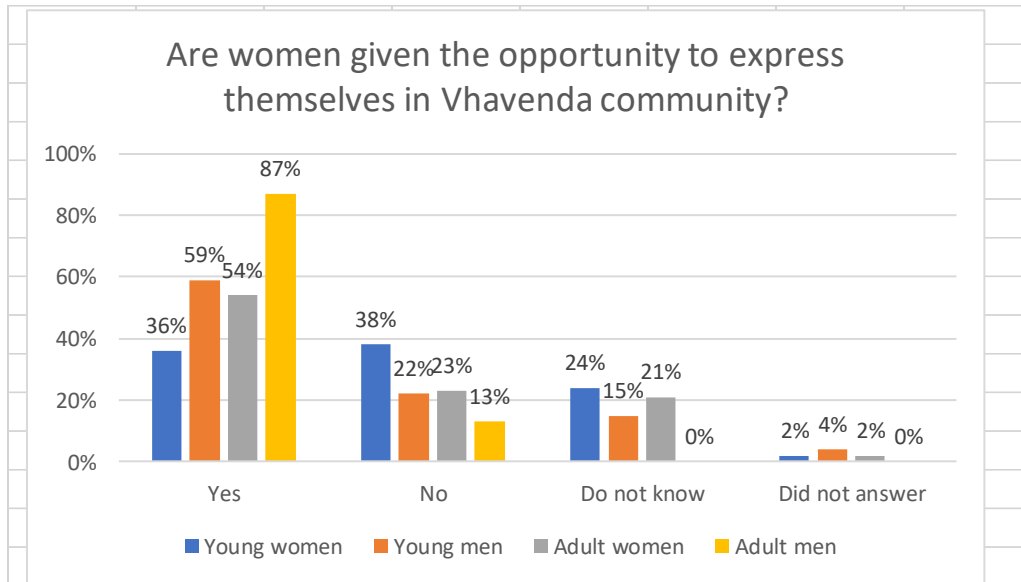


Figure 3: Women's opportunity to express themselves in Vhavenda communities

Figure 3 above indicates that 36% of young women agreed that women are given the opportunity to express themselves, while 38% disagreed, 24% said they did not know, and 2% did not give an answer. 59% of young men agreed that women are given the opportunity to express themselves, whereas 22% disagreed, while 15% said they do not know, and 4% did not give an answer. However, 54% of adult women agreed, 23% disagreed, 21% said they do not know and 2% did not give an answer. 87% of adult men respondents agreed that women are given the opportunity to express themselves in the Vhavenda communities, whereas 13% disagreed.

Three groups consisting of young men, adult men and adult women agreed that women are given the opportunities to express themselves in Vhavenda communities. Women are considered in leadership positions due to their intelligence and competence. The responses are in line with African feminism which supports African cultural practices and understands the reason for giving African women the opportunity to raise their voices. Vhavenda women have always been considered for leadership positions in the society such as female chiefs, and society submits to them. Hudson-Weems (2001) asserts that Black women have been neither silent nor voiceless as opposed to the case of feminists that seek to break the silence and find their voice. Vhavenda women like *Makhadzi* and the senior wife have always had a say in the Vhavenda family; they are respected by the

whole family. For instance, in African culture if a man wants to marry another wife, he will not proceed without the permission from the first wife.

A high percentage of young women disagreed with the statement that women are given the opportunity to express themselves in the Vhavenda communities. They revealed the fact that men looked down upon women, and they disregard their potential, and end up not giving them opportunities to express themselves. These statements illustrated the young women's view on the freedom of speech for Vhavenda women. According to their views, Vhavenda women are still oppressed because of gender, this is in line with the patriarchal system and African worldview, as Stayt (1931) says only men have power to control and to take a final decision as the head of the kraal. These young women revealed their experience as they can see how men treat women in Vhavenda community, and this is an indication of how patriarchal our society can be. Osha (2008:203) states that the female voice is silenced, woman is rendered voiceless and powerless. African culture views women as subordinate who cannot provide any solutions to their challenges. This is supported by the Tshivenda proverb which says *Khuhu ya phambo a i imbi mutsho* (women cannot predict weather) meaning, a woman cannot have an input or a say even in the royal council, she is forbidden to propose for a marriage. The main concern is that even when a man is wrong a woman is not allowed to say anything. Men always need to be heard and respected even if they are wrong, as they have the final say.

5.2.2 Analysis on Vhavenda women in leadership

The respondents were requested to indicate if they knew Vhavenda women who are in leadership positions and to indicate their names. The question was posed to reveal whether Vhavenda women can hold high positions in the Vhavenda community, and to emphasise their social roles.

Do you know Vhavenda women who are in the position of leadership and are doing well?
If yes, give names.

Below is the list of leadership positions held by Vhavenḁa women collected from young women, young men, adult women, and adult men who participated in the survey. The positions were categorised according to the different institutions starting from traditional positions in Vhavenḁa society to modern positions in the government of South Africa.

5.2.2.1 Traditional leaders/ Chiefs

(Vho Ligege Humbulani Phophi Vhengani): Chieftainess of Duthuni village

(Vho Bohwana): Chieftainess of Tshaulu village of Bohwana

(Vho Rambuḁa): Chieftainess of Vondwe village

(Vho Mmboneni): Chieftainess of Tshikweta village

(Vho Phophi Mphephu): Chieftainess of Tshavhalovhedzi village

The collected data above revealed that Vhavenḁa women have leading positions in the Vhavenḁa community. It was discovered that five villages have peacefully been led by women as chiefs. This Vhavenḁa leadership was practised a long time ago before the apartheid regime in South Africa. This is emphasised by Apusigah (2006:32) that even in pre-colonial time female chiefs and religious leadership was non-gendered even in the Yoruba society.

5.2.2.2 Ministers and MECs

According to the data collected it was discovered that there are some Vhavenḁa women who are in leadership positions beyond Vhavenḁa societies. These women are leading as MECs, ministers, mayors, and pastors where they lead people of different cultures. This signifies that Vhavenḁa women's wisdom is not limited to Vhavenḁa communities only. The following Vhavenḁa women were identified as holding positions in the South African government.

(Vho Khumbudzo Ntshavheni): Minister of Communications

(Vho Phophi Ramathuba): MEC of Health Limpopo

(Vho Mavhungu Luruli-Ramakhanya): MEC in Transport and Security sector Limpopo

All these departments led by women seem to be running smoothly and successfully. For example, the MEC of Health in the Limpopo Province Dr Phophi Ramathuba managed to convince people to vaccinate during Covid -19 by targeting traditional leaders and church leaders to vaccinate that had a ripple effect on their followers to also vaccinate. The Limpopo Province was therefore leading with high numbers of vaccinated people.

5.2.2.3 Mayors, Councilors, and Civic leaders

(Vho Mahosi): Mayor of Thulamela

(Vho Alice Mudau): Councilor of Itsani village

(Vho Mandiwana Ntakadzeni Esther): Councilor

(Vho Madondo Martha): PR- Councilor

(Vho Raḷineba Livhuwani): Civic leader Mapate village

This indicates that in the local government Vhavanḁa women seem to be active and leading municipalities peacefully. As listed above, these women are leading the municipalities as mayors, councilors, and civics, and people support them.

5.2.2.4 Position in religious institutions

(Vhafunzi Vho N̄makonde): Pastor

(Mufu vhafunzi Vho Irene): Pastor and prophet

(Vhafunzi Vho Maḷima): Pastor

(Vhafunzi Vho Mukhuba): Pastor and prophet

(Vhafunzi Vho Singo): Pastor

The data collected showed that women are also involved in leading the church. Most of the churches that are led by women have more followers compared to those that are led by men, for instance, Pastor Mukhuba's church has many members. Therefore, Vhavenda men respect women in leadership, as in those churches led by women, we find many men following and respecting the vision of that pastor.

According to data collected it is evident that women are capable to lead in high positions. This proves that in Vhavenda community Africana womanism as indicated by Hudson-Weems (2000:206) is being practiced, where African women are given a chance to lead the society and in government, this supports the notion of women empowerment. Vhavenda women may claim independence and individuality over their own lives. Women are given a chance to lead in higher positions in the country and in their society such as ministers, mayors, councilors, in traditional courts, schools, and civics.

Objective 3: To analyse the influence of cultural literary norms in the inequality of men and women.

The analysis consisted of three questions which looked at the differences in social life between Vhavenda men and women, five questions on gender inequality, one question on derogatory names of women, and four questions for proverbs.

5.2.3 Differences in social life between Vhavenda men and women

Three questions which dealt with differences in social life between Vhavenda men and women were asked. All the data collected are shown in the graphs followed by a discussion.

Figure 4 below provides full details on the analysis on whether men show respect to women within the Vhavenda communities.

Q1. Do men show respect to women within Vhavenda communities?

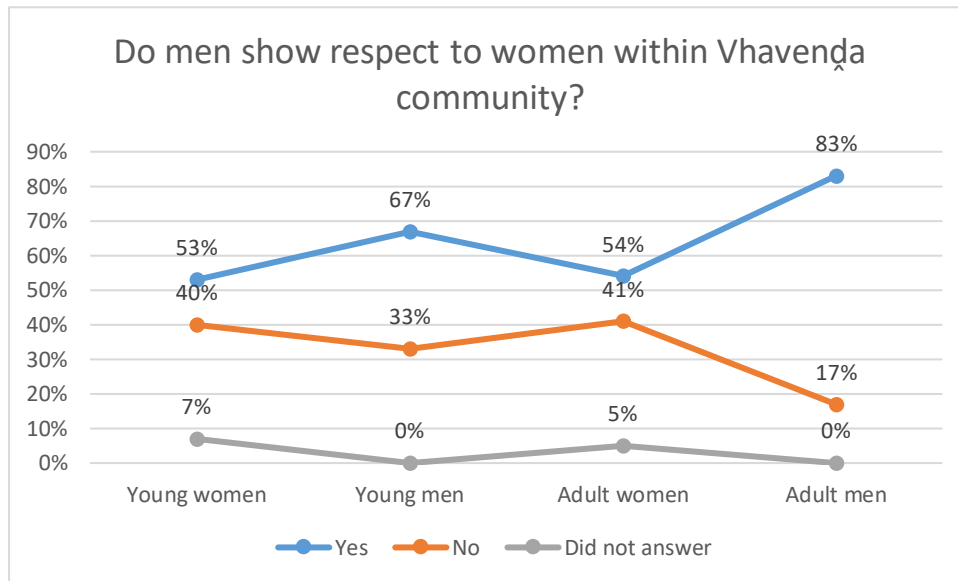


Figure 4: Show of respect by men to women within Vhavenda communities

A total of 53% of young women agreed that men show respect to women within Vhavenda communities, 40% disagreed and 7% did not respond to this question. 67% of young men agreed with the statement that men show respect to women within Vhavenda communities, while 33% disagreed. A total of 54% adult women indicated that men did show respect to women within Vhavenda communities, 41% disagreed, and only 5% did not answer this question. 83% of adult men agreed with the question, while 17% disagreed with the question.

A high percentage of all the respondents indicated that men respect women in Vhavenda communities. The respondents outlined that there is respect as Vhavenda men communicate with their women before they take decisions. In Vhavenda society respect is their lifestyle, they learn to respect each other throughout their upbringing. They are in line with Africana womanism as Hudson-Weems (2000:212) indicated that Africana men never have power to oppress Africana women as White men and they show respect to Africana men. This emphasises that Vhavenda men respect women in their society and they treat women as human beings like themselves. For instance, in Vhavenda society there are female chiefs who are respected and Vhavenda men take instruction from a

woman who is leading them. And the aunts are respected in the Vhavenda family, they choose chiefs, and lead the lobola negotiations.

The respondents who disagreed with the question that men respect women in Vhavenda communities point out that men undermine, and disrespect women and their ideas. The respondents mentioned that men looked down upon women, they ill-treat women and violate their rights and do as they like. This shows that the respondents use culture as an excuse to justify their belief that only men deserve respect, meaning that those who listen to women are not following their culture, i.e., a patriarchal practice. In patriarchal practice, men are dominant, and women are always inferior. This can be solved by African womanism in which Hudson-Weems (2000:213) pronounces that these kinds of challenges that Vhavenda men encounter should be solved within the context of African culture. Many things from tradition should be changed and the changes should especially be initiated at traditional institutions such as initiation schools like *murundu* and *vhusha*.

Q2. Is there any difference in morality between educated and uneducated women's behaviour within the family and community?

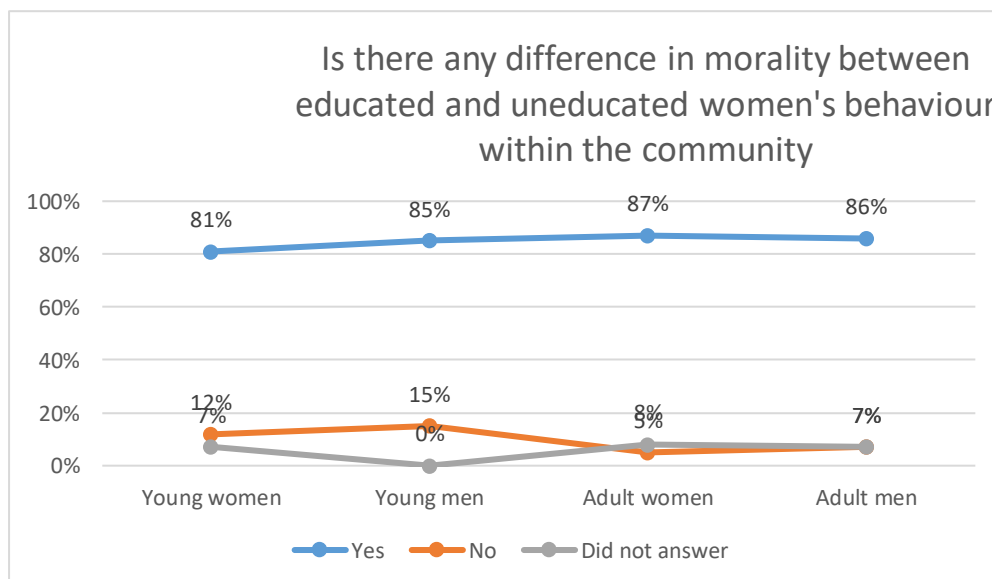


Figure 5: The difference in morality between educated and uneducated women's behaviour within the family and community

Figure 5 above shows that 81% of young women believe that there is a difference in morality between educated and uneducated women's behaviour within the family and community, 12% disagreed with the statement while 7% chose not to answer. 85% of young men felt that there is a difference in morality between educated and uneducated women's behaviour within the family and community and only 15% disagreed with the statement. Then 87% of adult women believed there is a difference in morality between educated and uneducated women's behaviour within the family and community, 5% did not see any difference and 8% did not answer. 86% of adult men agreed that there is a difference in morality between educated and uneducated women's behaviour within the family and community, 7% disagreed and 7% did not answer.

The high percentages of the respondents who agreed, attest that all respondents are of the opinion that there is a difference in morality between educated and uneducated women's behaviour within the family and community. They expressed that they differ according to self-reliance, respect they give to their husbands and respect given to them, their behaviour, self-expression, responsibility, and perseverance under abuse. Educated and uneducated women also differ in the way that they present themselves. One may find that there are women who are more oppressed than others because of their educational background. That was the result of Black women oppression under patriarchal sentiment in the African continent, in which girls were not allowed to go to school and only boys attended schools. The changes started when some parents chose to educate their girls and others remained with the custom of not educating girls. That is what feminism and Africana womanism tried to solve as expressed by Hudson-Weems (2000:212) that, the issue of Black women's oppression and racism are part of the class issue and even in the same class there are groups that are more oppressed than others. If there is still a difference between educated and uneducated women, their knowledge, leadership skills and behaviour will not be the same.

Q3. Do you know some moral cultural values which are applicable for raising girls and boys differently?

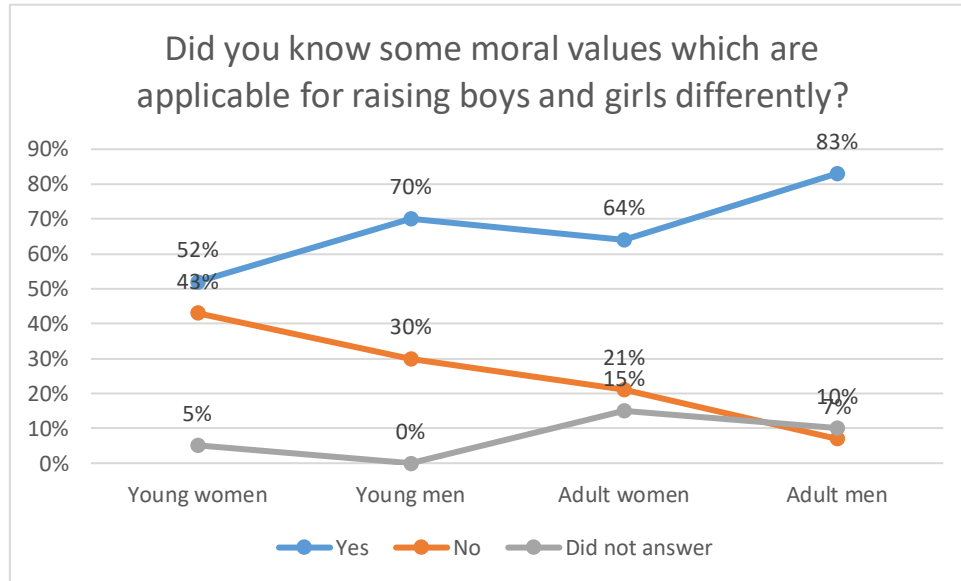


Figure 6: Moral cultural values which are applicable for raising girls and boys differently

A high percentage of young women which is 52% agreed with the question, 43% indicated that they do not know, while 5% did not give an answer. 70% of young men agreed with the question that they know some moral cultural values which are applicable for raising girls and boys differently, 30% stated that they no. 64% of adult women agreed that there are some moral cultural values which are applicable for raising girls and boys differently, 21% said no, and 15% did not respond to the question. Then 83% adult men agreed that there are some moral cultural values which are applicable for raising girls and boys differently, 7% disagreed, whereas 10% did not answer.

The percentages above revealed that most of the respondents agreed that there are some cultural values which are applied to raise girls and boys differently. Their views are in line with patriarchal practices which are based on cultural activities that happen in Vhavenda society. From a patriarchal point of view, such practice is the way in which boys and girls are differentially socialised, a practice informed mainly by gender and cultural stereotyping. This is supported by Makgato, Chaka and Mandende (2018:334)

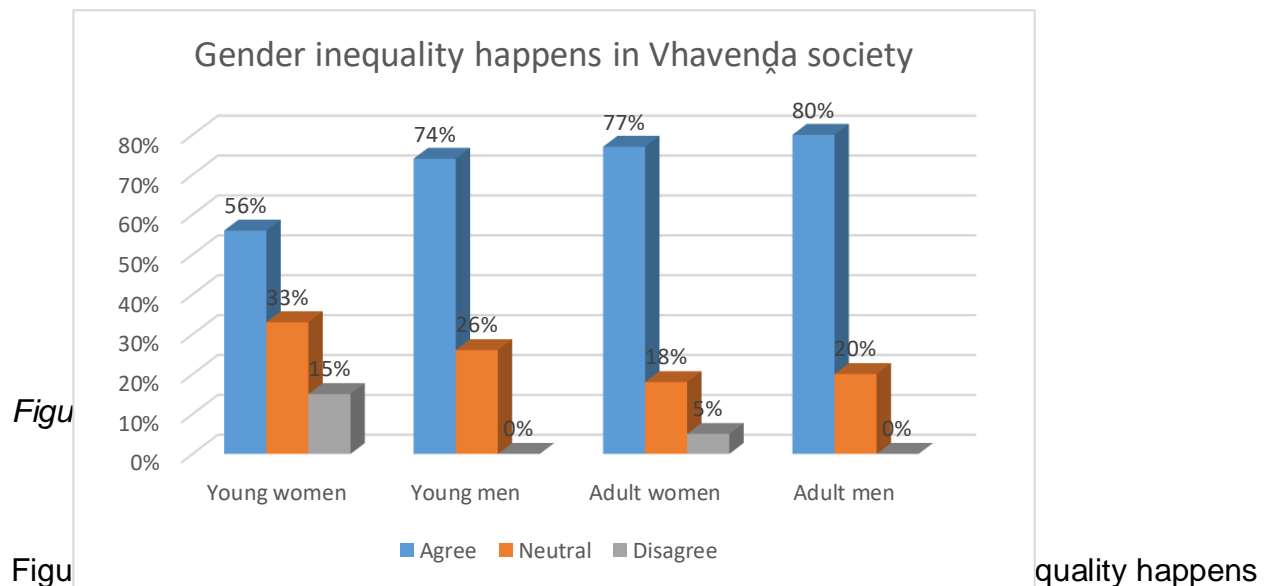
who voiced that patriarchal control characterises certain African societies that can be represented through multiple patriarchal practices. For instance, girls and boys go to different initiation schools to prepare them for adulthood. Parents divide household chores according to gender, for example girls do kitchen duties whereas boys take care of livestock and maintenance such as fixing roofs, building fences. There are proverbs and sayings that are used for shaping boys to behave in a certain way like ‘a man doesn’t cry’. This is often said when men encounter something painful, meaning they must not show their weakness to others.

5.2.4 The responses on gender inequality

Five statements were used to acquire more information concerning gender inequality.

The responses on gender inequality from all the categories which are young women, young men, adult women, and adult men are shown in graphs and analysed below.

Q1. Gender inequality happens in Vhavenda society.



in Vhavenda society, 33% were neutral, and 15% disagreed. 74% of young men agreed that gender inequality happens in Vhavenda society, followed by 26% who were neutral,

while 0% disagreed. A high percentage of 77% adult women agreed that gender inequality happens in Vhavenḁa society, 18% were neutral, and 5% disagreed with the statement. A total of 80% adult men agreed with the statement that gender inequality happens in Vhavenḁa society, 20% were neutral, and 0% disagreed.

The high percentages highlight that most of the respondents agreed that in Vhavenḁa community gender inequality is still happening. This is emphasised in Africana womanism which supports that in patriarchal practice where there is no equality on roles between men and women, men are dominant over women. According to the Africana womanism point of view, men and women have different gender roles that they perform in the African society. On the other hand, Alexander-Floyd and Simien (2006:70) point out that Black women have always had flexible gender roles, and they disagree with the mainstream feminist goal of dismantling traditional roles, they see it as inapplicable and, irrelevant to African traditional people. If Vhavenḁa people still believe in their patriarchal system for peace making, inequality will forever be there, and men will always be dominant over women. And if boys and girls are still raised differently under patriarchal society, gender inequality will always exist in Vhavenḁa society.

Q2. Culture is the main cause of gender inequality.

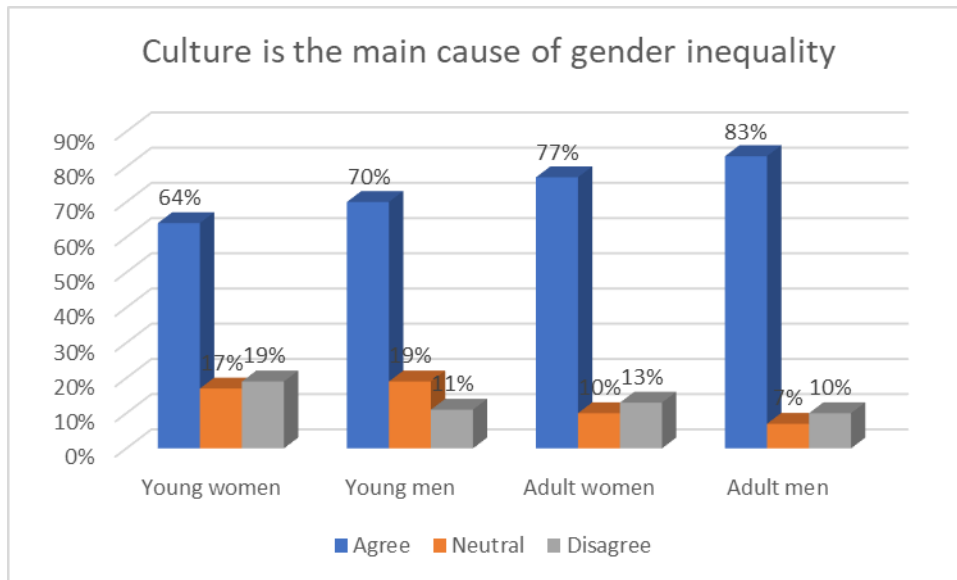


Figure 8: Culture is the main cause of gender inequality

64% of young women agreed with the statement that culture is the main cause of gender inequality, 17% were neutral, and 19% disagreed. 70% of young men agreed that culture is the main cause of gender inequality, followed by 19% staying neutral, while 11% disagreed. 77% of adult women agreed with the statement, 10% were neutral, and 13% disagreed with the statement. Lastly 83% of adult men agreed that culture is the main cause of gender inequality, 7% were neutral, and 10% disagreed.

These results confirm that all the respondents, men and women agreed with the statement that culture is the main cause of gender inequality. This indicated that Vhavenda like all Africans rely on culture to build their society. When a boy and a girl child grow up, they associate themselves with societal expectations on whatever behaviour or decision of life they choose. This is in line with the worldview which Barker (1999:522) describes as a philosophy underpinning the total way of life of different societies in the world. That way of life may be seen as a system of thoughts, behaviour, values, and material creations in a society that has evolved through interaction with the environment, where the society is governed by culture. The researcher supports the respondents that culture is the main cause of gender inequality as it is the one that channels the behaviour

of men and women. It is informed by African culture as Barker (1999) and Graham and Al-Krenawi (2003) show that in African culture an individual without the community is a nobody, one should depend on a community's opinions. Culture allows discriminatory behaviour between men and women. For instance, culturally it is normal for a man to have many partners whereas it is forbidden for a woman. However, boys and girls are also raised differently in the same culture. Men are also given more power and respect than women in Vhavenḡa cultural tradition.

Q3. Traditional institutions/Initiation schools encourage gender inequality.

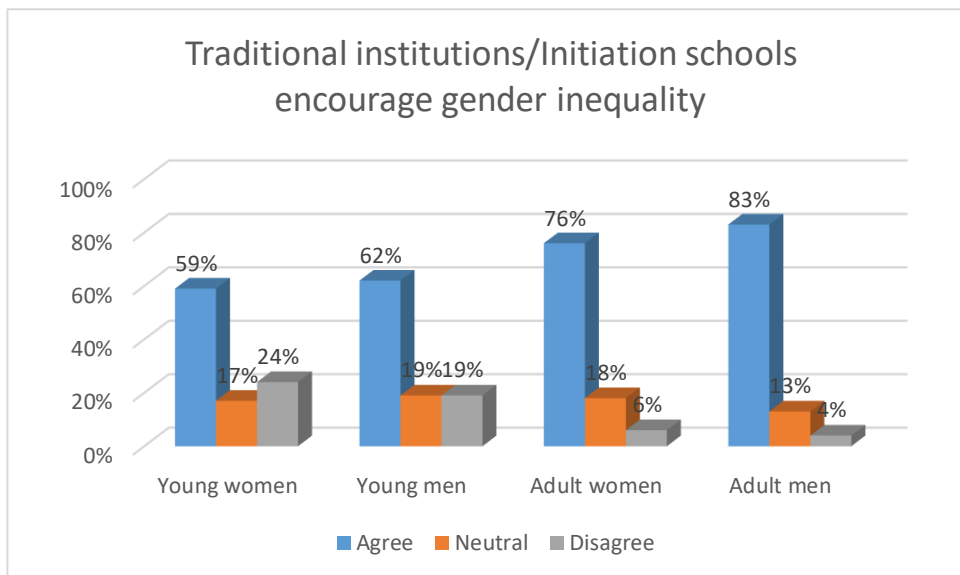


Figure 9: Traditional institutions/Initiation schools encourage gender inequality

For this question, 59% of young women agreed that traditional institutions encourage gender inequality, 24% disagreed, and 17% were neutral. 62% of young men agreed with the statement, 19% were neutral, and 19% disagreed. 76% of adult women agreed that traditional institutions encourage gender inequality, 18% were neutral, 6% disagreed. Then 83% of adult men agreed with the statement, 13% were neutral, and 4% disagreed.

The percentages of young women and young men who agreed that traditional institutions encourage gender inequality is lower than those of adult women and adult men. The researcher views this as an indication that young women and young men do not have knowledge about traditional institutions, since most of them do not attend. The high

percentages of adult women and adult men who agreed demonstrate their understanding of traditional institutions. Regardless of the percentages, all the respondents agreed that traditional institutions/circumcisions encourage gender inequality. In Vhavenda society, boys and girls partake in different traditional institutions where they acquire different rules and principles for adulthood. This is in line with the African worldview as it acknowledges spiritual and material reality. African worldview has its own philosophy to teach children the transition to adulthood. Jackson and Sears (1992:185) assert that in African worldview self-knowledge is the basis of all knowledge. People must understand their origins and their spiritual being. Africans should view their environment from the point of African worldview which is informed by African culture. In the Vhavenda traditional institutions girls and boys obtain principles on how they should treat each other especially in marriage. Girls are taught to take care of their husbands and in-laws. It is through traditional institutions where the patriarchal system is imbedded, that girls are taught to be submissive to all male figures whereas boys are empowered to be strong in everything.

Q4. Women should always be submissive to their husbands.

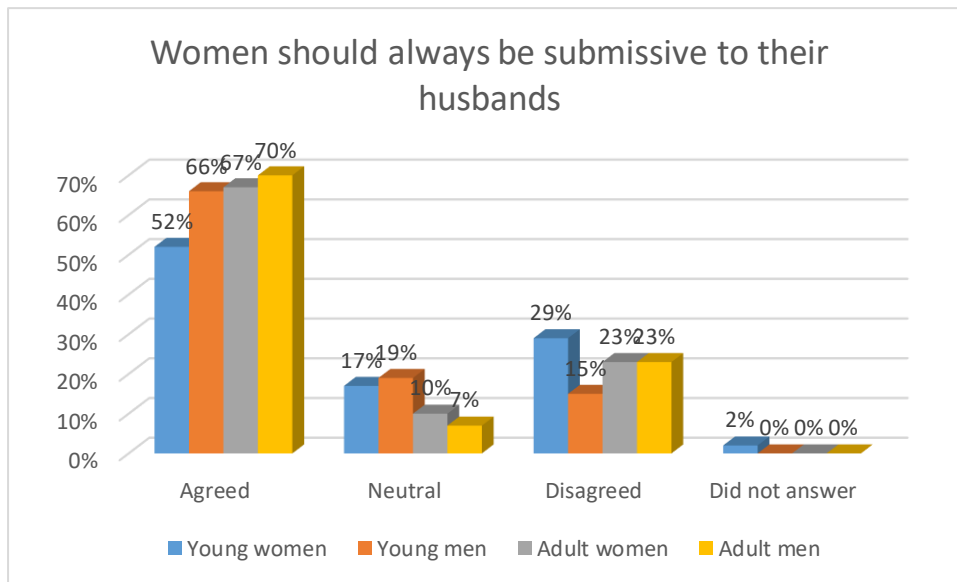


Figure 10: Women should always be submissive to their husbands

A total of 52% young women agreed that women should always be submissive to their husbands, then 29% disagreed, 17% were neutral and 2% did not answer. 66% of young

men agreed that women should always be submissive to their husbands, 19% were neutral, followed by 15% who disagreed. 67% of adult women agreed that women should always be submissive to their husbands, 23% disagreed with the statement, while 10% were neutral. 70% of adult men agreed that women should always be submissive to their husbands, 23% disagreed, while 7% were neutral.

Most of the respondents agreed with the statement but the highest percentage is from adult men, which is not a surprise as men want to be respected. Adult men enjoy the power they have over women, and they do not appreciate women who are not submissive. The lowest percentage is from young women which may draw attention to the fact that they do not see it as an important issue but being forced by culture. In African culture in line with the patriarchal system as mentioned by Stayt (1931:156) man is the head of the kraal, so women should be submissive every time. If a woman does not submit to her husband, the elders of the family sit down with her and reprimand her. Even the Bible (Ephesians 5:22) declares that wives must submit themselves to their husbands as they submit to God. This is a law from different spheres which cannot be avoided. Women who still follow their cultural ways see being submissive to their husbands as normal, not as oppression. This is part of the morals that are implanted in children while they are still young, that men are always superior to women and women must be submissive to them. The Vhavenda society is in this type of patriarchal system, in which a woman who does not submit to her husband is not accepted by the community, and she can even be called names, or lose her marriage.

Q5. Women are still marginalised in Vhavenda communities.

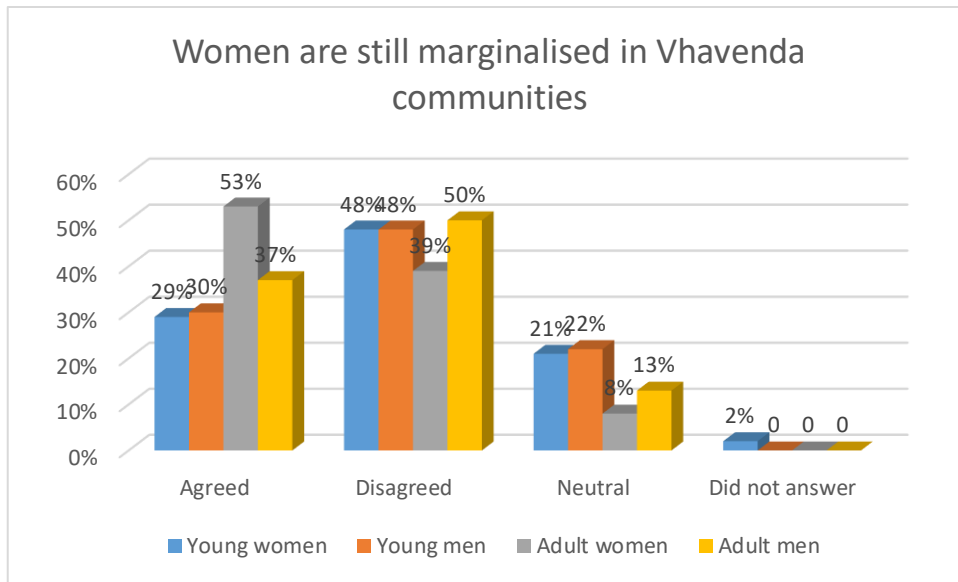


Figure 11: Women are still marginalised in Vhavenda communities

48% of young women disagreed that women are still marginalised in Vhavenda communities, 29% agreed with the statement, 21% were neutral, and only 2% did not answer. 48% of young men disagreed that women are still marginalised in Vhavenda communities, 22% were neutral, and 30% agreed with the statement. Then 53% of adult women agreed with the statement that women are still marginalised in Vhavenda communities, 39% disagreed, while 8% were neutral. Lastly, 50% of adult men disagreed with the statement that women are still marginalised in Vhavenda communities, 37% agreed, whereas 13% were neutral.

Three groups of respondents which are young women, young men, and adult men disagreed with the statement that women are still marginalised in Vhavenda communities. But it is surprising that the percentages that were presented by three respondents who disagreed are limited to between 48% and 50%, which gives an indication that they are not totally sure about that. A reason could be that they had Vhavenda women in mind who occupy high positions and play big roles in their families and community. There are Vhavenda women who are installed as chiefs who control the villages, such as, Vho Phophi Ligege who is Chieftainess of Duthuni village. *Makhadzi* (paternal aunt) in the Tshivenda culture has important responsibilities in the family, she is a mediator during

Lobola/mahadzi negotiations, and she must also choose a successor for a chief. That is what African worldview is about as expressed by Barker (1999:522). It has its own philosophy that supports the total way of life of different societies. Vhavenda women have their roles in the society and were not marginalised even before colonialism.

The adult women who agreed with the statement revealed that women are still marginalised in Vhavenda communities. Adult women do not see the liberation of women, to them they are still marginalised under the patriarchal society. There is a possibility that adult women may be speaking from their own experience. They need African women empowerment which is in line with African feminism as declared by Mekgwe (2006:17) that African feminism is not antagonistic to men but challenges them to understand some aspects that can cause women's oppression. The African society should understand things that cause women to be marginalised in the community. Adult women need equal treatment in Vhavenda community. The researcher agrees with adult women, because women are still scarce in the higher positions in African society, their responsibilities are limited. Women need to be empowered and considered in all responsibilities like men in African society, they are still few in higher position such as presidents and ministers in the government, even though some are serving as headmen. For instance, there is a burning issue about a princess 'Masindi' who is still fighting for her position to be Vhavenda Queen, because she is a woman.

5.2.5 Derogatory names used in a language to reflect the inequality of men and women

The derogatory names which were used to label women negatively were collected through questionnaires from the respondents. The questionnaires were distributed to young women, young men, adult women, and adult men. A name has a connection with a thing or a person, naming is used as self-defining and individual identity. People must be careful when giving a name, the same name can encourage or destroy a person's behaviour. Alexander-Floyd and Simien (2006:70) affirm that in African culture, self-naming or "nommo" and self-definition serve as the basis for collective action and

individual identity. Derogatory names given to women confirmed the challenges Vhavenda women encounter because of inequality and oppression that occur in Vhavenda society.

To collect the derogatory names from the informants, the researcher posed the question stated below.

The question was: Do you know some cultural derogatory names that are used to label women versus men negatively?

All the derogatory names collected from young women, young men, adult women, and adult men were recorded. These derogatory names from all the respondents are used in language to reflect the inequality of men and women.

52% of young women participated in the questionnaires and gave derogatory names, while 48% did not answer. The same applies to young men, 52% were able to provide derogatory names, and 48% did not answer. 77% of adult women provided names whereas 23% did not answer. 83% of adult men gave derogatory names and 17% did not answer.

The difference in percentages between young and adult people given above, points to a gap in knowledge on derogatory names that are used to label women. The 52% of young people who managed to provide derogatory names is an indication that they are not familiar with the derogatory names that are used to label women. On the other hand, the high percentages of adult people, namely 77% of adult women and 83% of adult men, revealed that they are familiar with these names and use them. The highest percentage from adult men can be a sign that they enjoy calling women names.

From all the respondents, men, and women of all ages, 33 names were obtained. All the names given were recorded regardless of whether they were real derogatory names of women. The names were listed according to the highest number of repetitions from all the participants. Derogatory names like *muumba* barren appeared 25 times, *mbuyavhuhadzi* divorcee appeared 24 times, *phiranawe* prostitute 13 times, *tseramisiamele* promiscuous 7 times, *mutshelukwa* spinster and *mudzhulumba*

promiscuous were mentioned 5 times. Other names such as *mubvana/libvana* fully matured woman and *tshilikadzi* widow appeared 3 times, whereas *tshitekeshi* one who keeps on quarreling, *lihule* prostitute, *mavongovhida* one who has no substance, *mudziomotete* soft vessel and *mmbengwa* the hated one each appeared twice. Lastly the following names were mentioned once each, i.e., *nndandumelashevho* pretender, *shuvhuru* uncircumcised, *phalaphathwa* breastless, *manngođa* bad speaker, *đabađaba* ill-mannered, *matsilu* fools, *dodo* fool, *vavhi* ill-mannered, *pfukaluhura* marriage changer, *tshifevhi* prostitute, *luđanyani* the one who makes people fight, *avhantakadzi* they do not please me, *lihwalathanga* roof carrier, *mubva* lazy bum, *muvhuyangađo* late comer, *mubvatshođe* the one who leaves and comes back late, *phuđhamadzhesi* unstable and too clever, *khundavhalai* one who doesn't listen to anyone, *phongwe* prostitute.

In all the derogatory names given above, 11 out of 33 names carry the same meaning, which is a prostitute, but appear in different terms. These names are: *Phiranawe*, *lihule*, *tshifevhi*, *mudzhulumba*, *phongwe*, *tseramisiamele*, *phuđhamadzhesi*, *pfukaluhura*, *muvhuyangađo*, *mubvatshođe* and *lihwalathanga*. This underlined the fact that it is highly prohibited for a woman to move from one man to another, whether she is married or not. Young women seemed to be worried about these names, as they insult their feelings. They stated that the society says a man is an elephant as referred to in the proverb '*munna ndi ndou ha li muri muthihi fhedzi* (Milubi, 1996:153). Though a woman is not called an elephant, she is labeled in many derogatory terms which are an offence to women. Men are always praised and encouraged for wrongdoing whereas women get criticised for all their actions whether they are wrong or right. One young woman gave an explanation on how women feel when the society calls them names, as she said, "if she divorces her husband and falls in love with another man, it is said she has eloped (*u řaha*)", which is unacceptable behaviour in the Vhavenda family and society. When a woman gets divorced, the society does not want to know about the cause, instead they expect a woman to endure everything. Another example is when a woman gets a baby out of wedlock, it is called *u řondola* in Tshivenda, whereas the male counterpart who impregnated her gets off scot-free without any label being attached to him. This highlights that the society does not care about the happiness and healthy life of a woman. All the

discussions showed that young women are not happy about the names which are given to them in Vhavenda society.

The adult men were the ones who gave many different derogatory names that were not mentioned by other categories such as adult women, young men, and young women. These names are: *nndandumelashevoni*, *shuvhuru*, *phalaphathwa*, *manngoḁa*, *ḁabaḁaba*, *matsilu*, *mavongovhiḁa*, *dodo*, *mudziomutete*, *vavhi*, *pfukaluhura* and *tshifevhi*. This revealed that Vhavenda men normally use these names to downgrade or criticise women.

Through all these names it became clear that Vhavenda people still practice patriarchy. This patriarchal practice occurs in the traditional context, in which Alexander-Floyd and Simien (2006:70) say that African womanism is therefore considered the most accurate label for women of African descent concerned with patriarchy, as it relies on the historical and cultural experiences of the community. African women including Vhavenda women are given derogatory names for all the situations, characters, or behaviours in their lives. As long as African women are in the community, which is dominated by men, they will always be inferior beings. Osha (2008:181) maintains that in Aristotle's *Poetics*, a woman is perhaps an inferior being in the community and the patriarchal order of the period sought to undermine matriarchy by subterfuge. As a result of culture, most Vhavenda women forced themselves into unhealthy marriages just to avoid being called names. For instance, a woman can marry without love for fear of being called *mutshelukwa* spinster or be forced to stay in the abusive marriage to avoid the curse name *mbuyavhuhadzi* divorcee. All such actions are taken to fulfil the societal expectations, as they do not want to embarrass their families. Those are some of the reasons why many women are being killed by their partners, as they are forced to live in toxic relationships that are full of challenges.

Another popular derogative name is 'barren', which is given to women if they do not conceive. Before the family gets the real cause of the challenge the first suspect is always the wife. She can be accused of bringing the curse to the family with her previous behaviour etc. Eze (2008:111) expressed that, in holding to the issue of barrenness, the African woman wants to be seen, heard, and taken seriously as a human being, and not

as object or means to an end. Some of the women are pushed to find partners (outside marriage) who will help them to fall pregnant, after the families found out that their husbands are infertile, by doing that they protect themselves and their husbands too. They avoid humiliation or embarrassment to the men. That is the reason why there is a Tshivenda saying that *Khotsi a nwana u divhiwa nga mme awe* meaning the father of a child is known by the mother. Through all those names given above, language is shown to enhance the inequality between Vhavenda men and women, and these are things which Hudson-Weems (2000:213) said must be resolved from within an endemic theoretical construct of Africana womanism, as it refuses to see oppression among the race and gender.

5.3 ANALYSIS OF DATA FROM INTERVIEWS

This section focuses on analyses of the data obtained from the interviews. The researcher selected ten participants from the 138 respondents for the questionnaires. Of the ten selected participants, only six agreed to undergo interviews, fortunately, they were evenly numbered, three women and three men. The participants were selected purposefully according to their competency of Tshivenda language and culture. The researcher prepared four main questions with six sub questions for the interview. Due to Covid-19 all the interviews were conducted telephonically, and the time was arranged by the respondents at their convenience. The questions were from the origin of proverbs to the meaning of proverbs that are related to women.

In this study the researcher analysed the respondents' response per question. The respondents were coded according to the first letter of their gender, i.e., man with the letter M and woman with the letter W; as they were three men and three women, the numbers 1-6 were added to differentiate them, such as 4M for first man and 1W for first woman and so on.

Question 1: When proverbs were devised, what was the reason behind them?

Respondent 4M said, it is part of the Tshivenda language, that when people speak, they use euphemisms, but the scholars decided to call them proverbs. Respondent 5M revealed that when proverbs were devised people investigated the belief of Vhavenda by origin and by preservation of culture and tradition, while respondent 6M stated that the proverbs were devised by looking at the experience and life that people passed through. Respondent 1W advanced that at the time when the proverb was used, anyone who does not know the language would not know its interpretation. It is the skill that people inherit from creation. When they speak about certain topics the wise ones use this language. But the listeners do understand the interpretation thereof. Respondent 2W disclosed that people investigated the wisdom which the Vhavenda possessed. Proverbs have what is called philosophy and wisdom inside them, it is wisdom of a higher level. They help in making things clearer but if a person is not a Muvenda he/she will not understand. Respondent 3W uttered that people looked up to the ways of living of the Vhavenda people, how they do things, respect others, issue warnings and so forth.

Therefore, all the respondents above seemed to have common ideas about the creation of proverbs. They mentioned the way of living of Vhavenda people, their life experience, and talents that they are born with, their philosophy and wisdom, their belief and preservation of culture and tradition as the reason behind the creation of proverbs. Proverbs are part of the Tshivenda language, in which the Vhavenda use euphemisms when they speak. They preserve the language and culture; they also advise, warn, encourage, and reprimand the young and old people. Mdluli (2013:102) asserts that proverbs can be used for various functions such as to reprimand, to encourage, to warn, to teach to express sympathy in a case of death and to bring hope where there is hopelessness. Proverbs mirror the perceptions and beliefs of the African people, which is in line with African worldview that is based on the philosophy of the society.

Question 2: Are there good and bad things that proverbs identify?

Respondent 4M stated, yes, there are good things, proverbs help in beautifying the language and preserving it. Respondent 5M said, yes, Tshivenda proverbs identify good things because they reprimand people for bad behaviour, and you use the proverb to say it, and a person may be warned to be a better person. Proverbs are like laws, and they are like the constitution which when being told, a person may live a better life. He continued to say that there are no proverbs which encourage bad things, all proverbs encourage good behaviour which is accepted in society. Hence, respondent 6M indicated that proverbs could identify bad things and good things too. One proverb can identify both good and bad things at the same time, for instance, *Nwana wa u dzula huvhuya huvhi hu a vhidza* meaning 'the child who is living in a good family can end up in a bad situation'.

Another respondent 1W revealed that frankly according to Tshivenda customs, there are good ones. When a person is doing bad things, he is corrected by means of a proverb. She said, "When a proverb is used to warn me that I am not doing the right things, then I reform my ways", for instance, *wa sa li pfa u vhudzwani, u do li pfela vhulaloni* meaning, 'if you do not listen to early warnings, then you will regret it later'. The child will not grasp the meaning but what the proverb is saying to that person is that he must heed warnings from others. Respondent 2W said, yes, Tshivenda proverbs identify both sides. It can identify positive things and still identify bad things too, because proverbs use that hidden language in such a manner that the wisdom which is inside them can identify positive things and negative things. For instance, if we say *hoyu muthu o mama mme vha tshi penga kana ra ri u khou pandamedza zwisusu* it refers to a person who sucked the breast milk from his mother when she was deranged, or we say he is chasing a butterfly. This implies that the person is not normal. Furthermore, respondent 3W stated that she sees a lot of good things because you can reprimand and encourage others by them. There are a few proverbs which criticise, but they also reprimand and encourage others at the same time, such as *maña a mutukana a si vhumatshelo hawe kana a hu na pfeñe li no fa li songo gonya luwa* meaning, your poor background will not determine your future or that every baboon climbs the cliff. These proverbs give hope. Someone is being encouraged amidst prevailing challenges, but at the end, there will be hope and victory.

Out of six respondents, four affirmed that there are no bad things that proverbs identify. They stated that proverbs reprimand, advise and encourage good things, even if the content of the proverbs can be bad, they warn, advise, and encourage people. The other two respondents asserted that Tshivenda proverbs identify both sides, as they can identify positive things and still identify bad things too. The researcher's point of view is that proverbs can identify good and bad things. For instance, there are proverbs that express congratulations like *Maudu a khovhe ndi vhana vhayo* when parents enjoy the fruits of their children. There are also those that encourage, advise, and warn like the one mentioned earlier *wa sa ḽi pfa u vhudzwani, u ḽo ḽi pfela vhulaloni* meaning, if you do not listen to early warnings, you will regret it later. There are also proverbs that identify bad things, for instance, the one that portrays women as people who cannot make good decisions such as *Dza rangwa phanḽa nga tsadzi dzi wela luwani* (if they are led by women, they fall in the steep valley). This still shows patriarchal practice in which men are dominant and women are subordinate where their powers are undermined. Evans (2014:984) mentions that men are often assumed to be more competent in socially valued domains, they are considered more worthy of status, respect, esteem, and influence. African worldviews believe in the leadership of men.

Question 3: Actually what is the interpretation of the following proverbs?

(a) (*Munna ndi ṽhoho ya muḽi*) / A man is the head of the family.

Respondent 4M said that being head of the family means man is the final authority in the household and no decision is taken without his consent. Even if the male figure of the household has passed on, according to Tshivenda custom there are ways which can be used so that his voice can remain in force. They can find uncles especially in the situation where marriage must take place, and they will look within the family structure itself, to see who the remaining candidates are. Respondent 5M confirmed that the proverb depicts the leadership in the family that man should be the one providing for all the needs of the family. He continued to say a man must be the protector of his family. Respondent 6M declared that a man is born to become a leader of the family he will have. A man's house enjoys recognition if there is a woman, but if he stays without a wife, you will hear people

say he is just sitting alone. Even when he is working well and built a big house, it will not have dignity.

Furthermore, respondent 1W asserted that a man must be listened to, whether he is right or wrong. Nothing can be done in the family without his knowledge. *Venda* men cannot just be advised by a wife anyhow. Even if a wife suggests something and he doesn't accept it, she must listen and just keep quiet. Sometimes he can digest it and bring it as his own idea. Respondent 2W stated that he should be respected and carry the responsibility of the household. However, respondent 3W confirmed that nowadays this proverb is no longer applicable as it is a saying which was used in the olden days when women were not treated with respect, then they used it to say a man is the head of the family. In the olden days, a man was a provider to the family and a woman was prohibited to do any work that brings income. She continued to say, today most of the women carry the responsibilities of the household.

The respondents 4M, 5M, 6M, 1W, and 2W emphasised that man is a leader who has a final say in the family, his voice should be heard; and his leadership must be seen in providing for and protecting the family. One of them said that men are born to be leaders but with the help of women, which implies that a man is the head with a wife to support him. The answers highlighted that these respondents adhere to the patriarchal system which is based on traditional or African practice of life. The patriarchal system recognises man as the head of the family who has the authority in the household. Buechler (2008:92) asserts that patriarchy is the rule by men over women and children. This underlines that a man is of high authority with a higher status than women in *Vhavanḁa* culture. Patriarchy is like an oppression to women, as it silences their good and wise ideas.

Only one respondent 3W ventured to say that this proverb is no longer applicable, especially for a man to be the provider of the family as nowadays many women carry the responsibilities of the family. The researcher supports this respondent as this proverb is confusing, when one analyses the meaning of the head of the family, because it originally referred to the way men should protect and provide for the family. At that time, it was applicable as women were still being oppressed and were not allowed to work for economic purposes. Nowadays there is transformation in socio-economic power, where

women work, and some occupy high positions where they earn more income than their husbands. It makes it difficult for a man to have the final say particularly when he wants to buy something he cannot afford. Nowadays it thus means that the authority of men in the households is limited. This supports feminism which encourages equal status between men and women as declared by Brunell and Burkett (2020) that feminism believes in social, economic, and political equality of the sexes.

(b) (*Munna ndi ndou ha li muri muthihi fhedzi*)/ A man is an elephant who does not graze from the same tree.

Respondent 4M reported that in the Tshivenda/African custom, a man is allowed to pick more than one wife, showing through this proverb that it is not a woman who can go and have multiple husbands. In the patriarchal system, it puts emphasis on man as the final authority. It goes with the custom of such society. Respondent 5M said a male person can go out and do the work which brings income and still do another job. It means that man must sweat on many fronts, he must not focus on one thing only so that there can be life in his family. However, respondent 6M affirmed that according to their culture a man cannot have one wife because they say one wife is a sister. A man is allowed to love and marry many wives. A woman can even help her husband to get another woman or bring her friend when she is not well.

Respondent 1W said, when a husband has prying eyes, a woman must not confront him and say she doesn't like what he is doing, because he will not respond. Maybe one day he will start consuming alcohol and then say he is an elephant which does not graze from the same tree, meaning that he is not able to have only one wife. However, if a woman says she is also a tree which does not feed a single elephant, she will not remain in the marriage. Respondent 2W declared that they are encouraging a situation that when a wife has settled with her man, she must not monitor his movements because in Tshivenda a man can marry ten wives. Thus, they are saying that when a woman is in a relationship with a man, she must know that there would be others whom he will be involved with. Respondent 3W declared that it is oppression against another. It refers to a man who does the wrong things. This proverb is encouraging a man to go outside and find another

wife. When the researcher did a follow up on who is being oppressed, she said that women are the ones being oppressed; because why does it not also say a woman is likewise a tree which does not feed one man?

Out of six respondents five understood and supported the proverb, as they understood the patriarchal system practised in Vhavanḁa culture. As indicated by Kisaakye (2002) in Eze (2008:111) polygamy is natural to Africa and is deeply entrenched in African society, while monogamy is a Western value. This explains that African man is allowed to love and marry many wives, it is normal in African communities. The respondents supported the tradition of the proverb that those women who would want to be equal with man would not remain in marriage. Indeed, most of the women who tried to fight this custom are divorcees. This demonstrates that unlike men, women in the patriarchal system are forbidden to have multiple partners in Vhavanḁa culture.

Only one respondent (a young woman) was against this proverb, and thought it was used to oppress women and encouraging men to go outside and look for another wife. She is in line with feminism which according to Brunell and Burkett (2020) also transpires even in African countries as the activity that fights for women's rights and interest where men and women should be treated equally. Truly this gives courage for men who love to have many partners and their women are silenced by the culture. Practicing this custom claimed the lives of many when AIDS struck the country and before they found medication to control it.

(c) (*Vhuhadzi ndi ḁama ya thole, ya fhufhuma ri a fhunzhela*) / Marriage is deer meat which boils over when you cook.

For this question respondent 4M stated that it means when you are in a marriage and encounter difficult challenges, you must endure just like deer meat which boils over, takes time to cook and is not tasty. Respondent 5M declared that this is something that is told to women who are married and being counselled that a marriage is like tasty meat, there are sweet things that happen but there are also challenges when things are not good. Those challenges make marriage bitter and no longer tasty meat. Hence respondent 6M

said marriage is an important thing, a delicate one, it must be handled with care not to break it. He continued to say when a man says the woman is troubling him, by perhaps beating him and so on, the aunts would come and say that it is unacceptable here. If she becomes stubborn, then they will seek another woman.

Respondent 1W explained that when you are cooking deer meat, the water boils over. Then you take a cooking stick and stir to cool it. It is the same with marriage when it is bad you endure and must add sugar. Respondent 2W said women must know that as troubling as it is when cooking deer meat, so is the marriage, one tolerates the situation. Respondent 3W confirmed that this means that a woman should endure any situation in the marriage. It means it is oppressing women. After the follow up question, she said that no person can be encouraged to withstand any worse situation. She can withstand it only to lead her to the grave. Hence many women are being killed by this proverb which encourages them to endure.

Five respondents understood the meaning of the proverb and explained that there are lots of challenges in marriage that women must endure. They added that marriage has good and bad things, but that women must tolerate the bad things. This shows that women do not have control over their marriage. They must endure the challenges but if they are the reason for the challenges, their husbands marry another wife. This is how the Patriarchal system is perpetuated in Vhavenḡa culture in which men are dominant. Women are treated as objects because of *lobola* paid. Mdluli (2013:110) states that *lobola* continues to benefit men rather than women and reduces the girl to a commodity. *Lobola* is also responsible for the abuse that women experience as married women.

Only one young woman was against the meaning of the proverb as she saw it as oppressive to women, as they are constrained to fight for their marriages. This respondent seemed to be a feminist as Mannathoke (2011:10) recalls that feminism questions and challenges the origins of oppressive gender relations and attempts to develop a variety of approaches that might change these relations for the better. Today most of the women suffer from high blood pressure, depression, and stress when they must endure the behaviour of their husbands in marriage. Some of the women who could not take it have already passed on.

(d) (*Khuhu ya phambo a i imbi mutsho*) / The hen cannot predict the weather.

Respondent 4M said that no matter the crush a woman might have on a man, she cannot tell him that she loves him. After a follow up question that looks at the current social setting, and how he interpreted the issue of women proposing love to men these days, he seemed to understand the changes that come with democracy and said, “because of reforms and all that, we cannot say let’s retain how we used to do things like before in the days of our forefathers and mothers, we cannot do that”. Respondent 5M remarked that, in Tshivenda culture, it refers to women that cannot be initiators of anything. For example, when you see a male person, and you like him, you do not have to approach him first and make a confession. Even in the royal council, women cannot give their input, they rather must whisper to a male person to speak on their behalf. However respondent 6M expressed that in Tshivenda a woman cannot propose love to a man, when she likes him, she must not show it. The saddest part is when the guy decides not to propose love to her eventually. They will find out later when they are both married and or divorced their partners and she will say Nthambe, I used to love you very much. The guy will say why you did not say it and she will respond by saying a hen cannot predict the weather.

Respondent 1W articulated that it means when you’re a woman you do not say anything, you keep quiet. If a child is getting married and you find that no one tells you anything, not even the exact bride price, you will not be told because you were married here, meaning that a woman does not have a say even when her own child is getting married. Respondent 2W believed that this saying means there is nothing concrete which a woman can say especially in the royal council. Because she is a woman, she is not able to utter anything concrete as women like to gossip. That is why the society can say that you are a principal at school, but at home you must listen to your husband. The respondent continued to explain that it does not mean women do not have roles in the society, they have their own important positions, like *makhadzi* who chooses the next chief. Respondent 3W said that it means this proverb also empowers male persons suggesting that they are the ones to take the lead in everything. Presenting her views, she stated that women should be given the opportunity too to propose love to men. She stood by feminism which discourages male dominance and encourages equal status between men

and women. She continued to maintain that the hen should be given an opportunity to predict the weather too, because all are chickens but with different gender.

All the respondents understood the meaning of the proverb that women are not allowed to propose love to men and make decisions in Tshivenda culture. Women cannot be initiators of anything, they cannot give an input even in the royal council. If she has a point of concern, she should whisper to a man to speak on her behalf; women have nothing concrete to say. This indicates that a woman doesn't have an opinion in Vhavenda society, even if her child is getting married. This is associated with African worldview which encourages patriarchal practices, which are dominated by men. Sometimes the patriarchal system adds oppression to women who have bright ideas that can help the community or the family. Mdluli (2013:100) supports the view that patriarchy is an ideology that places men as dominant figures in social, political, economic, and other spheres of life in the community, and it results in oppressing women who in this system are relegated to the 'private institution' known as the family. This emphasises that even if a woman has a high position in society such as the manager of a company or principal at school, at home she is obliged to be a wife who must listen to her husband as the leader.

Yet, one respondent (3W) saw this as still oppressing women while only men are given the power to propose love to women. In addition, she stated that it hinders women to acquire what they want when they see someone whom they are interested in. She required women to be given the same power as men, thus supporting feminism theory for equal rights between men and women in which Hudson-Weems (2000:207) expressed that women should be recognised and empowered too. Another respondent (4M) understood the transformation that people should undergo with time rather than retaining their forefathers' practices. Now that things have changed, people cannot hold on to old traditions since they are no longer applicable during the fourth industrial revolution. For instance, previously lobola was rendered with livestock (cows), nowadays people use money as an exchange for lobola and they also use the method of transferring money to the bank account of the bride's parents before the meeting. We must accept transformation in our lifestyle, these days girls are proposing love to boys on social media, and they become happily married.

(e) (*Vhida la musadzi li vuhadzi*) / A woman's grave is in her marriage's home.

Respondent 4M stated that this proverb is still saying that the woman must endure, and when she agrees to be married into a certain family, she will remain there till death, without returning to her parents' place. To emphasise this, he explained that if a woman had her own house here at her parent's home, immediately when she leaves, they tear it down. Respondent 5M confirmed that this proverb was trying to depict that when a woman leaves her home and is married, where she is married is her destination. Through the Tshivenda culture once you leave, you may no longer come back. After a follow up question, he added that women are encouraged to endure because people have seen that it is not easy to stay in a marriage. A person can run away, so they are afraid that a woman can get married today and tomorrow pack her bags and come back. Respondent 6M declared that a woman must endure marriage till her death. Husbands of the past were very abusive. If a woman passed on, she would be buried at the family which her parents found for her but not always, depending on the kind of family she came from, because some were supposed to be buried back at their parents' home.

Respondent 1W affirmed that no matter how difficult the challenges, a woman must say I will die here. She added, mostly when you see femicide, that's the root cause. Respondent 2W agreed that a woman must withstand any challenge and stay there till death. To emphasise her point, she continued that they want you to bear the situation and that's why even the young ladies are told that because you are now leaving you no longer have a room here, we're giving it to someone else. Respondent 3W also affirmed that this means a woman should tolerate any situation till she dies at the family of her in-laws.

All the respondents gave the same meaning of the proverb saying that a woman must endure, tolerate any situation, and remain at her in-laws till death, implying that her destination is at her in-laws. They all seemed to understand and support the culture in line with Africana womanism concerning which Hudson-Weems (2000) said it is family-centered and community-centered, interested in collective outcomes and group achievement. It is the society that encourages women to persevere in marriage no matter the situations. Mdluli (2013:126) supports that perseverance is a key attribute that every

woman being married is expected to possess. According to the societal expectations once you have married you get a new home, and you are not expected to return to your parents' place. This shows that marriage is not an easy journey, so women must withstand any challenge, and they should understand the ways of culture. Perseverance in marriage is one of the burdens given to women, apart from many other challenges that can come through her in-laws or even the husband. Today many women are murdered by their husbands because the family did not listen to their grievances, and they did not have the opportunity to return to their parents.

(f) (*Musadzi ndi mbudzi, u beba u divha hawe*) / A woman is a goat, she knows her conception.

Respondent 4M, respondent 5M and respondent 3W did not know the proverb. However, respondent 6M explained that a woman is like a goat which knows its conception because she loves her children like a goat which is prepared to die for its kid. It means a woman loves her children more than those of any other woman, because the birth pangs she suffered are not something she heard but experienced personally. Respondent 1W confirmed that this proverb is about women who care about their own children only. She gave an example of a woman who finds children of another woman in her marriage, and she mistreats those children by overworking them, whereas she spoilt and overprotected her own. Respondent 2W indicated that a woman is a goat which knows its conception, as she does not care much about another woman's children, but only looks out for her own to succeed and find a better job. She does not care whether the children of another woman are working or not. She only knows that her experience of birth pangs was through her children.

Three respondents who are two men and one woman did not know the proverb, whereas the other three respondents, one man and two women, understood the proverb. They indicated that a woman cares for and protects her own children more than others, because she only knows her birth pangs. It is based on African worldview as confirmed by Juma (2013:92), where knowledge is necessarily based on the experience of individuals and what they learn from others in their environment. This can be precisely

what happens to every woman who puts her children first. It is natural that she loves her children more than other women's children. Those people do not care about the saying which proclaims that *Nwana wa muhwe ndi nwana wau* meaning other people's children are yours too. This proverb is like a critique to women that they do not have love for other women's children, but not all women are the same. Most of the women raise children of other women with love, and women rather than men take care of children.

Question 4: Do you know any proverb which speaks good things about women?

Two respondents who are 4M and 2W did not give an answer to this question. Four respondents who are two men and two women were able to answer. Respondent 5M said that this one which says a hen cannot predict the weather, is a positive thing to women. Women were not given many responsibilities; it can be a good thing for a woman to stay at home while her husband is working for her. Respondent 6M recalled the proverb of a goat that shows that she is prepared to die for her children, and she would only do that for her own. He continued to say it shows the bond of love between her and her children because of birth. However respondent 1W uttered that they say a woman has a big heart, which is an idiom. It means she has endurance; some will say she is kind-hearted, humble. Respondent 3W indicated that these proverbs seem to be based more on men. The one which says children of the same mother share the same locust, identifies love because it refers to children of the same mother, not of the same father. It shows that a woman cares more for the children than the father.

However, the four respondents who gave answers failed to give proverbs that speak good things about women, instead two of them talked about the ones given above such as 'a hen cannot predict the weather' which implies women are given less responsibilities and the one that says, 'a woman is a goat, she knows her conception', which shows the bond of love between her and her children. However, only one woman provided a proverb, namely 'children of the same mother share the same locust', which according to her understanding indicates that a woman takes greater care of her children. Another respondent gave an idiom that says, 'she has a big heart'. To my understanding this idiom also insists that a woman is to keep quiet even if she is wronged; therefore, it does not

demonstrate good things about women. The above evidence demonstrated that it is difficult to find proverbs that show appreciation for or applaud women. Culture as patriarchal practice, favours men over women. Mdluli (2013:102) says that patriarchy favours men as it is an ideology that places men as dominant figures socially, politically, and economically in the community, which results in the oppression of women. This highlighted that it is difficult to find proverbs that appreciate women in a patriarchal system, i.e., one dominated by men.

5.4 ANALYSIS OF FOLKTALES THAT ARE GENDER RELATED

This section covers objective 2 To determine whether folktales depict negative as well as positive images of women among the Vhavenda.

This discussion analyses the Vhavenda folktales that are related to gender. The folktale is a genre that falls under folklore which Raňanga (1997:1) describes as the unrecorded traditional knowledge and beliefs of cultures that are transmitted verbatim. It is clear from this quotation that folklore is the carrier of culture, beliefs, and customs. Folktales are constituents of traditional literature, which were unrecorded and passed on from one generation to the next by word of mouth, and the narrators were elderly people especially the grandmother (*makhulu vha mukegulu*). Folktales used to be narrated in the evening when people were done with their daily chores and seated around the fire. Mulaudzi (2013:1) mentions that folktales are carriers of the cultural practices, which promote gender inequalities among the Vhavenda. Vhavenda people also reveal the character of women through folktales. Folktales reveal the behaviour and wisdom of the African people.

The researcher selected four folktales from different authors, some of whom were new while others were established to see how they differ in portraying women. In the folktales

that are analysed below, women are depicted as people of witchcraft, who love debts, people of wisdom and braveness, and who persevere.

Four folktales from different authors are summarised and analysed.

The folktales are discussed under the following themes.

1. Witchcraft
2. Debts
3. Wisdom and bravery
4. Perseverance

5.4.1. Theme 1: Women and witchcraft

Folktale: *Mukegulu we a shundukisa muḍuhulu wawe* by Nembilwi (1990:25)

Summary

This folktale is about an old woman who practised witchcraft on her grandson. She had a field where she ploughed, and the baboons used to steal her crops, and that troubled her. Then she came with a plan to change her grandson into a zombie, so that he could guard the field. The old woman managed to change him, and he became a zombie. Thereafter her grandson was declared missing. His parents became worried about his absence, they searched everywhere to no avail. They ended up going to the witchdoctor where they were told everything that the old woman had done to their son, and they were able to reunite with him. Subsequently they killed the old woman.

Analysis

This folktale depicts an old woman as a person who practised witchcraft. It is one of the folktales that depicts women as bad people. In Vhavenda society it is like a norm that witchcraft is for old women; it seems that a person who has a certain gender and age

qualifies for witchcraft. People who are mostly suspected of causing misfortune and are regarded as witches are mothers-in-law and paternal aunts. It is rare to find an old man or father-in-law being accused of witchcraft. The above analysis clearly shows the Vhavenda society's view on women as witches. That is a negative sexist stereotype of women as witches that is dominant in African communities. In patriarchal practice, all the bad behaviours are related to females, and that is why women are depicted as witches.

5.4.2 Theme 2: Women and debts

Folktale: *Musadzi wa u funesa u koloda* by Makwarela, Ntshieneulu and Ntshirando (1998:5)

Summary

In this folktale there was a woman who was used to incurring debts without paying back. Every time when the trader came to her house she ran away or hid herself. Then if they found her, she made jokes and prepared nice food for the dealer to bribe him. One day she took clothes from foreigners on credit, and when the foreigners come to fetch their money, she did her usual things and they had to return without their money. Finally, they told her that they would never come back again but instead send a messenger. It happened one day when she was out to collect wood with others, that they heard a song which was sung in the forest and the song included her name. When they came closer, they found out that it was a dead dog singing. They all ran away and went to explain to the chief. After the chief heard everything, he pleaded with the community to contribute money to pay the debts. The community contributed and took money to the dead dog, but the dog denied the money. When they came back, they found out that the woman turned out to be a crazy person.

Analysis

In this folktale a woman is depicted as a person who loves things and wants to have everything even if she cannot afford them. It also reveals that a woman can convince

people through her tongue and food. By looking at the year in which the folktale was written (1998) it is recent and reveals that even the new scholars are still depicting women as people of bad habits. This is planted in their minds as they grew up in a patriarchal society, like the apartheid regime in South Africa which White children grew up with. Men always have social privileges over women to cause oppression, and women are accorded a low status in the community.

Besides the folktales that talk about bad things done by women, the researcher also analysed some folktales that reveal good things about women. These good things are wisdom, braveness, and perseverance. Folktales that portray women who show good behaviour are discussed in theme 3 and theme 4 below.

5.4.3 Theme 3: Wisdom and bravery of women

Folktale: *Vhana vha zwibevha* by Khuba (1993:41)

Summary

In this folktale a man/husband decided that he did not want children of human beings, instead he needed rats. As the head of the family, he had the final word. This man went to the traditional healer to get a medicine so that his wives would bear rats. The elder wife did not like the idea, so she lied to the husband and did not drink the medicine. When she gave birth to a human being, the husband became angry and told her to kill the child. The wife did not kill the child, but instead, she lied again and hid her child from her family. After a while the child came to visit posing as a brother of the wife and by then he was a good singer. The man enjoyed the singing and invited him again. While he was singing the song, there were some lyrics that the man did not understand. As it made him uncomfortable, he asked his wife, and she then told him the true story that he is their child. Then the man developed a love for the child and claimed him back. Afterward he killed all the children born as rats. The man and his wife reunited with their child, and they became a happy family.

Analysis

This folktale reveals the bravery and wisdom that a woman had to manipulate her husband. It indicated that women are not short sighted and see the beauty of the future. It took the braveness of a woman to go against her husband's will. Through her braveness she did not drink the medicine from the husband and her wisdom led her to hide the child. The woman's decision not to take the medicine from her husband, is in line with the perspective of African feminism for a woman to stand her ground and fight for her rights. Finally, they became a normal happy family.

5.4.4 Theme 4: Wisdom and perseverance of women

Folktale: *Munna we a vha a tshi shanduka a vha ndau* by Maumela (1969:1)

Summary

The folktale narrates the story of a man who was staying with his wife and six children. Every day he used to go to the mountain to collect wet sticks. Immediately when he arrived at the mountain, he transformed himself into a lion, and when the wife sent the children with food he killed and ate them. When the wife asked him about the children he lied and said they went to visit their aunt. One day another person told the wife about the actions of her husband, then she followed the man and found out everything. Thereafter she kept quiet and returned home; when the man came back, she did not ask any thing. The following day the man went to the mountain as usual, to his surprise no child came to bring food, he waited and waited. In the meantime, the woman packed everything at home and went back to her parents with the rest of the children. After the man came home, he found that his wife and children were gone, then he pursued them and found them on the way. He performed his actions, changed into a lion, and ate a child. While he was still eating, the woman ran away with the last child. The moment she entered her parents' house the man was already there, and they entered together. While they were

seated, his child started a song that caused his father to be transformed immediately into a lion. When he tried to kill the child, people caught him, and he was killed.

Analysis

The folktale depicts the wisdom and perseverance of women. When the woman heard about her husband killing the children, she did not ask or was harsh to him, instead she followed him. Even after she had seen everything, she remained silent in the evening. Then she decided to leave him in peace in the morning. She did everything to protect her children as an African woman. As emphasised by Alexander-Floyd and Simien (2006:72), African women are mothers both to their children and the entire African family, and they value mothering and nurturing. Even when they arrived at her parents' place, she did not say anything until the matter revealed itself. Now the woman was protecting her husband too, as an African woman who values the family as African heritage. Secondly, the folktale depicts the perseverance of women. This woman persevered after she saw the deeds of her husband and she stayed with him for the whole night. She endured all the pain caused by her husband true to what is expected of African women under the patriarchal system who are taught to persevere in their marriages. It is also found in the proverb *Vhuhadzi ndi nama ya thole ya fhufhuma ri a fhunzhela* meaning marriage is a challenging institution which requires patience when things turn out bad.

The folktales analysed here revealed that there are various stereotypes in women, they can have bad and good behaviours. Women can practise witchcraft, be in debt, other than that they still have wisdom, and braveness to try to solve their problems, and they also persevere.

5.5 CONCLUSION

This chapter presented analyses of the data collected from questionnaires, interviews and written documents. From the 200 questionnaires distributed to participants, 138 questionnaires returned from young women, young men, adult women and adult men were analysed, and folktales were obtained from the documents. The questionnaires

were about social roles of women, gender inequalities between Vhavenda men and women, social life between Vhavenda men and women, derogatory names used in language to reflect the inequality of men and women, as well as women in leadership. Through the analysis of the questionnaires it was revealed that there are gender inequalities and differences in social life between Vhavenda men and women. It was also revealed that patriarchal practice based on African worldview is dominant in Vhavenda society. Even though women have leadership positions in the society, they are few and men are still more respected than women. Most Vhavenda people prefer African feminism and Africana womanism in their lives to protect their culture as they still follow their cultural norms.

Proverbs concerning Vhavenda men and women were analysed in this chapter. The interviews were conducted with six participants, i.e., three women and three men who were selected purposefully. Interview questions were based on the interpretation of proverbs that are specific for men and women. Various participants gave the definition of the proverbs and explained their understanding of those sayings. Most of the proverbs as the philosophy of life were meant for women to persevere in marriages, because marriage has so many challenges. The interviews based on proverbs reflect oppression faced by Vhavenda women. The objectives of the feminists and African womanists are fulfilled in the folktales where Vhavenda women are depicted as witches, brave, people who love credit, but also have wisdom and perseverance. Themes such as witchcraft, debt, wisdom, bravery, and perseverance are demonstrated in the analysed folktales. Folktales portray many negative sexist stereotypes of women.

Chapter 6 presents the summary, discussion of findings, recommendations, and conclusion of the study.

CHAPTER 6

FINDINGS, CONCLUSION AND RECOMMENDATIONS

6.1 INTRODUCTION

Chapter 5 presented the analysis of the research study. This chapter presents a summary, overall findings, overview of chapters, contributions to be made, limitations of the study and recommendations. The study was undertaken to investigate to what extent the language and cultural practices portray women in selected Vhavenḁa communities. Therefore, the aim of this study was to look critically into the role played by the Vhavenḁa worldview and cultural practices which are responsible for social roles among the Vhavenḁa. Language transmits the principles of the Vhavenḁa worldview and reflects the cultural practices. The portrayal of Vhavenḁa women was revealed through the participants' questionnaires and interviews that were collected from the Vhavenḁa community.

The findings of the study are summarised in this section by looking specifically at the results of data gathered through the fieldwork-study and written documents. After data presentation and interpretation, the researcher's findings and conclusion will follow. Nieuwenhuis (2007a:113) says,

In interpreting your data your aim is to come to findings and draw a conclusion. Each conclusion must be based on substantiated findings from your data that are reported in relation to what is already known to reveal possible new insights or corroboration of existing knowledge.

The researcher summarised the findings to make them simple to read and understand. Bertram and Christiansen (2014:124) affirm that, "Researchers need to present their findings in ways that make these accessible to the people who will read. Since the data

themselves can run into hundreds of pages, researchers need to present their findings in succinct ways”.

The findings are based on the data that was analysed in the previous chapter.

The objectives of this study were:

- To discover the social roles of the women among the Vhavenda.
- To determine whether folktales depict negative as well as positive images of women among the Vhavenda.
- To analyse the influence of cultural literary norms in the inequality of men and women.
- To determine to what extent the theories of African feminism and African womanism seek to redress patriarchal dominance in the chosen communities.

The findings regarding the above research objectives are discussed below in 6.2, followed by an overview of chapters in 6.3.

6.2 SUMMARY OF FINDINGS

All the findings are discussed according to each objective reached.

Findings 1: The social roles of women among the Vhavenda.

6.2.1 Social roles of women

Q1. Are women allowed to lead the traditional court? Support your reason.

The findings of the survey indicated that all respondents agreed with the statement but the percentages of young women and young men who agreed are low, perhaps because they do not understand so much about traditional courts, or do not even attend. The respondents emphasised the equal rights of leadership between men and women. These participants support feminism in which women should be empowered and given the opportunities to lead even the traditional courts. In the present time everyone regardless of gender, has the right to lead everywhere if they have skills and ability.

Q2. Do you think women are capable to lead the family? Motivate your answer

The findings demonstrated that participants believe that women are capable to lead the family; this is in line with African worldview which allows women to lead the family and be treated with respect as they are nurturers. By nature, women are the pillars of the family, and they are the best to take care of the family and kids. In addition, they cause their children to progress well in life through their leadership. This emphasised that both men and women understand that women are capable to lead the family.

Q3. Are women given the opportunity to express themselves in the Vhavenda communities? Motivate your answer.

The findings affirmed that women are given the opportunity to express themselves in the Vhavenda communities. The participants follow African feminism in which African men and women are given equal opportunity to express themselves. The findings indicated that women have the right to voice their opinions. They are given leadership positions such as female chiefs in the society. The paternal aunt (*makhadzi*) and the senior wife are the most respected people in Vhavenda community.

The findings from young women who opposed the statement demonstrate that patriarchal practice still exists in the Vhavenda community, they rely on what they experience daily where women are always expected to submit to men even if they do not respect them.

According to African worldview women must listen to men, be submissive and have no authority of a final say.

6.2.2 Vhavenda women in leadership

Question posed: Do you know Vhavenda women who are in the position of leadership who are doing well?

The findings indicated that Vhavenda women are being recognised in higher authority by the community and countrywide. The study found that many Vhavenda women occupied different respected positions of leadership within their communities as traditional leaders/chiefs, civic leaders, councilors as well as school principals. They also lead in government as mayors, ministers and MECs. Vhavenda women are also leading the religious institutions as pastors and prophets. All these positions that are led by women have peace and people are happy. This suggests that African womanism is functional in Vhavenda society, as it encourages women empowerment.

Findings 2: The influence of cultural literary norms in the inequality of men and women.

These findings covered the questions on the differences in social life between Vhavenda men and women, gender inequality, derogatory names for women, and proverbs.

6.2.3 Differences in social life between Vhavenda men and women

Q1. Do men show respect to women within Vhavenda communities?

The findings revealed that high percentages of participants believe that men show respect to women within Vhavenda communities. A high percentage of men are of the opinion that they respect women while the percentage of women signify that men do not respect

women, they see the real thing. According to African worldview, men and women are respected in the African societies, they are all assigned to different respected roles in the society. The Vhavenḁa have different kinds of respect for each other, for example, the son-in-law must respect his mother-in-law.

Q2. Is there any difference in morality between educated and uneducated women's behaviour within the family and community?

The findings discovered that a high percentage of participants believed that there is a difference in morality between educated and uneducated women's behaviour within the family and community. The differences were caused by oppression which Black women were subjected to under the patriarchal system where African girls were not allowed to go to school, as mentioned in African worldview. Most of the differences are also influenced by cultural differences, depending on the environment. Sometimes education is not the cause of differences, some educated women are still following their culture and they respect others.

Q3. Do you know some moral cultural values which are applicable for raising girls and boys differently?

According to the findings in this study it was revealed that a high percentage of respondents indicated that there are some cultural values which are applied to raise girls and boys differently. Through African worldview in patriarchal practices, boys and girls are trained differently to adulthood. They acquire different rules on their behaviour, and some get them from their different traditional initiation schools. They differ in the way they show respect to elders. Boys and girls are treated differently at home and in the community and they also have different house chores.

6.2.4 Gender inequality between Vhavenda men and women

Q1. Gender inequality happens in Vhavenda society.

It was discovered that a high percentage of participants indicated that there is gender inequality in Vhavenda society. These results confirmed that gender inequality happens in Vhavenda society. According to the patriarchal system in African communities there is no equality between men and women, men are dominant over women. African womanism also supports the cultural practices to bring peace in African communities.

Q2. Culture is the main cause of gender inequality.

The findings revealed that a high percentage of participants expressed that culture is the main cause of gender inequality. This confirmed that Vhavenda culture promotes gender inequality. African worldview purports that, an African child must behave like an African, meaning he/she must follow the rules of the society. As an African child you grow up knowing what society expects from you, i.e., societal expectations. For instance, when a girl child matures, she is expected to get married and be a woman who takes care of the family.

Q3. Traditional institutions/initiation schools encourage gender inequality.

The findings confirmed that a high percentage of participants revealed that gender inequality is encouraged by traditional institutions. Vhavenda initiation schools such as *vhutuka*, *vhusha* and *domba* are the places where girls and boys are taught the principles of adulthood, it is where African worldview philosophy is embedded.

Q4. Women should always be submissive to their husbands.

The findings show that a high percentage of the respondents exposed that women should always be submissive to their husbands. They thus all understand that being submissive to your husband in Vhavenda culture does not imply any oppression, it is normal, i.e., patriarchal practice. The high number of men who indicated that women should be submissive to their husbands implies that men enjoy their authority over women. Man is the head of the family, so woman must be submissive.

Q5. Women are still marginalised in Vhavenda communities.

The findings displayed a high percentage of responses from young women, young men and adult men who opposed the statement that women are still marginalised in Vhavenda communities. These three groups see Vhavenda women as empowered and respected, i.e., in line with African feminism which encourages women empowerment. However, a high percentage of adult women revealed that women are still marginalised in Vhavenda communities. This confirms their experience on how they are being treated in the community. In this regard adult women are considered as feminists who still want to fight for their liberation in the society.

6.2.5 The derogatory names used in a language to reflect the inequality of men and women

Question posed: Do you know some cultural derogatory names that are used to label women versus men negatively?

The study discovered that there are some Tshivenda derogatory names that portray women negatively. Through the names the Vhavenda send a message to the community about the situation or the character of that woman. Only the people who understand the meaning of the name can understand the intention, for instance, in Tshivenda when a

woman leaves a man for another man, she is called names such as *tshifevhi*, *phombwe* and *mudzhulumba* meaning prostitute. These have negative connotations that show that it is forbidden for a woman to change men, but when men change women, they are praised that 'he is a real man' (*ndi mboho*); or when he has many children from different women it is seen as a positive thing in society, and they say he is increasing the family.

A young woman who has a child out of wedlock is called *o tondola* while a young man walks off scot-free without any discrimination. When a woman goes and stays with a man without lobola being paid or any family agreement, the woman is called names such as *o taha* meaning cohabitation. These derogatory names are perpetrated by patriarchy which is practised by the society.

6.2.6 Proverbs as part of cultural literary norms that influence the inequality of men and women

Question 1: When proverbs were devised, what was the reason behind them?

Findings of this study indicated that proverbs are part of the Tshivenda language with the use of euphemism to preserve culture. They were devised with a positive motive to shape the behaviour of Vhavenda people as they teach, warn, and advise. Proverbs are full of wisdom, and they are philosophical, they were inherited from creation. They include Vhavenda life experiences on how they respect each other as well as their beliefs. Proverbs are in line with African worldview, which is influenced by the societal expectations, for example when you want to encourage a woman to persevere in marriage you say *Vhida la musadzi ji vuhadzi*, (the grave of a woman is in the marriage), this discourages divorce.

Question 2: Are there good and bad things that proverbs identify?

Findings disclosed that the participants said that there are good and bad things in proverbs, like when you speak in a hidden language to protect the minors so that they cannot understand when the adults are fighting. Proverbs are like a constitution that is used to reprimand bad behaviours and encourage good behaviours. However, the participants failed to explain the bad things as they gave an example that indicates encouragement and hope to people. Nevertheless, proverbs do identify bad things and good things, the bad things being to reprimand, warn, advise and discourage bad behaviour, for instance *Fuyu litshwuku a li kundwi tshivhungu* (Do not judge a book by its cover). Proverbs are a mirror of African philosophy that is a perspective of African worldview.

Question 3: Interpretation of the given proverbs.

(a) *Munna ndi thoho ya muḁi* / A man is the head of the family.

The participants indicated that a male figure has high authority in the Vhavanḁa community, he is more respected and listened to than a female figure. In Vhavanḁa culture where patriarchal practice is followed, men are dominant, and are the heads of the family. Every decision of family matters must be taken by a man of the house as a leader. He is a leader who has a final say. This is still happening even in current times, you find that a young woman owns a house and stays alone for a while; immediately when she finds a male partner, he moves in, and that man takes the authority of being the head regardless of who the owner of the house is. This means that in Tshivendanḁa culture man is the head of the family whether he is the main source of income or not.

(b) *Munna ndi ndou ha li muri muthihi fhedzi* / A man is an elephant who does not graze from the same tree.

Most participants indicated that in Tshivenda custom, a man is allowed to have many wives, meaning that when a woman is in a relationship, she must just accept that her husband may have other partners. For instance, if a husband has a child outside of marriage, it is normal for a wife to forgive him and accept the child as hers but if a wife has a child with another man, it could lead to divorce, it is not easy for her husband and family to forgive her. This attests that in Vhavenda culture which is in line with patriarchal practice, polygamy is natural, and women are forbidden to have more than one male partner. One participant criticised the meaning of the proverb and said it encourages men to go around and oppress women. This proverb encourages inequalities between men and women.

(c) *Vhuhadzi ndi nama ya thole, ya fhufhuma ri a fhunzhela* / Marriage is deer meat which boils over when you cook.

The participants indicated that they take this proverb as having a positive connotation that encourages perseverance in marriage, and that marriage has many challenges, but that women should endure. Truly, this proverb encourages women to endure everything in their marriages even if it is too much to handle. In African worldview, marriage is something special that every woman dreams about and the Bible says is a blessing from God. Based on Vhavenda culture which relies on patriarchal practice, women are bound to their marriages especially after lobola has been paid, no matter the situation. One of the participants interpreted the proverb as oppressive to women, and it led them to their graves as they end up dead while enduring the abuse. The participant showed a feministic view which fights for the rights of women. Women are assaulted physically, emotionally, sexually, and are also murdered by their husbands or partners in their homes daily due to domestic violence; for example, there is a case going on about Tshogofatso Pule's who was murdered, and her boyfriend is charged with premeditated murder (Zwane, 2021:4). Every day we hear about men killing their wives after they abused them for a long time without the wives seeking help.

(d) *Khuhu ya phambo a i imbi mutsho* / The hen cannot predict the weather

The findings show that the participants understood the proverb as implying that woman has no say in any decisions taken in the family, even if her child is getting married, regardless of the position she occupies in the society. All these are in line with African worldview which support the patriarchal system where men have a final say in all decisions taken. One of the participants viewed the proverb as empowering man only because it means that only men can make decisions. Men and women should share the same power as encouraged by feminism theory which fights for equal status between them. Nowadays there are some changes as women can ask men for a date and they can even propose marriage, this is seen especially in the younger generation where women propose to men for marriage on social media.

(e) *Vhida la musadzi li vuhadzi* / A woman's grave is in her marriage's home

The findings revealed that the participants understood the proverb to mean that a woman's marriage home is her destination, she must not return back to her parents. Women must endure all the marriage challenges. It is based on the view of African womanism which is community and family centered and is supportive to Vhavenda culture, like the proverb of the 'marriage as challenging institution' given above in (c), a woman must endure everything till death and be buried in that family. Even these days many women are still tolerating the bad behaviour of their husbands and in-laws as patriarchy practice encourages them to be submissive.

(f) *Musadzi ndi mbudzi, u beba u divha hawe* / A woman is a goat, she knows her conception.

According to the findings participants asserted that women care for and protect their own children more than other women's children. This emphasised that women show real love to their own children because they only know their own pangs. The proverb is created according to their life experience which is in line with the Vhavenda worldview where their philosophy is based on experience. Though there are a few women who take care of

other's children as their own, most women want to protect their own children rather than those of others.

Question 4: Do you know any proverb which speaks good things about women?

From the findings, none of the participants came up with a valid proverb that speaks good things about women. This indicated that it is difficult to find a proverb that speaks good things about women, most of them praised men. Most of the proverbs for women are to encourage them to persevere in all the challenges they encounter and to endure the pain caused in their lives. This is not a surprise as Vhaverḡa worldview is based on patriarchal practice which is dominated by men, therefore most of the proverbs encourage and praise men.

Findings 3: To determine whether folktales depict negative as well as positive images of women among Vhaverḡa.

6.2.7 Folktales that are gender related

The findings were presented according to the following themes:

1. Women and witchcraft
2. Women and debts
3. Wisdom and bravery of women
4. Women and perseverance

Theme 1: Women and witchcraft

The theme of witchcraft was referred to in the folktale *Mukegulu we a shundukisa muḍuhulu wawe* by Nembilwi (1990). In this folktale an old woman was accused of witchcraft which she had practised on her grandson. After the parents contacted a witchdoctor they relocated, and the old woman was killed. The findings, therefore, affirm that women are depicted as people who practise witchcraft. This relates to real life, where most of the old women are regarded as witches, as reported by Bele (2021:2), who spoke about an incident involving two old women who were rescued from an angry mob at Madombidzha Zone 2 on the morning of 15th October 2021 after villagers started accusing them of witchcraft. These women were not in anyone's house, they were just spotted outside sitting in the footpath, fully dressed with one wearing a mask. However, when the villagers questioned them, they said they got lost on their way home after assisting a client. Then the daughter of one of the old women spoke on Phalaphala FM's talk show on Monday 18th October 2021 and said her mother suffers from memory loss. This confirms the African worldview as in patriarchal practice that women are associated with bad behaviours including witchcraft. Unlike old men, old women are suspected of witchcraft most of the time.

Theme 2: Women and debts

The theme of women and debts was raised in the folktale *Musadzi wa u funesa u koloda* by Makwarela et al. (1998). In this folktale a woman had the bad behaviour of incurring debts that she could not afford to repay. She ended up losing her mind. The findings reveal women as people with bad behaviour when coming to managing debts. In real life situations people who love debts are women, they are not afraid of taking risks, they take loans, because they love to possess beautiful things. The only challenge is when they are unable to repay debts. This is in line with patriarchy where women are associated with bad habits which are regarded as normal.

Theme 3: Wisdom and bravery of women

The themes of wisdom and bravery of women were revealed from the folktale *Vhana vha zwibevha* by Khuba (1993). The folktale is about the bravery and wisdom of a woman who had to build and protect her family. This woman was brave not to take the medicine she was given by her husband for her to give birth to rats. After she gave birth to a human being which was against her husband's will, she had the wisdom to hide the child. In real life we find that women are people of wisdom to solve the family problems. African feminism allows women to stand for their rights and use their wisdom to build their families, even though in a patriarchal system they are taken as people who are too forward and who cannot make decisions. Women always know how to make peace in the family.

Theme 4: Women and perseverance

This theme is revealed in the folktale *Munna we a vha a tshi shanduka a vha ndau* by Maumela (1969). In this folktale, when the woman heard that her husband changed into a lion and killed her children, she did not ask him about it, instead she followed him to see for herself. When she found out she just packed her things and fled with the rest of her children to avoid fighting. This is happening today when a woman finds out that her husband is cheating, she does not confront him at that time, but she will set a trap to catch him red-handed. The woman in this folktale endures the pain that her husband caused by killing her children. In African worldview it is the duty of women to build the family to an extent that they can protect their children and not expose their evil husbands to bring peace in the family. When a woman gets married, she is told the cultural ways of protecting the family such as if you fight with your husband or your in-laws you do not tell your parents. Like this woman in the folktale, women endure the abuse of being heartbroken to protect their loved ones. Women are not afraid to take risks for the sake of their children. Every day we hear about women who withdraw a case for the love of

their families. The study found that through this folktale women are depicted as people who persevere in any situations.

6.3 OVERVIEW OF CHAPTERS

Chapter 1 covered the introduction of the study, the background of the research problem, which explains the physical location of the Vhavenda ethnic group who resides in the far north of South Africa in the Limpopo Province, as well as a brief overview of Vhavenda worldview which represents the philosophy of the Vhavenda. The problem statement on gender inequality among the Vhavenda society was discussed. The research questions, aim and objectives of the study were given, followed by the justification and significance of the study and an explanation of the study's limitation and delimitation.

Furthermore, the chapter provided explanations of the key concepts and definitions of terms. It also illustrated the outline of the chapters of the whole research.

In Chapter 2 the literature review and theoretical framework were discussed. Many literature sources were reviewed on language usage and cultural practices on gender inequality as well as social roles played by women in African society. The researcher consulted different sources to enhance the discussion. Scholars such as Stayt (1931), Van Warmelo (1960), Mulaudzi (1999), Mathivha (1961), Barker (1999), Meyers (1988), Jackson and Sears (1992), Van der Walt (1997, 2003), Thabede (2008), Juma (2013), Graham and Al-Krenawi (2003), Etta et al. (2016), Evans (2014), Dugger (1996), Wood (1994), Hooks (2010), Masuku (2005), Dally (2001), Mafenya (2002), Maumela (1977), Wessmann (1908), Makuya (1974), Mahamba (1975), Khuba (1985), Mandende (2009), Poulos (1990), Mawela (1994), Van Warmelo and Dzivhani (1940), Milubi (1996), Hussein (2005), Muwati et al. (2011), Eckert and Mcconnell-Ginet (2013), Rañanga (1997), Finnegan (1970), Mulaudzi (2013), Mieder (1993), Mdluli (2013), Raphalalani (2021), and Mulaudzi (2023) were reviewed. The worldview and African worldview which include Vhavenda worldview was visited to highlight the background and schools of philosophy. Even though the Vhavenda philosophy was not written down, they passed their morals

on from one generation to another by word of mouth. They used the initiation institutions such as *murundu*, *vhuṭamba vhutuka*, *musevhetho*, *vhusha* and *domba* to convey their knowledge.

'Feminism', 'African feminism' and 'Africana womanism' were utilised to analyse the data collected and unpack and clarify the African worldviews. Scholars such as Brunell and Burkett (2020), Mills (2003), Alexander-Floyd and Simien (2006), Nnaemeka (1998), Eze (2008), Hudson-Weems (2000), Lorde (1984), Cooper (1988), Walker (1991) and others, were referred to. All these scholars have the same agenda to fight for equal rights for race, class, and gender, but they only differ in their approaches and preferred names of theories.

Chapter 3 comprised research methodology and design that helped for data collection and analysis. The researcher used the mixed methods design to collect and analyse data. The population were Vhavenda women and men situated in Limpopo and Gauteng provinces. The four categories which were selected were young women, young men, adult women, and adult men. Purposive random sampling was used to select the participants. Data collection techniques applied were questionnaires, interviews, and written documents. Reliability, and validity was considered for the instruments used for data analysis.

Chapter 4 presented data collected by questionnaires, and interviews from the participants. The data was presented in Tshivenda with an English translation. The tables were also used to summarise the data and to make it understandable. The questionnaires and interviews answered the research questions and were based on the objectives that were listed in Chapter 1.

Chapter 5 dealt with the analysis of the data presented in Chapter 4. The total of 138 questionnaires returned from all the participants were analysed. Analysis was on graphs to clarify data from the participants, and the narration of the graphs was also provided. A total of six respondents participated in the interviews, i.e., three women and three men which were selected purposefully. The analyses of the responses of the participants were presented in the form of narratives. Folktales were also analysed, and the following themes were discovered: witchcraft, debt, wisdom and bravery, and perseverance.

Chapter 6 presented the summary of the study, the findings and analysis. A general conclusion with the overview of the chapters that completes the whole study was provided. The contribution that the study can make in the society, the conclusion and recommendations are stated below.

6.4 CONTRIBUTION TO BE MADE

This study will be an eye opener to African societies that though men and women are different in their physical appearance, they should treat each other equally and with respect. Equal status does not mean that the women should disrespect their men, but respect should be granted to all. Men should see women as their partners and not their properties. In addition, the study hopes to improve gender equality by showing that male superiority is not a divine reality but a changeable construction. Vhavenḡa community ought to know that culture is dynamic, it changes as the socio-economic situation changes, for instance, many women are working where they contribute to support the family. Nowadays most women perform important roles in the community and families, accordingly they deserve respect and fair treatment. This study further endeavours to contribute to a more peaceful world order on the issue of gender balances in which it can reduce domestic violence.

6.5 RECOMMENDATIONS

The current study focused on how language reflects cultural practices in portraying the status of women in the society. This study recommends that these cultural practices should be part of the language teaching curriculum at schools. This will enable the learners and the society to understand the good and bad cultural practices embedded in proverbs, and use of language etc. which promote inequality between men and women. In addition, these cultural practices encourage the abuse of women and children among the Vhavenḡa and other ethnic groups in South Africa. The role of folklore should also be investigated whether it indeed perpetuates the abuse of women.

Furthermore, the researcher recommends that Vhavenḁa people should respect one another regardless of gender, especially men should be encouraged to respect women. Institutions that can teach men to eliminate violent and disrespectful behaviour should be initiated. More women should be afforded the opportunity to be in higher positions in society like leading the traditional courts, government, and private institutions. In addition, the Vhavenḁa ethnic group ought to know that culture changes with time, hence they must not try to practice things which are no longer applicable, for example, men should not feel inferior to help with the kitchen chores if they are at home. The teaching at the initiation schools should be aligned with revised programmes in line with today's standard of living and hygiene.

6.6 CONCLUSION

This chapter explored the overall findings encountered from the analysis of data collected from the participants through questionnaires, documents, and interviews. The summary of the study, limitations, contributions to be made as well as recommendations were presented. The findings from questionnaires specified that there are gender inequalities between Vhavenḁa men and women. It was also revealed that few women have leadership positions in the society but more men still occupy leadership positions. The interviews were based on proverbs. Most of the proverbs are influenced by patriarchal practice, where women are encouraged to be submissive to their husbands, persevere and protect their marriages, while men are given the authority to control the family. Further findings on the analysis of folktales on the depiction of negative and positive images of Vhavenḁa women revealed that even if women are associated with witchcraft, they have respect, wisdom, perseverance, and they are also brave. The researcher believes that through this study, people will see culture in a different perspective which will have a positive influence on the behaviour of the society.

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APPENDIXES

APPENDIX A: ETHICAL CLEARANCE CERTIFICATE



DEPARTMENT OF AFRICAN LANGUAGES ETHICS REVIEW COMMITTEE
COLLEGE OF HUMAN SCIENCES

Date 30 January 2019

Dear Ms Ndhobela

NHREC Registration # :

Rec-240816-052

CREC Reference # : 2019-
CHS-Depart-90208412

Decision:
Ethics Approval from 31 January
2019 to 01 February 2022

Researcher(s): Ms Ndhobela

Supervisor (s): Prof. P A Mulaudzi

The role of language in portraying women in selected Vhavenda communities

Qualifications Applied: PhD Research Study

Department of African Languages ethics committee hereby acknowledge your application for Research Ethics Certificate; approval is granted for three years.

The **low risk application** was **reviewed and expedited** by Department of African Languages College of Human Sciences Research Ethics Committee, on the 31 January 2019 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 Department of African Languages Ethics Review Committee.



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4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.
7. No fieldwork activities may continue after the expiry date (**01 February 2022**). Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number **2019-CHS--Depart-90208412** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Yours sincerely,

Signature :



Dr T Monyakane

Department Chair: African Languages

E-mail: monyatm @ unisa.ac.za

Tel: (012) 429 - 3935

Signature :



Dr. S. Chetty

CREC Ethics chair: CHS

E-mail: chetts@unisa.ac.za

Tel: (012) 429-6267



APPENDIX B: INFORMED CONSENT FORM



TEMPLATE DOCUMENTS PARTICIPANT INFORMATION SHEET

Ethics clearance reference number: CREC Ref #: 2019-CHS-Depart-90208412

Research permission reference number (if applicable):

31 January 2019

Title: The role of language and cultural practices in portraying women in selected Vhavenda communities

Dear Prospective Participant

My name is **Avhaphani Judith Ndhobela** and I am doing research with Phalandwa Abraham Mulaudzi, a professor, at the Institute for African Renaissance Studies towards a PhD at the University of South Africa. We are inviting you to participate in a study entitled 'The role of language and cultural practices in portraying women in selected Vhavenda communities'.

WHAT IS THE PURPOSE OF THE STUDY?

I am conducting this research to find out the critical need of addressing issues of masculinity and gendered imbalances in order to contribute to a more peaceful world order. It is believed that the findings of this study will unmask hegemonic masculinities through language especially by showing how young men individually and collectively negotiate relationships among Vhavenda communities and the influence of these masculinities on the lives of women. Further, the study hopes to enrich our interrogation of gender inequalities by showing that male superiority is not a divinely ordained reality but a changeable construction. The present study will fill such a discursive gap.

Linguistic constructions that perpetuate masculinity will be focused on as a form of gender inequality to enlighten manhood from its naturalised stereotypes.



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WHY AM I BEING INVITED TO PARTICIPATE?

The participants are invited to participate as they have experience on the Vhavenda lifestyles and culture. Participants will randomly have selected from different areas that are villages and township with different lifestyles, in order to gather perspectives from different kinds of people. The selected villages are, Mapate, Duthuni, Tshisahulu and Mandala. Other areas selected are Hasinthumule at Makhado municipality, townships in Gauteng are areas such Soshanguve and Tembisa. This population will help the researcher to collect data in order to understand the perception of men and women on the negative and positive perception on women from different areas. The researcher's sample size of the participants to be interviewed will be 10 young women, 10 old women, 10 young men and 10 old men. Questionnaire will be distributed to 50 young women, 50 old women, 50 young men and 50 old men. These people will be able to help in the study as they will provide information of their perspectives on the social role and the depiction of the women in the chosen African society.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

The study will involve audio taping during the interview questions, participants will also have to fill in the questionnaires. Questions that will be asked will involve the role of women, the imbalances between men and women and the linguistic constructions that perpetuate masculinity in Vhavenda community. The expected duration of a participant to complete questionnaires is 20-30 minutes, and for interviews will be 25-30 minutes.

CAN I WITHDRAW FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE?

Participating in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time and without giving a reason. Know that your personal details will be remain anonymous.

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

In this research project you participate voluntarily, there is no tangible benefit that you will get. The benefit that you will obtain is that you will be able to share your knowledge and



understanding about the Vhavenda society and this will enhance your perception about masculinity.

ARE THERE ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN THE RESEARCH PROJECT?

This research project does not have any foreseeable risk of harm or side-effects to the potential participants. The only harm that will be encountered is the inconvenience of your schedule as the project will need your time.

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

There will be confidentiality as your name will not appear, only the alphabet will be used when analyzing data. And no one will be able to connect you to the answers you give. Your answers will be given a code number and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings.

Your answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Review Committee. Otherwise, records that identify you will be available only to people working on the study, unless you give permission for other people to see the records.

Your anonymous data may be used for other purposes, such as a research report, journal articles and/or conference proceedings. Even in the any publication of the information your privacy will be protected as you will remain anonymous.

HOW WILL THE RESEARCHER(S) PROTECT THE SECURITY OF DATA?

Hard copies of your answers will be stored by the researcher for a minimum period of five years in a locked cupboard/filing cabinet in the office of the researcher for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. If necessary hard copies will be shredded and/or electronic copies will be permanently deleted from the hard drive of the computer through the use of a relevant software programme.



WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

As already mentioned above that is a voluntary project no payment or reward offered, financial will be received for participating in this study. No costs incurred by the participant as the researcher will be the one who travel to reach the participants.

HAS THE STUDY RECEIVED ETHICS APPROVAL?

The copy of the ethics certificate will be attached on the questionnaires and interviews.

HOW WILL I BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?

If you would like to be informed of the final research findings, please contact Avhaphani Judith Ndhobela on 012 429 8680 or email to ndhoba@unisa.ac.za. The findings are accessible for three years.

Should you require any further information or want to contact the researcher about any aspect of this study, please contact, Avhaphani Judith Ndhobela on 012 429 8680 or email to ndhoba@unisa.ac.za.

Should you have concerns about the way in which the research has been conducted, you may contact Prof Phalandwa Abraham Mulaudzi on 012 320 3180, email mulaupa@unisa.ac.za.

Contact the research ethics chairperson of the DAL RERC, Prof Bosch, on 012 429 8253, email boschse@unisa.ac.za if you have any ethical concerns.

Thank you for taking time to read this information sheet and for participating in this study.
Thank you.

Ndhobela AJ



CONSENT TO PARTICIPATE IN THIS STUDY

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recording of the questionnaires.

I have received a signed copy of the informed consent agreement.

Participant's Name & Surname..... (please print)

Participant's Signature..... Date.....

Researcher's Name & Surname.....(please print)

Researcher's signature..... Date.....



APPENDIX C: QUESTIONNAIRE

Topic: The role of language and cultural practices in portraying women in selected Vhavenda communities

Instruction: Ndaela:

Read every question carefully. Answer it honestly. Do not leave any question unanswered, and there is no wrong or correct answer. *Kha vha vhale mbudziso inwe na inwe nga vhuronwane, vha fhindule nga u fulufhedzea. Vha songo sia inwe mbudziso i songo fhindulwa; nahone a hu na phindulo ine i si vhe yone kana i re yone.*

SECTION A

KHETHEKANYO YA A

Participant's name / *Dzina ja mudzheneleli* _____

Indicate (X) in the box that represents the correct information about yourself. /

Kha vha vha shumise luswayo ulwu (X) nga ngomu kha tshibogisi u sumbedza zwidombedzwa zwavho.

1. Age range *Miñwaha / Vhukale*

18 – 35 36 – 45 46 – 55 Above / *Ya n̄tha ha 56*

2. Sex/gender / *Mbeu*

Male / *Munna* Female / *Musadzi*

3. Level of education / *Pfunzo dzo phaswaho*

0-level / *U sa dzhena tshikolo* Primary / *Ngudo dza u thoma*

Secondary / *Ngudo dza vhukati* Tertiary/ *Gudedzeni*

SECTION B

KHETHEKANYO YA B

Indicate with an X in the box / *Kha vha sumbedze nga luswayo lwa X nga ngomu kha tshibogisi.*

1. Where do you live/reside? / *Vha dzula ngafhi?*

Rural / *Mahayani* Semi-rural / *Mahaya tshikati*

Urban / *Dzidoroboni* Semi urban / *Dorobo tshikati*

Informal settlement / *fhethu hu si ha tshiofisi*

2. Are you married? / *Vho mala/maliwa naa?*

Yes / *Ee* No / *Hai*

Other, specify / *Zwiṅwe vho, kha vha sumbedzise*

3. Is a woman allowed to lead the traditional court? Support your reason.

Mufumakadzi/khadzi u a tendelwa u ranga phanḁa khoro naa? Kha vha tikedze phindulo yavho.

Yes / *Ee*

No / *Hai*

Do not know / *A thi ḁivhi*

4. Do you think women are capable to lead the family? Motivate your answer.

Vha vhona vhafumakadzi vha tshi kona u ranga phanḁa muṅa? Kha vha tikedze phindulo yavho.

Yes / *Ee*

No / Hai

Do not know / A thi divh

5. Are women given the opportunity to express themselves in the Vhavenda communities? Motivate your answer.

Naa vhafumakadzi vha a newa tshikhala tsha u bvisela vhukoni kha lushaka lwa Vhavenda? Kha vha tikedze phindulo yavho.

Yes / Ee

No / Hai

Do not know / A thi divh

SECTION C

KHETHEKANYO YA C

Mark your answers with an X in the box / Kha vha swaye phindulo yavho nga X nga ngomu kha tshibogisi.

1. Gender inequality happens in Vhavenda society / U sa lingana nga mbeu zwi a bvelela kha Vhavenda.

Strongly disagree
U hanedza tshothe

disagree
u hanedza

neutral
vhukati

agree
u tenda

strongly agree
u tenda tshothe

2. Culture is the main cause of gender inequality / Mvelele ndi yone tshiitisi tshihulwane tsha uri hu vhe na u sa lingana ha mbeu.

Strongly disagree
U hanedza tshothe

disagree
u hanedza

neutral
vhukati

agree
u tenda

strongly agree
u tenda tshothe

3. Traditional institutions/ Initiation schools encourage gender inequality/ *Zwiimiswa zwa matshilele a mvelele/ ngoma dza u fumbisa zwi a țuțuwedza uri hu vhe na u sa lingana nga mbeu.*

Strongly disagree disagree neutral agree strongly agree
U hanedza tshoțhe u hanedza vhukati u tenda u tenda tshoțhe

4. Women should always be submissive to their husbands / *Vhafumakadzi vha tea u dzulela u țitukufhadza kha vhanna vhavho.*

Strongly disagree disagree neutral agree strongly agree
U hanedza tshoțhe u hanedza vhukati u tenda u tenda tshoțhe

5. Women are still marginalised in Vhavenda communities / *Vhafumakadzi vha kha ți thudzelwa kule kha lushaka lwa Vhavenda.*

Strongly disagree disagree neutral agree strongly agree
U hanedza tshoțhe u hanedza vhukati u tenda u tenda tshoțhe

SECTION D

KHETHEKANYO YA D

1. Do you know some cultural derogatory names that are used to label women versus men negatively? / *Vha a țivha mañwe madzina a u sațhula (sa mutshelukwa) ane a shumiswa kha vhafumakadzi hu si kha vhanna naa?*

Yes / *Ee* No / *Hai*

If yes mention them / *Arali phindulo i ee kha vha a dodombedze:*

2. Are women given leadership roles within Vhavenda communities? / *Vhafumakadzi vha a ñewa vhurangaphanda ho katelwa mishumo kha lushaka lwa Vhavenda naa?*

Yes / *Ee* No / *Hai*

If yes, give examples / *Arali phindulo i ee, kha vha ñee tsumbo:*

3. Do men show respect to women within Vhavanḁa communities? / *Vhanna vha a ḁea ḁhonifho vhafumakadzi kha lushaka lwa Vhavanḁa naa?*

Yes / Ee No / Hai

Give examples / *Kha vha ḁee tsumbo:*

4. Is there any difference in morality between educated and uneducated women behaviour within the family and community? / *Vha vhona hu na phambano na vhukati ha vhafumakadzi vho funzeaho na vha so ngo funzeaho siani ḁa matshilele na vhuḁifari muḁani na kha lushaka?*

Yes / Ee No / Hai

Elaborate / *Kha vha ḁanḁavhudze:*

5. Do you know some moral cultural values which are applicable for raising girls and boys differently? / *Vha a ḁivha na miḁwe milayo ya ndeme kha mvelele ine i a shumiswa kha u alusa vhana vha vhasidzana na vha vhatukana nga ḁila yo fhambanaho?*

Yes / Ee No / Hai

Elaborate / *Kha vha ḁanḁavhudze:*

6. What is your opinion on the role of traditional institutions? / *Ndi vhufhio vhupfiwa havho kha mishumo ya zwiimiswa zwa sialala.*

APPENDIX D: INTERVIEW QUESTIONS

Vho Milubi (1996:150) vho sumbedza uri, “*Mirero ndi kuambele kwa kale na kale kwo kamataho vhuṭali...Mirero i dzulelwa u ṭanganedzwa ngauri zwine ya amba ndi ngoho, nahone zwi dzula zwi ngoho.*”

1. Vhone vha vhona u nga mirero i tshi sikiwa ho vha ho sedzwa mini?
2. Naa hu na zwivhuya kana zwivhi zwine mirero ya Tshivenda ya talusa?
3. Zwavhudi vhuḍi ṭhalutshedzo dza mirero kana maambele aya a tevhelaho ndi dzifhio?
 - (a) Munna ndi ṭhoho ya muḍi.
 - (b) Muthu ndi ṅdou ha ḷi muri muthihi fhedzi.
 - (c) Vhuhadzi ndi ṅama ya thole, ya fhufhuma ri a fhunzhela.
 - (d) Khuhu ya phambo a i imbi mutsho.
 - (e) Vhiḍa ḷa musadzi ḷi vhuhadzi.
 - (f) Musadzi ndi mbudzi u beba u divha hawe.
4. Vha a ḍivha na miṅwe mirero kana maambele ane a amba zwivhuya nga ha mufumakadzi?

APPENDIX E: TURNITIN REPORT

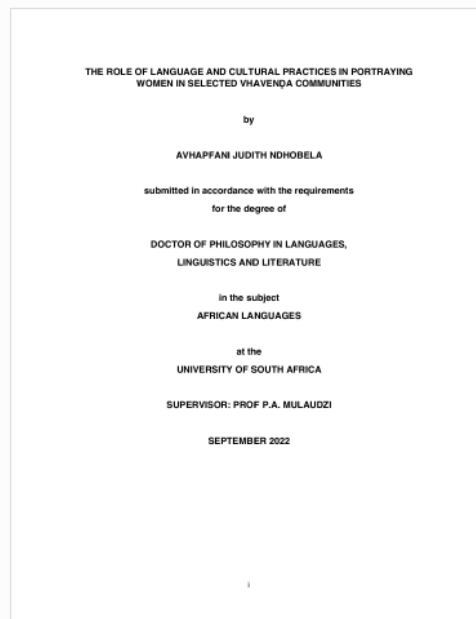


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