

U KANDEKANYWA HA PFHANELO DZA VHATHU KHA NGANEA:

MME A NNDWA DZOṬHE

NGA

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**Mushumo uyu wo ṅetshedzwa sa tshipiḁa tsha u ṭoḁa u swikela ṭhooḁea dza
Masṭasi ya Tshivendḁ fhasi ha Muhasho wa Nyambo dza Afrika (khethekanyo ya
Tshivendḁ), Fakhalthi ya Saints, Matshilisano a Vhathu na Pfunzo kha Yunivesithi
ya Venda**

MUFHAṬUSI: DOKOTELA VHO TD RAPHALALANI

MUTHUSAMUFHAṬUSI: DOKOTELA VHO NC ṆETSHISAULU

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MUANO

Nne, Mushaathama Agnes Khangale ndi khou ana uri mushumo uyu wa thodiso nga ha u kandekanywa ha pfhanelo dza vhathu kha nganea ya *Mme a Nndwa Dzothe* ndi une wo netshedzwa nga nne hu tshi itelwa u wanwa ha Digrii ya Mastasi ya Tshivenda kha Yunivesithi ya Venda. Mushumo uyu a u na mafhungo a muwe muthu, he zwa ralo ndo sumbedzisa nga ndila yo fanelaho he zwa bva hone.

Tsaino.....*Khangale MA*.....

Datumu:15/06/2022

VHUḐIKUMEDZELI

Afrika Tshipembe loṭhe u ya he ḷa ya ndi vha ṅekedza mushumo uyu wa ṭhoḑisiso iyi yanga uri vha ḑiphine nga u u vhala, zwiḥuluhulu kha lushaka lwa Vhavaṅḑa. Ndi sa hangwi vhana vhanga, vhakomana na khaladzi dzanga uri kha vha ṭanganedze vha takalele u bveledzwa ha uyu mushumo wa ṭhoḑisiso nga ṅe.

NDIVHUWO

Ndi livhuwa Mudzimu Ramaandaothe vhe vha ntendela, vha mpfharisa u kona u vuledza mushumo uyu wa thodisiso muhulwane nga u rali.

Dokotela Vho TD Raphalalani na Dokotela Vho NC Netshisaulu ndi a vha livhuha vhukuma nge vha nkondelela kha zwothe vha sa fheli mbilu musi mushumo wa thodisiso uyu u tshi khou shuwa. Vho vha vha tshi khou nthusi vhe na mbilu dza u nkondelela na lufuno lwothe. Ndi tshi neta kana u fhela nungo vha ntutuwedza uri ndi ye phanda. Nga vhe Mudzimu a tshi vha tonda zwiwulu a vha navho na miya yavho.

Ndi dovha nda livhuwa vhatu vha tevhelaho: Vhafunzi vhangani Vho F Makondelele na vhangani Livhuwani na Tsireledzo, nge vha ntutuwedza nga u nthusi na u ngea maanda uri ndi songo neta ndi kondelele. Mudzimu kha a vhe navho misi yothe.

Vhashumisani vhangani mushumoni vho ita mushumo muhulu wa u ntutuwedza uri ndi si nete. Thama dzanga ndi a vha livhuwa uri na vhone vho ita mushumo muhulu wa u ntutuwedza.

Ramaandaothe, Mukonazwothe kha a vha lalamise vha vhone zwiwulu zwothe zwa maduvha a daho na kha vhaduhulu vhavho.

Aa!

MANWELEDZO

Ngudo iyi yo livha kha u todisisa u kandekanywa ha pfhanelo dza vhathu kha nganea ya *Mme a Nndwa Dzothe*. Pfhanelo dza vhathu dzi re kha ndima ya vhuvhili ya Ndayotewa ya Afrika Tshipembe ya 1996 ndi dza vhadzulapo vhothe vha Afrika Tshipembe. Hu na Ndayotewa ya Afrika Tshipembe ya 1996 namusi, fhedzi hu kha di vha na vhadzulapo vhane vha sa divhe pfhanelo dzavho nga vhudalo. Vhadzulapo vha khou lwa nga tshavho, vha tshinyadza thundu ya muvhuso na ya phraivethe vha tshi ditika nga la uri ndi pfhanelo dzavho. Vhugvehenga na zwiito zwothe hezwi zwa vhuveveru, ndi khwathisedzo ya uri hu na u shaedza kha sia la u divha pfhanelo dza vhathu. Ndi zwa ndeme uri vhadzulapo, nga maanda Vharema vha wanalaho vhuponi ha mahayani, vha dzulele u wana pfhunzo nga pfhanelo dzavho dzi re kha Ndayotewa ya Afrika Tshipembe ya 1996. Thodea iyi i nga swikelea zwavhudi musi ho senguluswa nganea ya *Mme a Nndwa Dzothe*. Kha ngudo iyi hu do tevhelwa maitete a 'Literary Text Analyses Approach' nga fhasi ha ngona ya khwalithethivi kha u kuvhanganya data u bva kha nganea ya *Mme a Nndwa Dzothe*. Iyi ngona ndi yone yo teaho u kuvhanganya data u bva kha manwalwa vhunga i tshi tevhela zwi bvaho kha mutaladzi muñwe na muñwe wa zwo nwalwaho, hu tshi katelwa na kha nganea. Maitete a 'Content Analyses Approach' one a do tevhelwa u itela u saukanya data. Hu lavhelelwa uri vhadzulapo, nga maanda vha vhupo ha mahayani, hune pfhunzo ya vha fhasi, vha do swikela hune vha pfhesesa pfhanelo dzavho khwiñe u bva kha ngudo iyi vha konaha u vha vhadzulapo vha re na vhudifhinduleli kha vhutshilo havho ha divha linwe na linwe. Hei ngudo yo disendeka kha thyiori ine ya vha "Theory of Literary Structuralism" (Structuralist approach).

Maipfhi a ndeme: Pfhanelo dza vhathu, u kandekanywa ha pfhanelo dza vhathu, vhadzulapo, vhugvehenga.

ABSTRACT

This study investigates violations of human rights depicted in the novel, *Mme a Nndwa Dzothe*. The Bill of Rights in Chapter 2 of the Constitution of the Republic of South Africa (Act 108 of 1996) provides for the rights of all citizens of the country. With the Constitution in place, there are citizens of this country who still do not know their rights. People fight each other, destroy private and public property over what they claim to be their rights. All these violent behaviours might be the indication that there is a lack of knowledge about the provisions of The Bill of Rights. Thus, there is a need for the citizens, particularly the Rural Black Communities, to get educated on the provisions of the Bill of Rights enshrined in the Constitution Act (Act 108 of 1996). This need could better be achieved amongst the Rural Black Communities if such education is provided for in the form of a story. This study analyses a story from a novel, *Mme a Nndwa Dzothe*. In this study, literary text analyses approach will be used to collect data from the novel *Mme a Nndwa Dzothe*, since it is the approach that involves an in depth analyses of texts, including novels. Content Analyses approach will be used in this study to analyse data as it is the correct technique for interpreting meaning from the content of text data. It is envisaged that through the story from the said novel, citizens, particularly from the Rural Black Communities where literacy is at a lower level, would get to know and understand better their human rights, thereby making them responsible citizens. The study is based on the Theory of Literary Structuralism (Structuralist approach).

Keywords: Human Rights, violations, citizens, Black rural.

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NDIMA YA U THOMA

1.1 MVULATSWINGA NA SIANGANE

Tshoḁisiso iyi yo livha kha u tḁoḁisisa u kandekanywa ha pfhanelo dza vhathu sa yone thikho khulwane ya u tsireledza vhadzulapo kha vhutshilo ha ḁuvha liḁwe na liḁwe. Pfhanelo idzo ndi dzo angaredzwaho kha ndima ya vhuvhili ya Ndayotewa ya Afrika Tshipembe ya Mulayo wa 108 wa 1996 nga fhasi ha tshiteḁwa tsha Mulayotibe wa Pfhanelo.

Dubow (2012:9) a tshi amba nga ha ndivho ya Ndayotewa ene u ri:

South Africa's final Constitution was intended to aid in the establishment of a post-apartheid society based on democratic values, social justice and fundamental human rights.

Izwi zwi amba uri Ndayotewa ya Afrika Tshipembe yo sikwa ndivho i ya uri i thuse u fhaḁa lushaka luswa nga murahu ha kuvhusele kwa khethululo nga lukanda, lushaka lwo ḁitikaho nga u dzhiela nḁha zwa dimokirasi, vhumukanyi kha matshilisano na pfhanelo dza vhathu sa yone thikho.

Pfhanelo dza vhathu ndi dzone dzine dza tsireledza vhadzulapo vhoḁhe u ya nga u fhambana havho. Kha kuvhusele kwa dimokirasi nga fhasi ha Ndayotewa ya Afrika Tshipembe ya (Mulayo wa 108 wa 1996), pfhanelo a dzi tsha vha na khethululo u nga zwiḁa mulovha he ha vha hu tshi ambya nga ha pfhanelo dza vhathu dze dza vha dzi

na maṭo, dzi tshi vha dza vha lukanda lukene fhedzi. Zwa pfhanelo dzi re na maṭo, dze dza vha dzi tshi sedza vha lukanda lukene fhedzi zwi ambya zwavhuḍi nga (Dubow, 2012:13) musi a tshi ri:

South Africa was not the only country in the world to deny rights to its citizens, but it was alone in according to rights to only some of its citizens.

Izwi zwi amba uri Afrika Tshipembe a si ḵone shango ḵi ḵoṭhe ḵe ḵa vha ḵi sa tendeli vhadzulapo vha tshi vha na pfhanelo, fhedzi zwi tshi ḵa kha u ḵea kana u tendela vhaṅwe vha tshi vha na pfhanelo ngeno vhaṅwe vha si na ḵo vha ḵone ḵi ḵoṭhe. Nga iṅwe ḵḵila, nga tshifhinga tsha muvhuso wa tshiṭalula, vhe vha vha vha tshi ṭalulwa ndi Vharema na vhaṅwe vhe vha vha vha si Vhatshena. Vhenevho Vharema, vho vha vha si na pfhanelo sa zwe Vhatshena kha shango ḵeneḵi ḵithihi ḵavho vha vha vhe nadzo. Musi hu sa athu u vha na pfhanelo dza Vharema, vhongwaniwapo vha fhano Afrika Tshipembe, zwithu zwo vha zwi tshi khou konḵa vhukuma, zwi huluhulu kha vhenevho Vharema.

Vharema vho vha vhatu vhe vha fhira kha nyimele ye ya vha i tshi konḵa vhukuma, i tshi vhavha, i tshi lemela ya dovha ya kalakata. Izwo zwoṭhe vho vha tshi khou fhira khazwo vhe kha shango ḵa vhomakhulukuku vhavho, ngeno vhatambudzi vhavho, avho vhe vha vha vha tshi vha ḵisa nga ḵḵa ha tshandḵa vhe Vhatshena vho tou ḵaho nga wonouḵa ḵwaha wa gididḵarathi fuṭhanumbili (1652). Hoṭhe he Vharema vha vha tshi dzhena vha tshi bva, vho vha vha tshi nyalwa na u zwondololwa nga maṭo a vengo vho vha vha tshi vho tshila sa phukha dza ḵaka dzine dza tshila ḵuvha ḵiṅwe na ḵiṅwe

dzi kha mushavho wa zwivhanda (Magoro, Mavhaga, Ndlovu, N̄munzhele na N̄evhuṭalu, 2006:18).

Honohu u farwa sa phukha ha Vharema vha Afrika Tshipembe nga Vhatshena, na dambudzo le vha vha vha tshi khou livhana na lo duvha liṅwe na liṅwe, ho swika tshivhilelani lwe nga ṅwaha wa gididaṭahe furathi (1960) ngei Sharpeville he Vharema vha furathiṭahe (69) vha vhulahwa ngeno vha ḍana-na-mahumi maṭanu-na-mararu na rathi (186) vho huvhadzwa musi vha tshi khou gwalaba lwa mulalo vha tshi gwalabela u tambudzwa na u sa farwa sa vhatshu vha re na pfhanelo.

Ho fhedza ho farwa Vharema vha swikaho zwigidi zwa fuminthhi (11000) vha farwa vha valelwa dzhele vha tshi khou fela hone u gwalaba. Itshi tsho vha tshiwo tshe tsha dzinginya shango loṭhe u ya he la ya. Fhedzihanga murahu ha u kwanyeledzwa, u ṭhuphya, vhpuli na nndwa ya mbofholowo, vho fhedza vho kunda vha ḍivhofholola (Britannica, The Editors of Encyclopedia. "Sharpeville massacre". Encyclopedia Britannica 14 Mar. 2021, <https://www.britannica.com/event/Sharpeville-massacre>. Accessed 31 January 2022).

Nga ṅwaha wa gididaṭahe fuṭahe (1990) ndi he Vho Nelson Mandela na vhaṅwe vhalwelambofholowo vha vhofohololwa ngeno vhaṅwe vhe vha vha vhe mashangoḍavha vho tendelwa u vhuya shangoni la vhomakhulukuku vhavho. U vhofohololwa ha Vho Nelson Mandela na vhaṅwe dzhele ndi hone ho ḍisaho khetho dzo ri vhofohololaho. Khetho dza Afrika Tshipembe dzo ita uri ṅwaha wa gididaṭahe fuṭaheṅa (1994) u vhe ṅwaha wa mbofholowo na uri hu vhe na tshanduko khulwane nga maanda kha la Afrika Tshipembe.

Afrika Tshipembe nga huswi lo mbo di livha kha khetho dze dza fhedza dzo disa muvhuso wa dimokirasi. Idzi khetho dzo dzhenelelwa nga vhadzulapo vha tshaka dzothe vhane vha vha na bugundaula ya Afrika Tshipembe na zwiñwe zwidodombedzwa. Khetho dza lushaka ulu dzo vha dzi sa athu vhuya dza vha hone kha divhazwakale ya shango la Afrika Tshipembe ngauri dze dza vha dzi tshi farwa dzo vha dzi dza tshitalula ngauri dzo vha dzi tshi dzhenelwa nga Vhatshena fhedzi.

Vhatshena vhothe vha Afrika Tshipembe ho vha hu kale vha tshi dzhenela khetho dzavho dza tshitalula nahone dza u kwanyeledza dziñwe tshaka. Naho zwo ralo dziñwe tshaka dzi songo khetha, tshaka dzothe dza Vharema vha Afrika Tshipembe dzo vha dzi tshi vhuswa nga muvhuso we vha si u khethe, u khetha kana hone hu u nanga zwaho. Aya one o vha a mavhusele mavhi, a khethululo nga lukanda, murafho, nanga mbeu nahone o vhihlesaho vhutshiloni ha muthu na kha tshenzhemo yawe (Segal na Cort, 2011:136).

Vho Matamela Cyril Ramaphosa na Vho Roelf Meyer vho do nangwa uri vha range phanda mushumo wa u fhaa Ndayotewa ya u thoma ya dimokirasi ya shango la Afrika Tshipembe, wo hwalaho na u dzumbulula pfhanelo dza vhathu wa u thoma wa muvhuso wa mbofholowo wa Afrika Tshipembe. Mushumo uyo wo vha u wa u rangela u sikwa ha Ndayotewaya ya vhuñanu ya Afrika Tshipembe. Itsho tsho tou vha tshimangadzo kha Vharema na Vhatshena u vhone murema lwa u tou thoma a tshi ranga phanda Vhatshena mushumo wa tshimbila (Segal na Cort, 2011:137).

Hezwi zwithu zwothe zwo vhuisa tshirunzi tsha Vharema vha Afrika Tshipembe tsha vha tsho sudufhala lwa tshothe nahone lu shushaho na u shonisa. Muvhuso wa

Vhatshena wo vha wo tshinyadza nga maanda kha Vharema vha Afrika Tshipembe. Tshithu tshee tsha vha tshi tshi khou vhavhesa ndi tsha uri Vharema vho vha vho lozwa zwivhuya zwothe zwe vha vha vhe nazwo kana vha tshi tshila nazwo kana ngazwo. Vho swika he vha lozwa shango javho, luambo na mvelele yavho, vhurereli havho, zwiko zwothe zwa mupo na thundu / ndaka yothe ye vha vha vha tshi ditongisa, u diphina na u dihudza ngazwo.

Naho Vharema vho tangana na thavha kana nyete iyi, na namusi a vha tutshelwi nga fhulufhelo la u wana zwitukutuku zwavho murahu kha zwe vha zwi lozwa. Vha tshi vhona u digana ha muvhuso uyu vha sokou ri, la da hafha li a kovhela, nahone i sa raha i do dadza, linwe duvha dzembe li do vhuelela mufhinini walo. Izwi zwi naniswa ngauri ano maduvha muvhuso wa dimokirasi, wo rangwaho phanda nga Vharema, wo ima lurandala wo tanda na tsinga uri Afrika Tshipembe na zwothe zwa Maafrika kha zwi dovhe zwi vhuye hafhu.

Hezwi zwi katela u bvedza nyambo dza Vharema na mvelele yavho, u thonifha vhurereli ha Vharema, u humisela murahu mashango a Vharema zwe vha vha vho dzhielwa zwone. Ndi ngazwo hu tshi khou itwa mbilo dza mavu. Izwi ndi zwine vha ri ndi, "U bebya hafhu ha Afrika, Maafrika na VhuAfrika havho (African Renaissance).

Muvhuso wa vhatu kha vhatu nga vhatu (dimokirasi) u lwa na vhumbulu na vhuada hothe kha zwiko zwothe zwa vhutshilo. Vharema vho vha vha tshi pfhi vha tshimbile vho hwala bugundaula ngeno Vhatshena vha sa tshimbili vho dzi hwala. Bulasi dzo vha dzi tshi neiwa Vhatshena fhedzi ngeno Vharema vha sa tendelwi u vha na bulasi.

Hezwi zwa sumba uri khethululo ndi mmbi yo atha tshixuhu na tshixalula tshi no ofhisa nahone tshine tsha nengisa tshothe.

Tshixalula tsho vha tsho no anwa mitshelo i kalakataho, tsha vho fhiruludza tsha dzhena na midini, kerekeni na zwikoloni, tsha kwama mbeu na mirafho ya vhathu na vhuthu ha muthu. Afha ndi he vhathu vha vha vha tshi xalulwa ho sedzwa mbeu na mirole yavho, pfhunzo na vhurereli havho, lukanda na luambo lwavho. Fhedziha muvhuso wa dimokirasi u ndwani tswuku ya malofha, u ri, xa xa hafha xi a kovhela, tshixalula tshi tea u fheliswa tsha ya mavhixani hune tsha do byelwa dindi xa vhafu.

Vhafumakadzi na vhana, vhe vha vha vho kandedziwa, vha khou newa maanda kana u bveledzwavho uri vha fane na muthu muhwe na muhwe wa Afrika Tshipembe, a hu na a no tea u fhira muhwe, hu tea u vha na ndinganyelo. Muvhuso uyu u sumbedzavho na uri vhafumakadzi na vhana ho sedzwavho na tshivhalo tshavho kha lushaka lwothe na vhone ndi malaxifa a Afrika Tshipembe sa muthu muhwe na muhwe. Izwi zwi vhone musu vha tshi vho dzhixelwa nxa kha sia xa u shuma na u bindudza (Dibie, 2018:1).

Dimokirasi ndi muvhuso wa vhathu nga vhathu kha vhathu vhone vhahe. Hezwi zwi amba uri vhathu vhone vhahe ndi vhone vhane vha tea u tou dixhethela muvhuso une vha toxa u tshi vha vhusa. Kha muvhuso wa lushaka ulwu vhathu vha a tendelwa u bvisela khagala vhupphiwa havho vha sa farwi kana u tambudziwa kana hone u thuphya na u xalulwa.

Tshi takadzaho kha muvhuso uyu wa mbofholowo ndi tsha uri muthu muñwe na muñwe u na pfhanelo dzawe sa muthu fhedzi tenda dzi si thithise pfhanelo dza vhañwe. Dimokirasi iyi ya dovha ya takadza musi i tshi dzhia mvelele, luambo, vhurereli, muvhala wa muthu, mbeu dzothe na murole muñwe na muñwe kha muthu, zwi tshi tea u thonixwa khathihi na u vha na pfhanelo kha zwothe, tenda zwi si kandekanye kana u khakhisa pfhanelo dza vhañwe vhathu.

Namusi mudzulapo muñwe na muñwe wa Afrika Tshipembe u ya nga Ndayotewa (1996), u na pfhanelo dzine a tshila e nadzo sa tshiambaro tshine a ditsireledza ngatsho. Pfhanelo dzi ambyaho nga hadzo kha bugu ya nganea ya *Mme a Nndwa Dzothe* ndi dzine dza tshimbila na vhuḍifhinduleli muthu muñwe na muñwe.

Zwo ralo, thodisiso iyi yo livha kha u todisisa ya u kandekanywa ha pfhanelo dza vhathu ho sedzwa kha nganea ya *Mme a Nndwa Dzothe*. Data yothe i do kuvhanganywa u bva kha nganea ya *Mme a Nndwa Dzothe*.

1.2 TSHITAMENDE TSHA THAIDZO

Tshitatamende tsha thaidzo thalutshedzo ya thaidzo ine ha khou thodisiswa ngayo. Zwo ralo tshitatamennde tsha thaidzo tshi sumbedza nyimele i si yavhuḍi ine ya vha hone nga tshifhinga tshenetsho, zwine zwa khou lavhelelwa tshifhingani tshidaho na tshikhala tshine tsha vha hone.

Miles (2019:2) a tshi thalutshedza tshitatamennde tsha thaidzo u ri:

A well-written problem statement defines the problem and helps identify the variables investigated in the study. The problem statement provides the:(a) rationale for the study; and (b) uses data and research to confirm the need to address the problem in the study.

Izwi zwi amba uri tshitatamennde tsha thaidzo tsho n̄walwaho zwavhuḍi tshi ṭalutshedza thaidzo nahone tshi thusa u wana phambano ine ya vha hone vhukati ha ṭhoḍisiso ine ya khou itwa. Tshitatamende tsha thaidzo tshi sumbedza reshinale ya ṭhoḍisiso nahone tshi shumisa mafhungo na ṭhoḍisiso u itela u vha na ngoho ya uri hu na ṭhoḍea ya u tandulula thaidzo kha ngudo.

Hu vhonala vhunzhi ha vhadzulapo vha Afrika Tshipembe, zwiuhuluhulu vha re vhuponi ha mahayani, vha sa khou tou ḍivha zwavhuḍi pfhanelo dzavho dzi re kha Ndayotewa (1996). Zwenezwi musu vhadzulapo avho vha sa khou ḍivha zwavhuḍi pfhanelo dzavho na mikano ya hone, zwi vha ita zwipondwa ngeno vhaponi vhavho vha tshi vhothololwa vha bva vha si na mulandu ngei khoroni dza tsengo kana mulayoni, kotho.

Vhukati ha vhenevho vhadzulapo, hu ḍi vha na u kandekanyelana pfhanelo nga tshavho. Zwiḥwe zwiwo zwa u kandekanyelana pfhanelo zwi khou itea vha si na nzhele nazwo vhunga na dzenedzo pfhanelo dza hone vha sa dzi ḍivhi. Nyimele zwino dzo no vha mbili: ndi ya mupondi kana mukandi wa pfhanelo, na ya mupondwa kana mukandelwapfhanelo.

Nḍaḍo i ḍaho nga hone u shaya nḍivho, i swikisa kha u tshinyekanya thundu / ndaka ya muvhuso na ya phraivethe kana ya nnyi na nnyi, huḥwe ha vha na mabulayo na u tshinyadzwa ha zwiko zwine vhathu vha tshila ngazwo. Khakhathi dzoṭhe hedzi musu

dzi tshi itea, dzi thivhela na u lindedza mvelaphanda ya shango, zwa dovha zwa sia na ikonomi ya shango i tshi hoṭefhala. Ṭhoḍisiso iyi yo tou longondo kha u bvisela khagala huṅwe u kandekanywa ha pfhanelo dza vhathu u bva nganeani ya *Mme a Nndwa Dzoṭhe*.

1.3 RESHINALE

Reshinale ya ṭhoḍisiso ndi tsho ṭokonyaho muṅwali uri a dzhene fhasi a ite ṭhoḍisiso nga ṭhoho ye a nanga. Reshinale ndi tshipiḍa tsha ndeme kha ṭhoḍisiso ngauri ndi yone ine ya sumbedza ndeme ya ṭhoḍisiso. I dovha ya sumbedza uri ndi nga mini ṭhoḍisiso i tshi khou itwa.

Maree (2007:28) a tshi amba nga reshinale ya ṭhoḍisiso u ri:

A rationale serves as a statement of how a researcher developed an interest in a particular topic; and exactly why the researcher believes the research is worth conducting.

Muhumbulo uyu u khou ombedzela uri ndi zwa ndeme uri muṭhoḍisisi a ḍivhe uri tsho mu ṭokonyaho musi a tshi nanga ṭhoho ya ṭhoḍisiso yawe ndi tshithuḍe nahone ndi nga mini muṭhoḍisisi a na fhulufhelo ḽa uri ṭhoḍisiso yawe ndi ya ndeme.

Muṅwali Given (2008:1) u tikedza izwi musi a tshi ri:

Research justification refers to the rationale for the research, or the reason why the research is being conducted.

Izwi zwi amba uri u tendea zwi amba reshinale ya t̥hōḍisiso kana tshiitisi tsho itaho uri t̥hōḍisiso i itiwe.

Saunders, Lewis na Thornhill (2012:3) vha tshi amba nga ha reshinale vha ri:

Rationale that is justified by the academic literature is an essential building block for high quality research.

Vhañwali avho vha sumbedza uri reshinale ine ya vha yo khwaṭhiswa nga mañwalwa ndi thikho ya ndeme musi hu tshi t̥oḍa u ñwalwa t̥hōḍisiso ya maimo a nṭha. Vhañwali vthane vha fana na Ratshiṭanga kha bugu ya vhurendi ya “Tsengela Tsiwana” kha tshirendo tshavho tsha “Nda ima nda sedza ngei Mpumalanga” na kha matambya a Milubi kha bugu dza matambya dza “Madombini A Ngoho” na “Ndi Muṭodzi Muni” na kha bugu ya ḷitambya ya Nefefe kha ḷitambya ḷavho ya “Milomo ya Nukala” vho ñwalavho nga ha u kandekanywa ha pfhanelo dza vhathu.

Hu na vhañwali vhanzhi vho itaho t̥hōḍisiso dzavho nga ha u kandekanywa ha pfhanelo dza vhathu kha bugu dza vhurendi, kha matambya na kha nganeapfhufhi. Naho vhañwali avha vho ñwali fhedzi a vho ngo amba tshithu nga ha u kandekanywa ha pfhanelo dza vhathu vho ḍitika nga zwi bvaho kha nganea. T̥hōḍisiso iyi yo livha kha u t̥oḍisisa u kandekanywa ha pfhanelo dza vhathu yo ḍisendeka nga zwi bvaho kha nganea ya *Mme a Nndwa Dzoṭhe*. T̥hōḍisiso iyi i khou vha hone u itela u vala tshikhala itsho tsho siiwaho nga vhañwe vhañwali.

1.4 NDIVHO YA T̥HODISISO

Ndivho ya tshodiso i bvisela khagala thoho ya tshodiso na u sumbedza tshitamennde tsha thaidzo.

Badernhorst (2014:24) a tshi amba nga ndivho ya tshodiso u ri:

The purpose statement for the research as a whole will direct and focus the entire project.

Izwi zwi amba uri tshitamennde tsha ndivho kha tshodiso ndi tshone tshine tsha laula tshodiso yothe nga vhudalo.

Ndivho ya tshodiso iyi ndi u tshodiso nga u kandekanywa ha pfhanelo dza vhatu kha nganea ya Mme a Nndwa Dzothe.

1.5 ZWIPIKWA

Zwipikwa ndi zwithu zwine zwa khou lavhelelwa u swikelelwa nga tshodiso. Hu khou lavhelelwa uri tshodiso iyi i do swikela zwipikwa zwi tevhelaho:

1.5.1 U topola na u talutshedza pfhanelo dza vhatu dzo topolwaho u bva kha nganea ya Mme a Nndwa Dzothe u ya nga u fhambana hadzo.

1.5.2 U sengulusa ndila ye ya shumiswa u tandulula thaidzo dzi elanaho na u kandekanywa ha pfhanelo u bva kha nganea ya Mme a Nndwa Dzothe.

1.5.3 U bvisela khagala zwiwe zwa khwiwe zwe u kandekanywa ha pfhanelo idzo zwa nga vha zwo tea u tandululwa ngayo khwine.

1.6. MBUDZISO DZA TSHODISO

Tshiteńwa itshi tsha tħođisiso tshi bvisela khagala mbudziso dzine dza ġo fhedza dzo fhindulwa nga tħođisiso. Mbudziso dza tħođisiso dzi vha dzo ġitika nga zwipikwa zwa tħođisiso yeneyo. Nga inwe ndila hu vha hu na vhushaka vhukati ha zwiteńwa izwo zwivhili lune mbudziso inwe na inwe ya vhoneala i tshi kwama zwipikwa nga tshithihi nga tshithihi u ya nga u fhambana hazwo. Mbudziso dzine dza ġo fhindulwa nga tħođisiso iyi ndi dzi tevhelaho:

- 1.6.1 Ndi pfhanelo dzifhio dza vhathu dze dza kandekanywa u bva khanganea ya *Mme a Nndwa Dzothe*, nahone dzi khou amba nga mini?
- 1.6.2 Ndi ndila dzifhio dze dza shumiswa u tandulula u kandekanywa ha pfhanelo dza vhathu kha nganea ya *Mme a Nndwa Dzothe*?
- 1.6.3 Ndi zwifhio zwa khwińe zwe zwa vha zwi tshi nga vha zwo itwa u itela u tandulula khwińe u kandekanywa ha pfhanelo idzo dza vhathu?

1.7 NDEME YA TħODISISO

Ndeme ya tħođisiso ndi tshipiđa tshine ndivho yatsho ndi ya u bvisela khagala uri ndi nga mini tħođisiso iyo i tshi khou itwa nahone i ġo engedzedza hani ndivho kha mańwalwa ane a vha hone:

Cueva (2020:1) a tshi tħalutshedza ndeme ya tħođisiso u ri:

The significance of the study is a part of the introduction of a thesis/research. It should determine who benefits from the study and how that specific audience will benefit from its findings. The significance of the study could be simply reflected by the following two

questions: Why should my study be published? What significant scientific contribution is my study making to my field of research?

Hezwi zwi amba uri ndeme ya tshodiso ndi tshipida tsha mvulatswinga kha tshodiso. Ndeme ya tshodiso i tea u sumbedza uri ndi nnyi ane a do vhuwela nga tshodiso nahone vhatu avho vhane vha khou n'walelwa tshodiso iyo vha do vhuwela nga ndilade nga mawanwa a tshodiso. Ndeme ya tshodiso i nga bviselwa khagala nga mbudziso mbili dzi tevhelaho: Ndi nga mini tshodiso yanga i tshi tea u anadzwazwa? Ndi ndeme ifhio ine ya khou itwa nga tshodiso iyi kha buho la tshodiso yanga?

Nga u vhalala ngudo iyi ya nganea ya *Mme a Nndwa Dzothe* i do engedza ndivho ya pfhanelo dza vhatu kha vhagudiswa na lushaka lwothe lwa Vhavana. Vhana vha do divha pfhanelo dzavho ngomu mutani. Vhashumi vha do divha pfhanelo dzavho musi vhe mishumoni. Hu do vha na u fhungudzea ha phambano dzi diswaho nga u sa pfhesesana zwi tshi kwamana na pfhanelo dza vhatu kha lushaka. Vhatu kha zwiimiswa u ya nga u fhambana hazwo, tsumbo: zwa vhurerele, zwa sialala, zwa makwevho, zwa vhulimi khathihi na zwa pfhunzo vha do divha pfhanelo dza vhatu dzine dza tea u dzhielwa ntha.

Tshodiso ya ngudo iyi ndi ya ndeme ngauri i do thusa musi hu tshi funzwa vhagudiswa zwikoloni na yunivesithi uri vha kone u vha na ndivho yo tshodiso nga ha pfhanelo dza vhatu. Vhaswa na vhaaluwa vha do vhuwela ngauri tshodiso ya ngudo iyi i do engedzedza manwalwa a Tshivanda ane a do shumiswa nga vhaswa khathihi na vhaaluwa kha u tandulula thaidzo dza u kandekanyelwa pfhanelo hune vha tshodiso naho kha vhutshilo ha duvha linwe na linwe.

Tshodiso iyi ndi ya ndeme ngauri i do thusa mitani uri vhana vha divhe uri na vhone vha na pfhanelo dzavho dzi sa fani na dza vhabebi vhavho. Tshodiso iyi ndi ya ndeme ngauri i do bveledza thonifho kha vhatu vhothe. Vhatu a vha tsha do tou dilwela vha shumiswa maanda avho, vha do lwelwa nga Ndayotewa.

Tshodiso ya ngudo iyi i do thusa shango lothe la Afrika Tshipembe nga vhuphara u divha uri ndi lini hune vha tea u bula pfhanelo dzavho dzo kandekanywaho kha nganea ya Mme a Nndwa Dzothe nahone dzi bulwa ngafhi.

1.8 NDAYOTEWA (MULAYO 108 WA1996)

Pfhanelo dzothe dzo ambyaho ngadzo kha ngudo iyi ndi dzine dza bva kha Mulayotibe wa Pfhanelo kha ndima ya vhuvhili ya Ndayotewa ya 1996 ya Riphabuliki ya Afrika Tshipembe. Mulayotibe wa Pfhanelo u tsireledza pfhanelo dza vhadzulapo vhothe vha Afrika Tshipembe khathihi na thundu, vhadali na vhafhalali. Nga zwenezwo ndi zwa ndeme uri mudzulapo muwe na muwe a divhe pfhanelo dzawe. Pfhanelo dziwe dzi bviselwaho khagala nga vha Khomishini ya Pfhanelo dza Vhatu ya Afrika Tshipembe ndi dzi tevhelaho:

➤ Tshirunzi tsha vhuthu

Muwe na muwe u na tshirunzi na pfhanelo ya uri tshirunzi tshawe tshi thonifhiwe na u tsireledzwa.

➤ Zwi kwamaho muthu ene muwe

Muwe na muwe u na pfhanelo ya u vha na zwi kwamaho ene muwe.

- Mbofholowo ya vhurereli, lutendo na kuhumbulele

Muñwe na muñwe u na pfhanelo ya mbofholowo kha zwa luvalo, vhurereli, muhumbulo, lutendo na kuhumbulele.

- Mbofholowo ya u amba na u ita zwithu wo vhofoholowa

Muñwe na muñwe u na pfhanelo ya u vhofoholowela u amba na u ita zwithu o vhofoholowa.

1.9 MVELELOKHUMBULELWA

Mvelelokhumbulelwa ndi phindulo ine ya khou humbulelwa uri i do fhindula mbudziso dza thodisiso.

Anupama (2018:78) a tshi amba nga ha mvelelokhumbulelwa u ri:

A hypothesis is a statement of the researcher's expectation or prediction about relationship among study variables. The research process begins and ends with the hypothesis. It is core to the entire procedure and, therefore, is of the most importance.

Izwi zwi amba uri mvelelokhumbulelwa ndi tshitamennde tsha zwine muṭodisisi a lavhelela zwone kana u humbulela vhushaka vhukati ha zwithu zwo fhambanaho.

Singh (2021:6) a tshi tikedza zwo ambiwaho nga Anupama (2018) u ri:

“A research hypothesis is quite often a predictive statement, which is capable of being tested using scientific methods that involve an independent and some dependent variables”.

Hezwi zwi amba uri mvelelokhumbulelwa ndi tshitatamennde khumbulelwa, tshine tsha vha na vhuimo ha u nga lingwa hu tshi shumiswa ngona dza saintsi dzi katelaho phambano vhukati ha zwithu zwo diimelaho nga zwothe na zwo ditikaho nga zwiwe. Hu khou humbulelwa uri thandavhudzo ya zwiwo zwa u kandekanywa ha pfhanelo dza vhathu u bva kha nganea ya *Mme a Nndwa Dzothe*, u saukanywa ha zwiwo izwo, ndila ye izwo zwiwo zwa tandululwa ngayo na themendelo zwi do swikisa kha uri vhathu vha pfhesese pfhanelo dza vhathu dzi re kha Mulayotibe wa Pfhanelo u re kha ndima ya vhuvhili ya Ndayotewa ya 1996.

1.10 MIKANO

Tshitehwa tsha mikano ya thodisiso ndi tshine tsha bvisela khagala afho hune thodisiso yo do tea u guma hone kha u tandavhuwa hayo ho sedzwa fhethu na zwi thodisiswa zwa hone.

Bloomberg (2007:79) a tshi thlutshedza mikano u ri:

Delimitations clarify the boundaries of your study. They are a way to indicate to the reader how you narrowed the scope of your study. Typical delimitations are selected aspects of the problem, time and location of the study, sample selected, and so on.

Izwi zwi amba uri mikano i tanḡavhudza hune ngudo ya ḡo guma kana hune a i nga ḡo pfhukela hone musi i tshi itiwa. Mikano yo dzudzanyeaho zwavhuḡi ndi ine ya sumbedza uri ḡhoḡisiso i ḡo itwa kha vhonnyi, fhethuvhupo na tshifhinga.

Fhano Afrika Tshipembe pfhanelo dza vhathu dzo ya nga u fhambana ho sedza khethekanyo kana zwigwada zwa vhathu. Hu na pfhanelo dza vhana, vhanna, vhafumakadzi na vhaholefhali. Pfhanelo dzenedzo dza vhathu dzi dovha dza vha na zwigwadagwada zwine zwiḡwe zwa hone ndi zwi tevhelaho: pfhanelo dza u tevhela vhurereli vhuḡwe na vhuḡwe hune muthu a ḡoḡa hone, pfhanelo dza u amba muthu o vhofholowa, pfhanelo dza u dzula huḡwe na huḡwe hune muthu a ḡoḡa hone, pfhanelo dza u tsireledzwa, pfhanelo dza u ḡhonifhiwa, pfhanelo dza u dzula fhethu havhuḡi, pfhanelo dza u dzhena tshikolo, pfhanelo dza u wana zwiliwa na dziḡwevho. Kha ḡhoḡisiso iyi hu ḡo ambiwa nga pfhanelo dza vhathu, muḡoḡisiso o ḡitika nga pfhanelo dzo kandekanyiwa kha nganea ya *Mme a Nndwa Dzoḡhe*.

Kha ḡhoḡisiso hei, ho sedzwa kha u kandekanywa ha pfhanelo dza vhathu hu wanalaho kha nganea ya *Mme a Nndwa Dzoḡhe*. Mafhungo oḡhe a ḡhoḡisiso iyi a ḡo kuvhanganywa a saukanywa tshi bva kha nganea yeneyi nthihi ya *Mme a Nndwa Dzoḡhe*.

1.11 THANGELAḡHODISISO

Thangelatḡhoḡisiso ndi u ita ḡhoḡisiso nga u dzhia mbudziso ḡhukhuḡhukhu dza ḡeiwa vhavhudziswa vhane a vha nga dzheneleli musi ḡhoḡisiso ya vhukuma i tshi vho itwa. Vha vhudziswa avho vha nga vha vhavhili kana vhararu.

Sampson (2004:399) a tshi amba nga a ndeme ya u ita thangelathoḁisiso u ri:

It is often only when data is evaluated that any gaps in a research design begin to show up, hence a running a pilot can save time invested in unfeasible projects, particularly in the context of today's social science, which is frequently strictly time-bounded and pressurized.

Hezwi zwi amba uri musu mafhungo o sedzuluswa ndi afho hune zwikhala zwine zwa vha kha tshivhumbeo tsha thothoḁisiso zwa thoma u vhone hone. Zwo ralo u thoma nga thangelathoḁisiso zwi a thusa kha u fhedza tshifhinga nga u ita thothoḁisiso ine ya do fhedza i songo tsha bveledza zwine muḁothoḁisiso a thoda zwone Zwi dovha zwa thusa kha tshifhinga tsha maduvha ano hune thothoḁisiso ya itwa nga tshifhinga nahone muthu a kha mutsiko.

U ita thangelathoḁisiso ndi zwa ndeme vhunga zwi tshi do ita uri muḁothoḁisiso a sa fhedze tshifhinga nga u ita thothoḁisiso ine a i nga bveledzi zwipikwa zwa thothoḁisiso.

De Vos (2011:195) a tshi amba nga ndeme ya u ita thangelathoḁisiso u ri:

In all cases, it is essential that newly constructed questionnaires, those in their semi-final form, be thoroughly pilot tested before being utilized in the main investigation. This ensures that errors of whatever nature can be rectified immediately at little cost.

Izwi zwi amba uri kha nyimele dzothe ndi zwa ndeme uri mbudziro dzi re kha mbudzirovhathu dzine dza vha kha tshipida tsha u fhedziro dzi thome dzi lingululwe nga vhuronwane musi dzi sa athu shumiswa kha thodisiro. Izwi zwi ita uri musi dzo khakhea dzi tsvhanye dzi lugiswe hu songo vha na u shumiswa ha masheleni.

Van Teijlinge na Hundley (2001) vha tikedza muhumbulo wa Devo (2011) wa u thoma nga u ita thangelathodisiro musi vha tshi ri:

Developing and testing adequacy of research instruments; assessing the feasibility of a full-scale study; designing a research protocol; collecting preliminary data; assessing the proposed data analyses techniques to uncover potential problems; developing a research question and a research plan; training a researcher in as many elements of the research process as possible.

Muhumbulo uyu u khou khwaithisedza uri thangelathodisiro ndi ya ndeme musi mutodisiro a tshi ita thodisiro yawe. I thusa mutodisiro u vhona uri zwishumiswa, ngona, kukuvhanganyele kwa mafhungo, na ndila dzine dza do shumiswa musi hu tshi senguluswa mafhungo, u wanulusa thaidzo dzine dza nga tanganwa nadzo musi thodisiro i tshi bvela phanda na zwiwe zwinzhi. Zwi dovha zwa thusa mutodisiro u kona u bveledza mbudziro dza thodisiro na u pfhumbudza mutodisiro kha maitele a thodisiro.

Whiteley na Whiteley (2005:10) vha dadzisa muhumbulo uyu vha tshi ri:

Through pilot studies, insight can be gained about how to choose among different approaches the notion of a familiarization study entails visualization of the proposed

research context in such a way that recognition is made that very often, the researcher's knowledge of the context, that is the inside environment, can be improved.

Nga u ita thangelaṭhoḁisiso hu a bvelela mihumbulo miswa ine ya thusa kha u nanga nḁila dzo fhambanaho dza u ita ṭhoḁisiso. Nyimele ya muṭhoḁisisi ya u sa ḁivha zwine zwa khou bvelela kha vhupo ho fhambanaho i ya khwinifhadzwa.

Nunes, Martin, Zhou, Alajamy na Mamary (2010:79) vha tshi amba nga ha thangelaṭhoḁisiso vha ri:

The pilot study also provided unique opportunities to improve the researcher's skills in conducting semi-structured interviews: in terms of approaching potential participants, selecting the interview environment, engaging in deep conversation, and in seizing opportunities for probing and following-up emerging topics.

Izwi zwi amba uri thangelaṭhoḁisiso i bveledza mabuḁo avhuḁi ane a vha nḁivho ya muṭhoḁisisi musi a tshi ita mbudzisavhathu dzawe dzo vuleaho. Nḁivho iyi i ḁo mu thusa musi a tshi ya kha vhaṭhoḁisiswa vhane vha ḁo shela mulenzhe kha ṭhoḁisiso yawe, u nanga fhethu hune a ḁo itela mbudzisavhathu dzawe hone, u ḁidzhenisa kha nyambedzano, na u wanulusa tshikhala tsha u vhudzisa mbudziso arali a songo pfhesesa na u tevhela ṭhoho ntswa dzine dza bvelela musi hu tshi khou itwa thangela ṭhoḁisiso.

Nunes, Martins, Zhou, Alajamy na Mamary (2010:75) vho do bvela phanda vha tshi talutshedza u ri:

Pilot studies in qualitative research are paramount in adapting to the situation on the ground, which is unique and varies for every research.

Mafhungo aya a khou tou khwaṭhisedza muhumbulo wa uri thangelathoḍisiso kha ṭhoḍisiso ine ya itwa hu tshi shumiswa ngona ya khwalithethivi ndi ya ndeme. Hezwi zwi thusa muṭoḍisisi u shandukisa zwine a zwi divha zwa kona u elana na zwine zwa vha kha vhupo hune a khou ṭoḍa u ita ṭhoḍisiso yawe khaho hune a hu ngo ḍowelea nahone ho fhambana kha ṭhoḍisiso inwe na inwe.

Turner (2005:5) a tshi amba nga ndeme ya u ita thangelathoḍisiso o vho do ṭukufhadza zwikhala zwine zwa bveledzwa nga u ita thangelathoḍisiso a zwi ṅwala nga ṅdila i tevhelaho:

Learning how to reduce uncertainty in product or process of a project; learning what will work or not in the design of a new product; learning by testing the efficacy of a research instrument". If we replace "product" by "research project", it is more understandable how pilot studies increase the likelihood of success in the main study.

Izwi zwi amba uri thangelathoḍisiso i gudisa muṭoḍisisi u fhungudza u sa fhulufhela zwibveledzwa kana ṅdila dza ṭhoḍisiso, u guda zwine zwa do shuma kana zwine zwi nga si shume kha u vhumbya ha zwibveledzwa zwiswa, u guda nga u linga u itela u vhona uri zwishumiswa zwa ṭhoḍisiso zwi do bvisa mawanwa kana zwe zwa lavhelelwa kha ṭhoḍisiso naa.

Silverman (2000:35) a tshi amba nga ha thangelathodiso kha thodiso ya khwalithethivi o sumbedza u ri:

In qualitative research, what happens in the field as you attempt to gather data itself is a source of data rather than just a technical problem in need of a solution.

Hezwi zwi amba uri kha thodiso ya khwalithethivi zwine zwa itea musu mutodiso a tshi kuvhanganya mafhungo ndi u bvedza tshisiku tsha mafhungo hu si kutaidzonyana kune kwa toda u tandululwa.

Muhumbulo uyu u khou tou ombedzela uri ndi zwa ndeme u thoma nga thangelathodiso ngauri tshihulwane musu hu tshi itwa thodiso ndi u vhona uri hu na tshisiku tsha mafhungo a thodiso. Thodiso a i sokou itwa hu si na fhethu hune ha do wanala hone mafhungo. Musu ho itwa thangelathodiso mutodiso u a kona u zwi vhona uri mafhungo a thodiso yawe u do a wana ngafhi kana kha vho nnyi.

Kha thodiso iyi mutodiso o ranga a vhala nganea i no pfhi *Mme a Nndwa Dzothe*. Nga murahu ha musu o i vhala a tshi dovholola, o wana uri hu na mafhungo kana data ine a nga i shumisa u swikela ndivho ya thodiso yawe. Data yeneyo ndi ine ya kwama u kandekanywa ha pfhanelo dza vhathu zwine zwo vhone u bva mathomoni a nganea u swika magumoni a yo. Nga zwenezwo, thangelathodiso yo itwaho i bvisela khagala uri thodiso iyi i nga bvedziwa zwavhudi vhunga hu na zwiko zwo edanaho zwa data. Data yeneyo i kha tshiko tsha phraimari tshine tsha vha nganea ya *Mme a Nndwa Dzothe*.

1.12 ṲHALUTSHEDZO DZA MAIPFHI A NDEME

Bugundaula: U ya nga Ṳhalusamaipfhi ya Webster (2007: 79) musi a tshi Ṳalusa bugundaula u ri:

An identity card is a card bearing identifying data (such as age or organizational membership) about the individual whose name appears thereon.

Izwi zwi amba uri bugundaula ndi khadi ine ya vha na mafhungo ane a sumbedza miṅwaha, kana muraḁo wa tshiimiswa nga ha muthu ane dzina lawe ḁo ṅwalwa khayḁ. Kha Ṳhoḁisiso ino, bugundaula ndi ḁiṅwalo ḁine ḁa Ṳalula muthu.

Mvelele: Lebron (2013:127) a tshi Ṳalutshedza mvelele u ri:

It is defined as a set of values and beliefs, or a cluster of learned behaviors that we share with others in a particular society, giving us a sense of belongingness and identity.

Izwi zwi amba uri mvelele i Ṳalutshedzwa sa tshigwada tsha zwithu zwa ndeme na lutendo kana tshigwada tsha mvumbo yo tou gudwaho ine ra kovhekana na vhaṅwe kha vhadzulapo vhenevho, zwine zwa ri fha vhuḁipfhi ha vhuthihi na vhuḁitalusi. Kha Ṳhoḁisiso ino, mvelele ndi ṅḁila ine vhathu vha lushaka lwonolwo vha tshilisa yone.

Thundu / ndaka: Cooper (2008:6) a tshi amba nga thundu u ri:

Inheritance is money, property, that is received from someone when that person dies money, property, etc., that is received from someone when that person dies.

Izwi zwi amba uri thundu / ndaka ndi masheleni na zwiñwe zwine zwa wanwa kha muñwe muthu musu muthu uyo o no lovha.

Inheritance provides a window into some big ideas. Who passes what to whom communicates messages about relative worth, not just of 'property' but also of people, and of the bonds between them (Shipton, 2007:173).

Hezwi zwi amba uri thundu/ndaka i ḍisa mihumbulo mihulwane. Uri muthu u khou fhirisela thundu kha muñwe muthu zwi amba ndeme ya vhushaka vhune ha vha hone, hu si thundu fhedzi, fhedzi na vhushaka vhukati havho.

Kha ṭhoḁisiso ino, thundu kana ndaka ndi zwithu zwoṯhe zwine muthu a vha nazwo.

Tsumbo: zwifuwo.

Vhurereli Beyers (2009:336) musu a tshi ṭalusa vhurereli u ri:

Religion is an effort by humans to search for meaning, to understand reality and place themselves in a relationship with reality.

Izwi zwi amba uri vhurereli ndi u lingedza ha vhathu u ṭhoḁisisa ṭhalutshedzo, u pfhesesa ngoho na u ḍibaḁekanya na ngoho. Kha ṭhoḁisiso ino, vhurereli ndi lushaka lwa lutendo lune muthu a tenda khalwo kana a lu tevhela.

1.13 MVALATSWINGA

Thodisiso ya ngudo iyi yo disendeka nga u thodisisa nga u kandekanywa ha pfhanelo dza vhathu kha nganea ya *Mme a Nndwa Dzothe* hu tshi shumiswa “Literary Text Analyses” u sengulusa data.

Kha ndima ya u thoma ndi hone mathomo a thodisiso ngauri ndi yone ine ya sumbedza uri thodisiso yothe nga vhudalo i do katela zwipida zwifhio. Ndimi ya u thoma ndi ya ndeme ngauri i sumbedza vhunzhi ha zwine ha do ambya nga zwo kha thodisiso.

Ndimi iyi ndi ya ndeme ngauri ndi yone yo hwalaho thodisiso yothe nga u tukufhadza. Yone yo katela zwi tevhelaho: Mvulatswinga ya thodisiso, he khayo ho sumbedzwa uri hu sa athu u vha na mbofholowo fhanu Afrika Tshipembe ho vha hu na tshitalula tshi vhaihahohu vharema.

Yo dovha hafhu ya sumbedza uri tshitalula itsho na u kandekanywa ha pfhanelo dza vhathu zwo fhedzwa nga u bebya ha muvhuso wa dimokirasi musu ho no vha na mulayo, wone mulayo muhulwane wa shango, Ndayotewa ya vhuṭanu ya lino la Afrika Tshipembe. Ndimi iyi yo vhetshela khagala tshitatamennde tsha thaidzo, ndivho ya thodisiso na zwipikwa, mbudziso dza thodisiso na ndeme ya thodisiso, mvelelokhumbulelwa, thangelathodisiso na mikano kana zwikondi zwa thodisiso.

NDIMA YA VHUVHILI

TSENGULUSO YA MAÑWALWA

2.1 MVULATSWINGA

ṰhodiṰsiso iyi yo livha kha u ṰodiṰsisa u kandekanywa ha pfhanelo dza vhathu kha bugu ya nganea ya *Mme a Nndwa DzoṰhe*. Kha ndima iyi hu ḁo senguluswa mañwalwa o ñwalwaho nga vhañwe vhañwali ane a vha na vhushaka kana vhukwamani na pfhanelo dza vhathu. Nga u ralo hu ḁo bvela khagala zwe vhañwali avho vha wanulusa zwone kha ṰhodiṰsiso dzavho, zwe vha siedza kana he vha poidza hone. Nga murahu ha u ita tsenguluso ya mañwalwa a vhañwe vhañwali ndi afho hune muṰodiṰsisi a ḁo konaha u vhona tshikhala tshine tsha Ṱoda u thiwa nga ṰhodiṰsiso ine a khou ita yone.

2.2 TSENGULUSO YA MAÑWALWA

Kha tshiteñwa itshi ndi hune musengulusi a Ṱhathuvha zwe vhañwe vhañwali kana vhorapfhunzo vha ñwala zwine zwa vha na vhushaka na zwine ene a khou ṰodiṰsisa zwone. Kha tshipiḁa itshi ho senguluswa mañwalwa o fhambanaho a ambaho nga pfhanelo dza vhathu.

Muñwali Hofstee (2013:91) a tshi amba nga tsenguluso ya mañwalwa u ri:

The literature review always comes after the introduction and before the method chapter. The secondary literature is the body of works previously published by other scholars, you need to identify and review those relevant to your work.

Izwi zwi amba uri tsenguluso ya mañwalwa i ða nga murahu ha tshipiða tsha mvulatswinga nahone phanða ha ngona ya ðhodisiso. Mañwalwa a sekondari ndi mishumo yo no anðadzwaho nga vhañwe vhañwali. Vha tea u wanulusa na u sengulusa zwine zwa vha zwa ndeme kha ðhodisiso yavho.

Maree (2010:26) a tshi tikedza muhumbulo wa Hofstee (2013) nga ha tsenguluso ya mañwalwa a vhañwe vhañwali u ri:

Your literature review will formally provide an overview of current, and sometimes not so current yet still sufficiently relevant research appropriate to your research topic and salient facets of the topic. You will however, need to go one step further to identify the gap between what has been written on the topic and what has not been written, as well as possible flaws in the literature.

Mafhungo aya a khou tou ðadzisa uri tsenguluso ya mañwalwa ndi mañwalwa ane o ñwalwa nga tshetsho tshifhinga huñwe a nga ðivha o ñwalwa kale fhedzi a tshi khou amba nga ha ðhodisiso ine ya khou itwa. Zwo ralo muðodisisi u ðo tea u ðandavhudza nðivho yawe u itela u wanulusa tshikhala tshine tsha vha hone vhukati ha zwo ñwalwaho nga ðho ho ya ðhodisiso yawe na zwine a zwo ngo ñwalwa nga hazwo na zwi songo dzudzanyeaho kha mañwalwa eneo.

Vhañwali avha vhavhili Maree (2010) na Hofstee (2013) vha ima kha ðithihi ða uri tsenguluso ya mañwalwa ndi mañwalwa o no anðadzwaho nga vhañwe vhañwali

fhedzi ndivho khulwane ya u ita tsenguluso ya mañwalwa ndi u toḡa u wanulusa tshikhala muḡodisisi a kona u topola ha ḡhoho ya ḡhodisiso yawe.

Muḡodisisi u sengulusa mañwalwa ane a vha mushumo we wa ñwalwa nga vhañwe vhañwali. Mushumo uyo u nga vha wo no anḡadzwaho kana u songo anḡadzwaho.

Musi Rowland (2017:5) a tshi amba nga tsenguluso ya mañwalwa u ri:

Reviews of the literature are not summaries; they are arguments (that there is a gap that needs filling; that you have sound reasons for believing your hypotheses are likely to be true; that your methods have been well thought through in relation to your research goals; ...) plus an exposition of the particular background knowledge needed to make progress with the research.

Hezwi zwi amba uri tsenguluso ya mañwalwa a si u ḡkufhadzwa ha mañwalwa, ndi mihumbulo ine ya sumbedza uri hu na tshikhala tshine tsha toḡa u thihwa, hune muḡodisisi a vha a na zwine a ḡitika ngazwo zwine a vha na lutendo khazwo uri mvelelokhumbulelwa yawe ndi ya ngoho. U sumbedza uri na ngona dzine dza ḡo shumiswa ndi dzone dzo vhonealaho dzo tea u shumiswa u swikelela ndivho ya ḡhodisiso na u bvisela khagala ndivho ye ya ñwalwa nga vhañwe vhañwali ine ya toḡea uri hu bvelwe phanḡa na ḡhodisiso ine ya khou itwa.

Muhumbulo uyu u khou tou khwaṭhisedza uri tsenguluso ya maṅwalwa musi i tshi itwa hu vha hu tshi khou ṭoda u wanulusa tshikhala kha ṭhodiṣiso dze dza itwa muṭodiṣisi a kona u wana ṭhoho ya ṭhodiṣiso yawe.

Fink (2005:1) u sumbedza ndivho ya tsenguluso ya maṅwalwa musi a tshi ṅea ndivho ya maṅwalwa hune a ri:

The purpose of a literature review is to:

- *Place each work in the context of its contribution to understanding the research problem being studied.*
- *Describe the relationship of each work to the others under consideration.*
- *Identify new ways to interpret prior research.*
- *Reveal any gaps that exist in the literature.*
- *Resolve conflicts amongst seemingly contradictory previous studies.*
- *Identify areas of prior scholarship to prevent duplication of effort.*
- *Point the way in fulfilling a need for additional research.*
- *Locate your own research within the context of existing literature [very important].*

Mafhungo aya a khou ombedzela uri ndivho ya tsenguluso ya maṅwalwa ndi u bvisela khagala uri maṅwe maṅwalwa o thusedza hani kha thaidzo ya ṭhodiṣiso ine ya khou itwa. U ṭalutshedza vhuṭedzani vhune ha vha hone vhukati ha maṅwalwa ane a vha a tshi khou itwa tsenguluso, u wanulusa ndila ntswa dza u ṭalutshedza ṭhodiṣiso ine yo no itiwa, u wanulusa zwikhala zwine zwa vha hone kha maṅwalwa, u tandulula khudano dzine dza daḍisa kha ṭhodiṣiso dzo no itiwaho, u sumbedza ṭhodiṣiso dzo

no itiwaho dzine dza elana na tshoho ya tshodisiso u itela uri hu songo vha na u dovhololwa ha tshodisiso yo no itiwaho, u bvisela khagala ndila ine ya vha hone ine ya toda u itwa ha inwe tshodisiso na u wanulusa tshodisiso yawe uri yo ima gai kha manwalwa o no itiwaho.

2.3 VHORAPFHUNZO VHO FHAMBANAHO VHA N'WALA ZWI TEVHELAHO NGA HA PFHANELO DZA VHATHU

Mudzulapo wa shango linwe na linwe u tea u tshila a na pfhanelo dzawe dzine dza mu lamulela kha u sa farwa zwavhudi na u tambudzwa nga vhanwe ngaye kana nga muvhuso. Pfhanelo dzenedzi ndi dzone dzine dza itauri vhathu vha tshile vha na mulalo musi vho dzula shangoni. Kha mashango othe a Afrika a hu na shango line li si vhe na Mulayotibe wa Pfhanelo dzo faredzaho kha Ndayotewa ya shango lenelo.

Na kha lino la Afrika Tshipembe i hone Ndayotewa ine kha ndima ya vuvhili ya amba nga ha Mulayotibe wa Pfhanelo dza vhathu. Vhanwali vhanzhi vho fhambanaho vho amba nga pfhanelo dza vhathu. Vhanwali vhenevha vho sumbedza uri ndi zwa ndeme u dzhiela ntha na u thonifha pfhanelo dza vhathu. Vhanwali vhenevha vho sumbedza uri arali hu si na u thonixwa ha pfhanelo dza vhathu, a hu na u bvelela kha vhutshilo ha vhathu.

Pfhanelo dza vhathu ndi nzudzanyo dza milayo ya shango, i langaho vhathu uri vha vhe vho vhotholowaho na u vha vho tsireledzeaho, ya dovha ya ita uri vhathu vha tshile vha na mulalo

.

Nowak (2005:1) a tshi amba nga ha pfhanelo dza vhathu u ri:

Human rights are rights that every human being has by virtue of his or her human dignity.

Izwi zwi tshi amba uri pfhanelo dza vhathu ndi pfhanelo dzine muthu muñwe na muñwe a vha nadzo nga u a vha hawe muthu. Stapleton (1997: 341) a tshi talutshedza pfhanelo dza vhathu u ri:

A human right is an entitlement or legal claim you have by virtue of being human against the state.

Izwi zwi tshi amba uri pfhanelo dza muthu ndi maanda kana mbilo ya mulayo ine muthu a vha nayo nga u tou vha muthu a hanedzanaho na muvhuso. Kamruzzaman na Kant (2016) ndi vhañwe vhañwali vho ambaho nga pfhanelo dza vhathu musi vha tshi ri:

The United Nations Charter envisaged promotion of Universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language or religion as one of the means for that end. On the 10th December 1948, the U.N. General Assembly adopted and proclaimed the Universal Declaration of Human Rights. The Declaration for the first time generated a common standard of rights for all peoples and all nations without any discrimination.

Izwi zwi amba uri Ndayotewa ya Mbumbano ya Tshaka (United Nations) i ombedzela u ðhonixwa na u tevhedzela pfhanelo dza vhathu na mbofholowo ya vhathu hu si na u khethululwa u ya nga lukanda, mbeu, luambo kana zwine vha tenda khazwo. Nga ða

10 Lara 1948 Mbumbano ya Tshaka (United Nations) yo mbo ḡi thoma u shumiswa ha Ndayotewa ine ya pfhi “Mulevho wa Tshakatshaka wa Pfhanelo dza Vhathu” ine nga Tshiisimane ya pfhi “The Universal Declaration of Human Rights”. Ndayotewa iyi yo vha ya u thoma ye ya ita uri hu vhe na pfhanelo dza vhathu vhoṭhe na mashango oṭhe hu si na u khethululwa.

Ndi zwa ndeme u ṭhonifha pfhanelo dza vhaṅwe vhathu musi vhathu vho dzula shangoni. Arali hu si na u ṭhonifha pfhanelo dza vhathu, hu nga si vhe na u bvelela kha vhutshilo. Vho sumbedza vhaṅwali avha uri na ngei Bangladesh nga ṅwaha wa 2009 vho fhedzavho vho vha na Ndayotewa yavho u itela u tsireledza vhadzulapo vha shango ḷavho.

Kamruzzaman na Kanto (2016:6) vho sumbedza u ri:

It is also true that without ensuring the Human Rights the development of life is quite impossible.

Muhumbulo uyu u khou tou khwaṭhisa uri a zwo ngo leluwa uri shango ḷi vhe na mvelaphanḡa na vhubveledzi arali vhadzulapo vhaḷo vha si na pfhanelo.

Kamruzzaman na Kanto (Ibid) vha tshi bvela phanḡa vha bula uri:

Human Rights are those basic standards without which people cannot live in dignity. The basic rights and freedoms, to which all humans are entitled, often held to include the right to life and liberty, freedom of thought and expression, and equality before the

law. To violate someone's human right is to treat that person as though she or he were not a human being.

Pfhanelo dza vhathu ndi pfhanelo dzine muthu a nga si tshile a na vhuthu hawe arali a si nadzo. Pfhanelo idzo dzine dza tea u shumiswa kha vhutshilo ha duvha liñwe na liñwe na mbofholowo ine vhathu vhothe vha vha na pfhanelo dza u vhofoholowa zwine zwa katela pfhanelo dza u tshila na u vhofoholowa, pfhanelo ya kuhumbulele na u dibvukulula vhupfhiwa hashu na ndingano phanda ha mulayo.

Mafhungo aya a khou ombedzela uri pfhanelo dza vhathu dzi ita uri vhuthu ha muthu vhu vhone nahone u kandekanya pfhanelo dza muñwe muthu ndi u mu dzhia u nga a si muthu o fhelelaho sa vhañwe vhathu.

Pfhanelo dzenedzi ndi dza ndeme dzine arali vhathu vha sa vha nadzo vha nga si tshile vha tshi thonifha na u thonixwa.

McFarland (1988) a tshi amba nga ha pfhanelo dza vhathu u ri:

The concept of human rights implies that basic rights belong to every member of the human race.

Izwi zwi amba uri pfhanelo dza vhathu ndi pfhanelo dza murango dzine muthu muñwe na muñwe a vha nadzo.

Muñwali McFarland u bvela phanda a tshi amba nga pfhanelo dza vhathu musi a tshi ri:

The Universal Declaration of Human Rights, discussed below, states that human rights belong to every human without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Hezwi zwi amba uri “Mulevho wa Tshakatshaka wa Pfhanelo dza Vhathu” ndi pfhanelo dza vhathu vhothe hu si na u khetha ndila ifhio na ifhio, tsumbo, u khetha vhathu ho sedzwa lushaka, muvhala mbeu, luambo, vhurereli, politiki kana muhumbulo, vhubvo, ndaka, mabebo kana mañwe maimovho.

Vhañwali avha vhararu, Kamruzzaman, Koran (2016) na McFarland (1988) vha khou tendelana kha ja uri pfhanelo dza vhathu ndi dza ndeme nahone dzi tea u thonixwa uri hu vhe na mvelaphanda na vhudziki kha lushaka.

Coicaud, Marc, Doyle, Micheal, Marie na Anne (2003:25) vha tshi amba nga ha pfhanelo dza vhathu vha ri:

Human rights belong to every person and do not depend on the specifics of the individual or the relationship between the right-holder and the right guarantor. Human rights are the rights that everyone has equally by virtue of their humanity. It is grounded in an appeal to our human nature.

Izwi zwi amba uri pfhanelo dza vhathu ndi dza vhathu vhothe zwi si na ndavha uri muthu uyo ndi nnyi kana vhushaka vhune ha vha hone vhukati ha muthu uyo u na pfhanelo kana ane a themendela pfhanelo idzo. Pfhanelo dza vhathu ndi pfhanelo

dzine dzo tea muthu muñwe na muñwe nga u vha muthu hawe nahone dzo d̄itika nga vhuvha ha muthu.

Vincent (1986:12-14) u tikedza muhumbulo wa Coicaud, Marc, Doyle, Micheal, Marie na Anne (2003) nga ha pfhanelo dza vhathu musi a tshi ri:

Human rights can be defined as those minimum rights which every individual must have against the state or other public authority by virtue of his being a member of the human family.

Izwi zwi amba uri pfhanelo dza vhathu ndi pfhanelo t̄hukhuṯhukhu dzine muñwe na muñwe muthu a tea u vha nadzo shangoni kana mulayoni zwi tshi bva kha uri ndi muthu.

Biswal (2006:44) a tshi tikedza Vincent (1998) nga ha pfhanelo dza vhathu u ri:

Human rights are rights which pertain to all persons and are possessed by every individual because they are human.

Izwi zwi amba uri pfhanelo dza vhathu ndi pfhanelo dzine dza vha dza vhathu vhoṯhe ngauri a vha muthu. Mafhungo aya a khou sumbedza uri pfhanelo dza vhathu ndi pfhanelo dzine muthu muñwe na muñwe u tea u dzi wana hu si na u khethululwa nahone hu sa sedzwi uri muthu uyo ndi nnyi. Vhuvha ha muthu vhu ita uri a wane pfhanelo idzo nga vhuḍalo.

Muñwali Pramod (2000:4) u țalutshedza pfhanelo dza vhathu a tshi ri:

There are various contemporary definitions of human rights. The UN defined human rights as those rights which are inherent in our state of nature and without which we cannot live as human beings.

Muñwali afha u khou tou sumbedza uri hu na țalutshedzo nnzhi dzine dza amba nga pfhanelo dza vhathu. O sumbedza uri kha mashango a Mbumbano ya Tshaka (UN) pfhanelo dza vhathu dzi țalutshedzwa sa pfhanelo dzine dza vha dza ndeme kha vhutshilo ha vhathu nahone vhathu vha nga si tshile sa vhathu vha si nadzo.

Muhumbulo uyu u khou ombedzela uri arali pfhanelo dza vhathu dza kandekanywa vhathu vha vha vho kandekanyelwa vhuvha havho nahone zwi a konđa uri vha tshile arali pfhanelo idzo dzi sa țhonifhiwi u nga dzi vhutshilo ha vhathu ha đuvha liñwe na liñwe.

Rajawat (2001:33-47) na ene o amba nga pfhanelo dza vhathu musi a tshi ri:

A human right is a conceptual device, expressed in linguistic form that assigns priority to certain human or social attributes regarded as essential to the adequate functioning of a human being that is intended to serve as a protective capsule for those attributes; and that appeals for a deliberate action to ensure such a protection.

Izwi zwi amba uri pfhanelo ndi tshi shumiswa tsha ndeme tshetsha bvukululwa kha luambo tshine tsha nea vhathu ndeme. Hezwi zwi ita uri vhathu vha kone u tshila sa vhathu nahone pfhanelo idzo dzi a tsireledza vhathu kha u kandekanyelwa pfhanelo dzavho.

2.3.1 Kumar (1995)

Kumar (1995:10) o ita tshodiso yawe nga pfhanelo dza vhathu. Kha tshodiso yawe muñwali o vha a tshi khou toda u wanulusa uri pfhanelo dza vhathu u ya nga kuvhonele kwa vhathu ndi mini nahone arali hu tshi pfhi dzo kandekanywa hu vha ho bvelela mini.

Kumar (1995:10) a tshi talutshedza nga ha pfhanelo dza vhathu u ri:

Human rights can be defined as those rights without which human beings cannot live with dignity, freedom (political, economic, social and cultural) and justice in any nation or state regardless of colour, place of birth, ethnicity, race, religion or sex or any other such considerations. These rights are inherent in human nature and therefore guaranteed and protected by the state without distinction of any sort.

Afha Kumar u khou ombedzela uri pfhanelo dza vhathu ndi pfhanelo dzine vhathu vha nga si tshile vha si nadzo vha sala vha na vhuthu, vho vhofoholwa kha sia la zwa polotiki, masheleni, vhutshilo na kha mvelele. Pfhanelo idzo dzi tea u tshonixwa nga shango liñwe na liñwe hu sa sedzwi muvhala, fhethu he muthu a bebelwa hone, vhurereli vhune a tenda khaho kana mbeu. Pfhanelo idzo ndi dza vhuvha ha muthu

muñwe na muñwe nahone dzo themendelwa na u tsireledzwa nga mulayo kana shango hu si na u khethululwa ha vhathu.

Kumar (1995) u bvela phanḁa a tshi amba uri musi pfhanelo idzo dza thithiswa hu vha ho no vha na u kandekanywa ha pfhanelo dza muthu onoyo musi a tshi ri:

When such rights are denied to an individual, whether by the state or non-state actors, it constitutes human rights violations. When large scale violations of such rights occur, it constitutes human rights abuses.

Izwi zwi amba uri musi muthu a hanelwa u wana pfhanelo idzo hu nga vha nga muvhuso kana hu si vhe muvhuso a tou vha muthu zwawe zwi ita uri hu vhe na u kandekanywa ha pfhanelo dza vhathu. Arali ha vha na u kandekanywa ha pfhanelo dza vhathu nga hunzhi, zwi ita uri hu vhe na u khakhiswa kana u thithiswa ha pfhanelo dza vhathu.

Kumar (1995:11) u isa phanḁa nga u sumbedza uri muvhuso kana vhathu vha a thithisa pfhanelo dza vhañwe vhathu ngavho musi a tshi ri:

Human rights abuses in this context could refer to large scale violations committed repeatedly by state or non-state actors to any” community or group of people in their everyday lives. Further, human rights abuses occur when arbitrary arrests, killings, torture, rape, repressive legislations, discrimination, etc., are carried out systematically against any community or sections of society by the state or non-state actors with the

objective of suppressing a particular group's aspiration or demand for equal standard of living vis-a-vis other groups in that country.

Hezwi zwi amba uri u kandekanywa ha pfhanelo dza vhathu kha nyimele iyi zwi amba u kandekanywa ha pfhanelo dza vhathu nga muvhuso kana vhathu zwavho kha vhadzulapo/ lushaka lwa vhathu kha vhutshilo havho ha duvha liñwe na liñwe. U kandekanywa ha pfhanelo dza vhathu zwi dovha zwa wanala musu muthu a tshi farwa, u vhulahwa, u tambudzwa lwa u huvhadzwa, u lala na mufumakadzi ni songo tendelana, u gwevha muthu lwo kalulaho musu a na mulandu na tshitalula. Hezwi zwi bvelela musu vhadzulapo kana muthu kha vhadzulapo a tshi dzhielwa tsheo ya u mu kandekanyela pfhanelo dzawe nga muvhuso kana nga vhañwe vhathu nga ndivho khulwane hu u toda u tsikeledza muthu onoyo uri a sa vhe na vhudifhinduleli kha shango lenelo.

Mafhungo a pfhanelo dza vhathu ndi mafhungo ane a khou ambywa ngao nga vhañwali vho fhambanaho. Vhañwali vhanzhi vha khou sumbedza u gungula musu vha tshi amba nga pfhanelo dza vhathu. Vha vhona u kandekanywa ha pfhanelo dza vhathu hu tshi nga khwiniswa musu muvhuso wo dzhenelela wa lamulela vhathu. Arali muvhuso u sa lamulela vhathu, vhathu vha fhedza vha tshi lwela pfhanelo dzavho.

Hezwi ndi zwine Douglas (2003: 16) a ri:

When the State fails to protect these rights, or violates the rights there is tendency on the part of the people to resist.

Muhumbulo uyu u khou tou ombedzela uri musi muvhuso kana shango la balelwa u tsireledza pfhanelo dza vhathu kana la kandekanya pfhanelo dza vhathu, hu na khonadzeo ya uri vhathu vha takutshedze vha lwele pfhanelo dzavho.

2.3.2 Santinor (2017)

Muñwali Santinor (2017) o itavho thodisiso yawe nga u kandekanywa na u tsireledzwa ha pfhanelo dza vhathu.

Muñwali Santinor (2017:1) o sumbedza uri u tsireledzwa ha u kandekanywa ha pfhanelo dza vhathu ndi mulayo wa ndeme fhedzi u a konḁa u u tevhedzela musi a tshi ri:

The prevention of human rights violations is one of the most important yet most challenging policy aims of many states today, especially in the developing world.

Izwi zwi amba uri u thivhelwa ha u kandekanywa ha pfhanelo dza vhathu ndi tshiñwe tshithu tsha ndeme fhedzi zwi a konḁela mashango manzhi musalauno nga maandḁa kha mashango ane a khou tou thoma u bvelela zwino.

Mafhungo a u thonixwa ha pfhanelo dza vhathu ndi mafhungo a re milomoni ya vhathu fhedzi zwi a konḁela mashango manzhi musi zwi tshi vho ḁa kha u tevhedzelwa mulayo uyo wa u sa kandekanywa pfhanelo dza vhathu.

Muñwali Santinor (Ibid:2) o bvela phanḁa a tshi sumbedza uri ngei kha mashango a Mbumbano ya Tshaka (United Nations) musi hu na nndwa ho vha na u kandekanywa ha pfhanelo dza vhathu zwe zwa katela u vhulahwa na u ngalangadzwa ha vhathu musi a tshi amba u ri:

Yet during the Cold War, a large number of human rights violations were committed either by armed non-state actors or by states. This included numerous extra judicial killings, enforced disappearances, and torture of unarmed civilians by authoritarian governments supported by either the United States or the Soviet Union. In other words, human rights protection is not an easy task for many countries.

Hezwi zwi amba uri nga tshifhinga tsha nndwa pfhanelo nnzhi dza vhathu dzo vha dzi tshi kandekanywa nga avho vhane vha vha na zwigidi kana nga muvhuso. Hezwi zwo katela u vhulahwa ha vhathu vhanzhi zwi re mulayoni, u ngalangadzwa zwa tou kombetshedzwa na u shengedzwa lwa ḁama lwa vhadzulapo vha songo ḁitsireledzaho nga muvhuso une wa khou vhusa kha tshifhinga tshenetsho u tshi imelelwa nga mashango a Mbumbano ya Tshaka (United Nations) kana dzangano ḁa Soviet Union. Nga mañwe maipfhi u tsireledzwa ha pfhanelo dza vhathu a si mushumo wo leluwaho kha mashango manzhi.

Muñwali Santinor (Ibid:4) o ḁo bvela phanḁa a tshi sumbedza uri naho ndeme ya u ḁthonixwa ha pfhanelo dza vhathu i tshi khou aluwa fhedzi hu kha ḁi vha na u kandekanywa ha pfhanelo dza vhathu musi a tshi ri:

Despite the growing importance of human rights, incidents of violent conflict persist, especially within many states in the developing world. In most of these incidents civil war, riots, violent protests, and so on human rights abuses were being perpetrated by either state agents or non-state armed actors. These treaties refer to several areas of concerns, including the following: elimination of all forms of racial discrimination; civil and political rights, economic, social, and cultural rights, rights of the child; and elimination of discrimination against women, among others.

Izwi zwi amba uri naho hu na u aluwa ha ndeme dza pfhanelo dza vhathu, zwiwo zwa khudano dza u kandekanywa ha pfhanelo dza vhathu zwi di vha hone nga maanda kha mashango manzhi ane a kha di bvelela. Kha vhunzhi ha nyito idzi nndwa, migwalabo ine ya vha na u huvhadzwa ha vhathu zwine zwa vha u kandekanywa ha pfhanelo dza vhathu zwi itwa nga vhashumeli vha muvhusoni kana vhane vha sa shume muvhusoni vha songo di tsireledzaho. Mulayo uyu u ombedzela uri hu tea u dzhielwa ntha zwi tevhelaho: u khethululwa nga lukanda, pfhanelo kha siviki na zwa politiki, zwa masheleni, zwa matshilisano, pfhanelo dza mvelele, pfhanelo dza vhana na u fheliswa ha u khethululwa ha vhafumakadzi na zwiwewho.

Mashango manzhi a Afrika na a Mbumbano ya Tshaka (United Nations) a khou lingedza u tsireledza pfhanelo dza vhathu. Fhedzi ngei murahu nga tshifhinga tsha nndwa ya vhuvhili ya shango kha mashango a Mbumbano ya Tshaka (United Nations) ho vha hu na u kandekanywa ha pfhanelo dza vhathu. Vhathu vho vha vha tshi vhulahwa na u rwiwa nahone hu na u khethululwa u ya nga lukanda na mbeu, vhafumakadzi vha tshi kandekanyelwa pfhanelo dzavho. Hezwi zwothe zwo fhedzwa nga mulayo we wa bveledzwa ngei kha mashango a Mbumbano ya Tshaka (United

Nations) une wa vha “Mulevho wa Tshakatshaka wa Pfanelo dza Vhathu” ine nga Tshiisimane ya pfhi “The Universal Declaration of Human Rights” (UDHR).

Santinor (Ibid:5) u vhea fhungo ili nga ngila i tevhelaho hune musi a tshi dadzisa u ri:

Most importantly, the UDHR, crafted in response to the horrific killings of the Holocaust during the Second World War, represents the earliest worldwide articulation of all the privileges and rights to which all human beings are entitled, regardless of race, sex, religion, or cultural background.

Izwi zwi amba uri tsha ndemesa kha UDHR ndi u bveledzwa ha mulayo we wa bveledzwa sa phindulo ya u vhulahwa ha vhathu kha nndwa ya vhuvhili he ha mbo di bveledzwa tshikhala na pfanelo dze vhathu vhothe vha tea u vha nadzo hu si na u khethululwa u ya nga lukanda, mbeu, vhurerele kana mvelele ya muthu.

Vhanwali avha vhavhili Kumar (1995) na Santinor (2017) vha khou tendelana kha la uri u kandekanywa ha pfanelo dza vhathu zwi katela u vhulahwa ha vhathu, u rwiwa zwi pphisaho vhuṭungu, u farwa ha vhathu vha kudzwa dzhele na u shengedzwa ha vhafumakadzi, zwothe hezwi zwi tshi itwa nga muvhuso kana nga avho vhane vha shuma muvhusoni vhane vha vha na maanda a fhiraho a vhanwe. Vha dovha vha tendelana kha la uri naho ho vha hu na u kandekanywa ha pfanelo nga tshifhinga tsha nndwa ya vhuvhili fhedzi zwino ho no vha na mulayo une wa lwela na u tsireledza pfanelo dza vhathu hu si na u khethululwa u ya nga lukanda, mbeu, mvelele na zwinwe zwinzhi.

2.3.3 Marks (2014)

Marks (2014) ndi muñwe wa vhañwali we a ita thodisiso yawe nga ha pfhanelo dza vhathu a tshi toḁa u wanulusa uri pfhanelo dza vhathu dzo thoma lini nahone dzo thoñwa nga nnyi.

Marks (2014:1) o sumbedza uri pfhanelo dza vhathu ndi mulayo une wa vha wo vheiwa nga muvhuso kana Ndayotewa ya shango musi a tshi ri:

Human rights constitute a set of norms governing the treatment of individuals and groups by states and non-state actors on the basis of ethical principles regarding what society considers fundamental to a decent life. These norms are incorporated into national and international legal systems, which specify mechanisms and procedures to hold the duty-bearers accountable and provide redress for alleged victims of human rights violations.

Hezwi zwi amba uri pfhanelo dza vhathu dzi katela milayo ine ya lamulela vhathu kana tshigwada yo itiwaho nga muvhuso kana vhañwe vhathu ngavho u ya nga mulayo une wa imela vhathu kha zwine vha zwi dzhia sa vhutshilo havhuḁi. Milayo iyi i vha yo iswa kha Ndayotewa ya shango zwi zwithu zwine zwa vha mulayoni hune ha vha ho sumbedzwa ndila dzine dza ḁo shumiswa kha avho vhane vha ḁo kandekanya pfhanelo dza vhañwe ngavho.

Mafhungo aya a khou ombedzela uri pfhanelo dza vhathu ndi mulayo kana Ndayotewa ye ya vheiwa nga vhathu kana muvhuso une wa lamulela vhathu uri vha kone u tshila

vhutshilo havhuḡi vho tsireledzea. Mulayo uyo u vha u tshi vhona uri pfhanelo dza vhathu a dzi khou kandekanywa nga avho vhane vha vha na maanḡa u fhira vhaḡwe kana nga muvhuso.

Muḡwali (Marks Ibid:3) u bvela phanḡa musi a tshi ḡalutshedza uri pfhanelo idzo dzi vha dzo bveledzwa dzo ḡitika nga zwa polotiki musi a tshi ri:

Rights based on positive law are recognized through a political and legal process that results in a declaration, law, treaty, or another normative instrument.

Izwi zwi amba uri pfhanelo dzo ḡitikaho nga mulayo dzi vhone nga nḡila ya zwa polotiki na maitele ane a fhedza a tshi ita uri hu vhe na u themendelwa ha mulayo, u tendelana kana u sumbedza ndeme ya zwe zwa tendelwana khazwo.

Pfhanelo dza vhathu ndi mulayo we wa bveledzwa nga murahu vhathu vho no neta nga u tambudzwa nga avho vhane vha vha na maanḡa u fhira avho. Hezwi zwa ita uri pfhanelo dza vhathu dzi themendelwe u vhe mulayo.

Mark (Ibid:5) u zwi ḡalutshedza zwavhuḡi musi a tshi ri:

Before they are written into legal texts, human rights often emerge from claims of people suffering injustice and thus are based on moral sentiment, culturally determined by contextualized moral and religious belief systems.

Izwi zwi amba uri musi pfhanelo dza vhathu dzi sa athu u n̄walwa sa mulayo, dzi bveledzwa nga u tambudzwa ha vhathu zwo ralo dzo d̄itika nga maitele avhuḍi na a si avhuḍi, mvelele ine a i shanduki na vhurereli vhune vha tenda khaho.

Mark (Ibid :6) u bvela phanḍa a tshi amba uri pfhanelo dza vhathu dzo thoḥwa nga vhathu vhane vha ḥoḍa mvelaphanḍa kha shango musi a tshi ri:

The invoking of human rights tends to come mostly from those who are concerned with changing the world rather than interpreting it.

Hezwi zwi amba uri u bveledzwa ha pfhanelo dza vhathu ho thoḥwa nga vhathu vhe vha vha vho d̄iimisela u shandukisa kana u bveledza shango phanḍa hu si u ḷi ḥalutshedza. Pfhanelo dza vhathu, vhutshilo ha vhathu na mvelaphanḍa ndi zwithu zwo vhofhekanywaho zwine zwi si nga si khethekanywe. Musi vharangaphanḍa na vhathu vhane vha vha na maanḍa a fhiraho a vhaḥwe vha tshi ḥoḍa mvelaphanḍa shangoni, vhathu vha tea u tshila vho vhofholowa, vha sa kandekanyelwi pfhanelo dzavho. Zwo ralo u ḥonifha pfhanelo dza vhathu ndi zwa ndeme kha vhutshilo ha vhathu na kha mvelaphanḍa ya shango.

Muḥwali Marks (Ibid 6) u bvela phanḍa a tshi sumbedza vhubvo ha pfhanelo dza vhathu hune u sumbedza uri pfhanelo dza vhathu dzo thoma kha vhurereli ha vhathu musi a tshi ri:

The first approach traces the deeper origins to ancient religious and philosophical concepts of compassion, charity, justice, individual worth, and respect for all life found

in Hinduism, Judaism, Buddhism, Confucianism, Christianity and Islam. Precursors of human rights declarations are found in the ancient codes of Hammurabi in Babylon (about 1772 BCE), the Charter of Cyrus the Great in Persia (about 535 BCE), edicts of Ashoka in India (about 250 BCE), and rules and traditions of pre-colonial Africa and pre-Columbian America.

Muhumbulo uyu u khou ḡadzisa zwa uri pfhanelo dza vhathu dzo bva kha zwa vhurereli, u lambedza, u ḡea vhathu ndeme na u ḡhonixwa ha vhathu zwine zwa wanala kha vhurereli ha Tshihindu, Tshijuta, Tshibuda, Tshikhriste na Tshiisilamu. Vhe vha thoma na u themendela pfhanelo dza vhathu vha khou wanala kha khoudu dza kale ngei Babylon nga ḡwaha wa 1772 BCE, na kha shango ḡa Persia kha mulayo we wa vha wo tou ḡwalwa fhasi nga ḡwaha wa 535 BCE, kha mulayo wa Ashoka ngei kha ḡa India nga ḡwaha wa 250 BCE na kha milayo na zwine vhathu vha tenda khazwo hu sa athu vha na muvhuso wa vhukandedzi fhano kha dzhango ḡa Afrika phanḡa ha vhukoloni na kha shango ḡa u thoma ngei Columbia America.

Marks (Ibid :7) u ḡo sumbedza uri pfhanelo dza vhathu dzo thoma nga u bveledzwa ha mulayo ngei shangoni ḡa Greece musi a tshi ri:

Others trace modern human rights to the emergence of natural law theories in Ancient Greece and Rome and Christian theology of the Middle Ages, culminating in the rebellions in the 17th and 18th century Europe, the philosophers of the Enlightenment and the Declarations that launched the French and American revolutions, combined with the 19th century abolitionist, workers' rights and women's suffrage movements.

Izwi zwi amba uri vhañwe vhañwali vha ri pfhanelo dza vhathu dzo thoñwa nga thyiori dza mulayo ngei Greece ja kale na Rome na nga vha Ngudavhurereli ha Tshikhriste vha tshi lwela u tsikeledzwa nga ñwaha wa 17th na 18th ngei Europe, kha vhañvhi vha muhumbulo na themendelo ye ya bveledza u lwela pfhanelo dza French na America zwo ñanganywa na u lwela u kandekanyelwa pfhanelo ha vhashumi na zwiimiswa zwine zwa lwela pfhanelo dza vhafumakadzi.

Marks (Ibid:7) u sumbedza uri ñdila ya vhuraru i sumbedza uri pfhanelo dza vhathu dzo thoma kha mulayo wa Mbumbano ya Tshaka (United Nations) musi a tshi ri:

A third trend is to trace human rights to their enthronement in the United Nations Charter of 1945, in reaction to the Holocaust and drawing on President Roosevelt's Four Freedoms and the impact of the Universal Declaration of Human Rights of 1948 on subsequent national constitutions and foreign policy and international treaties and declarations.

Mafhungo aya a khou tikedza zwa uri pfhanelo dza vhathu dzo thoma kha mulayo wa Thendelano ya Mbumbano ya Tshaka nga 1945 he vhathu vha vha vha tshi khou lwela u vhulahwa ha vhathu kha nndwa ya Holocaust ye ya themendelwa nga murangaphanda wa shango wa tshifhinga tshenetsho we a vha a tshi pfhi Roosevelt. Pfhanelo dza vhathu dzothe dzi a lingana nahone dzi a fana.

Marks (Ibid:12) u zwi vhea nga ndila hei:

All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms.

Pfhanelo dza vhathu dzothe dzi a fana, dzi nga si khethekanywe nahone dzo farekana dza dovha dza vha na vhushaka. Komiti ya mashango nga vhuphara i tea u fara pfhanelo dza vhathu nga ndila ine ya lingana na u ombedelwa ha pfhanelo idzo zwi vhe zwi fanaho Ngauri ndeme ya zwiimiswa zwa shango u fana na divhazwakale, mvelele na vhurereli vhathu vha tea u humbula ngazwo ndi mushumo wa muvhuso hu sa sedzwi zwa politiki, masheleni na mvelele u tufuwedza na u tsireledza pfhanelo dza vhathu na pfhanelo dzine dza vha dza ndeme kha mbofholowo ya vhathu.

Biswal (2006:44) u tikedza muhumbulo wa Marks (2014) nga ha u tsireledzwa ha pfhanelo dza vhathu musi a tshi ri:

Human rights are closely connected with the protection of individuals from the exercise of state government or authority in certain areas of their lives. It is also directed towards the creation of social conditions by the state in which individuals can develop their fullest potential.

Afha muñwali o vha a tshi khou ombedzela zwe zwa ambya nga Marks (2014) nga ha pfhanelo dza vhathu hune uri pfhanelo dza vhathu dzi na vhuḽedzani na u tsireledzwa ha vhathu kha zwi si zwavhuḽi zwine zwa itwa khavho nga muvhuso kana nga avho vhane vha vha na maanda kha vhutshilo havho. Zwi vha zwo livhiswa kha u bveledzwa ha nyimele yavhuḽi nga muvhuso hune vhathu vha a kona u tshila zwavhuḽi.

2.3.4 Brown (2016)

Brown (2016) o ita ṽhoḽisiso yawe nga ha u themendelwa ha pfhanelo dza vhathu vhoṽthe “The Universal Declaration of Human Rights in the 21st Century”. Muñwali o vha a tshi khou ṽoḽa u wanulusa uri pfhanelo dza vhathu dzi khou ṽhonixwa na ngei Europe.

Brown (2016:17) u amba nga ha pfhanelo dza vhathu musi a tshi ri:

Social and economic rights are vital. They reflect genuine human needs that every state has an obligation to attend to, within existing resources, in the interest of all those committed to their care. We think it is fitting and valuable that the UDHR enshrined social and economic rights in the same document as civil and political rights, and thus to perceive human rights as a whole in the context of a single declaration.

Izwi zwi amba uri pfhanelo dza matshilisano na dza masheleni ndi dza ndeme. Dzi sumbedza zwine vhathu vha tea u tshila vha nazwo kha vhutshilo ha ḽuvha ḽiñwe na ḽiñwe zwine muvhuso wa tea u vhona uri dzi khou ṽhonixwa, kha zwine zwa vha hone,

zwi tshi itelwa vhathu vhothe vhane vha tea u dzhielwa ntha. Hu khou humbulwa u nga zwi nga vha zwavhuḁi zwa dovha zwa vha zwa ndeme uri Ndayotewa ya UDHR (Universal Declaration of Human Rights) yo katela pfhanelo dza matshilisano na pfhanelo dza masheleni kha liḁwalwa leneḁo sa pfhanelo dza vhadzulapo vha shango leneḁo na pfhanelo dza politiki hezwi zwi ḁo ita uri pfhanelo dza vhathu dzothe dzi katelwe kha Ndayotewa nthihi.

Haya mafhungo a khou ombedzela uri pfhanelo dza vhathu kha matshilisano na pfhanelo dza vhathu kha zwa masheleni ndi dza ndeme nga maanda kha vhutshilo ha vhathu.

Brown (Ibid:18) o bvela phanda a tshi sumbedza uri dziḁwe dza pfhanelo dza vhathu a dzi khou ḁhonixwa musi a tshi ri:

It is sometimes said that, although the rights in the Declaration are presented as an interconnected body of principles, complementary and mutually supportive, there are in fact serious conflicts among them. It is sometimes argued, for example, that the rights to freedom of speech or assembly may conflict with the right of people not to live in poverty, that the only way to lift large numbers of people out of poverty may involve authoritarian rule. In certain very specific real-world settings, our ability to fully implement one right may conflict with our ability to fully implement another, at least temporarily.

Hezwi zwi amba uri naho pfhanelo dzi re kha Ndayotewa dzi tshi sumbedzwa sa bugu ya mulayo ine ya vha na vhuḁdzani, vhushaka hu na u sa tendelana vhukati hadzo.

Hu na u sa tendelana kha pfhanelo dza u amba muthu o vhofoholowa kana u ita maguvhangano dzi a lwa na pfhanelo ya vhatu ya u sa dzula kha thambulo, tshithu tshine tsha nga itwa u fhedza thambulo kha vhatu zwi a tōda mulayo wa tshiofisi kana muvhuso. Kha shango line vhatu vha tshila khalo u kona hashu u shandukisa inwe ya pfhanelo zwi a lwa na u kona hashu u shandukisa pfhanelo iyo nga vhudalo zwi songo themendelwaho.

Mafhungo ndi a uri pfhanelo dza vhatu zwi a konḁa uri dzi sa kandekanywe u nga arali vhatu vhanzhi shango vha sa khou shuma, mulayo kana muvhuso u tea u bvedza mulayo une wa vha u tshi amba uri muthu kha shume kana kha dithomele bindu zwine zwi a lwa na pfhanelo nnzhi dzine dza vha dzi tshi amba uri muthu u tea u amba o vhofoholowa a sa ofhi tshithu.

Brown (Ibid: 40) o isa phanda a tshi sumbedza uri shango nga vhuphara li vho lwa na u tsikeledzwa na u kandekanywa ha pfhanelo dza vhafumakadzi kha masia othe a vhutshilo musi a tshi ri:

A large part of the world condones the systemic violation of the human rights of women on a daily basis whether directly in the form of domestic violence, female genital cutting, forced marriage, and other forms of oppression, or indirectly in the way women have to bear the consequences of extreme poverty and a lack of access to healthcare and to safe water and sanitation.

Hezwi zwi amba uri tshipiḁa tshihulwane tsha shango tshi khou lwa na u kandekanywa ha pfhanelo dza vhafumakadzi kha vhutshilo ha duvha liinwe na liinwe zwi si na ndavha

uri vhafumakadzi avho vha tou rwiwa, u tsheiswa vhudzimu ha vhafumakadzi, u kombetshedzwa u malwa ha mufumakadzi na huñwe u tsikeledzwa kana zwi songo tou livhanyiswa lune mufumakadzi uyo a ðiwana o hwala vhuleme ha thambulo khulwane na u sa wana dzilafho lo teaho, u sa wana maði o kunaho a na mutakalo.

Mafhungo aya a khou ombedzela uri zwothe zwe zwa bulwa afho ntha zwine zwa vha u u rwiwa ha mufumakadzi, u tsheiswa vhudzimu ha mufumakadzi, u kombetshedzwa u malwa ene muñe a sa khou tendelana nazwo, u sa wana dzilafho lo teaho na u sa wana maði o kunaho, mulayo u khou lwa nazwo shango lothe nga vhuphara. Uri u kandekanywa ha pfhanelo dza vhafumakadzi a hu fhele.

Brown (Ibid:40) o bvela phanda a tshi sumbedza uri u kandekanywa ha pfhanelo dza vhafumakadzi uho zwo ða zwa kwama vhutshilo havho u swika vha tshi kegula musi a tshi ri:

These indirect impacts on the rights of women also include, for example, traditional systems of land ownership and inheritance, economies that fail to ensure women can have enough income to support a decent standard of life from birth to old age, systems of family law that make it impossible for women to leave situations of violence, and attitudes with respect to employment that result in women being paid less for the same work and working disproportionately in informal and insecure sectors.

Hezwi zwi amba uri u kandekanywa ha pfhanelo dza vhafumakadzi zwo vha na masiandaitwa a si a vhuði kha vhutshilo havho u fana na zwine vhatu vha tenda khazwo zwa u vha na shango kana mavu u vha muñaifa, zwa luphumo zwine zwa

balelwa u ita uri vhafumakadzi vha vhe na masheleni ane a ita uri vha tshile zwavhuḁi u bva vha tshe vhaḁuku u swika vha tshi kegula. U kandekanywa ha pfhanelo dza vhafumakadzi uho hu dovha ha katela mulayo u re muḁani une wa ita uri mufumakadzi a songo vha na maanḁa a u ḁutshela vhuhadzi naho a tshi khou tambudzwa na maitele ane a ita uri vhafumakadzi vha tholwe kha mishumo ine vha ḁewa masheleni maḁuku zwi tshi vhambedzwa na vhanna na u shuma kha nyimele i si yavhuḁi kha zwiimiswa zwi si zwavhuḁi.

Muḁwali u khou gungula a ri u kandekanywa ha pfhanelo dza vhafumakadzi na u tsikeledzwa ha vhafumakadzi zwo engedza thambulo na vhushai kha vhafumakadzi. U kandekanywa ha pfhanelo dza vhafumakadzi ho sia vhafumakadzi vha si na mavu avho, vha si vhaḁaifa, vha si na masheleni a u unḁa vhone vhane na vhana. U kandekanyelwa pfhanelo uho ho vha na masiandaitwa a si a vhuḁi kha vhafumakadzi u nga musi vho malwa vha tshi konḁelela u tambudzwa nge muḁa une vha bva khawo wa vha u tshi ima nazwo zwa u tambudzwa ha vhafumakadzi vhu nga kha Tshivenḁa hu na murero une wa ri, “Vhuhadzi ndi ḁama ya thole ya fhufhuma ri a fhunzhela” zwi tshi amba uri vhuhadzi vhu a vhavha, vhu tou konḁelelwa naho zwi tshi konḁa u tshi kandekanyelwa pfhanelo dzau nga munna u tea u konḁelela.

Muḁwali Brown (Ibid:41) o ḁo sumbedza uri na vhana vha na pfhanelo dzavho dzine dza lingana na dza vhathu vhahulwane musi a tshi ri:

The Children Rights Charter articulated, for the first time, that children possess innate rights equal to those of adults: rights to health, to education, to protection, and to equal opportunity.

Izwi zwi amba uri mulayo wa pfhanelo dza vhana wo bveledza lwa u thoma zwa uri vhana vha na pfhanelo dzavho dzine dza lingana na dza vhathu vhahulwane dzine dza vha pfhanelo dza u vha na mutakalo wavhuḽi, pfhanelo dza u dzhena tshikolo, pfhanelo dza u tsireledzwa na pfhanelo dza u vha na tshikhala tshine tsha lingana kha vhutshilo.

Muhumbulo muhulwane ndi wa uri musi hu tshi ambya nga ha pfhanelo dza vhathu na vhana vha na pfhanelo dzavho dzi kwamaho vhana fhedzi. Pfhanelo idzo dzi ita uri vhana vha tshile vho tsireledzea kha masia oḽhe a vhutshilo.

Ndong-Jatta, (2007:7) a tshi tikedza muhumbulo wa Brown (2016) nga ha pfhanelo dza vhana u ri:

These treaties establish an entitlement to free, compulsory primary education for all children; an obligation to develop secondary education, supported by measures to render it accessible to all children, as well as equitable access to higher education; and a responsibility to provide basic education for individuals who have not completed primary education.

Izwi zwi amba uri uyu mulayo wo bveledza u dzhena tshikolo ha vhana mahala u bva kha phraimari u swika kha ngudo dza sekondari. Ho bveledzwa nḽila dzine dza ita uri vhana vhoḽhe vha swikelele pfhunzo na u lugiselwa u ya kha ngudo dza nḽha na u ḽivhofha kha u ita pfhunzo kha vhoḽhe vhathu vhane avha ngo dzhena tshikolo vha fhedza kha ngudo dza fhasi dza kha phraimari.

Mafhungo aya a khou khwaṭhisedza uri ngei kha dzangano la Mbumbano ya Tshaka (United Nations) ho bveledzwa mulayo nga 1948 une wa lwela vhana kha pfhanelo dzavho dza u dzhena tshikolo nahone pfhunzo idzo dzi hone na zwikhala zwi linganaho, u wana pfhunzo yo vha fanelaho kha kharikhulamu dza vhuḍi na pfhanelo dza u ṭhonixwa musu vha tshi khou dzhena tshikolo.

2.3.5 Stankiewicz (2015)

Stankiewicz (2015:10) o ita ṭhoḍisiso yawe nga zwithu zwine zwa bvelela mushumoni na khaedu dzine dza bvelela kha u ṭoḍa vhashumi vhaswa na u vha ṭuṭuwedza uri vha ṭoḍe mushumo, u thola na u vha ṭuwisa hune vha tea u shumela hone na u langa tshigwada tsha vhathu” “Contemporary Issues and Challenges in Human Resource Management”. Kha ṭhoḍisiso yawe muṭoḍisisi o vha a tshi khou ṭoḍa u wanulusa uri hu na mulayo na une wa tsireledza pfhanelo dza vhashumi mushumoni.

Stankiewicz (2015:10) a tshi amba nga u tsireledzwa ha pfhanelo dza vhashumi u ri:

Employees are protected against abuse by the employers, working conditions are stabilized, as well as promotion and advancement possibilities are guaranteed. Jobs offered are generally better paid and definitely preferred by employees.

Izwi zwi amba uri vhashumi vha a tsireledzwa uri vha songo tambudzwa nga vhatholi, fhethu hune vha shumela hone nahone hu sedzwa uri ho tea u shuma vhathu na u engedzwa ha malamba hu khou fhulufhedzea. Mulayo uyu u dovha wa vhona uri

mushumo une wa khou shumiwa u na tshelede yavhuḁi nahone u a takalelwa nga vhashumi.

Muhumbulo muhulwane afha ndi wa uri vhashumi na vhone vha tea u vha na pfhanelo dzavho dzine dza vha tsireledza kha u tambudzwa nga vhatholi na u shumiswa mishumo i songo teaho khathihi na u tsireledzwa kha u holelwa muholo u sa fushi.

Stankiewicz (2015:22) o bvela phanḁa a tshi amba uri Ndayotewa ya mulayo ngei kha la United Nation i sumbedza uri pfhanelo dza vhashumi ndi dza ndeme musi a tshi ri:

The Universal Declaration of Human Rights states in its 23rd article that everyone has the right to work, to just and favourable conditions of work, without any discrimination, has the right to equal pay for equal work. Everyone has the right to form and to join trade unions for the protection of his interests.

Hezwi zwi amba uri Ndayotewa ya pfhanelo dza vhathu i amba uri muthu muḁwe na muḁwe u na pfhanelo dza u shuma, u shuma mushumo wo teaho, hu si na tshiḁalula nahone u na pfhanelo dza u holelwa muholo une wa fana kha mushumo u fanaho. Muthu muḁwe na muḁwe u na pfhanelo dza u dzhenelela kha madzangano u itela u ḁitsireledza kha zwine a takalela zwone.

2.3.6 Robinson (1997)

Robinson (1997:1) kha ṭhōdisiso yawe o amba nga ha pfhanelo dza vhathu a ri:

One of the principal purposes of the United Nations as set out in the United Nations Charter), is to promote and encourage respect for human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion.

Izwi zwi amba uri ndivho khulwane ya Thendelano ya Mbumbano ya Tshaka ndi u ṭuṭuwedza na u ṭhonifha pfhanelo dza vhathu na mbofholowo ya vhathu hu si na khethululo nga muvhala, mbeu, luambo na vhurereli.

Mafhungo ndi a uri ngei kha mashango a United Nations ndi hone he ha thomiwa u bveledzwa Ndayotewa ya pfhanelo dza vhathu ndivho khulwane hu u ṭoḁa u bveledza shango phanḁa na u itela uri hu vhe na mulalo shangoni.

Hezwi Robinson (1997:1) u zwi amba musi a tshi ri:

Human rights are integral to the promotion of peace and security, economic prosperity, and social equity.

Hezwi zwi amba uri pfhanelo dza vhathu ndi dza ndeme kha u ṭuṭuwedza mulalo na u tsireledzea, u aluwa kha sia ḁa zwa masheleni na u bveledzwa ha vhadzulapo.

Robinson (Ibid:2) u bvela phanḁa a tshi ṭalutshedza pfhanelo dza vhathu musi a tshi ri:

Human rights are commonly understood as being those rights which are inherent to the human being. The concept of human rights acknowledges that every single human being is entitled to enjoy his or her human rights without distinction as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Pfhanelo dza vhathu dzo dowelea u pfhesesea sa pfhanelo dzine dza vha dza muthu muñwe na muñwe. Mulayo wa pfhanelo dza vhathu u ombedzela uri muthu muñwe na muñwe a nga vha wa munna kana wa mufumakadzi u na pfhanelo ya u dhiphiña nga pfhanelo dza vhathu hu si na u khethululwa nga lukanda, muvhala, mbeu, luambo, vhurereli, zwa politiki kana miñwe muhumbulo, mashango haya kana hune vha bva hone, thundu, nga u bebya kana nga mañwe maimo.

Muñwali u khou tou sumbedza uri muthu muñwe na muñwe u na pfhanelo ya u tshila o vhofholowa hu si na u khethululwa kha masia othe a vhutshilo. Hafha khwaṭhisedzo i kha uri pfhanelo dza vhathu a dzi tei u kandekanywa.

Robinson (Ibid:3) a tshi amba nga ha pfhanelo dza vhathu u ri:

Human rights are legally guaranteed by human rights law, protecting individuals and groups against actions which interfere with fundamental freedoms and human dignity. Human rights are inherent entitlements which come to every person as a consequence of being human. Treaties and other sources of law generally serve to protect formally the rights of individuals and groups against actions or abandonment of actions by Governments which interfere with the enjoyment of their human rights.

Izwi zwi amba uri pfhanelo dza vhathu dzi themendelwa nga mulayo wa pfhanelo dza vhathu une wa tsireledza vhathu na zwigwada kha nyito dzine dza thithisa mbofholowo na vhuthu ha muthu. Pfhanelo dza vhathu ndi zwithu zwine muñwe na muñwe muthu a vha nazwo ngauri a vha a muthu. Zwiimiswa na zwiñwe zwiko zwa mulayo mushumo wa zwo ndi u tsireledza pfhanelo dza muthu muñwe na muñwe na zwigwada zwa vhathu kha u kandekanyelwa pfhanelo dzavho nga muvhuso zwine zwa thithisa u takadzwa ha vhathu nga pfhanelo dzavho.

Muhumbulo une wa khou tṱoṱa u tṱahiswa afha ndi wa uri pfhanelo dza vhathu ndi dza ndeme zwo ralo dzi tea u tṱhonixwa nga muthu muñwe na muñwe khathihi na muvhuso. Avho vhane vha kandekanya pfhanelo dza vhañwe ngavho kana vhane vha ita nyito ine ya thithisa pfhanelo dza vhañwe vha a farwa kana u kaidzwa nga muvhuso zwi tshi ya ngauri muthu uyo o khakhelaho muñwe o mu khakhela zwi ngafhani.

Robinson (Ibid:3) a tshi amba nga zwiteñwa zwa ndeme zwa pfhanelo dza vhathu u ri:

- human rights are founded on **respect for the dignity and worth of each person**;
- human rights are **universal**, meaning that they are applied equally and without discrimination to all people;
- Human rights are **inalienable**, in that no one can have his or her human rights taken away other than in specific situations. for example, the right to liberty can be restricted if a person is found guilty of a crime by a court of law;
- Human rights are **indivisible, interrelated** and **interdependent**, for the reason that it is insufficient to respect some human rights and not others. In

practice, the violation of one right will often affect the respect of several other rights. All human rights should therefore be seen as having equal importance and of being equally essential to respect for the dignity and worth of every person.

Muñwali afha u khou tou sumbedza uri pfhanelo dza vhathu dzi na zwiteñwa zwa ndeme. Zwiteñwa izwo zwi katela u tñonixwa ha vhuthu ha muthu muñwe na muñwe, pfhanelo dza vhathu dzi a lingana nahone dzi a fana kha vhathu vhothe hu si na u khethululwa. Zwiteñwa izwo zwi dovha zwa katela u sa dzhielwa pfhanelo dzau. Arali muthu a wanala a na mulandu nga mulayo pfhanelo ya u vhotholowa i a imiswa. Tshiñwe tshiteñwa tsha pfhanelo ndi tshine tsha ri pfhanelo dza vhathu dzi nga si khethekanywe, dzi na vhushaka nahone dzo ditika nga dziñwe zwo ralo a zwi iti uri hu tñonixwe dziñwe pfhanelo dza vhathu dziñwe dzi songo tñonixwa. U kandekanywa ha pfhanelo nthihi zwi mbo di kwama pfhanelo dzothe. Pfhanelo dza vhathu dzothe dzi tea u dzhiwa dzi na ndeme ine ya lingana nahone dzi tshi lingana kha u tñonixwa ha vhuthu ha muthu muñwe na muñwe.

2.3.7 Kamruzzaman na Kanto (2016)

Kamruzzaman na Kanto (2016) ndi vhañwe vha vhañwali vhe vha ita tñodisiso yavho nga pfhanelo dza vhathu vho sedza “The evaluation of Human Rights: An overview in Historical Perspective.” Ndivho khulwane ya vhañwali avha ho vha hu u toda u todisisa nga ha u bveledzwa ha divhazwakale ya pfhanelo dza vhathu na u sengulusa kuhumbulele ukwo. Nndwa dze dza vhulaha vhathu ndi tshiñwe tsha zwithu zwe zwa vhangana uri hu vhe na pfhanelo dza vhathu. Vhañwali Kamruzzaman na Kanto (2016:5)

vho sumbedza uri pfhanelo dza vhathu dzo thoma nga murahu ha nndwa ya vhuvhili kha mashango a Mbumbano ya Tshaka (United Nations). Mafhungo aya vho a amba musi vha tshi ri:

A new world order came into being out of the ashes of the World War II in 1945, putting respect for human rights alongside peace, security and development as the primary objectives of the United Nations. The Universal Declaration of Human Rights, proclaimed in 1948, provided a framework for a series of international human right conventions.

Mafhungo aya a khou amba uri mulayo muswa wa shango wo bveledzwa nga murahu ha muḽoro wa nndwa ya vhuvhili nga ṅwaha wa 1945, wa isa u ṭhonifhiwa ha pfhanelo dza vhathu, wa dovha wa ḽisa mulalo, u tsireledzea na mveledziso sa tshone tshithu tsha u thoma kha shango ḽa Mbumbano ya Tshaka (United Nations). U bveledzwa ha mulayo wa pfhanelo dza vhathu vhoṭhe, we wa thomiwa nga ṅwaha wa 1948 wo vula ṅḽila ya dziṅwe pfhanelo dze dza tevhela.

Vhaṅwali havha vha khou ṭoḽa u sumbedza uri mashangoni a United Nations ndi one e a thoma na Ndayotewa ine ya amba nga ha pfhanelo dza vhathu. Pfhanelo dza vhathu idzo dzo bveledzwa nga murahu ha nndwa ye ya shulula malofha manzhi a vhathu.

Kamruzzaman na Kanto (2016:5) vho bvela phanḽa vha tshi sumbedza uri vharangaphanḽa vha tshi vhona nndwa i tshi khou ṭoḽa u dovha vho mbo ḽi bveledza

mulayo une wa hanedzana na nndwa vha bveledza mulayo une wa ḍisa mulalo kha vhutshilo ha vhathu musu vha tshi ri:

As the Second World War appeared to be drawing to a close, world leaders started planning for banishing war and resorting sustainable peace. The United Nations Charter envisaged promotion of Universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language or religion as one of the means for that end.

Izwi zwi amba uri musu nndwa ya vhuvhili i tshi khou sendela, vharangaphanda vha shango vho mbo ḍi thoma u i ta pulane dzine dzi sa tendele u vha hone ha nndwa shangoni vha bveledza mulayo une wa ḍisa mulalo kha vhathu. Thendelano ya Mbumbano ya Tshaka yo bveledza u ṭhonixwa na u sedzuluswa ha pfhanelo dza vhathu vho ṭhe na mbofholowo ya vhathu vho ṭhe hu si na u khethululwa nga muvhala, mbeu, luambo kana vhurerele hu u ṭoda u fhelisa u vhulahwa ha vhathu nndwani.

Mafhungo aya a khou tou ombedzela uri u bveledzwa ha pfhanelo dza vhathu ho lamulela vhathu shango lo ṭhe nga vhu-phara kha u khethululwa nga lukanda, mbeu, luambo kana vhurerele hune muthu a tenda khaho. Pfhanelo idzo dzo dovha dza fhedza na u vhulahwa ha vhathu nndwani vhathu vha dzula vho vho-fholowa vha na mulalo.

Kamruzzaman na Kanto (2016:5-6) vha tshi amba nga ha pfhanelo dza vhathu vha ri:

Rights are something people demands or desires for their self-development. Human Rights are those basic standards without which people cannot live in dignity. Human Rights are inherent to each individual.

Izwi zwi amba uri pfhanelo ndi tshithu tshine vhathu vha tshi t̃oḁa kana u tshi tama u itela u ḁibveledza vhone vhane. Pfhanelo dza vhathu ndi zwithu zwa ndeme zwine vhathu vha nga si tshile vha si nazwo vha sala vha na vhuthu. Pfhanelo dza vhathu ndi dza muthu muḁwe na muḁwe.

Muhumbulo uyu u khou tou ombedzela uri pfhanelo dza vhathu ndi tshiteḁwa tsha ndeme kha vhathu nahone u t̃honixwa ha pfhanelo idzo zwi ita uri hu vhe na mvelaphanḁa musu vhathu vho dzula shangoni.

Kamruzzaman na Kanto (2016:7) vho bvela phanḁa nga u sumbedza u ri:

Human Rights means Right to life, Right to liberty, Right to equality and Right to dignity of a person guaranteed by the constitution of the People's Republic of Bangladesh and such other Human Rights documents and ratified by the People's Republic of Bangladesh and enforceable by the existing laws of the Bangladesh" (National Human Rights Commission Act, 2009 Section-2.

Hezwi zwi amba uri pfhanelo dza vhathu ndi pfhanelo dza u vhutshilo, pfhanelo ya u vhofoholowa, pfhanelo ya u fariwa zwine zwa fana kha masia oḁhe a vhutshilo na pfhanelo dza vhuthu ha muthu zwine zwo themedelwa nga mulayo wa vhathu vha Bangladesh na maḁwe maḁwalwa a pfhanelo dza vhathu ane o itwa ndulamiso nga

vhathu vhane vha dzula shangoni la Bangladesh dza dovha dza kombetshedzwa u tevhelwa nga mulayo une wa vha hone Bangladesh.

2.3.8 Ecker, De Wet na Vollenhoven (2015)

Becker, De Wet na Vollenhoven (2015) vho ita tshodiso yavho nga ha u guda nga ha pfhanelo dza vhathu. Ngudo yo ditika nga pfhunzo na kuitele kwa u shanduka u ya nga u pfhesesele kwa vhuthu, u edana na mbofholowo. “Human rights literacy: Moving towards rights-based education and transformative action through understandings of dignity, equality and freedom”.

Becker, De Wet na Vollenhoven (2015:2) vhone vha vhona pfhanelo dza vhathu tshi tshitehwa tshine tsha tea u tshonixwa uri hu vhe na u dibveledzisa kha vhutshilo ha vhathu musi vha tshi ri:

In addition to personal development, involve strengthening a respect for human rights and freedoms, enabling individuals to participate effectively in a free society, and promoting understanding, friendship and tolerance.

Mafhungo aya a amba uri u dibveledzisa ha muthu, zwi katela u ombedzela u tshonixwa ha pfhanelo dza vhathu na mbofholowo zwi tshi ita uri vhathu vha dzule kha vhadzulapo vho vhofholowaho, u tshuwedza u pfhesesa, vhukonani na u kongelana.

Muhumbulo uyu u khou tikedza zwa uri mvelaphanda kha vhutshilo ha muthu muwe na muwe i diswa nga u tshonifha pfhanelo dza muthu onoyo.

Becker, De Wet na Vollenhoven (Ibid:1) vho bvela phanda nga u amba u ri:

In so doing, we argue that human rights literacy and rights based education transcend knowledge about human rights, moving towards transformative action and caring educational relations premised on freedom, dignity and equality.

Hezwi zwi amba uri nga u i ta izwi zwi a tendisea uri pfhunzo nga ha pfhanelo dza vhathu na pfhanelo dzo ditikaho nga pfhunzo zwi bvedza ndivho nga ha pfhanelo dza vhathu na nyito ya tshanduko na pfhunzo ine ya dzhiela ntha vhushaka vhune ho ingwa nga mbofholowo, vhuthu na u lingana.

Mbofholowo, vhuthu na u lingana kha vhathu zwi diswa nge vhathu vha vha na ndivho nga ha pfhanelo dzavho.

Becker, De Wet na Vollenhoven (Ibid:1) a tshi amba nga ndeme ya vhadededzi kha u tutuwedza pfhanelo dza vhathu kha u guda vha ri:

Teachers play an important role in the facilitation of rights-based education towards transformative action, premised on human rights and democracy. It is incumbent upon them to facilitate the development of a sense of respect and responsibility towards others, to inspire learners to uphold human rights, and to promote democratic values and practices in schools.

Izwi zwi amba uri vhadededzi vha khou ita mushumo wa ndeme wa u ita uri hu vhe na pfhanelo dza u wana pfhunzo u itela uri hu vhe na tshanduko zwo ditika nga pfhanelo dza vhathu na dimokirasi. Ndi mushumo wavho u vhona uri hu khou bveledzwa muhumbulo wa u thonifhana na u vha na vhudifhinduleli kha vhañwe vhathu, u tutuwedza vhagudi nga ha pfhanelo dza vhathu, u tutuwedza maitele a dimokirasi na ndowendowe zwikoloni.

Muhumbulo muhulwane ndi wa uri zwikoloni vhadededzi vha khou ita mushumo muhulwane wa u tutuwedza uri vhana vha tshikolo vha vhe na pfhanelo dza u dzhena tshikolo.

2.3.9 Justice (2003)

Muñwali Justice (2003) na ene o ita thodisiso yawe nga ha ndeme ya pfhanelo dza vhathu na vhudzani hadzo na u shumiswa ha mulayo “The Significance of Human Rights and its Correlation with Judicial Functioning”.

Justice (2003:228) a tshi amba nga ha pfhanelo dza vhathu u ri:

Human rights are the natural, inherent and inalienable rights without which a man cannot exist, and are positive obligations on the part of the State. It is universal, do not differ with geography, history, culture, economic system or stage of development, gender, race, class or status and are to be protected by the State. The struggle to preserve, protect and promote human rights is as old as human civilization.

Hezwi zwi amba uri pfhanelo dza vhathu ndi pfhanelo dzine dza vha dza tsiko, dzine dza bva kha muñwe murafho u ya kha muñwe murafho dzine muthu a nga si tshile a si nadzo nahone dza dovha dza vha tshipiḁa tshe tsha vhoxwa nga mulayo. Pfhanelo dza vhathu dzi a fana, a dzi ngo fhambana na ngudo ya vhutshilo ha vhathu, ḁivhazwakale, mvelele, maitele a masheleni kana u bveledzwa, mbeu, muvhala, maimo nahone zwi tsireledziwa nga mulayo / shango. Nndwa ya u ita uri pfhanelo dza vhathu dzi si xelexele, u tsireledza na u ḁuḁuwedza pfhanelo dza vhathu zwo thoma ngei kale u fana na mbofholowo ya vhathu.

Muñwali afha u khou tou ḁadzisa zwa uri pfhanelo dza vhathu shango loḁthe nga vhuphara dzi a fana nahone vhathu vho thoma u lwela mbofholowo yavho u bva ngei kale.

Justice (2003:229) o ḁo sumbedza pfhanelo dza vhathu musi a tshi ri:

The right of individual includes the right of work, the right to just and favourable conditions of work, trade union rights, right to social security, rights relating to motherhood and childhood, marriage and family. It also includes the right to adequate food and clothing, housing, standards of living and right to freedom from hunger, the right to health and right to education.

Izwi zwi amba uri pfhanelo dza vhathu dzi katela pfhanelo dza u wana mushumo, pfhanelo dza u shuma fhethu havhuḁi, pfhanelo dza zwiimiswa zwine zwa imela pfhanelo dza vhashumi, pfhanelo dza u tsireledzwa, pfhanelo dza u vha mme na dza vhana, pfhanelo dza u mala/ u malwa na u vha na muḁa. Dzi dovha dza katela pfhanelo

dza u wana zwiḽiwa na zwiambaro, pfhanelo dza nḽu, na vhudzulo havhuḽi na pfhanelo dza u vhoḽholowa kha ḽala, pfhanelo dza mutakalo na pfhanelo dza pfhunzo.

2.3.10 Gebeye (2012)

Gebeye (2012) ita ḽhoḽisiso yawe nga ha vhuḽa na pfhanelo dza vhathu o sedza vhushaka vhune ha vha hone vhukati ha izwi zwiḽhili. “Corruption and Human Rights: Exploring the Relationships.”

Gebeye (2012:13) a tshi amba nga pfhanelo dza vhathu u ri:

In other words, human rights are the rights a human being has simply because he is a human being. They are the basic entitlements or minimum standards to be met for humans to live with dignity.

Nga maḽwe maipfhi, pfhanelo dza vhathu ndi pfhanelo dzine muthu a vha nadzo nga uri ndi muthu. Ndi zwithu zwa ndeme zwine zwa tea u swikelelwa u itela uri vhathu vha tshile vha na vhuthu havho.

Muḽwali afha u khou tou ḽalutshedza uri vhuthu ha vhathu vhu vha hone nge pfhanelo dzavho dza ḽhonixwa.

Gebeye (Ibid:14) a tshi amba nga pfhanelo dza vhathu u ri:

When people today think, or talk about human rights, they usually have in mind the sorts of rights found in the Universal Declaration of Human Rights (UDHR) and subsequent treaties. While they are right in holding this, however, human rights are also rights which automatically belong to a human person as a minimum guarantee for worthy human living though these rights are not recognized under positive law.

Musi vhathu vha tshi humbula nga ha pfhanelo dza vhathu kana vha tshi amba nga ha pfhanelo dza vhathu vha vha kha muhumbulo wavho vha na pfhanelo dzine dzo themendelwa nga Mulevho wa Tshakatshaka wa Pfhanelo dza Vhathu” (Universal Declaration of Human Rights (UDHR)) na milayo ya hone. Vha vha vha tshi khou amba ngoho, fhedzi pfhanelo dza vhathu ndi pfhanelo dzine dza vha dza muthu nga u vha muthu have sa tshithu tshine tsha ita uri muthu a tshile naho pfhanelo idzo dzi songo themendelwa nga mulayo.

Pfhanelo dza vhathu a si idzo dzo themendelwaho fhedzi, fhedzi ndi pfhanelo dzine muthu a vha nadzo sa muthu.

Muñwali Gebeye (Ibid:16) o bvela phanḁa a tshi sumbedza vhuvha ha pfhanelo dza vhathu a tshi ri:

All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic

and cultural systems, to promote and protect all human rights and fundamental freedoms.

Hezwi zwi amba uri pfhanelo dza vhathu dzi a fana, dzi nga si khethekanywe nahone dzi a dzhenelana dza dovha dza vha na vhushaka. Komiti ya mashangoḁavha i tea u fara pfhanelo dza nga ḁdila ine ya fana shango loḁthe nga vhuphara na u dzi ombedzela zwine zwa fana. Naho hu tshi nga dzhiela ḁḁha zwiimiswa zwa mashangohaya, ḁivhazwakela dzo fhambanaho, mvelele na siangane ya vhurereli ndi mushumo wa muvhuso. Zwa politiki, masheleni na kuitele kwa mvelele yavho u maḁḁafhadza na u tsireledza dzoḁthe pfhanelo dza vhathu na mbofholowo.

Gebeye (Ibid:16) o sumbedza uri pfhanelo dza vhathu uri ndi dza vhathu vhoḁthe hu sa sedzwi muvhala, mbeu, vhurereli, ethnicity, zwa politiki a tshi ri:

Human rights are applicable to all people everywhere at all times regardless of race, sex, religion, ethnicity, political or other opinion, national or social origin. They are the birth rights of all human beings and thereby universal. However, there are arguments against the universality of human rights. Opponents of universality argue that human rights are culturally relative.

Izwi zwi amba uri pfhanelo dza vhathu ndi dza vhathu vhoḁthe, hoḁthe hune vha vha vha hone zwifhinga zwoḁthe hu sa sedzwi muvhala, mbeu, zwa politiki, kana miḁwe muhumbulo, mashangohaya kana hafho hune muthu uyo a bva hone. Ndi zwithu zwine muthu muḁwe na muḁwe a tea u zwi wana zwo ralo dzi a lingana. Fhedzi hu na u hanedzana zwi tshi ya nga ha u lingana ha pfhanelo dza vhathu. Vhane vha hanedza

uri pfhanelo dza vhathu dzi a lingana, vha ri pfhanelo dza vhathu dzi na vhushaka na mvelele.

Mafhungo ndi a uri pfhanelo dza vhathu ndi tshithu tsha vhathu vhoṭhe hu sa sedzwi muvhala, mbeu, zwa poḷitiki kana kuṅwe ku humbulele. Pfhanelo dza vhathu dzi ombedzela uri vhathu vha khou lingana kha masia oṭhe a vhutshilo. Muṅwali Gebeye (Ibid:17) o bvela phanḁa a tshi ri:

Human rights are indivisible, interdependent and interrelated that they are equal in importance and equally essential for the respect and dignity of each person. Human beings need them all to live a minimal good life. In other words, the violation or lack of a single human right affects the whole set of rights and thereby undermine the human quest of living a dignified life.

Izwi zwi amba uri pfhanelo dza vhathu dzi a fana, dzi nga si khethekanywe nahone dzi a dzhenelana dza dovha dza vha na vhushaka zwine zwa amba uri dzi a eḁana kha u vha dza ndeme nahone ndi dza ndeme kha u ṭhonixwa ha muthu muṅwe na muṅwe. Vhathu vha ṭoḁa pfhanelo dzoṭhe uri vha kone u tshila vhutshilo ha vhuḁi. Nga maṅwe maipfhi u kandekanywa kana u sa hone ha pfhanelo nthihi ya vhathu zwi a kwama hedzi dziṅwe pfhanelo zwa dovha zwa sedzela fhasi zwine vhathu vha lavhelela kha vhutshilo zwa u tshila vha na vhuthu.

Mafhungo aya a khou ḁadzisa muhumbulo wa u ri u kandekanywa ha pfhanelo dza vhathu kana nthihi zwayo zwi ita uri vhathu vha tshile vha si tshena vhuthu havho. Zwo

ralo pfhanelo dzothe ndi dza ndeme kha vhutshilo ha vhathu a dzi ngo tea u kandekanywa.

2.3.11 Soohoo na Stolz (2008)

Soohoo na Stolz (2008) vho itavho thodisiso nga ha u shandukiswa ha thyiori dza pfhanelo dza vhathu”, “Bringing Theories of Human Rights Change Home”. Vhañwali avha vho vha vha tshi khou toda u wanulusa uri pfhanelo dza vhathu dzo thoma u shumiswa nge ha vha hu tshi khou todwa u shandukiswa mulayo na zwa politiki naa.

Soohoo naStolz (2008:468) vho amba zwa uri u bveledzwa ha pfhanelo dza vhathu ho vha hone nga murahu zwo vhone uri hu na u tambudzwa ha vhathu musi vha tshi ri:

Indeed, human rights advocacy developed precisely because of the need to address serious rights abuses in countries where the domestic legal systems fail to protect human rights. Human rights advocacy works by creating asset of standards by which to measure state practices and seek to 'enforce' norms or hold actors accountable.

Izwi zwi amba uri ndi ngoho pfhanelo dza vhathu dzo bveledzwa nga u toda u tandululwa u kandekanywa ha pfhanelo dza vhathu kha mashango ane mulayo une wa shumiswa wa balelwa u tsireledza pfhanelo dza vhathu. Mulayo une wa lwela pfhanelo dza vhathu u shuma nga u bveledza milayo ine ya kala zwine zwa itwa nga muvhuso ya kombetshedza u isa milayo kana u fara avho vhane vha do pfhuka mulayo wo tiwaho.

Musi hu tshi vheiswa mulayo une wa lwela pfhanelo dza vhathu hu vha hu tshi tuda u bviselwa khagala avho vhane vha kandekanywa pfhanelo dza vhañwe mulayo wa kona u lwa nazwo.

Soohoo na Stolz (Ibid:469) vho bvela phanda vha tshi amba nga ha pfhanelo dza vhathu musi vha tshi ri:

The reports used international human rights standards to articulate a standard of behavior against which to measure a country's treatment of its citizens and residents, relying on public opinion and political pressure for change. International non-governmental organizations (INGOs) also have been important players before international and regional human rights bodies, both using the forums to expose rights abuses and working within them to develop and articulate new human rights standards.

Mafhungo aya a khou tou khwañhisedza uri muvhigo u shumisa pfhanelo dza vhathu dza shango lothe nga vhuphara u bvukulula maitete ane a shumiswa nga shango u vhusa vhadzulapo vha shango lenelo vho ditika nga zwine vhathu vha zwi vhonisa zwone na nyito ya politiki ine ya kombetshedza uri hu vhe na tshanduko. Tshiimiswa itshi tsha (INGOS) tsho shela mulenzhe nga maanda kha u bvisela khagala u kandekanywa ha pfhanelo dza vhathu na u bvedza milayo miswa ya pfhanelo dza vhathu tshi tshi shumisa mitangano hu sa athu u vha na zwiimiswa mashango davha.

Soohoo na Stolz (Ibid:477) o bvela phanda vha tshi amba nga pfhanelo dza vhathu musi vha tshi ri:

It is the power of the people that can transform the cultural and ideological environment in such a way that government representatives will be respectful and responsive to human rights principles.

Hezwi zwi amba uri ndi maanda a vhathu ane nga shandukisa mvelele na kuhumbulele kwa fhethu nga ndila ine vho imelaho muvhuso vha do thonifha vha dovha vha dzhiela ntha milayo ya pfhanelo dza vhathu.

Muhumbulo uyu u khou khwaṭhisedza zwa uri pfhanelo dza vhathu uri dzi bveledzwe hu tea uri vhathu vha vhe na maanda khazwo.

2.3.12 Aurora (2016)

Aurora (2016) o ita thodisiso yawe nga ha pfhanelo dza vhathu na mikhwa kha pfhunzo. (Human rights and values in education). Muṅwali o vha a tshi khou toda u wanulusa uri Ndayotewa ya Mbumbano ya Tshaka i khou thonifha pfhanelo dza vhathu dza pfhunzo naa.

Aurora (2016:2) a tshi amba nga ha pfhanelo dza vhathu sa tshithu tsha ndeme u ri:

Human rights protect the dignity and freedom of every human being. States are required under international law to respect, protect and fulfil human rights, and

therefore must ensure that education is aimed at strengthening the enjoyment of human rights and the full development of the human personality.

Izwi zwi amba uri pfhanelo dza vhathu dzi tsireledza vhuthu na mbofholowo ya muthu muñwe na muñwe. Muvhuso zwi a tōde a u ya nga mulayo uri u tñonifhe, u tsireledze na u dādzisa pfhanelo dza vhathu ngauralo u tea u vhona uri pfhunzo i khou maandafhadza mutakalo wa pfhanelo dza vhathu na u bveledzwa ha vhuthu ha vhathu nga vhuḍalo.

Muhumbulo muhulwane ndi wa uri pfhanelo dza vhathu dzi tea u tñonixwa na u tsireledziwa pfhunzo ya dovha ya maandafhadza pfhanelo dza vhathu. Muthu arali o dzhena tshikolo u vha na ndivho ya pfhanelo dzawe nga vhuḍalo zwo ralo ndi zwa ndeme u dzhena tshikolo u thivhela u sa kandekanyelwa pfhanelo nga vhañwe vhathu ngavho.

Aurora (Ibid:3) o bvela phanḍa a tshi amba uri ndi zwa ndeme uri vhathu vha wane pfhunzo u itela uri vha vhe na mvelele ya pfhanelo dzine dza fana musi a tshi ri:

Human rights education is described as education, training and information aimed at building a universal culture of human rights. Human rights education is not just about equipping learners with knowledge of human rights and the mechanisms that protect them, it is also empowering them to take action to defend and promote human rights, democracy and the rule of law. Human rights education is therefore all forms of education, training, awareness raising, information, practices and activities which aim to empower learners to contribute to the building and defense of a universal culture of human rights in society.

Izwi zwi amba uri pfhanelo dza vhathu dza pfhunzo dzi tšalutshedzwa sa pfhunzo, u pfhumbudzwa na mafhungo ane ndivho yawo ndi u tšoda u fhaṭa mvelele ine ya lingana ya pfhanelo dza vhathu. Pfhunzo ya pfhanelo dza vhathu a si ya u nea vhagudi ndivho nga pfhanelo dza vhathu na ndila dzine dza vha tsireledza, i a vha maandafhadza uri vha takutshedze vha lwele na u hulisa pfhanelo dza vhathu, mbofholowo na mulayo une wa khou ranga phanda.

Muñwali afha u khou tšoda u tšalutshedza uri pfhunzo ndi ya ndeme kha vhathu. Zwo ralo pfhunzo i yo a si ya u ita uri vhathu vha vhe na ndivho fhedzi, i ita uri vhathu vha kone u takutshedza vha gwalabe vha tshi gwalabela pfhanelo dzavho uri vha kone u wana mbofholowo.

Muñwali Aurora (Ibid:3) o sumbedza uri musi hu tshi ambiwa nga ha pfhanelo dza vhathu a hu ngo tea u hangwiwa u ambya nga mushumo une vhadededzi vha u ita kha u funza vhathu nga ha pfhanelo dzavho musi a tshi ri:

The role of teachers, both individually and collectively, in the design, delivery and impact of human rights education cannot be underestimated. Teachers are critical facilitators of learning, and crucial to transmitting and fostering social values, such as democracy, equality, cultural understanding and respect of each persons' fundamental rights and freedoms.

Izwi zwi amba uri mushumo wa vhadededzi nga muthihi nga muthihi na nga tshigwada kha u ita mutheo, u diisa na tšuthuwedzo yavho kha pfhunzo ya pfhanelo dza vhathu i

nga si sedzelwe fhasi. Vhadededzi ndi vhone vhane vha i ta uri zwi leluwe u guda nahone ndi vha ndeme kha u fhirisa na u tšutšwedza kutshilele kwa vhathu u fana na dimokirasi, u lingana, u pfhesesa mvelele na u tšhonixwa ha pfhanelo dza muthu muñwe na muñwe na mbofholowo.

Hafha muñwali u khou tou ombedzela uri vhadededzi vha ita mushumo wa ndeme kha u funza vhathu nga ha pfhanelo dzavho, dimokirasi, u pfhesesea mvelele yavho khathihi na u ita uri pfhanelo idzo dzi tšhonixwe dzi songo kandekanywa nga vhañwe vhathu ngavho.

Aurora (Ibid:6) na ene vho o amba nga ha pfhanelo dza vhana dza u dzhena tshikolo musi a tshi ri:

Every child has a right to an education that should provide the child with life skills, strengthen the child's capacity to enjoy the full range of human rights, and promote a culture which is used by appropriate human rights values.

Hezwi zwi amba uri ñwana muñwe na muñwe u na pfhanelo dza u wana pfhunzo ine ya ḁo ita uri ñwana uyo a vhe na nḁivho ine ya ḁo ita uri a kone u tshila zwavhuḁi, u mu maandafhadza vhuvha ha ñwana zwi tshi itelwa uri a ḁiphine nga vhuḁalo nga pfhanelo dza vhathu na u tšutšwedza mvelele ine ya vha yo ambara pfhanelo dza vhathu na kutshilele kwavho

Aurora (Ibid:6) u bvela phanḁa a tshi tšalutshedza nga ha pfhanelo dza vhana dza u wana pfhunzo ine ya ḁo bveledza vhutshilo havho musi a tshi ri:

The Committee has called on states to ensure inclusive education, which means it must be child-centered, child-friendly and empowering, and that educational processes be based upon the very principles it enunciates. The goal of education is to empower the child by developing his or her competencies, learning and other capacities, human dignity, self-esteem and self-confidence.

Izwi zwi amba uri komiti i khou ita khuwelelo kha muvhuso uri u ite pfhunzo ine ya do katela zwothe zwine zwa amba uri pfhunzo i tea u swikelela thodea dza vhana, ya dovha ya ita uri vhana vha diphine ngayo na u vha maandafhadza na uri ndila dza pfhunzo dzi ditike nga milayo ine ya vha yo talutshedzwa ya vha khagala.

Mulayo une wa vha mulayo muhulwane wa pfhanelo dza vhatu u vhone u hone kha mashango othe fhedzi tshi vhaihahohi ndi tsha uri mulayo uyo a u khou tevhedzwa u sokou ambya fhedzi uri u hone pfhanelo dza vhatu dzi tshi di kandekanywa maduvha othe.

Hezwi Keet (2007:1) u zwi amba musi a tshi ri:

The human rights landscape is littered with broken promises.

Izwi zwi amba uri mulayo wa pfhanelo dza vhatu ho dala u sa fhulufhedzea. Keet (Ibid) afha u khou tou talutshedza uri Mulayogute wa pfhanelo dza vhatu u sokou ambya zwifhinga zwothe fhedzi u kandekanywa ha pfhanelo dza vhatu ndi zwithu zwine zwa bvelela nga vhutshilo ha duvha liñwe na liñwe. Mulayo uyo a u ngo fhulufhedzea.

2.3.13 Gusman (2015)

Muñwali Gusman (2015:10) kha yawe tḥodisiso a tshi amba nga ha pfhanelo dza vhathu u ri:

Human rights are rights which set limits on the sovereignty of states.

Hezwi zwi amba uri pfhanelo dza vhathu ndi pfhanelo dzine dza vhea mukano kha shango uri hu songo vha na u kandekanywa ha pfhanelo dza vhathu.

Pfhanelo dza vhathu dzi a vhea mukano kha shango u itela uri hu songo vha na u kandekanywa ha pfhanelo dza vhathu nga vhañwe ngavho.

Muñwali Gusman (Ibid:12) o ḡo sumbedza uri ndivho ya pfhanelo dza vhathu ndi u tsireledza vhathu kha zwo vhifhaho musi a tshi ri:

The object of human rights is 'to protect urgent individual interests against certain predictable dangers ('standard threats') to which they are vulnerable under typical circumstances of life in a modern world.

Hezwi zwi amba uri ndivho ya pfhanelo dza vhathu ndi u tsireledza vhathu zwine vha tama zwone kha zwo vhifhaho zwine vha tḥangana nazwo kha vhutshilo kha shango ḡa ḡamusi.

U tsireledzwa ha pfhanelo dza vhathu ndi tshithu tshine tsha khou ambya shango lothe nga vhuphara nahone u kandekanywa ha pfhanelo dza muñwe muthu zwi a ita uri mulayo u dzhie tsheo.

Gusman (2015:12) a tshi zwi amba u ri:

Human rights are matters of international concern'. Domestic governments have first level responsibilities with regard to human rights, but when they fail fulfil these, 'second-level' agents outside the state have reason to take action. These actions can include: a) to hold states accountable for any human rights failure, b) to assist individual states that lack the capacity to satisfy human rights standards and c) to provide other states with plan to reasons to interfere when a state is not willing to respect human rights, in extremis by means of war.

Izwi zwi amba uri pfhanelo dza vhathu ndi tshithu tshine shango lothe nga vhuphara li tea u dzi dzhiela ntha. Muvhuso wa hayani ndi wone une wa tea u tsireledza pfhanelo dza vhathu fhedzi arali wa balelwa liga la vhuvhili line la vha nnda ha mulayo li a dzhia tsheo. Hezwi zwi nga katela u farwa ha muvhuso u tshi farelwa u kandekanya pfhanelo dza vhathu, u thusa muvhuso kana shango line li khou balelwa u swikela thodea dza u fusha pfhanelo dza vhathu na u ita uri mañwe mashango a dzhenelele musi shango likene li songo diimisela u thonifha pfhanelo dza vhathu nga u tou lwa na shango ilo arali u kandekanywa ha pfhanelo dza vhathu ho kalula.

2.4 FREMIWEKE YA THYIORI

Fremiweke ya thyiori ndi thikho ya ndivho yothe ine ha do ambya ngayo kha thodiso. Fremiweke ya thyiori i sumbedza na u talutshedza uri ndi nga mini thaidzo ya ngudo ine ya khou itwa i tshi vha hone.

Grant na Onsaloo (2014:13) vha tshi talutshedza fremiweke ya thyiori vha ri:

The theoretical framework is the “blueprint” for the entire dissertation inquiry. It serves as the guide on which to build and support your study, and also provides the structure to define how you will philosophically, epistemologically, methodologically, and analytically approach the dissertation as a whole.

Izwi zwi amba uri fremiweke ya thyiori ndi pulane ya thodiso yothe nga u tou angaredza. Ndi tsumbandila hune ha tea u fhatwa na u tika thodiso na u sumbedza tshivhumbeo tshi talutshedzaho uri thodiso yothe nga u tou angaredza i do tshimbizwa hani.

Hei ngudo yo disendeka kha thyiori ine ya vha Theory of Literary Structuralism (Structuralist approach). Vhathomi vha hei thyiori vha katela Claude Levi Struas, Roland Barthes, Tzveton Todorov na Jonathan Culler nga minwaha ya vho 1960. Thyiori iyi i vhea mutheo wonewone wa u sengulusa phrosa ya musalauno. I bula uri u ya nga muhumbulo wa muthu, a hu na tshithu tshine tsha vha tsha ndeme kana tsha

vha na zwine tsha amba arali tsho ima nga tshothe. Tshithu tshi vha tsha ndeme kana u vhana zwine tsha amba zwone nga murahu ha musu tsho vhambadzwa na tshinwe. Ho sedzwa thodisiso iyi, uri muthu a pfhesese zwine pfhanelo dza vhathu dza vha zwone kana zwine dza amba zwone o tou dzi vhala dzo tou diimisa nga u ralo, a zwo ngo leluwa. Honeha, arali muthu a vhala kana a pfha pfhanelo iyo i vhukati ha mafhungo manwe, sa kha nganea iyi ya *Mme a Nndwa Dzothe*, zwi a leluwa na hone u a tsvhanya u pfha uri zwi khou ambelwa kha masia afhio. Thyiori iyi yo tea kha ngudo iyi ngauri i sumbedza pfhanelo dzine ha khou ambya ngadzo dzi tshi nga pfhesesea dzi kha tshigwada kana dzi vhukati ha manwe mafhungo u fhirisa musu dzo tou ima nga dzothe, lune kha iyi nganea dza vha dzi tshi tou vha nga ngomu kha mafhungo.

2.5 MVALATSWINGA

Thodisiso iyi yo disendeka kha u thodisisa nga u kandekanywa ha pfhanelo dza vhathu kha bugu ya nganea ya *Mme a Nndwa Dzothe*. Vhanwali vho fhambanaho vho ita thodisiso dzavho nga pfhanelo dza vhathu na u kandekanywa hadzo. Vhanwali vhenevho vho sumbedza uri pfhanelo dza vhathu ndi dza ndeme zwo ralo dzi tea u thonixwa. Vhanwali avha vho dovha vha sumbedza uri u sa thonixwa ha pfhanelo dza vhathu zwi a bvula vhathu vhuthu havho nahone zwa dovha zwa ita uri shango li sa vhe na mvelaphanda.

Vhanwali vhenevha vho sumbedza uri ngei kale murahu kha Mbumbano ya Tshaka (United Nations) hu sa athu u bveledzwa mulayo wa UDHR ho vha na u kandekanywa ha pfhanelo dza vhathu he ha vha hu tshi katela u vhulawa ha vhathu, u farwa zwi siho mulayoni na u rwiwa zwi pfhisaho vhuungu. Vhanwali vhanzhi vho sumbedza u gungula nga zwe zwa vha zwi tshi khou bvelela kha mashango a Mbumbano ya

Tshaka (United Nations) musi hu tshi khou lwiwa nndwa ya vuvhili vha ri ho kandekanywa pfhanelo dza vhathu nga maanda zwe zwa shulula na malofha. Vhañwali avha vho do sumbedza uri nga murahu ha nndwa iyo ho mbo di bveledzwa mulayo wa UDHR we wa vha mulayo muhulwane wa u tsireledza u kandekanywa ha pfhanelo dza vhathu.

Ndima iyi a i ngo siavho na pfhanelo dza vhana. Vhañwali vho sumbedza uri vhana vha na pfhanelo dza u dzhena tshikolo na u wana pfhunzo yo vha linganaho. Vhañwali avha vho dovha vha sumbedza uri vhathu vhothe vha na pfhanelo dza u tshila vho vhofoholowa nahone hu si na ane a kandekanya pfhanelo dzavho na ane a vha talulwa u ya nga mbeu, mvelele, lukanda na zwiñwe zwinzhi.

Ndima iyi yo sumbedza zwe vhañwe vhañwali vha ñwala nga u kandekanywa ha pfhanelo dza vhathu fhedzi vhañwali vhenevha a vha ngo amba tshithu nga u kandekanywa ha pfhanelo dza vhathu zwo disendeka nga zwo ñwalwaho kha liñwalwa la nganea. Ndi henevha he ha wanala tshikhala he mutodisisi a kona u topola thoho ya thodisiso yawe. Ndima i tevhelaho i do todisisa nga u kandekanywa ha pfhanelo dza vhathu. Ndima i tevhelaho i do todisisa nga u kandekanywa ha pfhanelo dza vhathu kha nganea ya *Mme a Nndwa Dzothe*.

NDIMA YA VHURARU

NGONA YA THODISISO

3.1 MVULATSWINGA

Tshipikwa tsha ndima iyi ndi u sumbedza ngona dze dza shumiswa u kuvhanganya na u sengulusa mafhungo a thodisiso. Ngona ndi ndila dzine dza shumiswa nga mutodisisi u kuvhanganya mafhungo a thodisiso, sambula ya thodisiso, u ita tsenguluso ya thodisiso na ndeme ya ngona idzo dzo nangwaho kha u shumiswa u ita thodisiso. Musi mutodisisi a tshi ita thodisiso yawe ndi zwa ndeme u shumisa ngona dzi elanaho na thodisiso ine a khou ita u itela uri a swikele ndivho ya thodisiso yawe. Vhañwali vhanzhi vho amba nga ngona ya thodisiso vha sumbedzisa uri ngona ya thodisiso ndi ndila dzine dza shumiswa kha u kuvhanganya mafhungo a thodisiso.

Kha vhenevha vhañwali Leary (2004:85) a tshi amba nga ha ngona u ri:

Methods are the techniques you will use to collect data interviewing, surveying and participant observation.

Izwi zwi amba uri ngona ndi ndila kana maitete ane a shumiswa u kuvhanganya mafhungo, ndila idzi dzi katela mbudzisavhathu, mbudziso na u talela ha mudzheneli.

Badernhorst (2008:107) a tshi tikedza muhumbulo wa Leary (2004) nga ngona ya thodisiso u ri:

The methodology should provide the reader with a well thought out introduction to the method or methodology plus a step by step account of how the research will be conducted and analysed.

Badernhorst u khou tou dadzisa zwe zwa ambya nga Leary musi a tshi ri ngona ya thodisiso i tea u nea vhavhali mvulatswinga ine ya pfhesesea na kuitele kwothe kune kwa sumbedza uri thodisiso i do itwa hani na tsenguluso ya mafhungo u ya nga u tevhekana ha maga a hone uri i do itwa hani.

3.2 MUTHEO WA THODISISO

Zwa mutheo wa thodisiso zwi kalwa nga data ine ya do todea u bveledza thodisiso yeneyo. Thodisiso i nga vha ya tshivhumbeo tsha khwalithethivi, khwanthithethivi kana tsho tanganelaho vhuvhili ha izwo zwivhumbeo. Arali data i no todea u bveledza thodisiso i kha tshivhumbeo tsha nomboro, tshivhumbeo tsha thodisiso iyo ndi tsha khwalithethivi. Honeha, arali data i no todea i tshi tea u vha i kha tshivhumbeo tsha maipfhi, a nga vha a bvaho kha vhafhinduli kana mañwalwani, thodisiso iyo ndi ya tshivhumbeo tsha khwalithethivi.

Data ine ya do todea u itela u bveledza thodisiso iyi i do vha i tshi khou bva kha tshiko tsha sekondari tshine tsha vha nganea ya *Mme a Nndwa Dzothe*. Muṭodisisi u do tou vhala zwo ñwalwaho a tshi dzhiela ntha afho hune ha vha na u kandekanywa ha

pfhanelo dza vhathu. A hu nga do vha na zwiṭatistika zwi sumbaho tshivhalo tsha u itea ha nyito nkene u itela u swikela ndivho ya ṭhodisiso. Nga zwenezwo ṭhodisiso iyi i do tevhela tshivhumbeo tsha khwalithethivi.

3.3 U KUVHANGANYA DATA

Hu na ngona mbili khulwane dzine dza shumiswa musi muṭodisisi a tshi kuvhanganya mafhungo a ṭhodisiso. Hu na ngona ya khwalithethivi na ngona ya khwanthithethivi. Ngona ya khwalithethivi ndi ngona ine ya kuvhanganya mafhungo ane a vha o ditika nga vhutshilo ha vhathu na vhupo havho, nahone mafhungo ayo e kha tshivhumbeo tsha maipfhi. Nga ngeno kha ngona ya khwanthithethivi hu hune mafhungo a kuvhanganywaho a vha e kha tshivhumbeo tsha zwiṭatistika kana nomboro.

Vhunga ṭhodisiso iyi i ya tshivhumbeo tsha khwalithethivi, muṭodisisi u do shumisa ngona ya khwalithethivi u kuvhanganya mafhungo a u kandekanywa ha pfhanelo dza vhathu u bva kha nganea ya *Mme a Nndwa Dzoṭhe*, hune mafhungo ane a do kuvhanganywa a do vha e kha tshivhumbeo tsha maipfhi u bva ngomu kha nganea yeneyo.

3.3.1 Ngona ya khwalithethivi

Ngona ya khwalithethivi ndi ngona ine ya kuvhanganya mafhungo i tshi shumisa ndila dzo fhambanaho dzine dza katela mbudzisavhathu vhathu vho tou livhana zwifhaṭuwo, dza tshigwada, dza luṭingo; u talela na u tou vhalo zwo ṅwalwaho maṅwaloni. Ngona

ya khwalithethivi i sedza zwine zwa khou bvelela vhutshiloni ha vhathu na vhupo havho kha vhutshilo havho ha duvha lijwe na lijwe.

Cohen, Manion na Morrison (2001:55) vha tshi amba nga ngona ya khwalithethivi vha ri:

In qualitative research, we look at human events in a more holistic way that means that human activities must be investigated, in terms of meanings why people say this, do this or act in this or that way and must be interpreted by linking them to other human events to enable greater understanding.

Mafhungo aya a khou tou ombedzela uri kha thodisiso ine ya itwa hu tshi shumiswa ngona ya khwalithethivi hu sedzwa nga maanda kha zwithu zwine zwa itwa nga vhathu zwine zwa amba uri mishumo kana nyito ya vhathu i tea u thodisiswa ngayo ho sedzwa thalutshedzo ya uri ndi nga mini vhathu vha tshi amba nga u rali, vha tshi ita nga u rali kana nga ndila iyi, zwa dovha zwa thalutshedzwa nga u zwi tumanya na zwine zwa bvelela u itela uri zwi pfhesesee.

Hu na zwiko zwivhili zwi hulwane zwine mu thodisisi a nga wana khazwo mafhungo. Ndi tshiko tsha phraimari na tshiko tsha sekondari. Kha tshiko tsha phraimari, mu thodisisi u wana mafhungo u bva kha vhathu nahone ane a kha di tou vha manumanu, a sa athu kuvhanganywaho nga muthu, ngeno kha tshiko tsha sekondari musengulusi a tshi wana mafhungo u bva kha zwo no senguluswaho kana u nwalwa nga vhañwe vhañwali fhethu hu no nga kha bugu, dzhena la, magazini, na huñwevho.

Kha thodisiso iyi mutodisisi u do shumisa ngona ya khwalithethivi nga maitele a 'Literary text analyses' u kuvhanganya mafhungo awe u bva kha tshiko tsha sekondari tshine tsha vha nganea ya *Mme a Nndwa Dzothe*. Maitele aya a u kuvhanganya data a vhonala a one o teaho vhunga a tshi tevhelela zwi bvaho kha mutaladzi muñwe na muñwe wa liñwalwa.

Enea maitele a u kuvhanganya data a tumanya zwo ñwalwaho kha mañwalwa a zwine zwa khou itea vhutshiloni ha vhatu lwa duvha liñwe na liñwe. Honohu u kandekanywa ha pfhanelo dza vhatu hune nganea iyi ya khou kanda khaho ndi thaidzo ya lushaka ine i shaya zwiimiswa zwa muvhuso na zwi si zwa muvhuso u i tandulula. Mutodisisi u do tou vhala zwo ñwalwaho a tshi dzhiela ntha afho hune ha vha na u kandekanywa ha pfhanelo dza vhatu, a kuvhanganya zwiwo izwo fhasi ha thero dzo fhambanaho dzi laedzwaho nga Mulayotibe wa Pfhanelo.

Maitele a 'Content analyses approach' a do tevhelwa u saukanya data ho ditika nga thero dzo vhekanywaho u bva kha nganea ya *Mme a Nndwa Dzothe*. Nga enea maitele mutodisisi u do kona u vhona vhushaka na zwine maipfhi kana mafurase a amba zwone zwi tshi elana na u kandekanyiwa ha pfhanelo dza vhatu, a konaha u ñea thalutshedzo.

3.3.2 Ngona ya khwanthithethivi

Ngona ya khwanthithethivi ndi ngona ine ya kuvhanganya mafhungo a thodisiso itshi shumisa nomboro na zwitatistika.

Nowak (2005: 122) a tshi amba nga ngona ya khwanthithethivi u ri:

Quantitative research method deals with hard data in the form of numbers.

Hezwi zwi amba uri ngona ya khwanthithethivi i vhonelela nga mafhungo ane a wanala nga u tou nwalwa nga nomboro.

Ngona ya khwanthithethivi a i nga shumiswi kha thodisiso iyi vhunga thodisiso iyi i tshi khou thodisisa nga u kandekanywa ha pfhanelo dza vhatu kha bugu ya *Mme a Nndwa Dzothe* zwine a zwi thodi u shumiswa ha ngona ya khwanthithethivi. Mu thodisisi u khou tou sumbedzavho uri hu tshi kuvhanganywa mafhungo hu na matavhi mavhili mahulwane ane a nga shumiswa ane a vha ngona ya khwalithethivi na ngona ya khwanthithethivi.

3.3.3 Ngona ya soshio lodzhikhala

Ngona ya soshio lodzhikhala ndi ndivho ine mu thodisisi a vha nayo ye a i shumisa u bveledza thodisiso yawe. Afha ndi hune mu nwali a sumbedza u vha na zwine ene mu ne a tou dzula a tshi khou zwi divha musi a sa athu vhalo ma nwalwa a vha nwe vha nwali, i nga vha ndivho ine a vha a nayo muhumbuloni wawe nthani ha tshenzhemo ine a vha nayo kana zwine ene mu ne a zwi divha zwe a tangana nazwo vhutshiloni. Hezwi zwa amba uri hu na zwine a vha na ndivho nazwo zwine zwi si bve buguni.

Kha thodisiso iyi mu thodisisi, sa mudzulapo wa lino la Afrika Tshipembe, hu di vha na zwine a divha u bva kha tshenzhemo yawe ya vhutshilo u bva a tshee mutuku u swika

namusi. Yeneyo ndivho na tshenzhemo yawe u do i shumisavho u bveledza ndivho ya thodisiso ino.

3.3.4 Fhethuvhupo ha thodisiso

Fhethuvhupo ha thodisiso ndi fhethu hune thodisiso ya do itwa hone. Fhethuvhupo ha thodisiso hu nga vha vhupo ha mahayani kana vhupo ha doroboni. Ndi vhupo hune mutodisise a do wana vhathu kana zwithu zwine zwa do fhindula mbudziso dza thodisiso yawe. Kha thodisiso iyi fhethuvhupo ha thodisiso hu do vha nganea ya *Mme a Nndwa Dzothe* na *Ndayotewa* ngauri mafhungo ane a do senguluswa kha thodisiso iyi a do wanala kha bugu yeneyi ya nganea ya *Mme a Nndwa Dzothe*.

3.4 ZWIPIĐA ZWA MUTHEO WA THODISISO

Tshipiđa itshi tsha zwiipiđa zwa mutheo wa thodisiso tshi vha tsho katela zwiđodisiswa, sambula, ndila ya u kuvhanganya mafhungo na ndila ya u sengulusa mafhungo.

3.4.1 Zwiđodisiswa

Zwiđodisiswa zwi nga vha vhathu kana zwiñwe zwithu. Zwiđodisiso ndi vhathu vhane vha do shumiswa musi mutodisise a tshi kuvhanganya mafhungo a thodisiso yawe. Zwiđodisiswa hu nga vha zwithu, vhathu, phukha na zwiñwevho zwinzhi.

Burgess (2001:4) a tshi amba nga ha zwiđodisiswa u ri:

The population is simply all the members of the group that you are interested in.

Hezwi zwi amba uri zwiṭoḍisiswa ndi vhathu vha mirado ya tshigwada tshi no khou takalela u vha ngomu.

Runeson na Host (2008:138) a tshi amba nga mbalo ya vhathu u ri:

Data is collected from the subjects of the study, i.e. those providing the information.

Izwi zwi amba uri mafhungo a ṭhoḍisiso a kuvhanganywa kha zwiṭoḍisiswa zwa ṭhoḍisiso. Ndi zwa ndeme uri hu vhe na zwine ha khou ṭoḍisiswa ngazwo musi hu tshi khou ṭoda u itwa ṭhoḍisiso. Ha sa vhana zwiṭoḍisiswa hu nga si vhe na ṭhoḍisiso.

Muhumbulo uyu u tikedzwa nga Dever na Frankel (2000:265) musi vha tshi ri:

If the researcher is unable to secure the subjects' participation, the research cannot take place.

Muhumbulo uyu u khou ḍadzisa zwa uri zwiṭoḍisiswa ndi zwa ndeme ngauri muṭoḍisisi a balelwa u wana zwiṭoḍisiswa zwine zwa ḍo shela mulenzhe kha ṭhoḍisiso yawe a nga si kone u ita ṭhoḍisiso.

Zwiṭoḍisiswa zwa ṭhoḍisiso iyi zwi ḍo vha nganea ya muḥwali Maisha ine ya pfhi *Mme a Nndwa Dzoṭhe*.

3.4.2 Sambula

Sambula kana t̄thumbulo ndi tshigwada tshiṭuku tsha vhathu tshine ha ḁo itwa t̄hoḁisiso khatsho. Hu na matavhi muvhili mahulwane a sambula. Matavhi ayo ndi sambula ya khonadzeo ya u nangwa na sambula ya khonadzeo ya u sa nangwa. Kha t̄hoḁisiso iyi hu ḁo shumiswa sambula ya khonadzeo ya u sa nangwa na davhi ḁayo ḁiṭuku ḁine ḁa vha sambula ya ndivho. Sambula ya ndivho i ḁo shumiswa ngauri muṭoḁisisi u ḁo nanguludza zwiṭoḁisiswa zwawe u ya nga ha ndivho yawe.

Burgess (2001:4) a tshi amba nga sambula u ri:

A sample is a subset of the population that is usually chosen because to access all members of the population is prohibitive in time, money and other resources.

Izwi zwi amba uri sambula ndi tshigwada tshiṭuku tsha vhathu tsho nangiwaho u shumiswa ngauri u ita t̄hoḁisiso kha mbalo ya vhathu vhoṭhe zwi aḁa tshifhinga, tshelede na zwithu zwinzhi.

Kha mafhungo oṭhe a re kha nganea ya *Mme a Nndwa Dzoṭhe*, hu ḁo nanguludza mafhungo ane a vha na vhushaka na ndivho ine ya vha u sengulusa u kandekanywa ha pfhanelo dza vhathu fhedzi, ha sedzwa eneo. Aya maṅwe a si na vhukwamani na u kandekanywa ha pfhanelo dza vhathu ha nga sedziwi.

3.4.3 Maitele a u sengulusa data

Tsenguluso ya mafhungo ndi tshipiḁa tshine tsha ḁa nga murahu ha u kuvhanganya mafhungo. U sengulusa mafhungo hone ndi u kwashekanya mafhungo a vha zwipiḁa zwine zwi nga senguluswa zwipiḁa izwo zwa dovha zwa vhuedzedzwa zwa vha muhumbulo muthihi une wa fhedza wo bveledza thero khulwane ine ya ḁo senguluswa nga muḁodisisi. Mafhungo ane a vha o kuvhanganywa a tea u vha a tshi ḁo kona u senguluswa.

Khalid, Hilman na Kumar (2012:124) vha tshi amba nga maitele a u sengulusa mafhungo vha ri:

When the researcher is finished with the data collection, he has to start data analyses which again involves numerous issues to be answered importantly, the data should be accurate, complete and suitable for further analyses.

Izwi zwi amba uri musi muḁodisisi o no fhedza u kuvhanganya mafhungo a ḁodisiso yawe u tea u thoma tshipiḁa tsha tsenguluso ya mafhungo zwine na zwone zwa ḁoḁa u fhindulwa ha zwithu zwinzhi. Tsha ndeme hafhu ndi tsha uri mafhungo e a kuvhanganywa a tea u vha e ngoho, o fhelela nahone zwi tshi konadzea uri a senguluswe. Zwo ralo Poggenpoel (2000:336) a tshi ḁadzisa nga tsenguluso ya mafhungo u ri:

Data analyses is a reasoning strategy with the objective of taking a complex whole and resolving it into parts.

Hezwi zwi amba uri tsenguluso ya mafhungo ndi tshipiḁa tsho pikaho u pyashekanya zwe zwa kuvhanganywa zwa bva zwipiḁa.

Wellington (2004:134) a tshi tikedza muhumbulo wa Poggenpoel (2000) nga tsenguluso ya mafhungo u ri:

In order to interpret and analyse collected data, it first needs to be broken down into manageable units. This is done by isolating specific variables and separating them by means of coding.

Uri hu vhe na u ṭalutshedzwa na u senguluswa ha mafhungo o kuvhanganywaho, mafhungo e a kuvhanganywa a tea u thoma a kwashekanywa a vha zwipiḁa zwine zwa langea. Hezwi zwi itwa nga u fhambanyisa thero nga ndila ya u khouda.

Wellington (2004:134) u tikedza muhumbulo wa Poggenpoel (2000) nga ha tsenguluso ya mafhungo.

Vhañwali avha vhararu vha khou tendelana kha fhungo ḁa uri musi hu tshi itwa tsenguluso ya mafhungo, mafhungo oṭhe a kwashekanywa a vha zwipiḁa. Rudolf, Penz na Pervez (2008:703) vha tshi khwaṭhisedza zwe zwa ambya nga vhañwali vha re afho nṭha vha sumbedza uri u senguluswa ha mafhungo ndi ndila ine ya katela u dzudzanya, u khouda hune ha vha u fhungudzwa ha mafhungo, u ṭoḁisisa na u ṭalutshedza. Hezwi vha tshi zwi amba vha ri:

The data analyses processes involve formalized steps of organising, coding (data reduction), searching, modelling and interpretation.

Hezwi zwi amba uri maitele a u sengulusa mafhungo a katela nđila dzo dzudzanyeaho dza u vhekanya, u khouda, (u fhungudzwa ha data), u tšodisisa, u tevhedzela na tšhalutshedzo.

Bloomberg (2008:67) a tshi tikedza Rudolf (et al.:2008) nga ha tsenguluso ya mafhungo u ri:

Data analyses reports on how you managed, organized, and analyzed your data in preparation to report your findings and then how you went on to analyze and interpret your findings.

Haya mafhungo a khou khwaṭhisedza muhumbulo wa uri tsenguluso ya data i vhiga nga uri data yo dzudzanywa hani, ya dovha ya senguluswa hani hu tshi lugiselwa u nea muvhigo nga mawanwa na uri mawanwa o senguluswa na u tšhalutshedzwa hani.

Muṅwali Phophi (2010:126) u ima na Wellington (2004:134) musi a tshi ri:

To analyse means to break into bits and pieces or break down data.

Hezwi zwi khou khwaṭhisedza muhumbulo wa uri tsenguluso ya mafhungo ndi musi mafhungo oṭhe e a kuvhanganywa a tshi kwashekanywa a bva zwipida kana u kwashekanya mafhungo. Vhaṅwali avha vhararu vha khou tendelana kha fhungo la

uri musi hu tshi itwa tsenguluso ya mafhungo, mafhungo othe a kwashekanywa a vha zwipida.

Bloomberg (2008:67) a tshi tikedza Rudolf (et al.,2008) nga tsenguluso ya mafhungo u ri:

Data analyses reports on how you managed, organized, and analyzed your data in preparation to report your findings and then how you went on to analyze and interpret your findings.

Haya mafhungo a khou khwaṭhisedza muhumbulo wa uri tsenguluso ya mafhungo i vhiga nga uri mafhungo o dzudzanywa hani, a dovha a senguluswa hani hu tshi lugiselwa u nea muvhigo nga mawanwa na uri mawanwa o senguluswa na u ṭalutshedzwa hani.

Kha ṭhodiṣiso iyi, muṭodiṣisi u ḑo shumisa ngona ya 'Text Analyses' u sengulusa mafhungo a bvaho kha nganea ya *Mme a Nndwa Dzothe* a kwamaho pfhanelo dza vhathu, u ḑo a khethekanya u ya nga lushaka lwa pfhanelo sa zwe dza ṅwaliswa zwone kha Ndayotewa. Nga inwe ṅdila, mafhungo othe a kwamaho u kandekanywa ha pfhanelo a ḑo livhanyiswa na lushaka lwonolo lwe pfhanelo yalwo ya kandekanywa. U bva afho muṭodiṣisi u ḑo sedza maga o dzhiwaho, ṅdila ye a dzhiwa ngayo, na uri maga o dzhiwaho a fusha u swika ngafhi thandululo i re na vhulamukanyi ho fanelaho. Ndi henefho hune muṭodiṣisi a ḑo kona u bveledza mawanwa awe hone, a konaha u nea ṭhalutshedzo yo fhelelaho ya zwine zwa amba zwone. U bva kha ṭhalutshedzo muṭodiṣisi u ḑo konaha u bveledza themendelo ya ṭhodiṣiso yawe.

3.5 MVALATSWINGA

Ndima iyi yo vha yo ditika kha u sengulusa ngona dza thodiso ngauri thodiso iyi yo disendeka kha mafhungo a vutshilo ha vhathu ho sedzwa u kandekanywa ha pfhanelo dza vhathu kha bugu ya nganea ya *Mme a Nndwa Dzothe* ho shumiswa ngona ya thodiso ya khwalithethivi.

Tshipikwa tsha ndima iyi ho vha hu u toda u sumbedza ndila dza thodiso, mutheo wa thodiso, zwipiḁa zwa mutheo zwa thodiso, zwine zwa vha zwiḁodiswa, sambula, ndila dza u ita sambula, sambula ya khonadzeo ya u nangwa, sambula ya khonadzeo ya u sa nangwa, fhethuvhupo ha thodiso na maithele a u sengulusa mafhungo.

NDIMA YA VHUṂA

MANWELEDZO

4.1 MVULATSWINGA

Ndima iyi yo ḡisendeka kha u sengulusa u kandekanywa ha pfhanelo dza vhathu / vhana kha bugu ya nganea ya *Mme a Nndwa Dzoṯhe*. Fhano Afrika Tshipembe nga ṁwaha wa 1996 ho bveledzwa Ndayotewa ine kha ndima ya vhuvhili i na Mulayotibe wa Pfhanelo dza Vhathu une wa vha thikho ya mbofholowo kha vhadzulapo vhoṯhe vha Afrika Tshipembe. Mulayotibe uyu ndi wone u tsireledzaho pfhanelo dza vhadzulapo vhoṯhe u ya nga u fhambana havho. Nga iṁwe ṁdila pfhanelo a dzi tsha vha na tshikhetho vhu nga zwiḷa mulovha he ha vha hu tshi ambya nga pfhanelo dza vhathu dze dza vha dzi na maṯo, dzi tshi vha dza lukanda lukene fhedzi. Mulayotibe uyu wa pfhanelo u ombedzela uri mudzulapo muṁwe na muṁwe wa Afrika Tshipembe u na pfhanelo dzi no mu tsireledza kha u sa farwa zwavhuḡi nahone a hu na ane a tea u dzi hanedza. Zwo ralo mudzulapo muṁwe na muṁwe wa Afrika Tshipembe u na pfhanelo ya u tshila o vhoḡholowa.

Naho hu na Mulayotibe wa Pfhanelo une wa tsireledza vhadzulapo fhano Afrika Tshipembe, hu vhonala hu na u luṯana vhuhulu muṁwe a tshi ri muṁwe ha ngo mu fara zwavhuḡi ngauri pfhanelo dzawe dza zwiṁwe dzo kandekanywa. Kha ndima iyi muṯoḡisisi u ḡo sengulusa bugu ya nganea ya *Mme a Nndwa Dzoṯhe* a tshi ṯoḡa afho hune ha vha na u kandekanywa ha pfhanelo dza vhathu, u ḡo khethekanya u ya nga

lushaka lwa pfhanelo sa zwe dza n̄waliswa zwone kha Ndayotewa. Nga in̄we n̄dila, mafhungo oṭhe a kwamaho u kandekanywa ha pfhanelo a ḡo livhanyiswa na lushaka lwonolwo lwe pfhanelo yalwo ya kandekanywa. U bva afho ha sedzwa maga o dzhiiwaho, n̄dila ye a dzhiwa ngayo, na uri maga o dzhiiwaho a fusha u swika ngafhi thandululo i re na vhulamukanyi ho fanelaho. Aya maṅwe mafhungo a si na vhukwamani na u kandekanywa ha pfhanelo dza vhathu ha nga sedziwi.

4.2 MANWELEDZO

Nganea iyi i tshi thoma i sumbedza Tshitingwa e muthu o rembuluwaho hu si kale lune u vho tevhela vhurereli ha Tshikhriste ndaela ya vhurereli uho, Tshitingwa o ḡo lovhedzwa mulamboni nga vhafunzi Vho Nzeni. Khotsi a Tshitingwa vho vha vhe muthu vhane vha tevhela vhurereli ha sialala la Tshivenda. Ndi ngazwo ḡuvha le a lovhedzwa, o ri a tshi tou dzhena hayani, a tshi vhona maine Vho Ngwadza a mbo ḡi zwi ḡuvha uri vho ḡa u ita mini afho muṭani. Ngangoho khotsi awe vho mbo ḡi mu vhidza vha mu vhudza uri Vho Ngwadza vho ḡa u vhea muḡi vhunga u sa koni u dzula u si na luvhambo. U pfha zwenezwo, Tshitingwa o mbo ḡi humbudza khotsi awe nga la u lovhedzwa hawe he a vha sumbedza uri o bva o vha vhudza nga matsheloni.

Khotsi a Tshitingwa a vho ngo ṭodou zwi pfha na luthihi. Vhuimoni ha izwo vho tou mu nea ndaela ya uri a ṭavhanye u bika uri li tshi kovhela Vho Ngwadza vha mbo ḡi thoma mushumo. Tshitingwa o landula, khotsi awe vha ri a zwi nga konadzei ngauri vhadzia u silinga vha ḡo dzhena ngae. Khotsi awe vho mbo ḡi sinyuwa vha ri arali a sa khou tenda u farwa muvhili kha ṭode khotsi muswa, hu ḡi nga na zwiambaro a vha tsha ḡomu rengela. Tshitingwa o ḡo isa phanda na u ṭalutshedza uri ene o no vha na

muñwe khotsi ane a vha Mudzimu. U landula ha Tshitingwa ndaela ya khotsi awe na u amba uri ene u na khotsi muswa ane a vha Mudzimu, zwo sinyusa khotsi awe lwe vha ri vha tshi ri vha mu longe tshanda, ha tou fa Vho Ngwadza vhe vha zwi thivhela.

Khotsi a Tshitingwa vho bvela phanda na u amba maga ane khao vha vha vha tshi humbula uri a do pfhisa vhuṭungu Tshitingwa lune a do vhuya a vha pfha ita zwine vha ṭoda a tshi ita zwone sa ṅwana wavho. Vho sumbedza uri ha nga vha hu fhungo la tshikolo na zwiambaro kha hangwe ngazwo, fhedzi a vho ngo amba tshithu nga zwiliwa.

Muñwe musii Tshitingwa o do humbela Phungo na Musiiwa vhane vha vha khonani dzawe, a dovha a dzhena nadzo kereke yeneyi ya Vho Nzeni uri vha de vha mu farise nga u mu rabelisa kha thaidzo ine a khou ṭangana nayo kha khotsi awe i kwamaho lutendo lwawe lwa Tshikhriste. Khotsi a Tshitingwa vho ri u swika vha wana vha tshi khou imba vha mbo di vha gidimedza vha ri muḍini wavho a si kerekeni.

Musi nyimele ya muṭani wa ha Tshitingwa i tshi khou di bvela phanda na u mu kondisela vhutshilo hawe ha Tshikhriste ndi he a vhuya a humbula uri ndi khwiṅe a tshi ṭoda thuso kha malume awe. O vha a tshi khou lavhelela uri malume awe vha nga kona u mu thusa nga u mu dzhenisa tshikolo na u mu rengela zwiambaro vhunga khotsi awe vho bva khazwo. Thuso iyo ho ngo i wana ha malume vhunga vho sumbedza uri na vhone vha divha na muhwalo wa vhana vhavho vhane vha vha fumi nga tshivhalo.

Musi vhutshilo vhu tshi khou ɔi mu lemela ngauralo, ndi he liñwe ɔuvha Tshitingwa a ɔangana na muñwe musidzana a no pfhi Misho Thavha we a fhedza o mu ɔasululela thaidzo dzawe dzothe. Misho nga murahu ha muso o pfha thaidzo dza Tshitingwa dzothe, a lavhelesa na lunako lwe a vha e nalwo, o pfha hu si na zwiñwe nga nnda ha u mu thusa vhunga na ene a tshi ɔo vhuvelwavo nga lunako ulwo. Ndi he Misho a fhedza o tenda uri u ɔo mu unnda kha sia la zwiambaro.

Liñwe ɔuvha Tshitingwa o ɔo luka maano, he a fhedza o humbela mme awe Vho Mariɔa uri vha ambe na khotsi awe uri u ɔoɔou amba navho. Ngangoho zwo ɔo konadzea uri a ambe na khotsi awe. O vhudza khotsi awe uri madekwana eneo a sa athu u edela, mme awe vha ɔo mu ɔhavhela vha ɔodzela mishonga ya hone ila i bvaho ha vhomaine. Hone o vha a tshi khou tou vha ladza nga bai. Madekwana eneo, sa zwe vha fhulufhedziswa, ndi he Khotsi a Tshitingwa vha ɔo khokhonya fhaɔa nduni vha tshi ɔoɔou vhona uri ngangoho Tshitingwa u khou ɔhavhelwa naa. Vho sumbedza uri vha na lutamo lwa u tou mu ɔhavhela vhone vhañe nga tshavhukoma. Hone, khotsi awe vho fhedza vho tenda uri mme a Tshitingwa vho mu ɔhavhela, nahone zwo tshimbila zwavhuɔi sa zwe vha vhudzwa zwone. Nga u takalela uri ndi hone Tshitingwa o vha pfha sa izwo o tenda u ɔhavhelwa mushonga wa vhomaine, ndi he vha mu vhuvela na rokho ntswa yavhuɔi vha tshi bva mushumoni. Tshitingwa o pfha a si na mulalo nga zwe ene na mme awe vha ladza khotsi awe nga bai, vha tenda uri o ɔhavhelwa ngeno zwi songo ralo. U sa vha hawe na mulalo zwo mu swikisa he a vhuva dzhia tsheo ya u amba ngoho kha khotsi awe uri ene ho ngo ɔhavhelwa.

U vhudzwa izwo zwauri ho ngo ɔhavheliwa, khotsi a Tshitingwa vho pfha u nga u khou tou vha swaswedza, lwe vha vho humbela u vhona nola. O fhedza o kwhaɔhisa lenelo

Ja uri ene ho ngo thavhelwa musi a tshi ri: “A thi na nola ngauri a tho ngo farwa muvhili”. Naho Tshitingwa o humbela pfharelo ya uri o ladza khotsi awe nga bai zwiḽa a tshi ri o thavhelwa, a zwo ngo kona u fholisa tsinyuwo ye vha vha vhe nayo nga zwe a amba. Zwenezwo vho sinyuwa khotsi a Tshitingwa, vho ḁo bula uri Tshitingwa kha ye u ṭoḁa khotsi muswa. Na ḽa rokho ntswa ye vha vha vho mu rengela vha mbo ḁi i dzhia vha i fhisa nga mbiti.

Tshitingwa o ḁo ṭuwa a yo dzula na Misho sa zwe vha vha vho amba vha tendelana zwone. Musi vha tshi khou dzula vhoṭhe lwa vhege mbili, vho vha vha tshi vho tou nga khonani na khonani. Ho swika he Misho a nea Tshitingwa mushumo wa u rengisa zwiambaro zwa fesheni nga u tou tshimbila o zwi ambara. Zwenezwi musi vha tshi khou ḁi amba sa khonani na khonani, ho swika he Misho a vhudza Tshitingwa uri zwa u phasa maṭiriki a zwi ambi tshithu arali muthu a si na tshelede ya u ya phanḁa. O mbo ḁi ri u khou ṭoḁou mu ḁivhisa nga buḁo ḽine vhathu vhanzhi vha si ḽi fune. Tshitingwa a vha a tshi khou ṭoḁou ḁivha uri ndi ḽifhio he a fhedza o vhudzwa uri ndi buḁo ḽa vhumodele. Tshitingwa o thoma a sa pfhesesi buḁo ḽo a tshi sumbedza uri ndi buḁo ḽine ḽa lwa na lutendo lwawe lwa Tshikhriste. Nga murahu, ndi hezwi Tshitingwa a tshi vho pfhesesa buḁo ḽo nga ene Misho we a vha e khaḽo, a fhedza o tenda u dzhena khaḽo. Vho fhedza vho tendelana uri ene Misho u ḁo lambedza Tshitingwa kha zwa tshikolo tsha vhumodele vhune a khou tama a tshi tou vhu gudela.

Ngei muṭani wa ha Tshitingwa, Khotsi a Tshitingwa vho bvela phanḁa na u sinyuwa havho lwe vha vho thoma u sumba Vhafunzi Vho Nzeni nga munwe vha tshi ri ndi vhone vhane vha khou khakhela nḽwana wavho ngauri musi a sa athu u dzhena kereke o vha a sa hani u farwa muvhili. Izwo zwo vha swikisa na kha muhumbulo wa uri vha

elekanye u tou yela vhafunzi muḑini wavho. Vho Mariḑa mme a Tshitingwa vho vha fhembeledza uri vha songo ya sa izwi u yela avho vhafunzi muḑini wavho hu tshi ḑo vha hu u levha. Tshitingwa na ene a bva mulomo a tshi tikedza zwe mme awe vha amba zwone. Vha tshi tou pfha a tshi ralo, ndi he khotsi awe vha sinyuwa vha mbo ḑi murwa, he vha fhedza vho mu vhudza uri u tou nanga u dzula muḑini wavho kana u ḑuwa tshoṑhe.

Vho mu vhudza uri u khou goda zwenezwo vha henefho a ḑuwa kana a ita zwine vhone vha khou ṑḑa zwone. Musi uyo Tshitingwa ho ngo eḑela hayani nga nṑhani ha nyofho. O ya a eḑela ha Ana khonani yawe. Afho he a eḑela hone ndi he a vha o ḑivhadza mme awe fhedzi, khotsi awe a vho ngo ḑivhadzwa. Tshitingwa o no ḑalutshedza Misho nyimele ya muṑani wa hawe na vhushaka vhu si havhuḑi na khotsi awe nga vhuḑalo, ndi he a tenda uri a nga dzula nae u swika Khubvumedzi a tshi ḑo ya tshikoloni tshila tsha vhumodele sa vhunga tshi tshi ḑo vha hu hone tshi tshi khou vula. Nzudzanyo iyo na mme awe vho i pfhesesa lwe a mbo ḑi goda thundu dzawe a ḑuwa na Misho.

Zwenezwi Tshitingwa a tshi khou ḑi dzula na Misho o vha a tshi ḑi ita a tshi ḑangana na khotsimunene wawe Vho Albert. O ḑi vha ḑalutshedza nga hei thaidzo, lwe vha zwi khwaṑhisedza nga u mu vhudza uri vha ḑivha khotsi awe vha muthu ane a pfhana nga maanda na nanga. Kha fhungo la uri a wane thuso kha Vho Albert lo vha li tshi ḑo vha kongela vhunga vho vha vhe na vhana vhavhili vha re yunivesithi nga nṑha ha izwo vho vha vhe muthu ane a lwala vhulwadze ha swigiri. Vhuvhili hazwo nyimele ya muṑa wavho na mutakalo wavho zwi ṑḑa masheleni lwe u thusa Tshitingwa ndi muso zwi tshi tou vha khagala uri na u zwi funa havho vha nga si zwi kone.

Misho sa muthu wa zwa lunako o vhuya a vha nyalunako wa Vharema vha Afrika Tshipembe nga muñwe ñwaha sa vhunga ngangoho o vha o naka. Zwenezwi musii Misho e kha u tshila na Tshitingwa, ane a vha a tshi vho tou nga ñwana wawe a dovha a vha khonani yawe, ho ðo swika he Misho a rembuluwa a vho vha muthu wa lutendo lwa Tshikhriste u fana na Tshitingwa. O ðo tshela zwothe zwa mitatisano ya lunako fhedzi o sia Tshitingwa e ngomu kha zwa mitatisano yeneyo.

Zwenezwo musii Tshitingwa e kha mitatisano yawe yeneyi ya zwa lunako, ho swika he a wana vhuimo ha vhuvhili vhune ha pfhi 'First Princes'. Kha mitatisano uyo o ðo pfhufhiwa nga madana mavhili a rannda, masofa mararu na kutafula. O ðo dzhia izwo zwe a pfhufhiwa ngazwo a isa hayani nga nnda ha tshelede ye a fhedza o i vulela bugu ya bannga a i vhulunga hone. Vhunga na Misho na ene o vha o mu holelavho ngauri o ðo rumela ðana la rannda muñwe na muñwe wa vhabebi vhawe. Naho khotsi a Tshitingwa vho vha vha tshi lwa nae, musii o vha tonda nga hezwo zwothe, vho fhedza vho farelana, vha ita na u mu vhudza uri a vhuye uri a ðo kona u ya tshikoloni tshila tshe a vha o tou tshi litsha vhukati nga ñwambo wa nyimele. Vhafunzi Vho Nzeni vho funza khotsi a Tshitingwa fhungo la Mudzimu le la vha bonyolosa mafo, fhedzi khavho ho vha ho tou sala u rembuluwa tshothe vha shumela Mudzimu.

Zwenezwo vhutshilo vhu tshi khou di ya phanda ho swika he Misho a bulela Tshitingwa tshiphiri tsho itisaho uri a rembuluwe. Uri o rembuluwa nga mulandu wa u lwala he ha mu tambudza muñwe musii vha tshi bva Pietersburg. Vhunga Misho o vha o no bva khalo la zwa mitatisano ya lunako, zwo ita uri na zwa masheleni a u isa Tshitingwa ngei tshikoloni tsha vhumodele a sa tsha zwi ita sa zwe a vha o ffulufhedzisa ula musii ngei murahu. Tshitingwa o fhedza o wana tshelede ya u ðo mu isa tshikoloni tsha

vhumodele kha Pat we a vha e mushumisani na Misho kha zwenezwi zwa sia la zwa lunako. Kha u thuswa honoho nga masheleni a bvaho kha Pat, ho vha na maga a uri Tshitingwa a songo shavha kana u litsha tshikolo itsho vhukati. Arali zwa nga ralo, ndi hune a do tea u lifha tshelede yothe ye a thuswa ngayo khathihi na nzwalelo dza hone.

Tshitingwa o swika tshikoloni tsha vhumodele tshi no pfhi Empangeni Modelling School. Naho o vha a sa koni nyambo dziwe sa Tshizulu o vha a tshi fhindula nga Luisimane musi a tshi davhidzana na vha we. Tshikoloni itsho ho vha hu tshi di ita hu tshi tambya mitambo i katelaho 'netball, tennis na volleyball'.

Afha tshikoloni itshi tsha zwa vhumodele, Lavhuvhili na Lavhuna o vha e maduvha a u ita mishumo ya pfhunzo dza matshudeni nga u tou edzisa. Nga muwe Mugivhela matshudeni vho do bva vha ya u tamba mitambo na kholidzhi ya Kwaqikazi i re Nongoma. Vho vha vhe na madzina e vha vha vha tshi vho dihua ngao, Tshitingwa o vha a tshi vho vhidzwa u pfhi Beauty Queens henengei mitamboni. Ilo duvha ho do tambya mutambo muthihi wa thenisi, ndi hone he Tshitingwa a tangana hone na mutannga a no pfhi Takalani Mphaya we a vha e mudededzi a tshi funza Esikhawini. Nga vhubvo hayani o vha e muthu wa Gondeni. A tshi didivhadza kha Tshitingwa, o sumbedzavho na uri o vha o dowelana na mme a Tshitingwa nga maanda musi ene Tshitingwa a tshee mutuku.

Tshitingwa na Lizzy Zulu, vho vha vhe khonani ndi ene khonani yawe we a vha o mu farela muadzi musi a tshi khou tamba mudavhini, vho do fhedza vho dala ngei mudini he Takalani a vha tshi dzula hone. Mme a Takalani a vho ngo takalela madalo a yo a

Tshitingwa nge vha humbulela uri Takalani a nga vha a tshi khou funana na Tshitingwa.

Kha avha vhavhili ho mbo di mela muya wa lufuno naho vho vha vha sa athu u vhudzana vha tshi khou sokou tamana. Mme a Takalani vho vha vha tshi funa Nomsa we a vhuya a funana na Takalani zwa kale.

Liñwe duvha nga Lavhutani ja 15 Lara, ho do swika lutingo afho tshikoloni tshe Tshitingwa a vha a tshi dzhena khatsho. Lutingo lwo da na fhungo ja uri khotsimunene Vho Abel vho lovha nga vhuja vhwadze havho, mbulungo i khou ya u vha hone nga Mugivhela wa ja 23 Lara.

Tshitingwa o ri u talutshedza Vho Maria vhane vha shuma henefho tshikoloni tshine a dzhena khatsho nga u hanganea hawe musi o vhudzwa fhungo ja lufu lwa khotsimunene wawe, na vhone vha pfha vho hanganea. Vho Maria vho fhedza vho vhidza Takalani vha mu talutshedza u hanganea uho he Tshitingwa a tangana naho. Duvha ilo Tshitingwa o do fhedza o tuwa na Takalani aya u dzedza henegei ha hawe. Tshitingwa o vha a tshi khou humbula uri Takalani u do mu fha thuso ya tshelede ya lwendo lwa u ya u vhulunga khotsimunene wawe, fhedzi a vho amba mafhungo a u tou tuwa nae. Takalani ngauri o vha a tshi vho divha Tshitingwa o do mu fhulufhedzisa u mu fhelekedza hayani Venda nga mahala.

Lwendo lwa u ya Venda u bva Hazulu lwo vha lu tshi nga swika madana mavhili a randa. Tshitingwa o pfha uri lwendo ulwo lwo lapfhesa nga ndila ine zwa u tou iswa

hayani mahala a zwo ngo naka. Vho no fhedza u amba, Takalani o fheletshedza Tshitingwa ngei hune a dzula hone uri a sa wane gethe yo valwa.

Muñwe musi Tshitingwa o dzula a tshi khou ḡi lavhelesa bugu ya magazine i no pfhi 'Scope' o ḡo vhidzwa ngei ofisini ya Vho Maria. O wana vhasidzana vhavhili vhe vha ri vho ruñwa nga Takalani uri vha ḡe vha mu vhudze uri u khou mu ḡoḡa. Ayo o vha e mazwifhi e avho vhavhili vha tou luka. Vhasidzana avha vho vha vho renga zwiliwa, matshipisi, naḡama ya khuhu zwa u enda vha tshi ḡa ngomu goloini. Vhasidzana avho vho vha vhe Nomsa musidzana wa Takalani wa kale na Lizzy ane a vha khaladzi a Takalani.

Tshitingwa o ḡo vheiwa vhukati ngomu goloini o tou tingwa nga avha vhavhili. Goloi ha pfhi i ḡo thoma ya fhira nga Entseleni hu na phasela ine vha khou tea u fhira vha tshi i dzhia.

Goloi iyo ye vha vha vhe ngomu khayoy ḡo khonela ḡakani ḡihulu he Nomsa a mbo ḡi thoma u rwa Tshitingwa nga mpama kha luḡaha. Vha thoma u amba nae nga luñwe luambo lwe a vha a sa lu pfhi. O vha a tshi khou rwelwa uri o ḡa Hazulu u dzhia vhanna vha vhañwe naa kana o ḡa tshikoloni naa? Vhe kati na u mu rwa, uḡa wa ḡiraiva a mbo ḡi vha o swika na thonga. A ri Tshitingwa u fanela u rwiwa vhukuma fhedzi lune zwa sa ḡo vhonala. Tshitingwa a tshi vhona thonga o vha o no ḡovhowa uri a nga vhulahwa fhedzi a zwo ngo ralo.

Vho ri u fhedza u mu tambudza vha mu humisela murahu he vha vha vho mu dzhia hone. Tshitingwa o vha o vhibva muvhili woḡhe nga u rwiwa. Vho Maria vhane vha vha

mushumi wa henefho tshikoloni vha tshi mu vhudzisa uri o tshimbila hani, ha ngo takalela u vha vhudza naho o fhedza o amba ho no vha kale, o vha toololela na uri o ri u fhedza u rwiwa, ha pfhi u tea u tuwa nga u tavhanya ha tsha todea arali a sa tuwa mutumbu wawe u nga do liwa nga maanga. Takalani na Vho Maria vha tshi khuthadza Tshitingwa vho mu vhudza uri a songo ofha, wa nga vha u mulingo u dou n'wala o tsireledzea. Musi zwenezwi Tshitingwa a tshi khou elekanya nga mafhungo aya othe, o delwa nga muhumbulo wa u tou litsha zwa tshikolo a humela hayani. Muhumbulo uyo wo do thadulwa nga muhwe we a ri izwo zwothe zwi do vha u tshinya tshifhinga na u tambisa tshelede ya Pat.

Zwothe zwo iteaho kha Tshitingwa muso zwo swika kha vhahulwane vha tshikolo itsho tshe a vha a tshi dzhena khatsho, zwo ita uri hu thome u dzhiiwa maga a lemela ho vhukuma a uri u dzhena na u bva zwi tea u vha zwo tendelwa hu na vhu'ntanzi ho khwa'ntaho. Vhulanguli ha tshikolo ho khuthadza Tshitingwa ha mu vhudza uri a songo ofha kana u tshuwa tshithu. Vha nga vha vha vha'la vhatambudzi vhawe vha do kaidzwa. Vha'la vhatambudzi vha Tshitingwa a vho ngo fhedza vho itwa tshithu kana u tou kaidzwa nga vhulanguli ha tshikolo sa zwe ha vha ho fhulufhedzisa Tshitingwa. Lwendo lwa Tshitingwa lwa u vhuya hayani mbulungoni ya khotsimunene lwo do tswuka Takalani na Tshitingwa vha takuwa u livha Venda.

Musi vhe ndilani vha tshi khou livha Venda, ndi he vha ri vha tshi swika Pretoria, Takalani a sumbedza kha Tshitingwa uri ene o neta nga u reila, nahone u khou pfhana khofhe dzi tshi vho mu dalela. Ndi hone he Takalani a tahisa la u buka lufhera hodelani uri vha thome u awela hone. Nangoho vho do tendelana uri vha do bveta phanda na lwendo nga duvha li tevhelaho. Tshitingwa o do vha na luvalo a thoma nga u hana u

edela lufherani luthihi na Takalani, a dzinginya uri ndi khwiṅe a tou siiwa ngomu goloini a edele hone. Madzinginywa a Tshitingwa ho ngo ṭanganedzwa nga Takalani.

Vhuvhili havho vho fhedza vho edela lufherani luthihi henefho hodelani. Nga matsheloni Tshitingwa o vuwa a tshi khou lila a si na mutakalo nge a ḍivha uri ho itea zwe a vha a tshi zwi shavha a sa zwi funi u bva tshi tsheetsho. Vhusidzana ha Tshitingwa ho vha ho fhela vhunga o vha o dzhena kha zwa vhudzekani na Takalani. Takalani o humbela pfharelo kha Tshitingwa ya zwoṭhe zwo iteaho musu vhe lufherani luthihi afho hodelani. O sumbedza uri zwoṭhe wo tou vha mulingo wa Saṭhane kha vhuvhili havho. Takalani musu a kha honohu u khuthadza Tshitingwa na u humbela pfharelo kha Tshitingwa, o sumbedza uri ndi zwa ndeme uri vhuvhili havho vha humbele pfharelo kha Mudzimu.

Vho ḍo takuwa nga matsheloni vha bvela phanda na lwendo lwavho lwa u livha Venda. Borohoni ya Dzindi goloi yo ṅamedzaho Tshitingwa na iṅwe dza mbo thulana nga mulandu wa uri ye vha ṭangana nayo yo vha i tshi khou fhirela dziṅwe goloi.

Avha vhavhili vho huvhala vha i swa vhuongeloni lwe Tshitingwa a tshi vuwa a si ḍivhe uri u ngafhi, o vha o huvhala vhukuma. Lunako luya lwo sala borohoni ya Dzindi, tshifhaṭuwo tshi si tsha lavhelesea. Vhege dza sumbe e vhuongeloni Tshilidzini, Tshitingwa ho ngo tsha vhulunga khotsimunene wawe.

Musi Tshitingwa e henegei vhuongeloni, ndi he Pat a ya a mu ṭola o mu farelavho na ṭhanziela i bvaho ngei tshikoloni tshawe. Tshitingwa o wanala o phasa zwavhuḍi thero dzawe. Tshitingwa o ḍo ṭoda u ḍivha kha Pat uri vhunga o phasa zwavhuḍi pfhunzo

dzawe, u khou fanela u ḁa u thoma lini zwa mushumo. Phindulo yo vha ya uri a songo vhilaela u ḁo ḁa a mu dzhia hayani. Pat o vha a tshi khou tata uri a vhudze Tshitingwa uri zwi nga si tsha konadzea sa i zwi a si tshee na lunako luya lwe lwa vha lu ḁhōḁa khulwane ya mushumo we a vha o mu fhulufhedzisa vhunga o no huvhala. Pat o mbo ḁi bva a ḁuwa a songo vhuya a dzulesa ngei sibatela he a vha o ḁa u dzhia Tshitingwa e na mme a Tshitingwa, vha mbo livha goloini ya Pat. Ndi zwa vhukuma Tshitingwa o vha ono pfhuma mbipo vhukuma lwe Pat a wana a tshi shona hezwi a tshi mu lavhelesa.

Musi o vhuya sibatela, Tshitingwa nga Swondaha o ya kerekeni ngauri o vha o no ḁiimisela tshoḁhe u vha mutendi wa vhukuma. Tshitingwa o ḁea vhuḁanzi ha u ḁisola a sumbedza uri zwo itwa nga u konyolela matanda nḁevheni muso o vha o kaidzwa a si pfhe. Ari ha tsha ḁo dovha a khakha, u khou shavha u fa e muvhi. O bvela phanda na u ḁea vhuḁanzi kerekeni lwe a bulavho na uri o ḁuwa a tshi ya u dzhia lunako nga ngoho o vhuya nalwo o lu kukuḁa. Zwenezwi a tshi khou rabela o mbo ḁi dovha a pfha a tshi vhuvelwa nga maanda maswa.

4.3 MVALATSWINGA

Kha ndima iyi muḁodisisi o i ta manweledzo a nganea ya *Mme a Nndwa Dzoḁhe* he mafhungo oḁhe a nganea iyi a pfhufhifhadzwa hu u itela u topola mbuno dzi re ngomu hu tshi khou sedzwa u kandekanywa ha pfhanelo dza vhathu. Tshipikwa tsha ndima iyi ho vha hu u i ta tsenguluso ya mafhungo a bvaho kha nganea ya *Mme a Nndwa Dzoḁhe*. Mafhungo e a senguluswa afha ndi ane a vha na vhuḁumani na u kandekanywa ha pfhanelo dza vhathu/ vhana fhedzi a si na vhuḁumani na ḁhoho ya

thodisiso ha ngo ambya ngao afha kha ndima iyi. Pfhanelo dze dza vhonele dzo kandekanywa hafha dzi katela pfhanelo ya mbofholowo na tsireledzo ya muthu, pfhanelo ya mbofholowo kha vhurereli, lutendo na kuhumbulele, pfhanelo ya u amba na u ita zwithu wo vhofoholowa, pfhanelo ya mbofholowo kha vhudibadekanyi, pfhanelo ya mbofholowo ya u tshimbila na vhudzulo, pfhanelo ya mbofholowo ya zwa makwevho, mushumo na ndalukano, pfhanelo ya zwi kwamaho muthu ene mune, pfhanelo ya vhudzulo, pfhanelo ya ndondolamutakalo, zwiliwa, maḁi na tsireledzo ya muthu, pfhanelo ya pfhunzo na pfhanelo ya u edana

NDIMA YA VHUTANU

MAWANWA NA THEMENDELO

5.1 MVULATSWINGA

Thodisiso iyi yo disendeka kha u todisisa nga u kandekanywa ha pfhanelo dza vhatu kha nganea ya *Mme a Nndwa Dzothe*. Thodisiso iyi yo bvisela khagala uri nangoho fhano Afrika Tshipembe la Dimokirasi line la dovha la vha na Mulayotibe wa Pfhanelo dza vhatu hu kha di vha na u kandekanywa ha pfhanelo dza vhatu. Nga inwe ndila mafhungo a u pfhi hu na pfhanelo dza vhatu khathihi na mulayo muhulwane wa shango une wa vha Ndayotewa kha ndima ya vhuvhili wa Mulayotibe wa Pfhanelo dza vhatu ha sokou vha mafhungo ane a sokou ambya fhedzi vhatu a vha khou tevhezela mulayo uyo. Thodisiso iyi yo sumbedza uri vhatu fhano Afrika Tshipembe vha khou tshila vha songo vhofoholowa naho hu tshi pfhi hu na Mulayotibe wa Pfhanelo dza vhatu une wa lamulela vhatu kha u tambudzwa. Vhatu/ vhana a vha tendelwi u amba na u ita zwithu zwine vha tama nga mbilu dzavho vho vhofoholowa.

Thodisiso i do ita uri vhadzulapo vhothe vha pfhe vho vhofoholowa nahone vhothe vha tshi fana hu si na a fhiraho muñwe kana u dzhiela muñwe fhasi. A re na lupfhumo na a si na lupfhumo vhothe tsenguluso iyi yo vha endedza ya vha swikisa fhethu huthihi hu fanaho. Vharema na Vhatshena namusi vha vho bika nga khali nthihi vha nwisana maqi nga khavho nthihi vha dovha vha pembela ngomu kuvhandeni kuthihi, zwo itwa nga yone tshanduko yo daho Afrika Tshipembe yo diswa nga Mulayotibe u re pfhanelo dza vhatu. Thodisiso iyi yo reravho nga ndeme ya u bvisela khagala pfhanelo dzine

vhathu vha vha nadzo kha zwiimiswa zwothe na kha khuvhangano dzothe dzi itwaho fhana na fhaḷa na masiandoitwa ane anga bvelela musi pfhanelo idzo dzi songo tsha tevhedzwelwa lwa vhudele. Masiandaitwa enea a vhonelesa nga maanda kha vhana arali pfhanelo dzavho dzi songo dzwielwa ntha vhane vha fara ludongo nga hu fhisaho ndi vhabebi. Thodisiso iyi yo swikela maga ane a nga dzhiwa musi vhathu vho kandelwa pfhanelo dzavho uri vha divhe uri vha livha ngafhi uri zwililo zwavho zwi fhinduliwe.

Afha ndi hune mutodisisi a bvisela khagala zwe a wana kha mafhungo e a kuvhanganywa. Kha ndima iyi hu do sumbedzwa mawanwa a bvaho kha nganea ino pfhi *Mme a Nndwa Dzothe*. Mutodisisi u do nea mawanwa ane a do tevhelwa nga themendelo. Henefho ndi hune mutodisisi a do bvisela khagala zwine a themendela zwone kha lushaka na kha zwiimiswa zwo fhambanaho ho sedzwa ndivho ya thodisiso iyi.

5.2 MAWANWA

Kha thodisiso iyi ho wanala uri u kandekanywa ha pfhanelo dza vhathu kha nganea ya *Mme a Nndwa Dzothe* ndi zwithu zwine zwa khou di bvelela fhana shangoni la Afrika Tshipembe la dimokirasi li re na Ndayotewa (1996) yo faredzahovho na Mulayotibe wa Pfhanelo dza Vhathu kha ndima ya vhuvhili. Ho wanala uri pfhanelo idzo dzo kandekanywaho ndi dzine dza katela:

- Pfhanelo ya mbofholowo na tsireledzo ya muthu

- Pfhanelo ya mbofholowo kha vhurereli, lutendo na kuhumbulele
- Pfhanelo ya u amba na u ita zwithu wo vhofholowa
- Pfhanelo ya mbofholowo kha vhuḁibadekanyi
- Pfhanelo ya mbofholowo ya u tshimbila na vhudzulo
- Pfhanelo ya mbofholowo ya zwa makwevho, mushumo na ndalukano
- Pfhanelo ya zwi kwamaho muthu ene muḁe
- Pfhanelo ya vhudzulo
- Pfhanelo ya ndondolamutakalo, zwiliwa, maḁi na tsireledzo ya muthu
- Pfhanelo ya pfhunzo
- Pfhanelo ya u eḁana

Afha fhasi hu tevhela he pfhanelo idzo dzo bulwaho afho nḁha dza vhone dzo kandekanyiwa hone zwi tshi bva kha manweledzo a nganea ya *Mme a Nndwa Dzoḁhe*.

Khotsi a Tshitingwa vho mu hanela a tshi ḁibadekanya na lutendo lwa Tshikhriste, vha mu kombetshedza uri a ite zwa lutendo lwavho. Honoho u mu hanela ho vha u kandekanya pfhanelo ya Tshitingwa ya **Mbofholowo ya vhurereli, lutendo na kuhumbulele**.

Khotsi a Tshitingwa vho vha vha tshi ḁoda u mu rwa nga mafeisi / zwanda arali vha songo tou farwa nga maine Vho Ngwadza. Zwenezwo zwa u rwa ho vha u kandekanya pfhanelo ya Tshitingwa ya **Mbofholowo na tsireledzo ya muthu**. Zwi ambaho uri Tshitingwa u na pfhanelo ya u sa tambudzwa nga ndila ifhio na ifhio.

Muṭoḍisisi o wana uri hu na pfhanelo yo kandekanywaho ine ya vha pfhanelo ya **mbofholowo ya vhuḍibadekanyi**, ine ya amba uri muthu a nga ḍi vha na vhuḍibadekanyi na zwifhio kana zwa vhutshilo vhu fhio hu si na ane a lwa nazwo. Tshitingwa u vhone a tshi khou lovhedzwa nga vha funzi Vho Nzeni hone khotsi a Tshitingwa vha sa zwi ḍivhi. Tshitingwa u vhudza khotsi awe uri zwiḷa zwe a vha vhudza matsheloni zwo tshimbila zwavhuḍi. Izwi zwi khou ḍa nge Khotsi a Tshitingwa vha ri vho vhidza Vho Ngwadza vha ḥanga uri vha ḍe vha fare muḍi sa vhunga muḍi u si na luvhambo u tshi dzhenisa vha vhi. Tshitingwa fhungo ilo ha ngo li ḥanganedza la uri u tea u farwa muvhili vhunga ene o vha ono ḍibadekanya na vhurereli ha Tshikhriste. Khotsi a Tshitingwa a vho ngo zwi ḥanganedza.

Muṭoḍisisi o wana uri pfhanelo ya Tshitingwa ya **mbofholowo ya vhurereli, lutendo na kuhumbulele**, i khou kandekanywa. Tshitingwa o fhindula khotsi awe uri ene ono farwa wawe muvhili nga Yehova a nga si kone arali a tshi nga fa zwo luga. Khotsi a Tshitingwa a vho ngo tenda. Tshitingwa a ri a si kale hoyu muḍi wo farwa zwine zwa khou ḥodea hafha ndi tshede fhedzi nga ḥanga. Zwoḥe izwi khotsi a Tshitingwa a vha tendi khazwo zwa Tshikhriste vha tenda kha zwa vhomaine, vha isa phanda na u kandekanya pfhanelo dza ḥwana.

Muṭoḍisisi o wana uri pfhanelo ya mme a Tshitingwa, Vho Mariḥa na yone yo kandekanywa, yeneyo ndi pfhanelo ya **mbofholowo na u ita zwithu wo vho fholowa**. Mme a Tshitingwa vha na mbofholowo ya u ḥanganedza kana u fha mafhungo kana muhumbulo. Mme a Tshitingwa na vhone vha tikedza fhungo lo ambyaho nga ḥwana wavho, khotsi a Tshitingwa vha ri Vho Mariḥa vha khou tou fundedzana na ḥwana wavho, vha shushedza avha vha vhi ngauri a hu na a sa farwi muvhili, vha ri a sa

tendi kha a tōde khotsi muswa nahone a songo tsha lavhelela tshiambaro khavho, vhone mme a Tshitingwa vha na nyofho dza uri khamusi vha nga pandelwa muḍini. Zwenezwo zwa itisa uri vha fhumule vha si tsha amba tshithu. Muthu muḥwe na muḥwe u na pfhanelo dza u amba o vhofoholowa nahone o tsireledzea hu si na a no shushedza muḥwe.

Muḥḍisisi o wana uri hu na pfhanelo yo kandekanywaho yeneyo ndi **pfhanelo ya Mbofholowo na tsireledzo ya muthu hu tshi katelwa pfhanelo ya u sa tambudzwa nga ḥila ifhio na ifhio**. Tshitingwa u pfha a sa tsha ḍiphiḥa hafha muḍini ngauri khotsi awe vha khou mu tambudza muyani na kha muvhili wawe. Tshitingwa u humbela mme awe uri vha mu ambele na khotsi awe uri u khou tōḍa u amba navho. O vha vhudza uri madekwana eneo u khou ḍiimisela uri a itwe ngauralo (a tshi amba u ḥavhelwa). “A thi ri vha khou ri vhaḷa maine vho vha sia na mushonga wa hone?” Tshitingwa o vha a tshi khou vha ladza nga bai a tshi zwi ḍivha uri ha nga zwi iti. Khotsi a Tshitingwa vha tshi khokhonya vho vha vha tshi khou tōḍou vhona ḥola dzawe. Ene o vha vhudza uri mme awe vha khou tou mu ḥavhela zwavhuḍi, Khotsi awe vha mbo ḍi huma hone khotsi a Tshitingwa vho vha vha tshi tōḍou tou mu ḥavhela nga tshavhukoma

Muḥḍisisi o wana uri hu na pfhanelo yo kandekanywaho ya **Mbofholowo na tsireledzo ya muthu, hu tshi katelwa pfhanelo ya u sa tambudzwa nga ḥila ifhio na ifhio**. Khotsi a Tshitingwa vho rwa Tshitingwa nge a tikedza muhumbulo wa mme awe musi vha tshi fhembeledza khotsi a Tshitingwa uri vha songo yela vhafunzi muḍini wavho ngauri ndi u levha. Khotsi a Tshitingwa vho vha vho sinyuwa vhukuma musi vha tshi ri ndi tou ndo mu yela houḷa mufunzi hayani hawe. Vha ri vhafunzi vha khou

khakhela n̄wana wavho nga uri tshe a dzhena kereke ha tsha tenda u farwa muvhili fhedzi a sa athu u dzhena o vha a tshi vha pfhesesa.

Muṭod̄isisi o wana uri pfhanelo **yo kandekanywaho ndi ya ndondolamutakalo, zwiliwa, maḍi na tsireledzo ya muthu**. Ndi zwone zwine nda ri ndo zwifha ngazwo. Ari u khou humbela pfharelo kha zwenezwo. Zwenezwo zwo ita uri vha sinyuwe vha mbo ḍi ri vhone a vha tsha vha khotsi awe a ṭoḍe khotsi muswa. Na iḷa rokho ye vha mu rengela vha mbo ḍi i dzhia vha i fhisa nga mbiti. Tshitingwa afha u khou kandekanyelwa pfhanelo yawe ya **ndondolamutakalo, zwiliwa, maḍi, na tsireledzo ya muthu ine a tea u i wana kha vhabebi vhawe, hu tshi katelwa na khotsi awe**.

Muṭod̄isisi o wana uri Pfhanelo yo **kandekanywaho ndi ya vhudzulo**. A hu na muthu ane a nga pandelwa hayani hawe. Nga murahu ha musi Tshitingwa o rwiwa nga khotsi awe o mbo ḍi ya u eḍela ha Ana khonani yawe. Hone khotsi a Tshitingwa vho vha vha songo vhudzwa tshithu fhedzi mme awe o vha o vha vhudza uri u khou ya u eḍela ngafhi, naho khotsi awe vho vha vha songo tou bula uri a vha tsha mu ṭoḍa muḍini fhedzi o vha na nyofho dza u dzula hayani.

Muṭod̄isisi o wana uri ho kandekanywa pfhanelo ya **Pfhunzo, ya mbofholowo kha Ndongolamutakalo, zwiliwa, maḍi na tsireledzo ya muthu**, khotsi a Tshitingwa vha ri tshikolo na zwiambaro kha tou hangwa. Tshitingwa o ḍo ya a ṭalutshedza malume awe mafhungo oṭhe a tshi ri khamusi u ḍo wana thuso ya u iswa tshikoloni, na zwiambaro fhedzi zwa bala.

Pfhanelo ya mbofholowo ya zwa makwevho, Mishumo na phrofesheni.

Tshitingwa o vha e musidzana wa lunako fhedzi a sa athu u swikaho kha maṭiriki. Musi o ṭangana na Misho we a mu fhulufhedzisa u ḑo mu ṅea thuso ya zwine a khou ṭoḑa, o pfha uri o wana khonani yoneyone. Misho o vha e na lunako na ene fhedzi a ṭoḑa uri Tshitingwa a dzhenele zwa vhumodele zwine ene a si vhe khazwo, mu ṅea gonobva ḽa uri a songo tsha isa phanda pfhunzo sa vhunga u phasa maṭiriki zwi si na mushumo, Misho a vho ṅea ṭhuṭhuwedzo Tshitingwa uri u vhona zwa khwiṅe hu u ita zwa vhumodele o thoma a sa tendi a ri zwi lwa na lutendo lwawe, fhedzi a vho fhedza o tenda nga ṭhuṭhuwedzo ya Misho a vho swika na hune a vho zwi pfhesesa u dzhia buḑo ḽa zwa vhumodele zwi si zwithu zwo thomaho kha muhumbulo wawe. Muthu u fanela u ita zwine mbilu yawe ya ṭoḑa zwone uya nga hei pfhanelo.

Muṭoḑisisi o wana uri hu na pfhanelo yo kandekanywaho ya **Mbofholowo ya tsireledzo ya muthu**. Musi Tshitingwa a tshi ḑa a dzhiwa nga goloi nga Nomsa na Lindiwe khaladzi a Takalani. Nomsa ndi musidzana wa kale wa Takalani ha vha vathu vho vha vha tshi khou humbulela uri Tshitingwa a nga vha a tshi khou funana na Takalani ngeno zwi si zwone. Tshitingwa o ḑo iswa ḑakani ḽihulu he a swika a rwiwa vhukuma hone uḽa muṭhannga wa ḑiraiva o ri u swika o fara thonga ari u fanela u rwiwa hune zwa sa ḑo vhone fhedzi u fanela u rwiwa vhukuma.

Muṭoḑisisi o wana uri pfhanelo ya **Mbofholowo na tsireledzo ya muthu**, ndi ya tsireledzo na u langa muvhili wawe. Ḑuvha ḽa u ṭuwa ḽi a swika, Takalani u a buka hodela uri vha eḑele hone nge a vha o neta nga u reila ṅḽilani. Tshitingwa u a hana u eḑela lufherani luthihi na Takalani uri u ya nga lutendo lwawe ndi tshivhi, nga ngoho ho ḑo itea zwe Tshitingwa a vha a tshi zwi ofhesa, Tshitingwa na Takalani vho ḑo

fhedza vho dzhena kha zwa vhudzekani, he kha avha vhavhili vha vho lingwa vhothe ha vho fhedza ho no vha na u sumbana nga minwe uri muñwe o kandela muñwe pfhanelo hone vhothe vho kandelana pfhanelo.

Muṭoḍisisi o wana uri hu na pfhanelo yo kandekanywaho yeneyo ndi **Pfhanelo ya u amba na u ita zwithu wo vhofholowa**. Nga murahu ha musu Tshitingwa o wana khombo borohoni ya Dzindi lunako lwa sala ngeo na tshifhatuwo tshawe tsha vha tshi ofhisaho, ri wana Pat o vha ene we a sumbedzisa uri Tshitingwa a nga si tsha wana mushumo wa vhumodele nga mulandu wa tshiimo tshine a vha khatsho nga-uri o no vha muholefali na-hone ha ḍivhi uri a nga tou mu vhudzisa hani. Pat u na pfhanelo dza u amba uri Tshitingwa a nga si tsha kona u dzhenela muṭaṭisano wa zwa lunako vhunga kha zwa vhumodele vha tshi ṭoḍa lunako, fhedzi ri wana Pat a tshi khou ofha u amba ngoho a tshi vhudza Tshitingwa uri zwi nga si tsha konadzea vhunga mushumo uyu u tshi ṭoḍa lunako. Muthu muñwe na muñwe u na pfhanelo ya u vhofholowela u amba na u ita zwithu o vhofholowa, hu tshi katelwa mbofholowo ya u ṭanganedza kana u fha mafhungo kana muhumbulo. Pat ha ngo khakhela Tshitingwa u ya nga Ndayotewa.

5.3 THEMENDELO

Tshipiḍa itshi tsha themendelo ndi tshipiḍa tshine muṭoḍisisi a bvisela khagala ngeletshedzo ine ya nga vha thandululo ya thaidzo khulwane ya ṭhoḍisiso ye ya vha yo livha kha u i tandulula. Themendelo idzo dzi dovha dza tea u vha dzo tou lumbama kha zwine muthu, tshigwada kana tshiimiswa tsha tea u ita zwone uri thaidzo ya

thodisiso i tandululee. Thaidzo ya thodisiso iyi yo vha u kandekanywa ha pfhanelo dza vhathu. Ho sedzwa iyo thaidzo, muṭodisisi u themendela zwi tevhelaho:

Ho sedzwa u hanelwa ha Tshitingwa u ḡibadekanya na lutendo lwa Tshikhriste nga khotsi awe, hu khou themendelwa uri vhathu kha vha tendelwe u dzhenelela vhurereli vhune vha ṭoda hone hu si na a lwaho nazwo ngauri Mulayotibe wa Pfhanelo dza vhathu uri vhadzulapo vhoṭhe vha fhano Afrika Tshipembe vho vhofoholowa u ḡinangela vhurereli vhune vha ṭoda hone u ya nga lutendo lwavho.

Ho sedzwa u lovhedzwa ha Tshitingwa khotsi awe vha songo ambya navho nga vhafunzi Vho Nzeni, hu themendelwa uri vhabebi vha tea u ṭanganedza tsheo dzine vhana vhavho vha ḡinangela dzone ngauri zwikhathi zwo no shanduka, vhana na vhone vha khou vuledza zwine pfhanelo dzavho dza amba zwone. Vhafunzi vho ita zwine lutendo lwa Tshitingwa lwa ṭoda zwone vha songo thoma vha humbela kha vhabebi vhawe ngauri zwo tea uri zwi tou ralo.

Ho sedzwa u tambudzwa ha Tshitingwa nga khotsi awe kha vhurereli he a ḡinangela, hu khou themendelwa uri ane a kandekanya pfhanelo dza muṅwe ngae kha a dzhielwe maga ane a ḡo ita uri a songo tsha dovha a zwi ita, hu khou themendelwa uri vhabebi kha vha pfhevho zwine vhana vha ṭoda zwone, vha songo vha kombetshedza zwine vha si zwi fune.

Ho sedzwa u rwiwa ha Tshitingwa nga khotsi awe na u kombetshedzwa u ṭhavhelwa muvhili, hu khou themendelwa uri vhathu kha vha tsireledzwe kha u tambudzwa hu

bvaho kha miṭa yo fhambanaho. Vhathu vha songo tambudzwa nga nḡila ifhio na ifhio nahone vhathu kha vha tendelwe u ḡilanga mivhili yavho hu si na a zwi hanedzaho.

Ho sedzwa musī Tshitingwa a tshi rwiwa nga Nomsa na Lindiwe a tshi khou humbulelwa uri a nga vha a tshi khou funana na Takalani, hu khou themendelwa uri vhathu vha songo kaidzwa lwa tshiṭuhu, lu si lwa vhuthu kana lu nyadzisaho.

Ho sedzwa u tambudzwa ha Tshitingwa nga khotsi awe musī vha tshi hana u mu ṅea pfhanelo dzawe dzi ngaho u ya tshikoloni na u mu ṅea zwiambaro, khathihi na Nomsa na Lindiwe vha tshi mu tambudza, hu khou themendelwa uri vhane vha vhangela vhaṅwe u tshila vhe na nyofho, mitsiko na u shushedza vhaṅwe kha vha kudzwe dzhele. Vhathu vhenevho vha tea u wana ndaṭiso yo fanelaho zwiito zwavho zwi si zwavhuḡi.

Ho sedzwa uri musī Vho Mariṭa, mme a Tshitingwa vha tshi ṅea muhumbulo wa uri a si zwavhuḡi khotsi a Tshitingwa vha tshi yela vhafunzi muḡini wavho ndi u levha ha vha u khakha, hu khou themendelwa uri vhathu kha vha tendelwe u amba vho vhofoholowa ngauri hu na Mulayotibe wa Pfhanelo dza vhathu une wa ri vhathu vho vhofoholowa kha u amba na u bvisela vhuḡipfhi havho khagala vha sa shushedzwi nga tshithu.

Ho sedzwa Misho musī a tshi ṭuṭuwedza Tshitingwa buḡo ḡa zwa vhumodele uri a tevhele ḡone, hu khou themendelwa uri vhathu kha vha tendelwe u ḡinangela mabuḡo a mishumo na phrofesheni hu si na a zwi imaho phanḡa nahone muthu a songo tou ṭuṭuwedzwa u ita zwine a si zwi takalele vhutshiloni hawe.

Ho sedzwa vhulanguli ha tshikolo tshe Tshitingwa a vha tshi dzhena khatsho uri a vhu ngo vha na u dzhia maga o khwaṭhaho a u ṅea ndaṭiso vha tambudzi vha Tshitingwa, hu khou themendelwa uri magudedzini oṭhe ane matshudeni vha wanala khao kha hu vhe na vhulanguli ho khwaṭhaho u itela u lwela vhagudiswa vhoṭhe vha no tambudzwa kha magudedzi oṭhe ane vhagudiswa vha vha khao.

Ho sedzwa gudedzini ḽe Tshitingwa a vha a tshi gudiswa zwa vhumodele khaḽo uri a vhu ngo tou vha na milayo i no kona u vhoḽha vhaeni vha no dzhena na vha no bva, hu khou themendelwa uri zwikoloni hoṭhe hune vhagudiswa vha dzhena hone, vha vhulangi ha tsireledzo kha vha vhe na vhuṭanzi ho fhelelaho uri muthu o dzhenaho vha na zwidombbedzwa zwawe na uri u bvafhi u ya ngafhi.

Ho sedzwa Pat musi a tshi kundelwa u ṭahisa fhungo ḽa uri Tshitingwa a nga si tsha kona u dzhenela muṭaṭisano wa lunako nge a ṭangana na khombo ya goloi ya tshinya lunako lwe a vha e nalwo, ngeno Mulayotibe wa Pfhanelo u tshi vha tendela u amba vha sa ofhi tshithu, hu khou themendelwa uri vhathu vha songo ofha u bula mafhungo a ngoho naho a tshi nga u vhaisa fhedzi e na ngoho ya vhukuma.

Ho sedzwa uri Tshitingwa u tsikeledzwa hoṭhe he a ṭangana naho a tshi khou itelwa mutsiko nga khotsi awe, na musi a tshi tambudzwa nga Nomsa na Lindiwe zwo vha zwa u sa ḽivha uri hu na Mulayotibe wa Pfhanelo dza vhathu u tsireledzaho muthu muṅwe na muṅwe, hu khou themendelwa uri vhathu vha khou fanela u takuwa vha ḽivha zwiimiswa kana fhethu hune vha tea u vhiga hone u tambudzwa hoṭhe, vhunga hu hone hune vha ḽo wana hone thuso nga u ṭavhanya. Fhethu heneḽho ndi hune

vhaḡo wana thuso nga fhedzi vha songo vhuya vha badela masheleni. Vhathu vhoṭhe vho ṭangedzwa u vhiga zwi vha tambudzaho.

Ho sedzwa u lovhedzwa ha Tshitingwa nga vhafunzi Vho Nzeni ngei kerekeni, hu khou themendelwa uri vhabebi kha vha litshe vhana vha ḡinangele vhurereli vhune ha funwa nga ṅwana ene muṅe sa vhunga Mulayotibe wa Pfhanelo u tshi mu tendela u ḡinangela. ṅwana muṅwe na muṅwe u na pfhanelo dza u nanga zwine a zwi funa hu si na a mu hanedzaho sa izwi Mulayotibe wa Pfhanelo dza vhathu u tshi tenda.

Ho sedzwa zwa vhonala uri pfhanelo dza vhathu dzi khou kandekanywa tshifhinga tshoṭhe, hu khou themendelwa uri musi vhathu vha tshi vhona pfhanelo dzavho dzi tshi khou kandekanywa kha vha dalele zwiimiswa zwo bulwaho afho uri vha wane thuso. Zwiimiswa hezwi zwoṭhe zwo vulelwa u ṅetshedza thuso kha vhathu vhoṭhe vhaṭuku na vhahulwane.

- South African Human Rights Commission (for Human Rights)
- Independent Police Investigation Directorate (Criminality)
- Commission on Gender Equality (For Gender Rights)
- Commission for Conciliation, Mediation and Arbitration (For Labour Rights)

5.4 MVALATSWINGA

Ṱhoḁisiso iyi yo ḁitika nga u Ṱhoḁisisa nga u kandekanywa ha pfhanelo dza vhathu kha nganea ya *Mme a Nndwa DzoṰhe*. Kha Ṱhoḁisiso iyi zwo vhonele uri u kandekanywa ha pfhanelo dza vhathu ndi zwithu zwine zwa kha ḁi bvelela fhano Afrika Tshipembe ḁi re na Ndayotewa i na Mulayotibe wa Pfhanelo dza vhathu. Ndi zwa ndeme uri vhavhali vha dzhieze nzhele themendelo dza iyi Ṱhoḁisiso sa musi zwi tshi nga ri thusa kha u Ṱalusa u kandekanywa ha pfhanelo dza vhathu fhano Afrika Tshipembe.

Ndi tenda na u fhulufhela uri Ṱhoḁisiso iyi i ya dovha ya i sa mulaedza vhathuni kha shango ḁoṰhe nga vhuphara kha vhathu vhoṰhe vhafumakadzi na vhana na vhaiti vhazwo vhifhaho kanzhisa hune ha vha na vhanna uri zwiito izwo zwa u ḁidzhenisa kha mafhungo a u kandekanya pfhanelo dza vhathu ndi zwine Ndayotewa ya shango kha ndima ya vhuvhili kha Mulayotibe wa Pfhanelo dza vhathu ya lwa nazwo nahone a zwi itaho u vha o fhira Ndayotewa nahone u ḁo tea u kaidzwa lu vhaisho.

Ṱhoḁisiso iyi i ḁo vha yone mvulamaṰo kha vhadzulapo vha Afrika Tshipembe uri vha kone u ḁivha musi vho kandekanyelwa pfhanelo dzavho nga vhaṱwe ngavho uri vha livhafhi.

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