

TSENGULUSO YA THERO YA VHUHOVHELELI KHA NGANEA MBILI
DZA TSHIVENDA DZO TOU NANGULUDZWAHO: 'TSHI DO LILWA' NA
'MURABELI'

NGA

NEVHULAMBA NDITSHENI WITNESS

Mushumo uyu wo netshedzwa sa tshipida tsha u swikela thodea dza Digirii ya MA
kha Faculty ya Humanities, Social Sciences na Education kha Muhasho wa
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Duvha ja u netshedza

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MUANO

Nḡe, Nḡevhulamba Nditsheni Witness ndi khou ana uri mushumo uyu wa *Tsenguluso ya vuhovheleli kha nganea mbili dza Tshivenda dzo tou nanguludzwaho: 'Tshi ḡo lilwa' na 'Murabeli'* wo senguluswa nga nḡe nahone a u athu u vhuya wa senguluswa nga muḡwe mutshudeni hu tshi itelwa u wana digirii kha Yunivesithi ino kana iḡwe.

Tsaino: 

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NW Nḡevhulamba

VHUḐIKUMEDZELI

Mushumo uyu ndi u kumedza kha munnawavhane Vho Andiseni Thinandavha Mathada na musadziwavhane Vho Bebani Phophi Mathivha. Khavho ndi ri a vha ntshileli. Vho fanelwa nga u pembela. Ho tou dina lwone lufu.

NDIVHUWO

Ndi livhuwa Mudzimu wa makoleni ngauri ndivho, vhuṭali na nungo ndi zwawe. Ndi hunzhi he nda vhona Mudzimu kha vhutshilo hanga zwino nga zwenezwo ndi ri dzina la Mudzimu kha li hule. Vhathu vha tevhelaho ndi a vha livhuwa tshoṭhe naho ndi sa ḡo bula zwe nga muthihi nga muthihi vha ita: Lawrence Mmbulaheni, Nakisani, Ḍowelani na Richard. Mufhaṭusi wanga Vho Dokotela Maṭhabi, vhone ndi a vha bvulela muṅwadzi. Zwoṭhe hezwi zwo konadzea nga u ḡidina havho vhusiku na masiari. Mudzimu nga a vha tonde nga zwoṭhe zwine vha ṭoḡa.

MANWELEDZO

Vhutshiloni hu na vhatu vhane vha vha na vhuhovheleli. Kha vhenevho hu na vhañwe vhane vhuhovheleli havho ha vha vhuedza arali hu havhuḍi, na vhañwe vhane vhuhovheleli havho ha sa vha vhuedze arali hu vhuvhi, madzuloni a u vha vhuedza ha tou vha dzhenisa khakhathini. Vhohovheleli kha mañwalwa a ḷitheretsha ndi musi muñwe wa mubvumbedzwa a na lutamo lwa u swikela zwiñwe zwithu sa u funzea, u pfuma kana u vha na mabindu. Musi a tshi tikedza muhumbulo wo bulwaho afho nṱha Merton (2016:370) u ri: “An ambitious person is someone always striving to reach a goal through hard work, dedication and perseverance”. Hezwo zwi amba uri muthu wa vhuhovheleli ndi muthu ane a lwela u swikela tshipikwa tshawe nga u shumisa, u ḍiimisela na u konḍelela. Ndivho ya mushumo uyu ndi u sengulusa thero ya vhuhovheleli kha nganea mbili dzo tou nanguludzwaho dzine dza vha *Tshi ḍo lilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2019). Vhuhovheleli kha nganea dza Tshivenda a hu athu u vhuya ha itwa ngaho ṱhoḍisiso. Tshipikwa tshihulwane tsha mushumo uyu ndi u sengulusa zwi no vhangwa nga vhuhovheleli huvhi na vhuhovheleli huvhuya uri hu kone u tsivhudzwa vhadzulapo nga masiandaitwa a vhuhovheleli havho na zwivhuya zwine vhuhovheleli havho ha nga vha ḍisela zwone. Mushumo uyu wo shumisa ngona ya khwalithethivi. Kha tsenguluso ya mañwalwa ho shumiswa tsenguluso ya ‘*document analysis*. Kha mushumo uyu ho tevhelwa thyori ya ‘*Literary Criticism*’. Mawanwa e a wanala kha uyu mushumo ndi u wanulula zwauri vhunzhi ha vhatu ano maḍuvha vha khou ḍidzhenisa kha vhuhovheleli vhuvhi uri vha kone u bvelela vhutshiloni. Nga ñwambo wa hezwo hoyu mushumo u khou sumbedza uri naho vhuhovheleli kha mañwalwa vhu tshi nga bveledza zwivhuya kha muñwe wa vhabvumbedzwa, a si tshifhinga tshoṱhe hune zwa nga tou ralo ngauri tshiñwe tshifhinga vhu nga bveledza khombo kha mubvumbedzwa onoyo kana kha vhañwe vhatu vhane vha vha tsini nae arali mubvumbedzwa onoyo a songo tevhela nḍila dzavhuḍi kha u swikela zwipikwa zwawe.

Maipfi a ndeme: *Vhuhovheleli, vhuhovheleli vhuvhi, vhuhovheleli havhuḍi, ḷitharetsha khathihhi na nganea.*

ABSTRACT

In life there are ambitious people, and among those there are those who benefit from their ambition if it is good ambition and those who's ambition lead them into trouble if it is evil ambition. "Ambition in literature is when a character in the text becomes ambitious to achieve something, for example, a character may wish to be educated, to be rich, or to own a business. In supporting the above statement, Merton (2016:370) says the following about an ambitious person "An ambitious person is someone always striving to reach a goal through hard work, dedication and perseverance". The aim of this study is to analyse ambition in the two selected novels *Tshidolilwa* (Phaswna, 2000) and *Murabeli* (Mamafha, 2019) respectively. Ambition in Tshivenda novels has never been researched. The main objective of the study is to analyse the consequences of both evil and good ambition to make the community aware of the benefits and the effects of their ambition. The nature of the study is qualitative. Document analysis is the method which the researcher used when analysing data. The study is based on literary criticism theory. The expected outcome of the study is to determine why a lot of people nowadays are resorting to evil ambition to be successful and how that problem could be curbed. This study therefore argues that although ambition in literature can bring good results to a specific character in the text, it is not always the case because sometimes it can also be catastrophic to that character or people around him/her if the character in the novel did not follow proper channels to reach his/her goals.

Keywords: *Ambition, evil ambition, good ambition, literature, and novels.*

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NDIMA YA U THOMA

1. MVULATSWINGA NA SIANGANE

1.1. Mvulatswinga

Merton (2016) u dzinginya muhumbulo wa u ri vuhovheleli vhu tea u tshimbilelana na u shumesa nga u tou difunga tshifhinga tshothe. Blinks (2017:51) ene vho a tshi bva mulomo nga ha vuhovheleli u ri:

“Ambition is having a strong zeal or desire to achieve something. Where there is ambition, a goal is determined to be achieved no matter what may come or happen.”

Hezwo zwi amba uri vuhovheleli ndi phiseo ya u swikela zwiñwe zwithu na uri hune ha vha na vuhovheleli tshipikwa tshi nga swikelea naho ha vha na mini kana vhukondi vhufhio na vhufhio.

Vuhovheleli na u shuma nga biko zwi a tshimbilelana. Arali muthu a na vuhovheleli ha u swikela tshiñwe tshithu, muthu onoyo u tea u shuma nga mannda uri a kone u swikela tshipikwa tshawe. Kha nganea ya *Murabeli* (Mamafha, 2019) muanewa dendele ane a pfi Murabeli ho swika hune a bvelela vhutshiloni nga u shuma zwithu zwawe nga ndila ya mafulufulu, kerekeni o vha a tshi shuma na vhaswa a dovha a rabela vhukuma ngeno ngei yunivesithi ho swika he a gudela pfunzo dzawe dza u ilafha vhwadze ha khentsa ya madamu nga mafulufulu.

Zwo iteaho kha Murabeli a zwi fani na zwe zwa itea kha Vho Luvhone vhane vha vha muanewa dendele kha *Tshi do lilwa* (Phaswana, 2000). Vho Luvhone vho swikela zwithu zwinzhi nga tshifhinga tshitukutuku. Zwithu zwe vha zwi wana a vho ngo zwi bvela biko na luthihi, vho zwi wana nge vha didzhenisa kha zwa vhufhura na zwa vuvhava. Fhedzi u bvelela ha Vho Luvhone a ho ngo vha ha tshifhinga tshilapfu ngauri vho mbo di farwa vha ya kothoni.

Vuhovheleli a vhu sedzi maimo a muthu kana zwine muthu a vha nazwo, muñwe na muñwe naho o pfuma, a mushai, a muthu muswa kana a muthu wa maduvha u a vha na vuhovheleli.

Kha *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Luvhone vha munna ane a vha mudededzi wa mafulufulu nahone a tshonifheaho tshitshavhani, fhedzi nga nzwambo wa zwikolodo na mutsiko u no bva kha mufumakadzi wavho ane a khou toda u tshila vhutshilo ha ntha vhune vha khou balelwa u vhu swikela, ri wana vha tshi kombetshedzea u didzhenisa kha vhugevhenga u itela uri vha engedze tshelede yavho. Hezwo zwo vha vhuhovheleli vhuvhi kha havha mudededzi. Honeha naho vhuhovheleli ho vha pfumisa vho fhedza vho farwa. Kha *Murabeli* (Mamafha, 2019) ri wana Murabeli ane a vha muanewa dendele o aluwa fhasi ha tshengelo khulu i bvaho kha mmane wawe a tshi swika hune a kunda a bvelela vhutshiloni. O fhedza o phasa pfunzo dzawe dza yunivesithi nga naledzi, a fhodzwa na vhulwadze ha tswio he a vha e naho nga thabelo nge a shuma tshinwe na tshinwe o diimisela. Hezwo zwi sumbedza u vha na vhuhovheleli havhudi.

Mushumo uyo u do vala livhaka lo vuleaho zwi tshi kwama ngudo ya vhuhovheleli ngauri kha manwalwa othe e mutodisisi a a sedzulusa a hu na na mutodisisi na muthihi o sedzulusaho nga tsenguluso ya vhuhovheleli kha manwalwa.

Bhanu, (2021) o ita tzedzuluso ya vhuhovheleli kha zwa mabudo he a sumbedza uri vhaswa vhane vha kha di bva u fhedza tshikolo vha diwana vha sa fushei nga miholo ine vha vha vha tshi khou i wana kha mishumo yavho ya u thoma ngauri musi vha tshi kha di vha zwikoloni vho vha vha tshi khou lavhelela u wana miholo ya ntha.

Munwe radzipfunzo, Wanless (2017) o sedzulusa nga ha vhorapolitiki kha mabudo avho a zwa politiki he a wana uri vha lwa nga nungo dzothe u aluswa u bva kha ofisi dza fhasi u ya kha dza ntha. Hezwo zwi vhidzwa u pfi ndi vhuhovheleli ha mvelaphanda.

Kha Tzedzuluso yawe Bean (2021) o sedzulusa nga ha ndeme ya vhuhovheleli mishumoni na uri vhuhovheleli uho vhu nga shumisea hani mishumoni ano maduvha. Hezwi zwi khou sia tsenguluso ya vhuhovheleli kha nganea dza Tshivenda i ya ndeme ngauri kha manwalwa othe e mutodisisi a a sengulusa a hu na na mutodisisi na muthihi o todisisaho nga ha vhuhovheleli kha manwalwa a Tshivenda.

1.2. TSHITATAMENNDE TSHA THAIDZO

Tshitatamennde tsha thaidzo ndi thalutshedzo ya zwine muṭoḍisisi a khou ṭoḍa u tandulula zwone. Nasutation (2016: 96) u amba zwi tevhelaho nga tshitatamennde tsha thaidzo:

“A problem statement in a study is the disclosure of the study carried out both from an academic and non-academic point of view. The importance of something that needs to be researched, it is related to important things that need to be disclosed and is the main reason for the research to be carried out.”

Hezwi zwi tou amba uri tshitatamennde tsha thaidzo tshi sumbedza zwine mushumo wa khou ya u zwi bvisela khagala, nahone tshi vulela muṭoḍisisi nḍila ngauri arali tshi siho hu nga si vhe na nḍila yavhuḍi ya ṭhoḍisiso. Hezwo zwi amba uri arali hu si na tshitatamennde tsha thaidzo, hu nga si vhe na zwine muṭoḍisisi a khou ṭoḍulusa zwone.

Ano maḍuvha hu na vhathu vhanzhi vhane vha khou ḍiwana vha kha nyimele dzi si dzavhuḍi kana vha khomboni hune zwa vhuya zwa vha swikisa kha u farwa nga ṛwambo wa vuhovheleli vhune vhu si vhe havhuḍi kana vhuvhi. Vhaswa vha ḍiwana vha vhathu vhane vha khou ṭoḍa u tshila sa vhathu vhane vha ḍiphina u fana na Vho Luvhone, havha vhaswa vha vha vha si na ndavha uri u ḍiphina ha hone ho ḍa nga nḍila yavhuḍi kana yo vhfihaho naa, u fana na musi yo ḍa nga vhugevhenga. Ndi ngazwo vhunzhi ha vhaswa ṅamusi vha tshi fhedza vho ḍidzhenisa kha zwigwada zwa vhugevhenga. Vha a litsha na tshikolo vha dzhia nḍila dza u khauleza ngauri a vha tsha vhona na ndeme ya u shuma wo ḍifunga sa zwe Murabeli ane a wanala kha nganea ya *Murabeli* (Mamafha, 2019) a ita uri a swikele vhutshilo havhuḍi ha maṭhakheni nge a bvelela.

Ṭhoḍisiso iyi yo bvisela khagala thaidzo dzine dza vhangwa nga vuhovheleli vhuvhi sa vhuvhava, mabulayo, na zwikolodo zwine zwa khou hulela ano maḍuvha, i tshi ya phanḍa yo ḍo konaha u ḍa na thandululo ya uri thaidzo dzo raliho dzi nga tandululwa hani.

1.3. NDI VHO YA THODISISO

Tshipikwa tsha thodisiso iyi ndi u sengulusa thero ya vuhovheleli kha nganea mbili dza Tshivenda dzo tou nanguludzwaho dzine dza vha *Murabeli* (Mamafha, 2019) na *Tshidolilwa* (Phaswana, 2000)

1.4. ZWIPIKWA ZWA THODISISO

Thodisiso iyi yo swikela zwipikwa zwi tevhelaho:

- U sengulusa zwivhangi zwa vuhovheleli kha nganea mbili dzo topolwaho.
- U sedza mvumbo dza vhabvumbedzwa vhane vha vha na vuhovheleli kha nganea mbili dzo topolwaho.
- U wanulusa zwivhuya zwa vuhovheleli kha nganea mbili dzo topolwaho.
- U sengulusa masiandaitwa a vuhovheleli kha nganea mbili dzo topolwaho.

1.5. MBUDZISO DZA THODISISO

Thodisiso yo fhindula mbudziso dzi tevhelaho:

- Zwivhangi zwa vuhovheleli kha nganea mbili dzo topolwaho ndi zwifhio?
- Ri nga vhona hani mvumbo dza vhaanewa vhane vha vha na vuhovheleli kha nganea dzo topolwaho?
- Vhabvumbedzwa vho vhuvelwa nga zwifhio kha vuhovheleli havho kha idzi nganea mbili dzo topolwaho?
- Masiandaitwa a vuhovheleli ndi afhio afha kha idzi nganea mbili dzo topolwaho.

1.6. NDEME YA NGUDO

Vuhovheleli vhu khou tea u senguluswa kha mañwalwa a Tshivenda uri hu kone u vhonele zwine zwa tũtũwedza vhaanewa uri vha vhe na vuhovheleli na uri hu dovhe hu vhonele lushaka lwa vuhovheleli lune vha vha nalwo uri ndi vuhovheleli vuvhi kana ndi vuhovheleli havhũgi naa.

Mushumo uyu u khou ya u vhuedza vhathu vhanzhi vhukuma ngauri vhunzhi ha vhathu vha do kona u zwi vhona uri vha tea u kona u langula vuhovheleli havho zwavhuḏi uri vhu vha vhuisele mvelele dzavhuḏi. Vhañwe vha vhathu vha tevhelaho ndi vhane vha do vhuvelwa vhukuma nga ngudo iyi:

Vharangaphanda vha sialala vha do vhuvelwa ngauri ri dzulela u pfa nga ha mivhango ya vuhosi i songo teaho ine kanzhi ya fhedza yo bveledza mabulayo miḏani ya dzikhosikhulu, vhothovhele na magota zwi tshi bva kha vuhovheleli vhu songo teaho ha vhathu vhane vha khou toḏa u dzhena vuhosini naho vha tshi zwi divha uri a si havho.

Vhathu vha vhanna vha do vhuvelwa nga hoyu mushumo ngauri vhunzhi havho vha didzhenisa kha vhugevhenga vha tshi itela u dipfumisa sa zwe Vho Luvhone vha itisa zwone kha nganea ya *Tshi do lilwa* (Phaswana, 2000).

Vhaswa na vhone vha do vhuvelwa vhukuma ngauri vhunzhi havho ano maḏuvha madzuloni a uri vha dishumele sa zwe Murendeni a ita kha nganea ya *Murabeli* (Mamafha, 2019) ri wana vha tshi didzhenisa kha zwa vhugevhenga vha tshi itela u swikela vhutshilo havhuḏi ho dalaho madzanga na u diphina. Izwo zwi sia vha tshi farwa nga mapholisa zwa ita uri vha diwane vho no ditshinyela vhumatshelo havho ngauri vha sala vho no vha na rekhodo mmbi ya zwa vhugevhenga.

Vhafunzi na vhone vha do vhuvelwa ngauri vhunzhi havho ano maḏuvha vha khou rabela zwigwasha na midzimu isili vha tshi itela uri vha vhe na manḏa mahulu ane vha do kona u kunga vhatevheli vhanzhi ngao. Vhañwe vhavho vha didzhenisa kha vuhovheleli vhune ha si vhe havhuḏi vha tshi itela uri vha kone u porofita. Muhumbulo uyu u tikedzwa nga zwe vhafunzi Vho Ramabulana vha zwi nḡwala kha bugu yavho na zwe vha vhuya vha amba kha thelevishini ya lushaka uri vhone vho thwasisiwa kha zwithu zwa muvhuso wa swiswi ngei shangoni la Nigeria. Vhafunzi Vho Ramabulana vho tanziela uri vhone vho bva kha mbidzo yavho ya vhukuma vha dzhena kha muvhuso wa swiswi u no shuma fhasi ha muya wa u porofita na u ita maḏembe. Vho tanziela uri muvhuso uyo u shumisa manḏa a muya wa swiswi u itela uri kereke i vhe na vhatevheli vhanzhi. Kha muvhuso uyo vhathu vha a badeliswa tshelede nnzhi ya u vhona mufunzi vha dovha hafhu vha fhulufhedziswa uri vha do wana na tshelede ya

maḁembe. Vharangaphanḁa vha kereke dzo raloho vha a ita zwiporofito zwa u zwifha na maḁembe a si a vhukuma a u tou dzudzanyiwa, muhumbulo muhulwane u wa u itela uri vha bvelele kana vha vhe na zwavho. (Ramabulana:2018)

Hezwi zwi sumba uri hoyu mushumo u ḁo vhuedza lushaka lwoḁhe nga u angaredza ngauri u ḁo tsivhudza vhadzulapo.

1.7. HAIPHOTHYESISI

Haiphothyesisisi ndi kuhumbulele kana muhumbulo une wa ambiwa hu u itela uri u dzikuse iḁwe khumbulo kana kuhumbulele. Haiphothyesisisi i fhaḁiwa musi mushumo wa vhukuma wa u ita ḁoḁisiso u sa athu u thoma. Marrian-Webster (2022:1024) u ḁalutshedza haiphothyesisisi nga ḁila i tevhelaho:

“A statement that introduces a research question and proposes an expected results or predictions that will be tested by the research.”

Haiphothyesisisi ya mushumo uyu ndi i tevhelaho: Vhaanewa vha vuhovheleli kha nganea vha a bvelela u fhira vhaanewa vhane vha si vhe na vuhovheleli na luthihi.

1.8. TSENGULUSO YA MAḁWALWA

Vhaḁwali vha ngaho De Vos, Strydom, Fouche na Delpport (2019:127) vha sumbedza uri tsenguluso ya maḁwalwa ndi:

“An examination of all relevant sources of information”.

Hezwi zwi amba uri tsenguluso ya maḁwalwa ndi u sedza kha zwiko zwoḁhe zwa mafhungo ane a ḁo shumiswa kha ngudo.

Kha uyu mushumo muḁoḁisisi o sedza maḁwalwa oḁhe ane a vha na vhushaka na vuhovheleli na uri maḁwalwa ayo a nga vusuludzwa hani. Ndivho khulwane ya tzedzuluso ya maḁwalwa ndi u wana tshifanyiso tshihulwane tsha mafhungo ane a vha hone nahone ane a vha na vhushaka na zwine zwa khou ḁoḁuluswa nga hazwo kha mushumo une wa khou ḁoḁisiswa nga hawo. Kha hetshi tshiteḁwa ndi hone hune

muṭoḁisisi a ḁo sedza maṅwalwa o no vhaho hone uri a kone u wanulusa arali hu na maṅwe masia ane a khou ṭoḁa u sedzuluswa na uri zwine zwa khou ṭoḁisiswa kha iyo ngudo zwi khou ḁadzisa kha ndivho yo no vhaho hone naa. Hoyu muhumbulo u tikedzwavho na nga Kurmar (2021: 389) we a ri:

‘Literature review is the process of searching the existing literature relating to your study research problem to establish theoretical and conceptual framework for your study and to integrate your research findings to what the literature says about them. It places your study in perspective to what others have investigated.’

Hezwi zwi amba uri tsenguluso ya maṅwalwa ndi ndila ya u sedza maṅwe a maṅwalwa o no vhaho hone ane a ṭuwelana na thaidzo ya tzedzuluso ine muṭoḁisisi a khou ita yone. Hezwo zwi thusa uri hu swikelelee kha muhangarambo wa tzedzuluso zwavhuḁi na u swikelela kha mawanwa a ṭhoḁisiso zwi tshi bva kha uri tsenguluso ya maṅwalwa yo ri bvisela zwifhio. Zwi dovha hafhu zwa ita uri ṭhoḁisiso ya muṭoḁisisi i ambevho zwi no ṭuwelana na zwe vhaṅwe vha zwi wana kha ṭhoḁisiso dzavho.

Hu na ṭhoḁisiso nnzhi dzo no itwaho nga ha vhuhovheleli u swika zwino, fhedzi a hu athu u vha na ṭhoḁisiso na nthihi yo ṭoḁisisahona nga ha thero ya vhuhovheleli kha maṅwalwa a Tshivenda.

Muṭoḁisisi o vhala nganea mbili dza Tshivenda dzine dza vha *Murabeli* (Mamafha, 2019) na *Tshi ḁo lilwa* (Phaswana, 2000).

Kha *Tshi ḁo lilwa* (Phaswana, 2000) ri wana vhaanewa vho ḁalaho vhuhovheleli ha u ḁiṭoḁela zwavho fhedzi, vhane vha guduba shango loṭhe la Afrika Tshipembe vho fara zwigidi zwo tou tswiwaho zwine vha zwi shumisa kha u vhulaha vhathu, u homboka dzibannga, u dzhia goloi nga khani, u rengisa zwidzidzivhadzi na u rengisela vhathu goloi dze vha tswa kha mashango a vhahura a ngaho Mozambique na Zimbabwe.

Kha *Murabeli* (Mamafha, 2019) ri wana muswa wa u shuma nga u ḁifunga a no pfi Murabeli we a shuma nga maanda uri a bvelele vhutshiloni hawe. Naho Murabeli o alutshela kha tshengelo na mutsiko zwe a vha a tshi zwi wana u bva kha mmene wawe, ha ngo tenda zwi tshi mu nea gonova. Vhuhovheleli hawe ho vha havhuḁi

tshifhinga tshoṭhe. Ri tshi kha ḡi vha henefha kha *Murabeli* (Mamafha, 2019), ri wana vhaṅwe mubvumbedzwa vhane vha pfi Vho Tshivhalavhala vhane vha vha mmane wa Murabeli vhane vha vha na vhuhovheleli vhu si havhuḡi. Nga nṅda ha u tambudza Murabeli nga u mu rwa na u dzulela u mu sema Vho Tshivhalavhala a vha ngo guma afho fhedzi, vho dovha vha inga izwo nga u shuma mazwale wavho Vho Mukumela khathihi na ene Murabeli nga mushonga. Izwo vho vha vha tshi khou zwi itela uri avha vhavhili vha lovhe, vhone vha kone u sala vha tshi wana ifa ḡa Vho Ntsundeni vha vhoṭhe na vhana vhavho, hu si na ane a ḡo vha vhangisa.

Vho dovha hafhu vha ḡisa na mukalaha wavho gaputshete u itele uri a tendelele zwoṭhe zwine vha amba na uri vha ite tshiṅwe na tshiṅwe mukalaha wavho a sa vha hanedzi. U kokodzwa nga ningo ha Vho Ntsundeni ho thoma henefho. Naho zwo ralo, vhathu vhoṭhe havho vhuraru havho, Vho Ntsundeni, Vho Mukumela na Murabeli vho vhoḡhololwa nga thabelo dza Murendeni ngei kerekeni ye a vha a tshi dzhena khayo. Uvhu vhuhovheleli vhuvhi ha Vho Tshivhasamulilo ho ri vhu tshi ṭanea munnna wavho a vha shakulisa vhuhadzi.

Bhanu (2021)) o ṅwala nga ha vhuhovheleli ha vhaswa vhane vha kha ḡi tou bva u fhedza tshikolo na ndavhelelo dzine vha vha nadzo musi vha tshi thoma u shuma dzi ngaho sa miholo, mbuelo na nyaluwo mishumoni yavho. Ndivho ya ṭhoḡisiso iyo yo vha i ya u sedzulusa arali hu na u sa elana kha mushumo une muthu a shuma wone na pfunzo ye a gudela yone. Mawanwa a ṭhoḡisiso iyi o wana uri hu na u sa elana huhulwane vhukuma vhukati ha zwe muthu a gudela na mushumo une muthu a khou shuma wone. ṭhoḡisiso ya Bhanu (2021)) yo fhambana na heyi ine ya khou itwa hafha ngauri heyi i khou sengulusa vhuhovheleli kha maṅwalwa a nganea a Tshivendḡa.

Muṅwe radzipfunzo a no pfi Wanless (2017) o ita ṭhoḡisiso yawe nga ha vhuhovheleli kha zwa poḡitiki na uri vhorapoḡitiki vha khou kondelwa hani kha buḡo ḡavho ḡa zwa poḡitiki. Ndivho ya ṭhoḡisiso yawe ho vha hu u ṭoḡa u wanulusa uri vhuhovheleli vhune vhorapoḡitiki vha vha naho vhu nga ita uri vha litshe zwa poḡitiki vha ṭoḡe maṅwe maimo mahulwane kha maṅwe masia kana mabuḡo naa. Mawanwa a ṭhoḡisiso iyi o vha a uri ndi zwa vhukuma uri vhorapoḡitiki vha a ya kha maṅwe masia vha tshi khou ṭoḡa maimo hone. ṭhoḡisiso iyo yo fhambana na iyi ine ya khou itiwa zwino ngauri iyi ya zwino i khou sengulusa thero ya vhuhovheleli kha nganea dza Tshivendḡa.

Bean (2021) o tšodisa nga ha vhuhovheleli ha mushumoni na uri vhu a vhuedza naa? Ndivho ya tšodiso iyi yo vha i ya u wanulusa uri vhuhovheleli ndi ha ndeme mushumoni naa? Mawanwa o vha a uri hu na vhundeme vhuhulu ha u vha na vhuhovheleli mushumoni kha vhathu vhothe nahone vhane vha vha kha maimo o fhambanaho hu tshi katelwa maimo a ntha, a fhasi khathihi na a vhukati. Vhunga sa kha mañwe mañwalwa kana tšodiso dzi re afho ntha, tšodiso iyi ya Bean na yone yo fhambana na heyi ine ya khou itiwa ngauri iyi ndi ine ya khou sengulusa vhuhovheleli kha mañwalwa a nganea a Tshivenda.

Mushumo hoyu u khou u sengulusa uri vhuhovheleli vhu khou bviselwa hani khagala kha mañwalwa nga u vhu sengulusa kha nganea mbili dza Tshivenda dzo tou nanguludzwaho dzine dza vha *Tshi do lilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2019).

1.9. THALUTSHEDZO YA MAIPFI A NDEME

Maipfi a tevhelaho o tšalutshedzwa u itela uri vhane vha do vhala mushumo uyu vha u pfesese hu si na vhukondi.

➤ **Vhuhovheleli**

Vhuhovheleli ndi musu muthu a tshi vha na lutamo kana lufuno lwa u swikela zwithu zwa nthesa ha nungo kana vhukoni hawe ngeno a sa zwi swikeli kana a sa zwi koni. Defoe (2017: 94) a tshi amba nga vhuhovheleli u ri, vhuhovheleli ndi:

“A strong desire to gain a particular objective, specific achievement, or to gain fame, power and wealth.”

Hezwi zwi amba uri vhuhovheleli ndi lutamo luhulwane lwa u swikela tshiñwe tshipikwa, u divhea, u vha na maanda kana lupfumo.

➤ **Vhohovheleli hvuvi**

- Vhuhovheleli hvuvi ndi lutamo lwa u swikela zwithu kana zwiipikwa nga ndila ine i si vhe yavhudi.

Bursukova (2019:96) a tshi ʔalutshedza vhuhovheleli vhuvhi u ri:

“Bad ambition is having unrealistic goals and striving to be perfect. It may hurt others and it may also disrupt your life.”

Hezwi zwi amba uri vhuhovheleli vhu si havhuḁi ndi u vha na zwipikwa zwi sa zwikeleleli, na u ʔoḁa u vha muthu a sa khakhi, hezwo zwi nga vhaisa vhaḁwe vhatu zwa thithisa na vhutshilo hau iwe muḁe.

➤ **Vhuhovheleli havhuḁi**

Musi Bursukova (2019: 95) a tshi isa phanda u ʔalutshedza vhuhovheleli havhuḁi nga heyi nḁila:

“Good ambition is having realistic goals and striving to better your life, it may inspire others and it works well with your life.”

Hewi zwi amba uri vhuhovheleli havhuḁi ndi u vha na zwipikwa zwi swikeleaho na u lwela u khwinifhadza vhutshilo hau. Zwi a swika hune zwa ʔuḁuwedza vhaḁwe nahone iwe muḁe zwi a u shumela nga nḁila yavhuḁi

➤ **Litheretsha**

Litheretsha kha hoyu mushumo zwi khou amba mishumo yoḁhe ya ʔhoḁisiso ine muḁoḁisisi a ḁo i shumisa kha u wana data ya heyi ʔhoḁisiso.

➤ **Nganea**

Nganea ndi maḁwalwa malapfu o khethekanywaho nga dzindima. Kha hoyu mushumo hu khou ambiwa bugu dzoḁhe dza nganea dze dza si topolwe na bugu mbili dza nganea dze dza topolwa kha hoyu mushumo dzine dza vha *Murabeli* (Mamafha, 2019) na *Tshi ḁo lilwa* (Phaswana, 2000)

1.10. MUHANGARAMBO WA THYIORI

Ndi zwa ndeme u thoma nga u tšalutshedza uri thyiori ndi mini. Cunningham (2019:1) a tshi tšalutshedza thyiori u ri:

“A statement of constructs and their relationship to one another that explains how, why, and under what condition phenomena take place”.

A tshi kha di vha Cunningham (2019:15) a tshi tšalutshedza a tshi ya phanda u ri:

“A theory is seen as a foundation of a good research.”

Haya mafhungo a tou sumba uri tšhodiso i songo dibadekanyaho na thyiori i nga si kone u fhaṭea ngauri thyiori ndi wone mutheo wa tšhodiso inwe na inwe.

Kha hoyu mushumo muṭodisosi o shumisa thyiori ya ‘*Literary Criticism*’ sa zwe ya tumbuliswa zwone nga Aristotle (400 BC). Thyiori iyi i shumiswa u pindulela, u sengulusa na u tšalutshedza maṅwalwa a litheretsha. Fhungo ili li tikedzwavho na nga Baltimore (2020:42) ane a ri:

“Literary Criticism theory is influenced by the literary theory, which is a philosophical discussion of literature ‘s goals and methods.”

Hezwi zwi amba uri thyiori ya literary criticism yo tšutuwedzwa nga thyiori ya maṅwalwa ine ya vha u tšalutshedzwa ha ndivho na ngona nga kuhumbulele kwa nṭha.

Thyiori ya ‘*Literary Criticism*’ yo tea tshoṭhe kha hoyu mushumo ngauri hoyu mushumo u khou sengulusa thero ya vuhovheleli kha nganea dza Tshivenda mbili dzo tou nanguludzwaho dzine dza vha *Tshi do lilwa* (Phaswana, 2000) na *Murabeli* (Mamaṭha, 2019). Thyiori iyi i nea vhavhali tshikhala tsha u sasaladza na u sengulusa mihumbulo na maitele a zwithu kha bugu dza maṅwalwa. Linwe dzina la ‘*Literary Criticism*’ ndi ‘*Hermeneutics*’ ine ya shumiswa kha maṅwalwa a litheretsha, Shrivastava (2004:54)

U ya nga ha Waugh (2019:63) thyiori ya ‘*Literary Criticism*’ ndi u vhambedza, u sengulusa, u pindulela, na u ita tsaukanyo ya mushumo wa maṅwalwa.

Mafhungo haya a nga pendelwa zwavhuḁi nga u ri thyiori ya '*Literary Criticism*' yo tea kha hoyu mushumo ngauri hoyu mushumo u ḁo vha u tshi khou sengulusa, u wanulusa, u ḁalutshedza na u pindulela vuhovheleli ha vhaanewa vho fhambanaho kha nganea idzi mbili dzo topolwaho dzine dza vha *Tshi ḁo lilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2019)

1.11. MVALATSWINGA

Ndima iyi ndi ye ya bvisela khagala marangaphanḁa khathihi na siangane. Yo dovha hafhu ya sumbedza zwi tevhelaho: thaidzo ya ḁhoḁisiso, ndivho ya ḁhoḁisiso, ndeme ya ḁhoḁisiso, zwipikwa khathihi na mbudziso zwa ḁhoḁisiso, muhangarambo wa thyiori, maipfi a ndeme o shumiswaho, tzedzuluso ya maḁwalwa khathihi na mvalatswinga.

NDIMA YA VHUVHILI

2. TSENGULUSO YA MAÑWALWA

2.1. MVULATSWINGA

Ndima yo fhelaho yo bvisela khagala zwi tevhelaho, marangaphanda na siangane, thaidzo ya thodiso, ndivho ya thodiso, ndeme ya thodiso, zwipikwa khathihi na mbudziso zwa thodiso, muhangarambo wa thyiori, maipfi a ndeme o shumiswaho, tzedzuluso ya mañwalwa khathihi na mvalatswinga.

Ndima iyi yo lavhelesa kha zwe vhañwe vhoradzipfunzo vha amba zwone nga ha vhuhovheleli nga u angaredza. Ho shumiswa tshiko tsha sekondari musi hu tshi itwa mushumo uyu. Tshiko tsha sekondari ndi tsha ndeme kha mushumo uyu ngauri tshi a kona u sumbedza zwine vhañwe vhoradzipfunzo vha amba zwone nga ha vhuhovheleli. Muñdiso o sedza mafhungo a bvaho kha inthanete, bugu dza laiburari khathihi na thodiso dza vhañwe dzo gandiswaho na dzi songo gandiswaho.

2.2. VHUHOVHELELI NDI MINI?

Musi Hogan na Hogan (2022:73) vha tshi amba nga ha vhuhovheleli vha ri:

“Ambition is a sense of competitiveness, desire of power, status and sense of achievement.”

Nga u tou pfufhifhadza hezwi zwi amba uri vhuhovheleli ndi lutamo lwa u vha kha mbambe, lutamo lwa u vha na mannda, lutamo lwa u vha na vhuimo na lutamo lwa u bvedza zwiñwe zwithu. Fhungo lo bulwaho afho u nga si li hanedze ngauri vhatu vhothe vhane vha vha na vhuhovheleli ri wana vha tshi lwela u vha ntha ha vhañwe tshifhinga tshothe.

Hogan na Holland (2015:103) vha dovha hafhu vha sumbedza uri vhuhovheleli ndi:

“Behavior that produces results and advances an individual within the group and the group within its competition.”

Izwi ndi zwine zwa vha zwi tshi khou amba uri vhuhovheleli ndi maitete ane a bvedza zwithu zwi itaho uri muthu a vhe phanda kha vhañwe na uri tshigwada tsha vhatu tshi vhe phanda

ha zwiñwe kha muṭaṭisano. Hezwi zwi tou khwaṭhisedza uri muthu wa vhuhovheleli ha ṭoḍi u fhirwa nga vhañwe vhutshiloni.

Hu na kuñwe kuhumbulele kune kwa ri vhuhovheleli vhu elana na ṭhuṭhuwedzo ya u bvelela khathihi na u ṭoḍa u vha na mannda, fhedziha vhuhovheleli vhu tshi sedzuluswa zwavhuḍi vhu vhone ho fhambana na izwo. Musi Judge na Kammeyer-Muller (2018) vha tshi ṭaṭa nga ha ukwo kuhumbulele vha sumbedza uri vhuhovheleli vhu sedza kha u ita mushumo, zwi nga vha zwo swikelwa nga nungo dza muthu ene muṅe kana nga thuso ya vhañwe vhatu. Fhungo ili ndi ḷa vhukuma tshoṭhe ngauri vhutshiloni vha hone vhatu vhone vha tou ita zwithu zwavho nga vhone vhaṅe u swika vha tshi phuletshedza ngeno hu na vhone vha bvelela hu si nga nungo dzavho, vho shumisa nungo na vhuṭali zwa vhañwe.

Vhuhovheleli ndi maitele avhuḍi kana a si maitele avhuḍi naa? Musi hu tshi ambiwa nga ha vhuhovheleli mihumbuloni ya vhatsheshelesi hu ḍa mihumbulo yo yaho nga u fhambana zwi tshi bva kha zwine muthu onoyo a dzhiisa ngayo vhuhovheleli. Vhatu vhañwe vha dzhia vhuhovheleli sa tshithu tshavhuḍi ngeno vhañwe vha tshi vhu dzhia sa tshithu tshi si tshavhuḍi. Fhedziha musis Judge na Kammeyer- Muller (2022:47) vha tshi amba nga ili fhungo vha ri:

“Note that although ambition has always been described in a negative light, it also leads to positive life outcomes, but it may be that these positive outcomes are achieved through more deviant means”.

Vhoradzipfunzo avha vha amba uri vhatu kha vha dzhie nṭha uri naho vhuhovheleli vhu tshi dzulela u ambiwa nga nḍila mmbi, vhu a bveledza zwithu zwavhuḍi vhutshiloni naho hu uri zwithu hezwi zwavhuḍi zwine vhuhovheleli ha zwi bveledza zwi tshi swikelea nga mañwe maitele a sa ṭanganedzeiho zwavhuḍi lushakani. Tsumbo ya izwi i nga vha ya vhatu vhone vha vha na zwavho fhedzi vho zwi swikela nge vha shumisa gunwe.

Fhedziha vhuhovheleli vhu vhone hu na zwa ndeme zwine ha ḍisa vhutshiloni ha vhatu. Arali vhadzulapo vha sa ḍidzhenisa kha vhuhovheleli, mvelephanda shangoni i nga swika hune ya ima. Muñwe radzipfunzo a no pfi Shabir (2019:76) enevho a tshi amba nga ha vhuhovheleli uri:

“Ambition is a secret of success and its bases. It is considered one of the most important components of progress and advancement, as it is one of the most important characteristics of a normal personality”.

Zwine muñwali uyu a khou amba zwone zwi khou tou amba uri vhuhovheleli ndi tshiphiri na mutheo wa u bvelela. Vhuhovheleli vhu dzhiwa sa tshiñwe tsha zwiteñwa zwiñhulwanesa zwa mvelaphanda na nyaluwo ngauri vhuhovheleli ndi tshiñtaluli tshiñhulwanesa tsha muthu wa mvumbo yavhuđi. Hezwi zwi sumba uri muthu muñwe na muñwe ane a vha na mvumbo kwayo u tea u vha na vhuhovheleli vhutshiloni hawe.

Hovhu vhuhovheleli ndi hone hune ha ita uri vhutshiloni ha muthu hu vhe na nyaluwo yo imaho ngauri. Arali hu songo vha vhuhovheleli ha vhatu vho no fhiraho fhano shangoni, ro vha ri tshi do vha ri sa khou amba nga vhubvedzi na vhubindudzi vhune ra vha naho ñamusi. Muñodisisi u khou ima na zwe zwa ambiwa nga Shabeer afho ñtha musi a tshi ri vhuhovheleli ndi tshiphiri tsha u bvelela ngauri muthu ane a sokou dzula a si vhe na lutamo lwa u swikela zwiñwe zwithu vhutshiloni a hu na hune a ya kana zwine a bvedza, u dzula o ralo. Musi Shabir (2019:86) a tshi ya phanda u ri:

“The higher the ambition, the more the personality will be good, and the more this ambition is available in a person, the cohesive and strong the society will be.”

Izwi zwi tshi khou tou sumbedza uri musi vhuhovheleli vhu vhuñhulwane kha muthu na mvumbo ya muthu onoyo na yone i a ñaña u vha yavhuđi na uri musi vhuhovheleli vhu tshi wanala ho dala kha vhatu zwi ita uri vhadzulapo vha dzule vho farana kana vha tshithu tshithihi nahone vha dovha vha khwañha.

Arali nangoho vhuhovheleli vhu tshi disa u farana na u ita uri vhadzulapo vha dzule vho khwañha zwine na kathihi muñodisisi wa ñhodisiso iyi ha zwi timatimi kana u zwi hanedza, zwi sumba uri vhuhovheleli ri nga si kone u tshila ri si naho mivhunduni yashu. Muhumbulo une wa vha afho ñtha u sumbedza vhuhovheleli ha muthu na mvumbo yawe zwo farana lune zwa nga si kone u fhambanyisea. Mvumbo ya muthu i ñanzwiwa ya vha yavhuđi zwi tshi bva kha uri vhuhovheleli hawe ndi vuhulu zwingafhani. Terman, Sears, Cronbach na Sears (2014:43) vha tshi ambavho nga ha vhuhovheleli vha ri:

“Ambition in turn is positively related to educational attainment, occupation prestige, and income. It is a middle -level trait which is predicted by more distal characteristics but, due to its teleological nature, it is more proximally situated to predict career success”.

Izwi zwi tshi khou tou amba uri vuhovheleli vhu vhonala vhu na vhushaka vhukuma na u swikela zwithu zwi tevhelaho vhutshiloni: u funzea, u vha na buḁo ḁa khwiṅe na u vha na mbuelo kana malamba.

Vhoradzipfunzo avho vho tou rwa nṅha ha thubvunya nga heḁi fhungo ḁavho ngauri vhatu vhane vha fhedza vho bvelela kha sia ḁa pfunzo ndi avho vhane vha vha na vuhovheleli ha uri vha khou ṅoḁa u ḁivhona vho swika huṅwe fhethu vhutshiloni. Izwo zwi a vha tuṅuwedza vha fhedza vha tshi ḁidina siani ḁa zwa tshikolo zwa sia vha tshi bvelela. Honeha u dzhena havho tshikolo zwi ita uri vha wane mishumo ya khwiṅe, zwa sia na malamba ane vha a ṅangedza a tshi vha avhuḁi.

Vhaṅwali avha vha ṅalusa vuhovheleli sa mvumbo ine muthu a tou bebwa nayo nahone ine ya wanalesa kha vhatu vha kiḁasi ya vhukati. Vhoradzipfunzo avha muṅoḁisisi u a ima navho vhukuma ngauri u vha na vuhovheleli a zwi tou gudiwa zwi bva tsikoni. Ndi ngazwo ri tshi wana vhutshiloni hu na vhatu vhane vha vha na vuhovheleli ngeno mirunzi i tshe miṅuku na vhaṅwe vhane naho makole khavho o no tou paḁa lu si na vhukono wa wana vha si na na lutamo lwa u swikela zwiṅwe zwithu vhutshiloni, vha tshi sokou tshila, tenda khavho ḁa tsha ḁa dovha ḁa kovhela.

Vhoradzipfunzo avha vha tshi ya phanḁa vha dovha vha sumbedza uri nzulele ya ndivho ya vuhovheleli ndi yone nḁila ya tsinisa kha u kona u sumbedza uri muthu u ḁo kona u bvelela kha sia ḁa zwa mabuḁo. Hezwo zwi tou sumbedza uri vhatu vhane vha vha na vuhovheleli vha a bvelela ngeno avho vhane khavho vuhovheleli ha shayea vha tshi kondelwa u bvelela. Zwi sia zwi zwa ndeme uri muthu a vhe na vuhovheleli vhutshiloni ngauri arali zwa sa ralo zwi ḁo kondesa uri muthu a swikele zwipikwa zwe a ḁivhetshela zwone vhutshiloni.

Vuhovheleli ho no ambiwa nga haho vhukuma nga vhoramaṅali vho yaho nga u fhambana. Vhaṅwe vhavho vha ri vuhovheleli vhu bveledza vhuḁifari ha maimo a nṅhesa kha vhatu

ngeno vhañwe vhavho vha tshi ri vuhovheleli vhu ita uri muthu a vhe lihwarahwara kana wa dzikhakhathi (Plomin na Caspi:2021)

Muhumbulo wo bulwaho afho n̄tha a wo ngo tou khwaṭha zwavhuḍi ngauri vhuḍifari ha muthu vhu bva kha zwine ene muṅe a vha zwone. U vha lihwarahwara ha muthu kana u vha hawe muthu wa u khuthala a zwi itiwu nga vuhovheleli vhune a vha naho, zwi bva kha mvumbo ya muthu onoyo. Nahone mvumbo ndi tshithu tshine muthu a bebiwa a natsho a si zwine a tou zwi guda ndilani ya musu a tshi khou aluwa.

Vhuhovheleli vhu dzhiiwa sa tshithu tsho ḍalaho nga maanḍa zwivhuya. Arali hu songo vha vuhovheleli ha vhathu vho ri rangaho phanḍa zwivhuya zwinzhi zwine ra khou zwi vho fano shangoni zwo vha zwi tshi ḍo vha zwi siho namusi. Nga in̄we ndila u tumbulwa ha zwithu zwine zwa vha zwa mbuyelo khulusa fano liffhasini zwo vha hone nga n̄wambo wa vhathu vhe vha vha vho ḍala vuhovheleli nahone havhuḍi. Naho vuhovheleli vhu tshi ḍi vha na masiandaitwa ane a si vhe avhuḍi nga maanḍa vuhovheleli vhune ha si vhe havhuḍi, ri nga si thudzele kule vuhovheleli kana u sa vha naho ngauri ri nga si kone u tshila nga n̄ḍa ha vuhovheleli. Muhumbulo uyu u tikedzwa na nga Astin (2017:54) ane musu a tshi ṭalutshedza vuhovheleli a ri:

” A strong or ardent desire of anything considered advantageous, honouring, or credible”.

Hezwi zwi vha zwi tshi khou tikedza uri nangoho vuhovheleli vhu na zwivhuya ngauri radzipfunzo uyu nga u tou angaredza u khou amba uri vuhovheleli ndi lutamo lwo khwaṭhaho vhukuma lwa zwithu zwine zwa dzhiiwa zwi na mbuelo, zwine zwa ṭhonifhea nahone zwine zwa dovha zwa vha zwithu zwine zwa tendisea na u kholwea vhukuma. Van Vianaen (2015:77) u vheya ṭhalutshedzo ya vuhovheleli nga ndila i tevhelaho:

“An eager or ordinate desire for some object that confers distinction, as preferment, honor, superiority, political power, or literary fame, desire to distinguish one ‘s self from other people”.

Hezwi zwi amba uri vuhovheleli ndi lutamo luhulwanesa lwa u vha na tshithu kana zwithu zwine zwa vha zwavhuḍi nahone zwine zwa sa fane na zwa vhañwe, u takulelwa kha maimo a n̄tha, u ṭhonifhea, u vha muhulwane nga maimo, u vha na manḍa a zwa politiki, kana u vha

mudivhalea kha zwa mañwalwa, na u vha na lutamo lwa u dzulela u ita zwithu zwi no fhira zwa vhañwe vhathu shangoni.

Muṭoḍisisi u a ima na muhumbulo uyu ngauri muthu ane a vha na vhuhovheleli u dzulela u ṭoḍa u swikela zwithu zwine zwa vha zwavhuḍi nahone ha takaleli uri zwine a vha nazwo kana zwine a zwi swikela zwi fane na zwa vhañwe ngauri tshawe ha ṭoḍi u fhiriwa. Ndi ngazwo ri tshi wana uri kha vhathu vhane vha vha na vhuhovheleli arali vhuhovheleli havho vha vhu ita zwavhuḍi vha a bvelela nahone kanzhisa ndi vhone vhane ra vha wana vhe kha maimo a nṭha kha zwa polotiki, ndi vhone vhane ra wana vha vharangaphanda mishumoni nahone hezwo zwi ita uri vha sale vha vhathu vhane vha vha vha ṭhonifheaho tshitshavhani. Hezwo zwi bvisela khagala sia ḽavhuḍi ḽa huhovhelei. Elchardus na Smith (2017:27) vha dzinginya zwi tevhelaho nga ha vhuhovheleli:

“People are considered ambitious when they entertain plans and goals for their professional future, are intent on getting promotion and on realizing a ‘nice career’ and agree to describe themselves as ambitious”.

Izwi zwi tshi tou amba u ri vhathu vha dzhiiwa vha na vhuhovheleli musi vha tshi wanala vha tshi kona u ḍiitela pulane kathihi na zwipikwa zwa vhumatshelo ha mabuḍo avho, musi vha tshi swikela buḍo ḽavhuḍi nahone vha tshi aluselwa kha maimo a nṭha, vhathu vho raloho vha a kona u ḍipfa nahone vha tenda uri vha na vhuhovheleli. Hansson, Johnson na Schroeder (2015: 56) vha tshi posa ḽavho nga ha vhuhovheleli vha ri:

“Ambition involves persistence and generality in that we do not expect that ambition ceases to exist once a certain level attainment is achieved, nor do we believe that ambition is compartmentalized towards success in only a single sphere’.

Hezwi zwi amba uri vhuhovheleli ndi tshithu tsha tshifhinga tshilapfu, nahone a ri lavheleli uri vhuhovheleli ha muthu vhu gume musi muthu uyo o swikela zwiñwe zwithu. A ri tei u tenda kha uri vhuhovheleli vhu vha ho livhiswa kha u bvelela ha muthu onoyo luthihi fhedzi. Muhumbulo uyo ndi wone vhukuma ngauri vhuhovheleli ha muthu vhu tea u vha hone u swika musi muthu onoyo a tshi dzhiiwa nga Mudzimu. Izwo zwi ita uri muthu onoyo na shango ḽa hawe ḽi vhe na mveledziso yavhuḍi nahone lwa tshifhinga tshilapfu. Fhedziha zwine Sorens na Feldman (2014: 92) vha amba zwone nga ha vhuhovheleli ndi zwi tevhelaho:

“Ambition also generally has been taken to reflect striving for position and wealth and not to indicate strivings for general well-being and socioemotional acceptance. In short, ambition is about attaining than achieving, though of course there is a certain relationship between the two”.

Izwi zwi amba uri vuhovheleli vhu dovha hafhu ha dzhiwa sa zwine muthu a ita a tshi khou lwela u swikela maimo a n̄tha na lupfumo, a vhu elani na vuvha ha muthu nga u angaredza kana u t̄anganedzea ha uyo muthu kha tshitshavha tshine a wanala khatsho. Nga inwe n̄dila mvumbo ya muthu a i ambi tshithu kha vuhovheleli hawe.

Musi ro sedza zwine vuhovheleli ha vha zwone nga u angaredza nga mannda ro ditika nga izwo zwe avho vhoradzipfunzo vha zwi dzinginya afho n̄tha ri wana vuhovheleli hu tshithu tshavhuḍi nahone tshine muthu muñwe na muñwe a tea u vha natsho vhutshiloni ngauri u bvelela ha muthu na u bveledza ha shango nga vhuphara zwi konadzeesa uri zwi vhe hone nga vhatu vhane vha vha na dikitela la vuhovheleli.

2.3. ZWIRANGELI ZWA VHUHOVHELELI

Vuhovheleli a vhu sokou bvelela muyani. Hu na zwithu zwo yaho nga u fhambana zwine zwa tea u thoma zwa vha hone kana zwine zwa thomela vuhovheleli, zwithu izwo ndi zwone zwine zwa ita uri muthu a vhe na vuhovheleli vhutshiloni hawe. Zwiñwe zwa zwiteñwa izwo zwi ita uri vuhovheleli ha muthu vhu vhe ha n̄tha kana vhu vhe vuhulwane ngeno zwiñwe zwazwo zwi tshi ita uri vuhovheleli ha muthu hu vhe vhuḥuku.

2.3.1. U fhaṭuwa

U fhaṭuwa ndi u t̄alifha, vhuṭali ha u kona u swikela zwithu zwavhuḍi kana zwi si zwavhuḍi. (McCrae na John, 2022) vha tshi amba nga u fhaṭuwa vha ri:

“Most researchers have seen conscientiousness as being reflected in higher levels of organization and direction of behavior towards goals”.

Hezwi zwi amba uri u fhaṭuwa zwi vhoneala kha maimo a nṭha a zwiimiswa na kha maitele ane a itiwa uri hu swikeliwe tshipikwa.

Hezwo zwi sumba uri arali muthu a songo fhaṭuwa zwi a mu kondela uri a swikele tshipikwa tshawe nahone zwi a ḍivhea uri muthu u swikelela tshipikwa tshawe arali a na vhuhovheleli, zwino muthu a songo fhaṭuwaho u a kondelwa u ḍifhaṭela vhuhovheleli nga ngomu hawe. U sa fhaṭuwa vhutshiloni, zwi fhungudza vhuhovheleli ha muthu kana zwa tou vhu vhulaha. Muthu o fhaṭuwaho ndi uyo ane a vha na lutamo lwa u swikela zwiṅwe zwithu kana lwa u bveledza zwiṅwe zwithu vhutshiloni. Onoyo muthu u a bveledza zwipikwa zwawe ngauri u dzula o ṭuṭuwedzea nahone o sedza kha tshipikwa. Roberts na Robins (2018:54) vha tshi amba nga ha muthu o fhaṭuwaho kana nga ha u fhaṭuwa vha ri:

“Conscientiousness is related to life goals of having a high-status career, having an influential and prestigious occupation, and having wealth”.

Izwo zwo bulwaho afho nṭha nga vhaṅwali avho zwine zwa vha u vha na buḍo ḷavhuḍi, u shuma mushumo u ṭhonifheaho na u vha na lupfumo ndi zwone zwine vhathu vhane vha vha na vhuhovheleli kwaho vha zwi swikelela. Nga zwenezwo, muṭoḍisisi u tendelana na avha vhaṅwali uri muthu o fhaṭuwaho u fhedza a na vhuhovheleli vhutshiloni hawe.

2.3.2. Vhuḍifhinduleli

Vhuḍifhinduleli ndi u kona u dzhia tsheo yo khwaṭhaho kha uri u swikele zwipikwa zwavhuḍi. Goldberg, (2014:37) a tshi amba nga ha vhuḍifhinduleli u ri:

“Extraversion has a strong relationship with striving towards social position or status, so much so that it is often termed surgency”.

Hezwi zwi amba uri vhuḍifhinduleli vhu na vhushaka vhuhulwane na u lwela u swikelela maimo tshitshavhani lune zwa sia vhuḍifhinduleli vhu tshi vho tou vhidzwa u pfi vhuṭali ha tshihaḍu.

Muṭoḍisisi u a tendelana na muṅwali uyu ngauri muthu ane a vha na vhuḍifhinduleli u a vha na vhuhovheleli nahone u a dzhiela nṭha mafhungo a u ḍibveledza na kha zwa ikonomi. A zwi tou

vha izwo fhedzi ngauri muthu wa vhuḍifhinduleli u a dovha hafhu a vha na vuhovheleli zwi tshi ḍa kha u shumesa na u fungelela mushumoni wawe. Hezwo zwi sumba uri vhuḍifhinduleli vhu bveledza vuhovheleli havhuḍi kha muthu.

Muthu muḥuku kana ḥwana, ane a vha na vhuḍifhinduleli u a funesa u tamba na u fhaḍa vhuḥonani na vhaḥwe. Hezwo zwi ita uri vuhovheleli ha hoyo ḥwana vhu fhaḍee a tshi kha ḍi vha muḥuku. Musi o no vha muhulwane u a swika kha maimo a ḥḥa zwi tshi ya kha zwa mushumo na mabuḍo e a ḍinangela one. Muhumbulo uyo u tikedzwavho na nga Pulkkinen, Ohranen, na Tolvanen (2020:56) vhane vha zwi vhea nga hei ḥḍila:

“Individuals who have high levels of activity and sociality in childhood have high levels of career orientation later in life due to their ambition”.

Izwi zwi khou amba uri vhathu vhane vha vha na zwithu zwinzhi zwine vha dzulela u zwi ita vha dovha vha vha na matshilisano avhuḍi hanani havho vha a swika hune vha vha na dzangalelo ḍihulwane kha zwi no kwama mabuḍo avho musi vho no vha vhahulwane, izwo zwi vha zwi tshi khou itiwa nga vuhovheleli havho.

Muḥodisisi u a tendelana tshoḥe na hoyo muhumbulo ngauri vhana vhane vha dzulela u ḍiputa zwi tshi itiswa nga u shona vhaḥwe a vha vhi na vhuḍifhinduleli nahone vuhovheleli havho vhu vha hu ha maimo a fhasi. Izwo zwi sia vha tshi tshi konḍelwa u swikelela zwipikwa zwavho vhutshiloni.

2.3.3. U vha na vuhovheleli vhuḥuku

Hu na vhathu vhane maimo avho a vuhovheleli a vha fhasi musi vha tshi vhambedziwa na vhaḥwe. Vhathu vha lushaka ulwo vha a konḍelwa u ḍivhetshela zwipikwa zwo imaho ngauri vhutshiloni. Musi Hartman na Bets (2017:32) vha tshi amba nga vhathu vha vuhovheleli vhuḥuku vha ri:

“Individuals who are higher in neuroticism reports lower levels of occupational confidence because they are less ambitious”.

Izwi zwi amba uri vhathu vhane vha vha na vuhovheleli vhuṭuku lwo kalulaho khavho vha wanala vha vhone vhane vha vha na ffulufhelo la fhasisa musi zwi tshi ḁa kha zwa mabuḁo ngauri na vuhovheleli havhovho vhu vha vhu vhuṭuku.

Zwenezwo zwi itwa ngauri vhathu vho raloho vha a kondelwa u ḁivhetshela zwipikwa zwine vha tea u zwi swikela vhutshiloni.

Muhumbulo uyo une wa vha afho nṭha u tikedzwavho na nga Jin, Watkins na Yuen, (2019: 66) vhane vhone vha zwi vhea nga nḁilai tevhelaho:

“People who have neuroticism personality traits will be less likely to set ambitious targets for success because they believe that these targets will not be met”.

Zwine vhaṅwali avha vha khou amba ndi uri vhathu vhane vha vha na vuhovheleli vhuṭuku a vha ḁifulufheli uri vha nga kona tshithu, tshavho ndi u dzulela u vhilahela nga u ḁivhona vha tshi nga a vha fani na vhaṅwe. Vuhovheleli vhuṭuku vhu ita uri muthu a vhone hu si na zwivhuya zwe vhumatshelo ha mu farela zwone. Ndi ngazwo vhathu vho raloho vha sa ḁivhetsheli zwipikwa naho zwi zwiṭuku hani ngauri vha vhona u nga zwipikwa izwo zwavho vha nga si zwi swikele. Muhumbulo uyo muṭodḁisisi u a ima nawo vhukuma ngauri arali vuhovheleli ha vha vhuṭuku na zwine ha ḁo bveledzavho na zwone zwi ḁo vha zwiṭuku.

2.3.4. Muhumbulo wo takalaho

Muhumbulo wo takalaho ndi tshithu tsha ndeme kha vhutshilo ha muthu ngauri muhumbulo ndi wone nzhini ya zwoṭhe zwine muthu a zwi bveledza vhutshiloni. Thikho khulwanesa kha dzoṭhe ya uri hu vhe na u bvelela vhutshiloni ha muthu, ndi muhumbulo wo takalaho. Musi vha tshi amba nga ha muhumbulo wo takalaho Jugde, na Kemmeyer-Muller, (2022:72) vha ri:

“Individuals with higher levels of general mental ability will be accustomed to achieving success in educational environments, which will encourage them to set ambitious life goals”.

Hezwo zwi vha zwi tshi khou tou amba uri vhathu vhane vha vha na muhumbulo wo takalaho vha ḁo ḁowela u bvelela kha masia a zwa pfunzo nahone hezwo zwi ḁo vha ṭuṭuwedza u ḁivhetshela zwipikwa zwa vhutshilo. Zwenezwo ndi zwone zwi sumbedzaho uri arali muhumbulo wa muthu u songo takala kana u sa shumi zwavhuḁi muthu onoyo u a kondelwa

u vha na vuhovheleli nahone u bvelela khae zwi do tou sea zwi tshi tanama. Muhumbulo wa muthu u tea u thoma u vha wo takalaho, wo kunaho nahone u shumaho zwavhuḍi, ndi hone muthu onoyo a tshi do kona u divhetshela zwipikwa zwa vhutshilo nahone arali zwa sa ralo, muthu uyo a nga si kone u swikela tshithu vhutshiloni hawe.

2.3.5. Mushumo u tshonifheaho wa vhabebi

Vhana vhane vha bva miḵani yavhuḍi yo bvelelaho vha anzela u vha na vuhovheleli ha khwiṅe u fhira vhana vhane vha bva miḵani i songo bvelelaho zwi tshi bva kha u sa shuma zwavhuḍi ha vhabebi vhavho. Musi vhabebi vha tshi shuma zwavhuḍi nahone mushumo wa hone u tshi tshonifhea zwi ita uri vhana vhavho vha vhe na lutamo lwa u swikela zwe vhabebi vhavho vha zwi swikelela. U bvelela ha vhabebi na u shuma havho mushumo wavhuḍi ndi tshuḥuwedzo khulwane vhukuma kha vhana vhavho. Vhana avho vha vha na vuhovheleli vhune ngaho vha divhetshela zwipikwa zwi fanaho na zwe vhabebi vhavho vha swika khazwo. Kanzhisa kha nyimele yo raloho u wana vhana vha tshi bvelela vha fhira na maimo aḷa e vhabebi vhavho vha bvelela vha swika khao.

Musi a tshi tikedza kuhumbulele kwo bulwaho afho nṯha (Hitlin, 2014: 43) u ri:

“Parents who value and achieve success in their own lives are likely to inculcate their children with these same values”.

Hezwi zwi tou amba uri vhabebi vhane vha bvelela nahone vhane vha dzhiela u bvelela nṯha vha nga konavho na u funza vhana vhavho maitele kana mikhwa yo raloho. Izwo zwi tou vha zwone vhukuma ngauri kha nyimele yo raloho vhana vha do vha vha tshi khou vhona mubebi ane a khou tshila vhutshilo vhune a khou vha vhudza nga haho. Nyimele iyi yo fhambana tshoṯhe na kha nyimele ine mubebi ha ngo swikelela tshithu vhutshiloni fhedzi mubebi uyo a vha a tshi khou lingedza u vhudza ṅwana wawe uri a swikelele zwithu, ṅwana uyo u a kondelwa u tshavhanya u pfesesa zwine a khou vhudzwa zwone nga mubebi wawe.

2.4. MITSHELO YA VHUHOVHELELI

Vhuhovheleli a vhu sokou vha tshithu tshi sa vhuedziho kha vhutshilo ha muthu.

Vhadzia vuhovheleli hu na zwine vha fhedza vho wana nga ṅwambo wa

vhuhovheleli vhune vha vha naho. Zwi tevhelaho ndi zwithu zwine zwa vha mitshelo i bevedzwaho nga vhuhovheleli.

2.4.1. U vha na pfunzo dza nṯha

Vhathu vhane vha vha na vhuhovheleli vhuhulwane ha u ṯoḁa u bvelela vhutshiloni vha lwela uri vha wane pfunzo dza nṯha. Vhuhovheleli ndi hone vhune ha ita uri na matshudeni musi vha zwikoloni vha ḁidine kana vha fungelele kha pfunzo dzavho ngauri vha vha vha tshi khou lwela u swikela zwipikwa zwavho. Musi a tshi dzinginya vhupfiwa hawe nga ha ili fhungo Meyer (2017: 38) u ri:

“The educational system has become one of the primary mechanisms by which individuals attain positive work rewards”.

Nga u tou pfufhifhadza hezwi zwi amba uri systeme ya pfunzo yo no vha yone tshithu tsha u ranga nahone tshihulwane tshine ngatsho vhathu vha wana mbuelo yavhuḁi zwi tshi ḁa kha mafhungo a mishumo. Izwo zwi tou vha zwone ngauri hu tshi tholiwa vhathu mishumoni yo yaho nga u fhambana hu sedzwa pfunzo ine muthu a vha nayo. A zwi mangadzi uri musi vhathu vha zwikoloni vha vha vha tshi khou gudela mabuḁo o yaho nga u fhambana vha tshi itela uri vha kone u wana mishumo yavhuḁi. Zwi sumba uri u fhisea ha u ṯoḁa u funzea kana u vha na buḁo ḁa khwiṅe ndi zwone zwine zwa ita uri vhadzheni vha tshikolo vha vhe na vhuhovheleli ha u swika fhaḁa nṯha he vha ḁikalela hone. Arali zwo vha zwi songo ralo vhathu vha si gathi ndi vhone vhe ra vha ri tshi ḁo vha vhona vha tshi dzhiela pfunzo nṯha.

2.4.2. Muholo wa nṯha

Vhuhovheleli vhu a zwi kona u swikisa muthu kha vhuimo vhune a sala a tshi vho hola muholo wa nṯha. Muthu muṅwe na muṅwe vhutshiloni u a ṯoda u bvelela kha sia ḁa zwa masheleni, nahone u vha muthu a ḁikonaho kha sia ḁa zwa masheleni ndi tshiṅwe tsha thikho khulwane ya vhuhovheleli. Musi Parsons (2016:23) a tshi amba nga u vha na masheleni kana lupfumo vhutshiloni u ri:

“Because the United States lacks an aristocracy to signal who is or is not a high-status individual, wealth has become the most significant indicator of personal success”.

Zwine muñwali uyu a khou amba zwi khou sumbedza uri Amerika a li na maitele a u kona u kala uri muthu u kha matshilele a maimo a n̄tha kana a fhasi naa, lupfumo ndi lwone tshithu tsha ndeme tshine vha tshi shumisa u kala uri muthu o bvelela kana ha ngo bvelela naa. Ngauri a hu na muthu a sa takaleli u ṭhonifhiwa, hezwo zwi sia vhumzhi ha vhatu vha tshi lwela u shuma mishumo i no holelesa vhukuma. Kha vhatu vha vuhovheleli, u vha na lupfumo ndi tsumbo i vhoneleho ya uri vho swikelela kha u bvelela.

2.4.3 Mushumo wavhuḍi

U shuma zwavhuḍi kana u vha na mushumo wavhuḍi ndi tshiñwe tsha zwithu zwa n̄thesa tshine vhatu vane vha vha na vuhovheleli vha lilela u tshi swikelela. Hezwo zwi itwa ngauri muthu muñwe na muñwe ane a vha na vuhovheleli u na dikitela kana lutamo luhulwanesa lwa u vha na zwithu zwavhuḍi vutshiloni. Zwithu zwavhuḍi zwi swikelelwa nga vhatu vane vha vha na tshede ngeno hu uri tshede i tshi wañwa nga vhatu vane vha shuma. Vhatu vane vha vha na vuhovheleli a vha lweli u sokou shuma mushumo muñwe na muñwe, vha lwela u vha na mishumo ya n̄tha nahone ine ya badelesa vhukuma uri vha kone u fusha ṭhodea dza vuhovheleli havho. Muhumbulo uyo u tikedzwavho nga Judge na Kammeyer-Muller (2022:763) vane vha tshi zwi vheya nga maipfi avho vha ri;

“Occupational attainment, in the form of a precious job, is another sign of success that will be attractive to ambitious individuals. Ambition is typically described in terms of desire for an elevated rank, which mostly clearly can be achieved by attaining a job with high status attached to it”.

Nga u tou pfufhifhadza hezwo zwi amba uri u vha na buḍo lavhuḍi zwi tshi bva kha u vha na mushumo wa khwiñe ndi iñwe ndila ya u bvelela i takadzaho vhukuma kha vhatu vane vha vha na vuhovheleli. Vuhovheleli vhu ṭalutshedzwa ho sedzwa lutamo lwa u vha kha maimo a n̄tha mushumoni, zwine zwa anzela u wanala nga u wana mushumo une vhatu vha u dzhia sa mushumo wa maimo a n̄tha kha miñwe.

U vha na mushumo wavhuḍi, u holeleho zwavhuḍi nahone wa maimo a n̄tha ndi zwone zwine zwa ita uri ri wane vhatu nga vhumzhi vha tshi ṭhogomela mafhungo a zwa pfunzo. Ndi zwone zwine zwa ita uri na vhabebi vha ṭuṭuwedze vhana vhavho vhukuma uri vha ye zwikoloni nahone vha fhedze vha tshi ya na magudedzini a n̄tha a pfunzo u gudela mishumo. Izwo zwi

itiswa nge muthu a vha o ḏivhetshela zwipikwa zwine a tama u zwi swikelela vhutshiloni. U ḏivhetshela zwipikwa zwi ita uri muthu a vhe na dzangaleleo ̱a u shuma na u ḏibvedza. Musi Nickerson, Schwarz, na Diener (2018: 32) vha tshi amba nga ha u ḏivhetshela zwipikwa vha ri:

“Ambition is positively related to occupational attainment because setting ambitious goals has been linked to shorter durations of unemployment, more financial success and greater financial achievement”.

Hezwo zwi tou mba uri vuhovheleli vhu a elana vhukuma na lutamo lwa u vha na mushumo kana buḁo ̱avhuḁi ngauri u ḏivhetshela zwipikwa vhutshiloni zwi ita uri muthu a sa lenge u tholiwa musi a tshi vho ̱oḁa mushumo, zwi ita uri muthu a bvelele kha sia ̱a masheleni zwa dovha zwa ita uri muthu a vhe na zwawe kana a vhe o pfumaho. Ro sedza izwo zwo bulwaho afho ṉha ri a tendelana nazwo ngauri vhutshiloni a hu na muthu ane a ̱oḁa u tshila a si na zwawe kana a tshisiwana.

2.4.4. U ḏiphina vhutshiloni

U ḏiphina ndi musi muthu vhutshiloni hawe a tshi swika hune a swikelela ̱hoḁea dzawe hu si na vhukonḁi. Vhutshiloni vhatu vhoḁhe ro katela vha si na zwavho na vhane vha vha na zwavho vha a ̱oḁa u ḏiphina. Ndi ngazwo ri tshi wana vhatu vha tshi tsa ṉha na fhasi vha sa aweli, tshilwela hu vha hu u ̱oḁa u ḏiphina kana u swikelela ̱hoḁea dzavho dza vhutshilo. Hagmaier, Tamara na Andrea (2018:104) vha tshi amba nga u ḏiphina vhutshiloni vha ri:

“Life satisfaction is a measure of a person ‘s well-being, assessed in terms of a person ‘s mood, relationship satisfaction, achieving goals, self-concepts, and self-perceived ability to cope with life. Life satisfaction involves a favorable attitude towards one ‘s life rather than assessment of current feelings. Life satisfaction has been measured in relation to economic standing, degree of education, experiences, residence, and other factors”.

Nga u tou pfufhifhadza hezwi zwi amba, uri u diphina vhutshiloni ndi tshikalo tshi sedzaho uri muthu u khou tshila nga ṉilade ho sedzwa vhuvha hawe, vhuḁipfi hawe, u fushea hawe kha zwa vhushaka, u kona hawe u swikelela zwipikwa zwe a ḏivhetshela zwone vhutshiloni, na

vhudifulufheli vhune ha ita uri a kone u tshila zwavhudi vhutshiloni. U fushea vhutshiloni hu sedzwa zwi tshi elana na tshiimo tsha muthu tsha masheleni, pfunzo ine a vha nayo, tshenzhemo dzawe dza vhutshilo, nndu yawe kana hune a dzula hone na zwiñwe zwinzhi.

Muhumbulo wo dzinginywaho afho ntha u tou vha wone vhukuma ngauri ri nga si ri muthu u khou diphina vhutshiloni ro sedza sia lithihi fhedzi. Sa tsumbo ri nga si ri muthu u khou diphina vhutshiloni nga u vha have na masheleni manzhi fhedzi ngeno muthu onoyo a si na muta na nndu ya u dzula khayo. Musi hu tshi sedziwa u fushea ha muthu vhutshiloni hu tea u sedzwa kha vhutshilo ha muthu hothe nga u angaredza, a ri tei u sedza kupida kutukutuku kwa vhutshilo ha muthu ngauri muthu a nga di diphina lwa tshifhinga tshituku a fhedza a tshi vho shengela. Ramaswami, Dreher, Bretz na Wiethoff (2022:62) vhonevho vha tshi ambavho nga ha kuhumbulele ukwu vha ri:

“The measure of life satisfaction should allow us to look at a more holistic picture of the outcomes of ambition rather than focusing on one specific issue. This is relevant because high levels of ambition usually lead to dissatisfaction or disappointment”.

Hezwi zwi amba uri u fushea ha muthu vhutshiloni hu tea u ri tendela u sedza kha zwibveledzwa zwothe zwa vhuhovheleli hu si u sedza kha tshithu tshithihi fhedzi. Hezwi zwi tea u tou ralo ngauri ri a zwi divha uri arali vhuhovheleli ha kalulesa kanzhi vhu vha na masiandaitwa a sa fushiho.

Muthu wa vhuhovheleli u toda vhatu vhothe vha tshi vhona uri ene u a diphina nahone a hu na tshine a lila vhutshiloni. Ndi ngazwo a tshi nga ita tshiñwe na tshiñwe tshine tsha nga ita uri a sale o vhuvelwa a sa sedzi uri izwo zwine a khou ita zwone zwo vhifha kana zwi a tangedzea naa. Ndi ngazwo zwi tshi anzela uri vhuhovheleli vhu vhe na masiandaitwa o vhifhaho e Ramaswami na vhañwe vha zwi bula afho ntha.

2.4.5. U lalama

U lalama ndi muso muthu hu tshi swika hune a tshila tshifhinga tshilapfu a sa athu u fhira fano shangoni. Vhuhovheleli hu a swika hune ha kwama malalamele a muthu zwi tshi bva kha uri vhuhovheleli uho ndi ha lushaka lufhio. Kanzhisa arali vhuhovheleli hune muthu a vha naho

vhu si havhuḍi zwi nga ita uri muthu uyo a ri sie shangoni nga u ṭavhanya. Musi Canter (2013: 106) a tshi tikedza muhumbulo uyu u ri:

“In excess, ambition damages reputations, relationships, and can lead to catastrophic failure even death”.

Hezwi zwi amba uri vuhovheleli ho kalulesaho vhu a kwasha zwine muthu a ḍivhelwa zwone, vhu a kwasha vhushaka nahone vhu a livhisa muthu kha u dalelwa nga masindambilu na kha lufu. Muṭoḍisisi u a ima na kuhumbulele uku ngauri kha ḷifhasi ḷa musalauno vhunzhi ha vhatu vha khou vhulawa na u vhulaha vhaṅwe vha tshi khou lingedza u swikelela zwipikwa zwavho zwe vha ḍivhetshela zwone, kanzhisa hezwo zwi anzela u itea kha vhatu vho ḍalaho vuhovheleli vhuvi.

Fhedziha ri tshi ḍa kha ḷiṅwe sia ri wana uri muthu ane a vha na vuhovheleli havhuḍi vhu a mu takulela fhethu havhuḍi hune a sala a tshi tshila vhutshilo ha u ḍiphiṅa nahone o ḍitakalela. Hezwo zwi sumba uri muthu uyo u vha a tshi khou fushea nga vhutshilo hawe. Vhatu vho ralaho ndi vhone vhane kanzhisa vha a lalama fhano shangoni. Musi Segerstrom na Sephton (2016:101) vha tshi amba nga ha muhumbulo uyo vha ri:

“Life satisfaction in humans lead to positive attitude and positive attitude is related to longevity because positive attitude increases healthy behaviours and minimize unhealthy behaviors in humans. Individuals who experience more positive emotions tend to have superior health in longitudinal research and thus live longer”.

Hezwi zwi amba uri muthu ane a fushea vhutshiloni ndi muthu ane a vhona zwivhuya kha zwine a ṭangana nazwo, hezwo zwi a ita uri muthu uyo a lalame ngauri muthu a dzulelaho u humbula na u vhona zwivhuya kha ene muṅe khae hu a engedzea matshilele kwao zwa fhungudza matshilele ane a si vhe avhuḍi. Vhatu vho raloho vha na vhutshilo ha nṭha u ya nga ṭhoḍisiso dzi itwaho khavho lwa tshifhinga tshilapfu. Ndi vhatu vho raloho vhane vha wanala vha tshi tshila tshifhinga tshilapfu u fhira vhaṅwe. Muhumbulo uyo u tou vha wone vhukuma ngauri vhatu vhane vha sa ḍiphiṅe vhutshiloni vhunzhi havho vha dzulela u vhilahela nahone izwo zwi sia vha tshi dodelwa nga malwadze a vhangwaho nga mitsiko zwine zwa sia vhaṅwe vhavho vha tshi lozwa na matshilo avho.

2.5. Mvalatswinga

Ndima iyi yo katela mvulatswinga, tsenguluso ya mañwalwa kana zwe vhañwe vhoradzipfunzo vha amba ngazwo zwine zwa kwama vhuhovheleli. Henefho ndi he ha sedzwa kha zwe vhañwe vha vhoradzipfunzo vha amba nga vhuhovhelei, vhuhovheleli havhuḍi khathihi na vhuhovhelei vhune ha si vhe havhuḍi. Ndima yenei yo dovha hafhu ya angaredza zwirangeli zwa vhuhovheleli. Musi iyi ndima i tshi ya mafheloni ndi he ya kwamavho na mitshelo kana zwivhuya zwa vhuhovheleli.

NDIMA YA VHURARU

3. MUTHEO NA NGONA ZWA THODISISO

3.1 Marangaphanda

Kha ndima yo fhiraho ho bviselwa khagala zwe vhoradzipfunzo na vhañwali vho fhambanaho vha amba nga ha vhuhovheleli vhune vhatu vha diwana vhe khaho fhano shangoni. Ndi kha ndima yo fhiraho he mutodisisi a sengulusa zwine vhuhovheleli ha kwamisa zwone vhutshilo ha vhatu vho yaho nga u fhambana zwi tshi bva kha zwe vhañwali vho fhambanaho vha zwi vheisa zwone.

Ndima iyi yo sedza kha mutheo na ngona dza thodisiso dze mutodisisi a dzi shumisa kha thodisiso yawe. Ndi kha thodisiso yenei he mutodisisi a sumbedza uri thodisiso iyi yo ditika nga ngona ya kwalithethivi. Yo dovha hafu ya zwi bvisela khagala uri thyiori ya *'Literary Criticism'* ndi yone ye ha sedzwa khayi musu hu tshi senguluswa vhuhovheleli kha mañwalwa a litharetsha sa zwe zwa itwa kha thodisiso iyi. Mutodisisi o shumisavho na tsenguluso ya u lingulula zwi re ngomu musu a tshi sengulusa data yawe.

3.2. TSHIVHUMBEO KANA MUTHEO NA NGONA ZWA THODISISO

Afha kha tshivhumbeo tsha thodisiso hu vha hu khou ambiwa nga maga ane thodisiso ya a tevhela. U ya nga ha Bless (2017) tshivhumbeo tsha thodisiso tsho khethekanywa tsha bva zwipiḁa zwo yaho nga u fhambana zwine zwa vha tshigwada kana phophuḁesheni, thumbulo, u kuvhanganywa ha data khathihi na u senguluswa ha data kana mafhungo. Musu Sanders na Pinhey (2019:130) vha tshi amba nga ha tshivhumbeo tsha thodiso vha ri:

“A research design is a blueprint which details various methods that must be put in place for a particular investigation”.

Nga u pfufhifhadza hezwo zwi khou tou amba uri tshivhumbeo tsha thodisiso ndi zwithu zwo tou ñwaliwaho zwine zwa bvisela khagala nahone lwa vhudzivha ñdila dzo fhambanaho dzine dza ḁo shumiswa kana u tevhelwa musu hu tshi khou itwa thodisiso yo imaho ngauri. Hezwi zwi tou sumbedza uri musu ri tshi khou amba nga ha tshivhumbeo tsha thodisiso ri vha ri tshi khou amba uri naa thodisiso ine ya khou itiwa

yo ima hani? Musi Allyn (2016) a tshi bvisavho muhumbulo wawe nga ha tshivhumbeo tsha tshodisiso u sumbedza uri tshivhumbeo tsha tshodisiso tshi dzhiwa sa pulane ine maga othe a tshodisiso ane a vha a ndeme kha u swikela mawanwa a ngudo a dodombedzwa a tshi bva khatsho. Hezwo zwi tou khwaṭhisedza uri arali ha sa vha na tshivhumbeo tsho khwaṭhaho tsha tshodisiso, tshodisiso yeneyo i nga si bveledze mawanwa a vhukuma nahone a sa solisei.

U ya nga ha Seliger na Shohamy (2018) tshivhumbeo tsha tshodisiso ndi tshivhumbeo tshine tsha shumiswa u fhindula mbudziso dza ngudo kha tshodisiso yeneyo. U ya nga ha avha vhoradzipfunzo, hu na maga ane a tea u tevhelwa musu hu tshi kuvhanganyiwa, u senguluswa na u pindulela data. Ngeno kha liṅwe sia Krippendoff (2021) a tshi ri tshivhumbeo tsha ngudo tshi vha tsho ṅwalwa fhasi nahone ndi tshone tshine tsha tshimbidza u kuvhanganywa ha data khathihi na u senguluswa hayo. Turker, Weaver na Betryman-Fink (2017:50) vha tshi amba nga ha tshivhumbeo tsha tshodisiso vha ri:

“A research design is a collection of methods that are used to investigate a particular problem”.

Afha avha vhoradzipfunzo vha vha vha tshi khou khwaṭhisedza uri tshivhumbeo tsha ngudo ndi ṅdila dzo yaho nga u fhambana dzine dza shumiswa u tshodisisa thaidzo yo imaho ngauri kana nkene. Hezwo zwi bvisela khagala uri muhumbulo muhulwane wa tshivhumbeo tsha ngudo ndi u lwela u tandulula kana u wanulula thaidzo ine ngudo ya khou tshodisisa yone. Sengani (2008:199) u ombedzela uri tshivhumbeo tsha ngudo ndi tshivhumbeo tsho ṅwalwaho fhasi tshine tsha shumiswa u kuvhanganya zwithu zwothe zwine ngudo ya khou sedza khazwo fhethu huthihi. A tshi ya phanda Sengani (2008) u sumbedza uri, ndi nga ṅwambo wa tshivhumbeo tsha ngudo hune data ya kuvhanganywa na u sedzuluswa nga ṅdila yavhuḍi ho sedzwa zwe mbudziso dza tshodisiso dza fhinduliswa zwone.

Kha iyi tshodisiso muṱodisisi o ditika nga tshivhumbeo tsha tshodisiso kana tsha ngudo tsha khwaṭhethivi kha u wanulusa data kana mafhungo a kwamaho thero ya vuhovheleli u bva kha nganea mbili dza Tshivenda dzo tou nanguludzwaho dzine dza vha *Tshi do lilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2019).

Kha hoyu mushumo, ho vha na pulane dze dza itwa nahone nga vhuronwane nga murahu ha musu hu sa athu u kuvhanganyiwa data kana mafhungo. Hezwi zwo itwiwa hu u khwaṭhisedza muhumbulo wa uri ndi zwa ndeme uri tshivhumbeo tsha ṭhodiṣiso tshi bwisele khagala ndivho ya ngudo. Zwiteṅwa zwa tshivhumbeo tsha ṭhodiṣiso zwe zwa shumiswa kha ṭhodiṣiso iyi ndi, ngona dza ṭhodiṣiso, tshigwada, ṭhumbulo, ṅdila dza u sengulusa data, vhuḍifari, vhungoho ha mafhungo, mikano ya ṭhodiṣiso khathihi na thendelo ya u ita ṭhodiṣiso.

3.3. NGONA DZA ṬHODIṢISO

Ngona ya ṭhodiṣiso ndi maga ane muṭodiṣisi a a tevhela musu a tshi khou ita ṭhodiṣiso yawe. Zwenezwi ndi zwine zwa tikedzwa nga Fouche, Strydom na Roestenburg (2021:103) vhane musu vha tshi amba nga ha ngona ya ṭhodiṣiso vha ri:

“Research methodology is seen in the detailed discussion of the research design, study population, sampling, variables, data collection tools, data analysis technique and data quality”.

Nga u tou pfufhifhadza hezwi zwi amba uri ngona ya ṭhodiṣiso i vhone kha mafhungo o ṭalutshedzwaho nga vhuḍalo nga ha mutheo wa ṭhodiṣiso, zwine ṭhodiṣiso ya ḍo tshimbilisa zwone, vhathu vhane ṭhodiṣiso ya ḍo kwama vhone, ṭhumbulo ya ṭhodiṣiso, dzivariebuḵu, zwishumiswa zwa u kuvhanganya data, ṅdila ine data ya ḍo senguluswa ngayo na uri data yo waniwaho ndi ya ndeme u swika ngafhi. Musu ri tshi ya phanda ri wana Babbie na Mouton (2019: 81) vha tshi ṭalutshedza ngona ya ngudo nga ṅdila i tevhelaho:

“Research methodology is regarded as a procedure employed by the researcher to solve a particular problem related to the study”.

Hezwo zwi tou amba uri ngona ya ngudo ndi ṅdila ye muṭodiṣisi a i shumisa u tandulula thaidzo ine ya tshimbilelana na ṭhodiṣiso yawe.

Ṭhodiṣiso iyi yo ḍitika kha mutheo wa khwaḷithethivi. Mutheo uyo wa khwaḷithethivi ndi une wo ṭalutshedzwa nga vhuḍalo kha mafhungo a re afha fhasi.

3.3.1. NGONA YA KHWAĹITHETHIVI

Ngona ya khwaĹithethivi ndi ine ya shuma hu tshi itwa tħoĹisiso dzine dzi si vhe dza saintsi nahone dzine dzi si vhe na dzimbalombalo khathihi na u vhalela nga ngomu. Musi Banisler, Burman, Parker, Taylor na Tindall (2019:51) vha tshi tħalutshedza ngona ya khwaĹithethivi vha ri:

“Qualitative research seeks to understand views of participants in the form of words or utterances in order to provide solutions to a research question being investigated.”

Izwi zwi khou tou amba uri ngona ya khwaĹithethivi i vha i tshi khou tħoĹa u pfesesa mihumbulo ya vhatu vhane vha vha kha tħoĹisiso vha tshi khou tou bula nga maipfi avho vhone vħane, muhumbulo muhulwane u wa u Ĺisa thandululo kha mbudziso dza tħoĹisiso dzine tħoĹisiso iyo ya khou tħoĹa u sedzulusa dzone. Izwi zwi khou sumba uri ngona ya khwaĹithethivi i sedza nga manħa vħupfiwa kana vħuĹipfi ha vhatu vhane mafhungo a vha a tshi khou kuvhanganyiwa khavho. Hoku kuhumbulele ku tikedzwavho na nga Babbie na Mouton (2019: 70) vhane vha tshi zwi vhea vha ri:

“Qualitative research is descriptive and seeks to discover new knowledge about a phenomenon.”

Nga izwo hu khou tou ambwa uri ngona ya khwaĹithethivi i bvisela khagala tħalutshedzo nahone i lwela u wana nĹivho ntswa nga ha zwine zwa khou itwa tħoĹisiso ngazwo.

Vhunga zwo no Ĺisumbedzwa afho murahu, ngona iyi ya khwaĹithethivi ndi yone ye tħoĹisiso iyi ya Ĺitika ngayo. Ngona iyi ya khwaĹithethivi ndi yone ine ya kona u bvisela khagala vħuĹipfi, mikhwa na vħuĹifari ha vhatu vhukati ha lushaka, ndi ngazwo muħoĹisisi o i shumisa kha uyu mushumo ngauri yo thusa u bvisela khagala vħuhovheleli vhune vħabvumbedzwa vha vha naho kha bugu idzi mbili dza nganea *Tshi Ĺo lilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2009) dzine dza vha dzone dzo topoliwaho kha uyu mushumo.

Data yo kuvhanganyiwa nga u sedza mafhungo ane a kwama vuhovheleli a bvaho kha nganea idzi mbili. Vhondeme ha ngona iyi ya khwalithethivi kha uyu mushumo ndi ha uri yo kona u bvisela khagala vhuṭanzi vhunzhi vhu sumbedzaho u vha hone ha vuhovheleli kha vhabvumbedzwa vhane vha wanala kha nganea idzi mbili.

3.3.1.1. Zwiko zwa u kuvhanganya mafhungo

Nḡila ya u kuvhanganya data kana mafhungo ndi maitete ane muṭoḡisisi a a shumisa kha u wana data u bva kha vhathu vhane a khou vha shumisa kha ṭhoḡisiso yawe uri a kone u tandulula thaidzo ya ṭhoḡisiso yawe. Hu na zwiko zwivhili zwine muṭoḡisisi a zwi shumisa musi a tshi kuvhanganya data. Zwiko zwenezwo zwo ya nga u fhambana zwi tshi bva kha lushaka lwa ṭhoḡisiso lune muṭoḡisisi a khou ita lwone. Zwiko zwenezwo ndi tshiko tsha phraimari na tshiko tsha sekondari. Ndi zwa ndeme uri ri ḡivhe uri idzi nḡila mbili ndi dzifhio na uri dzo fhambana hani. Zwenezwi zwa u fhambana ha zwiko izwi ndi zwine zwa tikedzwavho na nga Burns (2016:80) ane a tshi zwi ṭalutshedza a ri:

“Primary data collection is the data that the researcher has gathered from the participants using appropriate data collection methods while secondary data is one already gathered by another researcher or writer and has been analysed and processed into statistics”.

Izwi zwi khou tou amba uri data ya phraimari ndi data ye muṭoḡisisi a i kuvhanganya u bva kha vhathu vhane a khou vha shumisa kha ṭhoḡisiso yawe o shumisa nḡila dzo teaho dza u kuvhanganya data ngeno data ya sekondari i data ine ya vha uri yo no kuvhanganyiwa nga muṭwe kana nga vhaṭwe vhaṭoḡisisi, i vha yo no sengulusiwa ya dovha ya isiwa kha dzimbalombalo. Hezwi zwi tou sumbedza uri hedzi nḡila mbili dza u kuvhanganya data a dzi fani na uri hune dza shuma hone hu nga si fane. Welman, Kruger na Mitchell (2020:29) na vhonevho vho swika he vha posavho ḡavho nga hokwu kuhumbulele he musi vha tshi zwi vhea a ri:

“Secondary data is information gathered by individuals or institutions other than the researcher whereas in contrast primary data is the original data gathered by the researcher for the purpose of his or her study or research”.

Izwo zwi tou vha u khwathisa uḽa muhumbulo wo buliwaho afho nṽha wa uri data ya sekondari ndi mafhungo o kuvhanganyiwaho nga zwiṽwe zwiimiswa kana nga vhaṽwe vhathu hu si muṽoḽisisi ene muṽe nahone zwenezwo zwi mbo tou fhambanya data ya sekondari na ya phraimari ngauri data ya phraimari ndi data ine ya kuvhanganyiwa nga muṽoḽisisi ene muṽe a tshi itela ṽhoḽisiso kana ngudo yawe.

A si data yoṽthe ine ya ri musi yo kuvhanganyiwa ya wanala i tshi shumisea kha ṽhoḽisiso ine muṽoḽisisi a khou ita yone. Mafhungo oṽthe ane a dzheniswa kha ṽhoḽisiso a tea u sedziwa lwa vhusasaladzi a dovha a senguluswa lwa vhuronwane uri a khou ṽutshelana na thaidzo ine ṽhoḽisiso ya khou lingedza u tandulula yone naa, a sa athu u dzhiiwa sa tshipiḽa tsha ṽhoḽisiso. Hezwo zwi sumba uri data yoṽthe ine ya khou shumisiwa kha ṽhoḽisiso i tea u anana na ndivho ya ṽhoḽisiso ine ya khou itiwa. Muhumbulo uyo u tikedzwa na nga Fouche (2021: 347) ane musi a tshi amba a ri:

“All the information being considered for inclusion into the research must be viewed critically and carefully assessed in terms of its relevance.”

Izwi zwi khou tou amba uri mafhungo oṽthe ane a khou dzheniswa kha ṽhoḽisiso a tea u thoma a sedzwa lwa vhuronwane uri a khou elana na zwine ṽhoḽisiso iyo ya khou lingedza u wanulusa zwone naa.

Kha ṽhoḽisiso iyi ho shuma data ya sekondari ine ya khou bva kha nganea mbili dzo tou topoliwaho dzine dza vha *Tshi ḽo lilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2009) vhunga kha mushumo uyu hu tshi khou senguluswa vuhovheleli hune vhathu vha vha naho vhutshiloni ro ḽisendeka nga nganea dzenedzi mbili. Vhunga kha hoyu mushumo ho ṽumbulwa nganea mbili dza Tshivendḽa dzo tou nanguludzwaho, hu ḽo shumiswa ngona ya tsedzuluso ya u lingulula zwi re ngomu ‘*Content Analysis*’ uri i vhe yone ine mushumo uyu wa ḽo shumisa yone kha u kuvhanganya data. Zwenezwi ndi zwone zwe zwa ita uri muṽoḽisisi a kuvhanganye data musi o thoma a sengulusa nganea idzi mbili lwa vhuronwane. Tshiko tsha phraimari na tshiko tsha sekondari zwi khou ya u ṽalutshedzwa nga vhuḽalo afho fhasi.

3.3.1.2 Tshiko tsha phraimari

Best na Khan (2016:102) vha tshi tšalusa zwiko zwa phraimari vha ri:

“Primary sources are eyewitness accounts. They are reported by an observer or participant in an event.”

Nga u tou pfufhifhadza izwi zwi vha zwi tshi khou tou amba uri zwiko zwa phraimari ndi zwine vhuṭanzi ha vha hu tshi khou tou bva kha muthu ene muṅe, zwithu zwine a tou vha na vhuṭanzi nazwo kana zwe a tou zwi vhona. Ndi mafhungo ane a vha a tshi khou bva kha muthu o tou zwi vhonaho kana we a dzhenela musi zwithu izwo zwi tshi itiwa. Creswell (2019:83) a tshi tikedza zwo bulwaho afho nṯha nga Best na Khan (2016) u ri:

“Primary sources present the literature in the original state and present the viewpoint of the original author. Primary sources also provide the details of original research better than what secondary sources do”.

Izwi zwine Creswell a amba zwi vha zwi khou sumbedza uri zwiko zwa phraimari zwi bvisela khagala maṅwalwa a kha tshiimo tsha vhukuma tsha one aṅe nahone khazwo ri wana kuhumbulele kwa muṅwali wa vhukuma ene muṅe. Zwiko izwi zwi a dovha hafhu zwa kona u bvisela khagala muṭodisيسي wa u thoma u fhira zwine zwiko zwa sekondari zwa ita.

Kha tshiko itshi ndi hune mafhungo a wanala kha vhavhudziswa nga tsha vhukoma. Kha iyi ṯhodisيسي, tshiko itshi tsha phraimari a tshi ngo shumiswa samusi mafhungo kana data ya ṯhodisيسي iyi itshi khou wanala kha bugu mbili dza nganea dzo tou nanguludzwaho dzine dza vha *Tshi ḡi lilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2019).

3.3.1.3 Tshiko tsha sekondari

Kha tshiko tsha sekondari ndi hune mafhungo kana data a kuvhanganyiwa a tshi bva kha maṅwe maṅwalwa. Ajayi (2016:21) a tshi amba nga ha zwiko zwa sekondari u ri;

“Secondary sources were created by someone who did not experience first-hand or participate in the events or conditions you’re researching. Some types of secondary source include textbooks; journal; articles; histories; criticisms; commentaries; encyclopedias and many more”.

Izwo zwi amba uri zwiko zwa sekondari zwo sikwa nga muthu we a vha a siho musi mafhungo a tshi bvelela kana we a si vhe tshipiḁa tsha mafhungo ayo kana nyimele ine ya khou itwa ṭhōḁisiso nga hayo. Nahone hu sumbedzwa uri tsumbo dza zwiko zwa sekondari dzi katela zwithu zwi tevhelaho: dzibugu, dzidzhenāḁa, ḁivhazwakale, tsenguluso, mvisakhumbulo, dzientsikḁlopedia na zwiḁwe zwinzhi.

Muhumbulo muhulwane wa u shumisa tshiko itshi ndi u sedza uri vhaḁwe vhoradzipfunzo vha ri minivho musi vha tshi amba nga ha ṭhōḁisiso ya ulu lushaka. Afha ho ḁo sedzwa zwithu zwi tevhelaho: dzibugu dza ḁaiburari, mafhungo a bvaho kha inthanete, dzidisetsheni na dzithyeesi dza vhaḁwe vhaṭōḁisisi, dziatikili dzo ganḁiswaho na dzi songo ganḁiswaho khathihi na dzibugu dza nganea dzo fhambanaho samusi ṭhōḁisiso iyi i tshi khou ṭōḁisisa nga ha thero ya vhuhovheleli kha nganea dza Tshivenda. Kha iyi ṭhōḁisiso ho shumiswa nganea mbili dzo tou nanguludzwaho dzine dza vha *Tshi ḁo lilwa* (2000) na *Murabeli* (2019).

3.4. TSHIGWADA NA ṭHUMBULO

3.4.1 Tshigwada

Ndi zwa ndeme u thoma nga u sumbedza kana u ṭalutshedza uri tshigwada ndi mini. Tshigwada ndi zwithu kana vhathu vhane muṭōḁisisi a ḁo tumbula khatsho data ine a ḁo i shumisa kha u fhindula mbudziso dza ṭhōḁisiso yawe. Tarsi na Tuff (2022:92) vho bvisela khagala tshigwada nga nḁila i tevhelaho:

“A population is a group of individuals of the same species living in a particular geographical area.”

Vhoradzipfunzo avho vha khou lingedza u ṭalutshedza tshigwada sa vhathu vha murafho muthihi nahone vhane vha dzula fhethu huthihi. U tshi sedza kha kuhumblele

ukwu u wana uri a ku bviseli zwavhuḁi khagala zwine tshigwada tsha kha ṭhōḁisiso tsha tea u vha zwone ngauri a ri wani na luthihi ku tshi ri bvisela khagala uri ku kwamana ngafhi na ṭhōḁisiso. Ri tshi kha ḁi vha henefha kha tshigwada, ri wana Welmen, Kruger na Mitchell (2020:52) vha tshi ṭalutshedza tshigwada nga nḁila i tevhelaho

“A population is the study object and consists of individuals, groups, organisations, human products and events, or the conditions to which they are exposed”.

Izwi zwi khou tou sumbedza kana u amba uri tshigwada ndi tshishumiswa tsha ngudo tshine tsha vha tsho itwa nga vhathu, zwigwada, madzangano, zwibveledzwa zwa vhathu, zwiwo kana nyimele ye vhathu vha ḁiwana vhe khayō. Ra sedza zwe vhaḁwali avha vha dzinginya zwone afho nṭha, ri a tendelana navho hu si na u hanedzana uri zwiteḁwa zwe vha topola hafho nṭha zwi a tenda u vha tshigwada tsha ngudo naho vho tou nṁea tsumbo vha songo tou bula zwoṭhe. Musi Duplooy na Grobber (2016:147) vha tshi amba nga ha tshigwada vha ri:

“A population is all the people or objects that the researcher has interest in.”

Hezwo zwi amba ri tshigwada ndi vhathu vhoṭhe kana zwithu zwoṭhe zwine muṭōḁisisi a vha na dzangalelo nazwo, nga iḁwe nḁila hafha hu vha hu tshi khou ambiwa zwithu zwine a zwi shumisa kha ṭhōḁisiso yawe.

Sa zwine zwa khou sumbedziswa zwone nga avho vhaḁwali afho nṭha, ṭhōḁisiso iyi yo shumisa bugu dza nganea kha u sengulusa thero ya vuhovheleli, honeha tshigwada tshe ṭhōḁisiso iyi ya ḁitika ngatsho ndi nganea mbili dza Tshivenda dzo tou topoliwaho dzine dza vha *Tshi ḁo lilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2009). Kha idzo nganea hu ḁo vha hu tshi khou senguluswa thero ya vuhovheleli.

3.4.2 ṭhumbulo

3.4.2.1. ṭhalutshedzo ya ṭhumbulo

Thumbulo zwi amba maitete a u nanga sambula ine ha do itwa thodisiso khayoy. Kha iyi ngudo thumbulo ya tshigwada tshe tsha do shumiswa ndi ya ndeme vhukuma ngauri ho vha hu tshi khou shumiswa bugu dza nganea dzine dza vha na thero dzo yaho nga u fhambana, hezwo zwi amba uri mutodisisi o shuma vhukuma uri a kone u wana nganea dzine dza vha na thero ya vuhovheleli. U ya nga ha Platton (2017:227) thumbulo ndi:

“The procedure of selecting a sample from a population”.

Nga u pfufhifhadza hezwi zwi amba u ri thumbulo ndi ndila ya u nanga sambula u bva kha tshigwada tshihulwane. Hezwi zwi sia thumbulo zwi tshi amba u bvisa kana u tumbula zwigwada zwiutuku kha zwinzhi wa zwi vhekanya u ya nga zwigwadagwada zwine zwa do vha zwi tshi khou wela fhasi ha tshigwada tshithihi tshihulwane. Creswell (2019:34) a tshi talutshedza thumbulo u ri:

“Sampling refers to a progression of finding and grouping a subset of the total population.”

Hezwi zwi tou amba uri thumbulo ndi u bvela phanda na u wana kathihi na u vhumba zwigwada zwiutuku zwi tshi bva kha tshigwada tshothhe. Hezwi zwi ri disela muhumbulo wa uri musi mutodisisi a tshi ita thodisiso yawe ha tei u shumisa tshigwada tshothhe, u tea u tou tumbula zwigwada zwiutuku u bva kha tshigwada tshihulwane, a kona u shumisa zwone. Hu na matavhi o vhalaho a thumbulo, manwe a hone ndi ayo o sumbedzwaho afho fhasi.

3.4.2.2. Matavhi a thumbulo

Vhunga zwo no di bulwa kana zwo no di bviselwa khagala uri thumbulo ndi mini afho ntho, zwi dovha hafhu zwa vha zwavhudi u sumbedza matavhi a thumbulo. U ya Lempte na Prissive (2018) matavhi a thumbulo a khethekanyiwa a bva zwigwada zwivhili zwine zwa vha: thumbulo ya 'probability' na thumbulo ya 'non- probability'. Zwenezwi ndi zwine zwa tikedzwa nga Raphaelalani (2015) musi a tshi redza Collins (2000:153) we a tshi amba a ri:

“Sampling theory distinguishes between two basic sampling approaches: probability and nonprobability sampling. Sampling approaches are also referred to as sampling procedures, sampling methods or sampling plans”.

Izwo zwo bulwaho afho n̄tha, u ya nga Raphalalani (2015) zwi khou tou amba uri t̄thumbulo ya thyiori ndi n̄dila dza u ita sambula, n̄dila dzenedzi ndi dzine dza shumiswa u nanga hu tshi nanguludzwa zwipiḁa zwine zwa shumiswa musu hu tshi itwa tsenguluso khathihi na t̄halutshedzo ya zwine muḁoḁisisi a vha o wana zwone kha ngudo yawe ya vhuḁoḁisisi ndivhanyoni na mbudziso ya ngudo. Maḁwe a matavhi a t̄thumbulo ndi aya o sumbedzwaho afha fhasi:

3.4.2.2.1. T̄thumbulo ya ‘Probability’

T̄thumbulo ya ‘probability’ i a ḁivheavho na nga u pfi ndi t̄thumbulo ya randomu. Shaughessy (2018:78) u t̄alutshedza t̄thumbulo ya ‘probability’ nga u rali:

“Probability sampling is a technique that allows all members of a population to stand a chance of being selected to participate in the investigation.”

Nga izwi u khou amba uri t̄thumbulo ya ‘*probability*’ ndi n̄dila ya u t̄umbula ine ya tendela zwigwada zwoḁthe kana vhathu vhoḁthe vhane vha vha kha phophuḁesheni vha tshi vha na tshikhala tsha u nangiwa uri vha vhe tshipiḁa tsha t̄hoḁisiso. Ri tshi kha ḁi vha heneḁha kha t̄thumbulo ya ‘*probability*’ Kumar (2021:60) enevho u i vhona nga n̄dila i tevhelaho:

“Probability sampling is an approach where every element of a population has an equal probability of being selected.”

Muḁwali uyu na ene u khou tikedza muhumbulo wa uri kha t̄thumbulo ya ‘*probability*’ tshigwada tshoḁthe tshi a vha na mbetshelwa ya u dzhenela kha tsedzuluso. A si avho vhaḁwali vhavhili fhedzi vhane vha sumbedza vhungoho ha iḁo fhungo ngauri De Vos (2019: 27) na ene u ri:

“Probability sampling occurs when every member of a population has a probable chance of being included in a study.”

Nga izwi u khou amba uri t̄thumbulo ya ‘*probability*’ i bvelela musu murado muñwe na muñwe wa tshigwada a na tshikhala tshi fanaho na tsha vhañwe tsha u dzheniswa kha t̄hoḁisiso. T̄thumbulo ya ulu lushaka lwa ‘*probability*’ kana ya ‘*random*’ i vha hone arali muñwe na muñwe kana tshithu tshiñwe na tshiñwe tshi tshi ḁo vha na tshikhala tsha u shumisiwa kha t̄hoḁisiso ine ya khou itiwa, Kruger na Mitchel (2008). Kha t̄hoḁisiso iyi, t̄thumbulo ya lushaka ulwu a yo ngo shumiswa.

3.4.2.2.2. T̄thumbulo ya ‘non- probability’

Kha t̄thumbulo ya ‘*non- probability*’ a si zwoṯhe zwine zwa vha kha tshigwada zwine zwa wana tshikhala tsha u vha tshipida tsha t̄hoḁisiso ine muṯoḁisisi a khou ita yone. Kha heyi t̄thumbulo muṯoḁisisi u tou nanga vhathu kana zwithu zwine a ḁo zwi shumisa u bva kha tshigwada. Musi Neuman (2017:56) a tshi amba nga ha uyu muhumbulo u ri:

“Non-probability sampling is a sampling technique that selects members of a population based on the availability and the fulfilment of certain characteristics.”

Muñwali uyu u khou amba u ri t̄thumbulo ya ‘*non-probability*’ ndi ndila ya u t̄umbula hune ha topolwa miñwe ya mirado u bva kha tshigwada ho sedzwa u wanala hayo i tshi fusha zwi tshi ḁa kha zwiñwe zwiteñwa zwa matshilele zwo topolwaho nga muṯoḁisisi. Hezwi zwi sumba uri muṯoḁisisi ndi ene ane a vhona uri ndi vhafhio kana zwifhio zwine a nga dzhenisa kha t̄thumbulo yawe. Terre Blanche na Durrheim (2019:37) vha tshi vhambedza t̄thumbulo ya *probability* na t̄thumbulo ya *non-probability* vha ri:

“Non-probability sampling is a technique that selects members of the population based on knowledge and judgement of the researcher as opposed to probability sampling”.

Hezwi zwi amba uri t̄thumbulo ya ‘*non-probability*’ ndi ndila ine khayoyi ha nangwa sambula u bva kha tshigwada zwi tshi bva kha ndivho na tsheo kana khaṯhulo ya

muṭoḍisisi. Nga inwe ndila muṅwali uyu u khou tendelana na zwo bulwaho nga Neuman afho nṅha. Ṭhumbulo ya *'non-probability'* i vhone i na vhuḍi vhuṅzhi u fhira ṭhumbulo ya *'probability'*. Izwo zwi bviselwa khagala zwavhuḍi nga Welnan, Kruger na Mitchell (2020:111) vhone vha tshi zwi vhea vha ri:

“Non-probability sampling technique is cost-effective, less cumbersome and consumes less time.”

Izwo zwi amba uri ṭhumbulo ya *'non-probability'* a i ḍuri, zwo leluwa u i shumisa ya dovha ya sa ḷe tshifhinga musi i tshi shumiswa. Hezwo zwi sia ri si na thimathimo uri ṭhumbulo ya *'non-probability'* i a shumisea tshoṭhe kha u ita ṭhoḍisiso.

Kha heyi ṭhoḍisiso muṭoḍisisi o shumisa ndila ya ṭhumbulo ya *'non-probability'* ngauri o shumisa tsheo yawe kha u naga bugu dze a kuvhanganya data u bva khadzo. Sa musi zwo no ḍi sumbedzwa, muṭoḍisisi ha ngo shumisa ndila ya *'probability'* ngauri o shavha u sokou ṭumbula bugu dzi si na zwine a khou sedza khadzo. Hei ndila ya u nanga ṭhumbulo ya tsheo ndi yavhuḍi ngauri muṭoḍisisi u nanga ṭhumbulo ine a tou vha na vhuṅanzi uri zwine a khou ṭoḍa u ita ṭhoḍisiso nga hazwo u ḍo zwi wana kha heyo ṭhumbulo ye a nanga. Kha iyi ṭhoḍisiso muṭoḍisisi o shumisa ṭhumbulo ya *'non-probability'*. Lushaka lwa *'non-probability'* lwe muṭoḍisisi a lu shumisa lu pfi ndi lwa ndivho kana lwa tsheo (*purposive*). Lu vhidzwa u pfi lwa ndivho kana lwa tsheo ngauri muṭoḍisisi o tou shumisa tsheo yawe musi a tshi nanga ṭhumbulo.

Ndi kha yenei ṭhoḍisiso he muṭoḍisisi o nanga nganea mbili dzine dza vha:

- Mamafha, P. 2019. *Murabeli*.
- Phaswana, N. 2000. *Tshi ḍo lilwa*.

Mushumo uyu u wo sengulusa nganea mbili dzine dza vha afho nṅha u itela u pfesesa uri vhaanewa vhadzo vho ṭuṭuwedziswa hani nga vuhovheleli uri vha tshile nga ndila ine vha khou tshilisa yone. Ṭhumbulo kha heyi ṭhoḍisiso ndi bugu dza nganea fhedzi zwine zwa sumba uri ṭhumbulo ya hone a i na vhatu nga ngomu. Ṭhumbulo yenei ya *'non-probability'* i na matavhi o fhambanaho. zwenezwi ndi zwine zwa tikedzwa nga Neuman (2017:204) ane a ri:

“Different kinds of non-probability sampling are quota sampling, purposive or judgmental, accidental, and snowballing sampling, which are described below.”

Izwi zwi khou tou amba uri hu na tshaka dzo yaho nga u fhambana dza ṭthumbulo ya ‘*non-probability*’ dzine dza vha dzi tevhelaho: ṭthumbulo ya quota; ṭthumbulo ya ‘purposive’; ṭthumbulo ya ‘accidental’; khathihi na ṭthumbulo ya, ‘snowball’. Vhunga ṭthumbulo ya ‘*non-probability*’ i na tshaka dzo yaho nga u fhambana, phambano yadzo ndi ye ya sumbedzwa nga vhuronwane afho fhasi:

➤ **Ṭthumbulo ya ‘Purposive’**

Ṭthumbulo ya ‘*purposive*’ yo ḍitika nga ngona ya khwaḷithethivi ine ya shumiseswa musi mụṭoḍiṣisi a tshi khou shumisana na vathu vhane a khou ṭoda u wana data khavho. Ṭthumbulo ya ulu lushaka i a tendela uri mụṭoḍiṣisi a wanuluse zwavhụdi mafhungo u bva kha vathu vhane a khou vha shumisa kha thaidzo ya ṭhoḍiṣiso yawe. U ya nga ha Gibeit (2022:53) ṭthumbulo ya ‘*purposive*’ i nga nḍila itevhelaho:

“Purposive sampling is based on the qualitative research method which is used when a researcher interact with the population or participants. It enables the researcher to investigate information from the population under study by providing enough explanation and by having experience of the research problem”.

Izwo zwi amba uri ṭthumbulo ya ‘*purposive*’ yo ḍitika nga ngona ya khwaḷithethivi ine ya shumisiwa musi mụṭoḍiṣisi a tshi vha na vhukwamani na tshigwada kana vathu vhane a khou wana khavho data kha ṭhoḍiṣiso yawe.

Gibeit (2022) u sumbedza uri mụṭoḍiṣisi u a kona u nanga vathu vhane a vhona vha tshi ḍo kona u mu bvisela vhụtanzi kana mafhungo ane a elana na thaidzo ine a khou ṭoḍiṣisa nga hayo.

Ṭthumbulo iyi i bva kha uri mụṭoḍiṣisi ene mụne u khou ṭoda u wana zwifhio, ndi ngazwo hu tshi vha ene mụne ane a nanga vathu kana zwithu zwine a ṭoda u zwi shumisa sa ṭthumbulo yawe. Ndi ngazwo nga lịnwe dzina i tshi vhidzwa u pfi ṭthumbulo ya ‘*judgemental*’ kana ya khạṭhulo.

Kha uyu mushumo ṭhumbulo ya ‘purposive’ yo shumiswa ngauri ndi yone ye muṭoḍisisi a i nanga nga u vhona i tshi ḍo kona u tandulula thaidzo ya ṭhoḍisiso iyi hu si na tsimbe. Izwo zwi sia vhundeme ha ṭhumbulo iyi hu u tendela muṭoḍisisi a tshi ṭoḍisisa data kana vhuṭanzi u bva kha tshigwada tsho nangiwo nga u ṅea ṭhalutshedzo dzi fushaho na nga u vha na tshenzhemo ya thaidzo ya ṭhoḍisiso yawe. Ndi kha ṭhoḍisiso iyi he ha nangiwa nganea mbili dzine dza vha *Tshi ḍo lilwa* (2000) na *Murabeli* (2019) dze ha kuvhanganywa data i tshi bva khadzo.

➤ **Ṭhumbulo ya ‘Quota’**

Ṭhumbulo ya ‘quota’ na yone i wela fhasi ha ‘non-probability’, khayoyi vha na u sedza kha zwigwada zwiṭuku, hu nangiwa sambula ho sedziwa kha zwithu zwi ngaho miṅwaha ya muthu, mvumbo ya muthu na zwithu zwi ngaho mbeu, na zwiṅwevho zwo yaho nga u fhambana. Babbie na Mouton (2019) vha sumbedza uri ṭhumbulo iyi i a shumisea zwavhuḍi nga maanda kha u kuvhanganya data. Vha dovha hafhu vha zwi sumbedzisa uri ṭhumbulo yenei i dzhiiwa i ya khwiṅesa kha dziṅwe ngauri a i ḍuri nahone i a konesa u vhulunga tshifhinga u fhira dziṅwe. Naho zwo ralo, lushaka ulwu lwa ṭhumbulo a lwo ngo shumisiwa kha heyi ṭhoḍisiso vhunga ṭhoḍisiso iyi yo shumisa bugu mbili dza dza nganea kha u kuvhanganya data.

➤ **Ṭhumbulo ya ‘Snowball’**

Ṭhumbulo ya ‘snowball’ na yone i wela fhasi ha lushaka lwa ‘non-probability’, fhedzi khayoyi vhatu vhane vha khou shumisiwa nga muṭoḍisisi vha a humbeliwa uri vha wane vhaṅwe vhane vha vha na vhuṭanzi uri na vhone vha nga shumiswavho kha iyo ṭhoḍisiso. Hu a nangiwa na vharangaphanda vhane vha ḍo langula zwigwada izwo. Muṭoḍisisi u ṭalutshedza avho vharangaphanda zwoṭhe zwine vha tea u tevhela musi hu tshi kuvhanganyiwa mafhungo kathihi na ndivho ya ṭhoḍisiso iyo. Raṅanga (2002:171) musi a tshi amba nga ha ṭhumbulo ya ‘snowball’ u ri:

“In snowball sampling participants have a chance of recruiting others”.

Hezwo zwi khou khwaṭhisa muhumbulo une wa vha afho ṅṅha wa uri vhatu vha dzhenelaho kha ṭhoḍisiso vha a ṅeiwa tshikhala tsha u ṭoda vhaṅwe. Kha uyu

mushumo ṭthumbulo ya ‘snowball’ a yo ngo shumisiwa ngauri tshigwada tsha ṭthoḍisiso iyi ndi bugu mbili dza nganea.

➤ **Ṭthumbulo ya ‘Accidental’**

Kha ṭthumbulo ya ulu lushaka muḥoḍisisi ha iti pulane ya uri u ḍo dzhenisa zwithu kana vhathu vhafhio kha sambula yawe. Vhathu vhane vha waniwa khavho data vha sokou ṭtumbuliwa hu si na tsho sedziwaho nahone vha songo thoma vha ḍivhadzwa uri vha ḍo dzheniswa kha khuvhanganyo ya mafhungo a ṭthoḍisiso. Hezwo zwi thusa uri muḥoḍisisi a wane vhathu vha u shuma kha ṭthoḍisiso yawe nga u ṭavhanya nahone a songo vhuya a reḥwa nga ṭthoho. Musi a tshi ṭalutshedza ṭthumbulo ya lushaka ulu Neuman (2017:69) u ri:

“Accidental sampling is a method where there was no prearrangement with participants. It is believed that this method is rapid and cost effective for researchers”.

Izwi zwi khou tou sumbedza zwo bulwaho afho nṯha zwauri u ya nga ha ṭthumbulo iyi a hu thomi ha nangiwa vhadzheneli, vhadzheneli vha waniwa zwenezwo nahone henefho hune vha vha hone nga tshenetsho tshifhinga. U ya nga ha muḥwali uyu lushaka ulu lwa ṭthumbulo, a lu ḍuri nahone lu vhulunga tshifhinga.

Kha ṭthoḍisiso iyi, lushaka ulwu lwa ṭthumbulo, a lwo ngo shumiswa ngauri ṭthoḍisiso iyi i khou shumisa bugu dza nganea kha u kuvhanganya data.

3.5. Tsenguluso ya data

Ndivho khulwane ya u sengulusa data ndi u shandukisa data i songo vhibvaho uri hu bviwe na ṭhalutshedzo, tsenguluso na mupindulelo u pfalaho. Ndi zwa ndeme u sedza uri tsenguluso ya data ndi mini. Musi hu tshi ambiwa nga ha u sengulusa data hu vha hu tshi khou amabiwa nga nḍila ya u khethekanya data ye muḥoḍisisi a i kuvhanganya nga u tou ita nyambedzano, mbudzisavhathu, mafhungo e a tou a ḥwala na zwithu zwe muḥoḍisisi a tou zwi rekhoda u bva kha tshigwada tsha ngudo yawe.

Muhumbulo uyo une wa vha afho n̄tha u fana na we wa dzinginyiwa nga Ladzani (2014:52) we a zwi vhea nga n̄dila heyi:

“Data analysis is a technique used to sort data so as to establish meanings and explanations.”

Izwi zwi khou tou amba uri tsenguluso ya data ndi n̄dila ine ya shumiswa nga muṭoḍisisi kha u khethekanya data yawe a tshi itela u wana ṭhalutshedzo dzo yaho nga u fhambana. Hezwo zwi tou sumba uri arali ha sa vha na u senguluswa ha data zwavhuḍi, mbudziso dza ṭhoḍisiso dzi nga si kone u fhindulea zwavhuḍi. Musi Raphalalani (2015:45) a tshi posavho wawe muhumbulo nga ha u senguluswa ha data u ri:

“Data analysis is a way of establishing meaning from data collected.”

Izwo zwi amba uri khuvhanganyo ya data ndi n̄dila ya u wana ṭhalutshedzo u bva kha data ye ya kuvhanganyiwa. Raphalalani (2015) afha u khou tendelana tshoṭhe na Ladzani (2014) afho n̄tha ngauri vhoṭhe vha khou amba uri tsenguluso ya data i vha i tshi khou itelwa uri hu wanale ṭhalutshedzo dzi fushaho. Mouton (2020:108) u ṭalutshedza tsenguluso ya data nga n̄dila i tevhelaho:

Data analysis is the way of understanding the various constitutive elements of one 's data through an inspection of relationships between concepts, constructs or variables and of discovering whether there are any patterns that can be identified.

Hezwi zwi amba uri tsenguluso ya data ndi n̄dila ya u pfesesa zwiteṅwa zwo yaho nga u fhambana zwi re kha data ine wa vha nayo nga u sedzulusa vhushaka kathihi na u sedza zwoṭhe zwine zwa elana vhukati ha zwiteṅwa na dzivariebuḷu. Izwo zwi dovha hafhu zwa katela na u wanulusa arali hu na zwiṅwe zwiteṅwa kana maitete ane a fana ane a vha hone kha data iyo. Hezwi zwi tou sumba uri tsenguluso ya data ndi mushumo muhulwane nahone wo tou imaho nga woṭhe une muṭoḍisisi a tea u u ita nga vhuronwane ngauri arali zwa sa ralo, mbudziso ya ṭhoḍisiso yawe i nga si fhindulee zwavhuḍi.

Hu na maga o yaho nga u fhambana ane a tea u tevhelwa musi hu tshi itwa tsenguluso ya data ane arali a sa itiwa zwavhuḁi zwi nga sia mawanwa a ṭhoḁisiso a sa tou fusha zwavhuḁi kana a sa tendisei. Mouton (2018:161) a tshi amba nga ha maga ayo u ri:

“Analyzing data involves two steps: first, reducing to manageable proportions the wealth of data that one has collected and second, identifying patterns and themes in a data”.

Muḁwali uyu u khou amba uri khuvhanganyo ya data yo katela maga mavhili ane ḁiga ḁa u thoma ndi u fhungudza data uri data iyo i vhe mafhungo maṭuku ane muṭoḁisisi a ḁo kona u a langula zwavhuḁi ngeno ḁiga ḁa vuvhili hu u wanulula maitele na zwiterwana kana thero dzine dza vha hone kha data ye muṭoḁisisi a i kuvhanganya. Hezwo zwi ri ḁisela muhumbulo wa uri tsenguluso ya data a i sokou welwa nga nṭha, hu na maga ane a tea u tevhelwa uri data iyo i kone u tandulula mbudziso dza ṭhoḁisiso zwavhuḁi. Musi Mouton (2016:108) a tshi vhina ukwo kuhumbulele kwawe u ri:

“Data analysis is the breaking up of the data into manageable themes, patterns, trends and relationships.”

Afha muḁwali uyu u khou tou ombedzela zwe a amba afho nṭha zwauri tsenguluso ya data ndi u fhungudza kana u kwashekanywa ha data ya bva thero, zwithu zwi elanaho, vhushaka na maitele zwine zwa ḁo kona u langea zwavhuḁi.

Kha ṭhoḁisiso iyi data yo senguluswa ho tevhelwa nḁila ya u senguluswa ha zwi re ngomu (*content analysis*). Nḁila ya ‘*content*’ ya u sengulusa data i sengulusa maipfi, mafurase na dziṭhoho dza mafhungo ane a vha hone kha tshiko tsho no vhaho hone sa bugu. Tesch (2015) o lingengedza u sumbedza maga o fhambanaho a u sengulusa data ane muṭoḁisisi a tea u a tevhela, aneo ndi a tevhelaho:

- U vhalala bugu
- U ḁwala mihumbulo fhasi

- U sika dziṭhoho
- U vhea ṭhoho dzi fanaho fhethu huthihi
- U ṅea ṭhoho khoudu
- U vhea ṭhoho dzi re na vhushaka fhethu huthihi
- U vhea ṭhoho dzi elanaho fhethu huthihi
- U ṅea khathagori dzoṭhe aburivesheni
- Khathagori inwe na inwe i tea u vha na leḍere layo
- U kuvhanganya data i bvaho kha khathagori inwe na inwe.

Kha ṭhoḍisiso iyi, muṭoḍisisi o lingedza u sengulusa data a tshi tevhela maṅwe a maga aya.

3.6. MILAYO YA VHUDIFARI INE YA DO TEVHELWA

Muṭoḍisisi muṅwe na muṅwe u tea u ḍibaḍekanya na milayo ya vhudifari musi a tshi khou ita ṭhoḍisiso yawe. Vhudifari ha muṭoḍisisi ndi ha ndeme vhukuma kha ṭhoḍisiso inwe na inwe ine ya khou itiwa. Arali muṭoḍisisi a sa ḍifara zwavhuḍi zwi a kwama ṭhoḍisiso yawe na mawanwa a ṭhoḍisiso nga ṅdila i si yavhuḍi. Vhudifari zwi amba ṅdila ine muṭoḍisisi a tea u ḍifara ngayo musi a tshi khou ita ṭhoḍisiso yawe. Muṭoḍisisi u tea u tevhela milayo yo teaho musi a tshi khou kuvhanganya data kha ṭhoḍisiso yawe, Collins, du Ploy na Grobbelaar (2016) vha sumbedza uri vhudifari kha ṭhoḍisiso ndi wone mulayo muhulwanesa, na uri ndi zwa ndeme uri muṭoḍisisi a ḍivhe uri milayo ya vhudifari ine ya tea u tevhelwa musi muthu a tshi khou ita ṭhoḍisiso yawe ndi ifhio. Musi Kaewkungwal na Adams (2019: 57) vha tshi amba nga ha vhudifari kha ṭhoḍisiso vha ri:

“Research ethics committees generally assess the ethical acceptability of research proposals of students and academics.”

Nga izwi vha khou amba u ri komiti dza vhudifari dzine dza wanala zwiimiswani zwa nṭha zwa pfunzo ndi dzone dzine dza sedza uri ṭhoḍisiso dzine vhoraakhademi na matshudeni vha ḍidzhenisa khadzo dzi a fusha zwi tshi ḍa kha milayo ya vhudifari naa. Arali komiti iyo ya wana muṭoḍisisi a sa ṭhonifhi milayo ya vhudifari kha ṭhoḍisiso yawe, a vha mu tendeli a tshi ya phanḍa na u ita ṭhoḍisiso iyi u swika vha tshi wana vhuṭanzi ha uri zwino ṭhoḍisiso yawe i khou fusha milayo ya vhudifari.

Muṭoḍisisi wa uyu mushumo o tevhela milayo yoṭhe ine ya tea u tevhelwa musu muthu a tshi ita ṭhoḍisiso. Kha uyu mushumo muṭoḍisisi o dzhiela nṭha nahone a tevhedza zwoṭhe zwo ṅwalwaho nga vha lufhafha lu langaho Milayo ya Vhuḍifari ha zwa ṭhoḍisiso kha Yunivesithi ya Venda (UNIVEN). Khuvhanganyo ya data yo thoma nga murahu ha musu muṭoḍisisi o no fhiwa thendelo ya vhuḍifari nga vha Yunivesithi ya Venda. Muṭoḍisisi o thoma nga u ita khumbelo ya vhuḍifari u bva Yunivesithi ya Venda musu a sa athu u thoma u kuvhanganya data. U itela u vhona uri vhuḍifari vhu khou tevhelwa, muṭoḍisisi o vhona uri data inwe na inwe ine a khou i wana kha maṅwalwa oṭhe i sumbedzwe vhubvo hayo nga ṅdila ya u tou redza.

3.7. KHWATḤISEDZO YA VHUḌITIKI NA VHUNGOHO

3.7.1. Vhuḍitiki

Muṭoḍisisi o sedzavho na vhuḍitiki ha ṭhoḍisiso iyi. Vhuḍitiki vhu tshimbilelana na uri mawanwa a ṭhoḍisiso yo itwaho ndi ane lushaka nga u angaredza lwa nga ḍitika ngao naa kana a na vhuṭudzṭudze vhune zwa sia a songo tou bvisela khagala ngoho ine ya nga tandulula thaidzo ya ṭhoḍisiso naa. Musu Bell (2015:64) a tshi bva mulomo nga vhuḍitiki u ri:

“A concept which refers to the degree to which the research is reliable and valid.”

Nga u tou pfufhifhadza muṭoḍisisi uyu u khou amba uri vhuḍitiki ndi ṅdila ine ṭhoḍisiso ya bvisa mawanwa a tendiseaho nahone ane lushaka lwa nga ḍitika ngao.

Uri mawanwa a ṭhoḍisiso a vhe kha tshiimo tshine lushaka lwa nga ḍitika ngao muṭoḍisisi u tea u tevhela maga oṭhe nahone nga vhuronwane u bva kha ngona dzo shumiswaho, data yo kuvhanganyiwaho, tsenguluso ya data ine ya ri livhisa kha mawanwa kathihi na ṅdila ine muṭoḍisisi uyo a ita ngayo themendelo dza ṭhoḍisiso yawe.

Afha kha vhuḍitiki hu vha hu tshi khou sedziwa uri mawanwa a ṭhoḍisiso iyi ndi ane vhathu vha nga a fhulufhela naa, ngauri ṭhoḍisiso inwe na inwe i tea u themendela

zwithu zwa vhukuma nahone zwine zwa do vhuedza lushaka nga u angaredza u ya nga hu sa fhelei. Joppe (2016:1) u talutshedza vhuḁitiki nga ndila i tevhelaho:

“The extent to which the results could be consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of the research could be produced under similar methodology, then the research instrument is considered to be reliable”.

Nga u pfufhifhadza muḁwali uyu u khou amba uri vhuḁitiki ndi ndila ine mawanwa a ḁhoḁisiso a nga dzula o khwaḁha kana a tshi khou bvisela ngoho khagala nahone a dovha hafhu a vha a tshi khou angaredza tshigwada tshoḁthe tshe ḁhoḁisiso ya itwa khatsho. Muḁwali uyu a tshi ya phanda u khou sumbedza uri arali ha vha na inwe ḁhoḁisiso i no itiwa i fanaho na ḁhoḁisiso nkene, na yone i tea u bvisa mawamwa a no fana na enea.

Hezwo zwi tou sumba uri avha vhoradzipfunzo vhavhili vha khou tendelana uri nangoho mawanwa a ḁhoḁisiso a tea u sa tseka u ya nga hu sa fheli. Ladzani (2014:121) a tshi amba nga ha vhuḁitiki u ri:

“Reliability is when the same research is conducted again but still produces the same results.”

Izwi zwi khou tou amba uri vhuḁitiki ndi musi arali ḁhoḁisiso i tshi nga ri u dovhololwa hafhu nga muḁwe muḁoḁisisi muswa ya vhuisa mawanwa ane a fana na e ya vha yo wana one mathomoni ayo. Hezwo zwi sumba uri arali muḁoḁisisi muswa a ita ḁhoḁisiso nga thaidzo yo no itwaho ngayo ḁhoḁisiso nga muḁwe, mawanwa a vhaḁoḁisisi avho vhuvhili havho a tea u fana, zwa sa ralo zwi sumba uri ḁhoḁisiso ya u thoma a si ine vhathu vha nga ḁitika ngayo vhutshiloni. Nga inwe ndila mawanwa a ḁhoḁisiso iyo a vha a si na mbuelo kha lushaka.

Muhumbulo wa uyu muḁwali wo tou kokotolo na mihumbulo yoḁthe yo bulwaho afho nḁha nga vhaḁwe vhoradzipfunzo zwi sumbedzaho uri mawanwa a ḁhoḁisiso ha ngo tea u fhambana arali ḁhoḁisiso iyo i tshi nga dovhololwa hafhu. Tshipikwa tsha ḁhoḁisiso iyi ndi u sengulusa thero ya vuhovheleli kha nganea mbili dza Tshivenda dzo tou nanguludzwaho muhumbulo muhulwane u wa u wana tshivhangi khathihi na

masiandaitwa a vuhovheleli uri hu wanale ndila ine ha nga tsivhudzwa lushaka lwa kona u bva kha maitetele a vuhovheleli vhuvhi. Musi ro sedza ngona dzo shumiswaho kha tshodiso iyi na maga othe e a tevhelwa zwi tou vha khagala uri vhuditiki ha tsedzuluso iyi vhu do kona u swikelelea nga ndila kwayo. Hezwo zwi tou sumba uri vhuditiki ha tshodiso iyi ndi ha ndeme vhukuma.

3.7.2. Vhungoho

Vhungoho vhu sumbedza arali tshodiso zwavhukuma i tshi kona u kala zwe ya vha i tshi khou lavhelelwa u kala zwone kana uri mawanwa a tshodiso a na vhungoho u swika ngafhi. Nga inwe ndila tshodiso i tea u tendela uri mutshodiso a swikele ndivho dza tshodiso yawe. Joppe (2016) u sumbedza uri vhungoho vhu vha hone arali mawanwa nangoho a tshi imela zwe tshodiso ya vha i tshi khou toda u kala zwone.

Muhumbulo wo dzinginyiwaho afho ntha u tou khwaithisedza uri vhungoho ha tshodiso ndi ha ndeme u swika ngafhi. Vhungoho ri nga vhu talutshedza sa ndila ine ra wana mawanwa a tshodiso a tshi swika hune a sa vhe na thimathimo kha lushaka, nga inwe ndila ndi musu mawanwa a tshodiso iyo a a vhukuma. Kurmar (2021:136) a tshi tahisa muhumbulo wawe nga ha vhungoho u ri:

“The degree to which instruments of the study can produce the same results that correspond with real life situation.”

Izwi zwi khou khwaithisedza uri tshodiso i tea u vha na mbuelo kha lushaka nga u angaredza. Samusi tshodiso iyi i tshi khou sengulusa vuhovheleli kha nganea dza Tshivenda, mutshodiso u na fhulufhelo uri tshodiso iyi i na zwine ya do thusa kha vuhovheleli vhune vhatu vha diwana vha khaho kha lushaka lwa namusi nahone yo thusa lushaka vhukuma.

Nga u shumisa ngona ya khwalithethivi na thekheniki dza u kuvhanganya data dze mutshodiso a dzi topolo kha hoyu mushumo, a zwi timatimisi uri hoyu mushumo wo bvisa mawanwa e wa lavhelelwa uri u bvise one, nga inwe ndila hoyu mushumo u na vhungoho khawo.

3.7.3. Ndeme ya vhungoho ha mafhungo

Ndi zwa ndeme uri ṭhōḏisiso i vhe na vhuḏitiki na vhungoho uri vhane vha ḏo i shumisa vha wane mafhungo a vhukuma. Vhungoho vhu ita uri data yo kuvhanganyiwaho i vhe ya vhukuma. Vhungoho vhu a dovha ha ita uri data iyo i vhe ine arali ha itwa iñwe ṭhōḏisiso ya lushaka lwonolwo i vhuye yo tou ralo kokotolo. Vhungoho na vhuḏitiki ha vhukuma vhu ita uri mawanwa a ṭhōḏisiso a vhe a vhukumakuma. Musi vha tshi amba nga ha ndeme ya vhungoho ha mafhungo Kimberlin na Winterstein (2008:45) vha ri:

“The evidence of validity and reliability are prerequisites to assure the integrity and quality of a measurement instrument.”

Izwi zwi khou tou amba uri vhuḏanzi ha vhungoho na vhuḏitiki ndi zwone zwithu zwine zwa tea u vha zwone zwa u thoma u sedzeswa ngauri ndi zwone zwine zwa kona u ita uri mawanwa a ṭhōḏisiso a vhe a fhulufhedzeaho nahone a maimo a nṯha musu i tshi lingululwa.

3.7.4. U sa dzhia sia

Kha ṭhōḏisiso u dzhia sia zwi itea musu hu tshi vha na vhuḏakhi kha ṭthumbulo kana musu hu tshi kuvhanganyiwa data hune ra wana muḏḏisiso a tshi dzhia iñwe phindulo a litsha iñwe, u dzhia sia zwi a dovha zwa vha hone musu hu tshi khou senguluswa data hune ra wana muḏḏisiso a tshi dzhia mañwe mawanwa a thudzela mañwe kule. U dzhia sia hu a itea kha tshipiḏa tshiñwe na tshiñwe tsha ṭhōḏisiso, hu nga vha kha tshivhumbeo tsha ṭhōḏisiso, kha u kuvhanganya ha data, kha u senguluswa ha data kana musu hu tshi khou ṅwaliwa mawanwa na themendelo. Nemanja (2021:47) u sumbedza ṅḏila ṭhanu dza u dzhia sia dzine dza vha dzi tevhelaho:

“Sampling bias, non-response bias, response bias, question order bias na information bias.”

Izwi zwi khou amba uri u dzhia sia hu a vha hone ho sedzwa ṅḏila dzi tevhelaho; u dzhia sia zwi tshi bva kha tsambulo, u dzhia sia zwi tshi bva kha u sa fhindulwa ha mbudziso nga zwiko zwa mafhungo, u dzhia sia ho ḏiswaho nga phindulo dze dza

wanala; u dzhia sia zwi tshi bva kha nḁila ye mbudziso dza dzula ngayo na u dzhia sia zwi tshi bva kha mafhungo ane a khou shumiswa kha ṭhōḁisiao.

Hewi zwi tou sumba uri a hu na ṭhōḁisiso na nthihi ine ya nga tou pfi a hu na hune ya vha na u dzhia sia hone. Naho zwo ralo muṭōḁisisi muḁwe na muḁwe u tea u lingedza nga nḁila dzoṭhe uri a thivhele u dzhia sia kha ṭhōḁisiso yawe. Na kha ṭhōḁisiso iyi, muṭōḁisisi o lwa nga nḁila dzoṭhe uri a tinye u dzhia sia.

3.8. Mvalatswinga

Ndima iyi yo sedza kha ngona dza ṭhōḁisiso dzo shumaho musi hu tshi khou itwa ṭhōḁisiso yo ḁisendekaho kha u senguluswa ha thero ya vhuhovheleli kha nganea dza Tshivenda dzo tou topolwaho. Ngona ya khwalithethivi ndi yone ye ya shuma u itela u tandulula thaidzo ya vhuhovheleli kha vhadzulapo vha musalauno. Tshiko tsha sekondari ndi tshone tsho shumiswaho kha u kuvhanganya data kha mushumo uyu. Ho shumiswa bugu mbili dza nganea u kuvhanganya data ye ya shumiswa kha ṭhōḁisiso iyi. Hu tshi senguluswa data ho shumiswa tsenguluso ya u lingulula zwi re ngomu kha zwiko, '*content analysis*' khathihi na tsenguluso ya u lingulula zwiteḁwa, '*thematic analysis*'

NDIMA YA VHUᅒA

4. KHUVHANGANYO NA TSENGULUSO YA DATA

4.1 MVULATSWINGA

Kha ndima yo fhelaho ndi he muᅒodisisi a sedza kha mutheo khathihi na kha ngona zwa ᅒodisiso iyi. Ndimia iyi ya vhuᅒa yo lavhelesa data i bvaho kha nganea dziᅒa mbili dze dza topolwa hu tshi itelwa ᅒodisiso iyi. Bugu dza nganea dze dza senguluswa hu tshi itelwa mushumo uyu ndi mbili, ndi *Tshidolilwa* (Phaswana, 2000), na *Murabeli* (Mamafha, 2019). Data iyi yoᅒhe yo kuvhanganywa zwi tshi elana na tsenguluso ya thero ya vuhovheleli kha maᅒwalwa a Tshivenda. Muhumbulo muhulwane afha ndi wa u bvisela khagala thero ya vuhovheleli nga u angaredza.

Kha ndima iyi muᅒodisisi o bvisela khagala ᅒhalutshedzo ya thero dzi kwamaho vuhovheleli dze a dzi wana dzi tshi bva kha nganea idzi mbili dze dza topolwa sa zwone zwiko zwa data kha ᅒodisiso iyi. Thero idzo dzo sumbedziswa u ya nga u sielisana hadzo nahone ho dovha ha sumbedzwa na nganea dzine dza bva khayoy musu mushumo wa iyi ndima u tshi ᅒharamuwa u tshi ya phanda.

Ndi kha yenei ndima he ha bviselwa khagala zwiteᅒwa zwi fanaho na tsenguluso ya maᅒwalwa nga u tou angaredza. Afha ro wana tsenguluso ya maᅒwalwa yo vha yone ye ya kona u putulula vuhovheleli vhune ha vha hone kha idzi nganea mbili nga u tou angaredza, vhunga arali ho vha hu songo dzhenwa nga ngomu ha idzi nganea mbili nahone ha tou filimbiwa lwa vhudzivha zwo vha zwi tshi nga konᅒa uri hu anululee thero ya vuhovheleli kha idzi nganea. Ho shumiswa ndila dza kusengulusele kwa maᅒwalwa dzo teaho nahone dzine dza tendelwa kha ᅒodisiso ya ulu lushaka. Ndimia iyi yo khunyeledza nga u ᅒekedza mawanwa oᅒhe e a wanala kha mufilimbo wa nganea idzi mbili nahone izwo zwo itwa nga murahu ha musu mawanwa ayo o thoma a sefululwa lwa vhuronwane.

U ya nga ha tsenguluso ya maᅒwalwa, muᅒodisisi o fhenda masiatari a idzi nganea mbili, a vhala mafhungo ane a vha nga ngomu ha idzi nganea mbili lwa vhuronwane, a konaha u ᅒea ᅒhalutshedzo dzo livhanaho na vuhovheleli dzine dza vha ngomu kha idzi nganea. Izwi zwoᅒhe o zwi ita a tshi shumisa ndila mbili dza tsenguluso dzine dza vha dzi tevhelaho, ndila ya u lingulula zwine zwa vha nga ngomu ha nganea nga u tou angaredza (*content analysis*) na u shumisa ndila ya u lingulula ho sedzwa tshiteᅒwa nga tshiteᅒwa kana thero (*thematic analysis*).

Musi hu tshi itiwa tsenguluso ya zwi re ngomu ha mañwalwa (*content analysis*) zwithu zwi tea u vha nga ndila i tevhelaho, mafhungo othe o kuvhanganyiwaho a tea u dzudzanywa nga ndila ine a vheiwa kha zwigwada zwo fhambanaho zwi tshi elana na mbudziso dza thodisiso. Ngeno hu uri zwi tshi da kha tsenguluso ya tshiteñwa nga tshiteñwa (*thematic analysis*) hu tshi sedzuluswa ndovhololo ya zwiteñwa kha mafhungo o kuvhanganywaho kha zwiko zwo fhambanaho. Kha iyi thodisiso ndovhololo iyo yo sedzwa kha zwiko zwivhili ngauri ho shumiswa nganea mbili. Zwithu zwo dovhololaho zwi fhedza zwo no shumiswa sa zwigwada zwa tsenguluso (Fereday na Muir-Cochrane, 2016).

4.2. U ISA MAFHUNGO KHA DZIKHOUDU NA DZITHERO

Tsenguluso ya tshiteñwa nga tshiteñwa i a kona uri hu vhe na maitete avhudi a u sika dzithero khathihi na dzikhoudu. Musi Braun na Clark (2017: 78) vha tshi amba nga ha dzikhoudu vha ri:

“Codes are the smallest units of analysis that capture interesting features of the data relevant to the research question. Codes are the building blocks for themes, patterns of meaning, underpinned by a central organizing concept”.

Izwo zwi khou amba uri khoudu ndi zwiteñwa zwiṭuku zwa u sengulusa zwine zwa vha zwo fara zwithu zwa ndeme zwa data ine ya vha na vhukoni ha u fhindula mbudziso dza thodisiso. Hezwo zwi tou khwaṭhisedza uri ndi zwa ndeme uri muṭodisisi a khetekanye data ya thodisiso yawe u ya nga ha dzikhoudu dzo fhambanaho ngauri ndi yone ndila ine ya do mu leludzela musi a tshi sengulusa data yawe. Hezwo zwi thusa hafhu uri muṭodisisi a swikele kha mawanwa a thodisiso yawe hu si na vhukondi.

Dzithero ndi dzone dzine dza vheiwa kha dzikhoudu nahone thero dzine dza vha na vhushaka dzi khoudiwa fhethu huthuhi. Hezwo zwi tou sumba uri dzithero na dzikhoudu ndi zwithu zwine zwa vha na vhushaka kana zwo vhofhekanaho lune tshiñwe na tshiñwe tsha zwitenwa izwi zwivhili tshi nga si kone u shuma tsho ima tshi tshoṭhe tshi si na tshiñwe. Braun na Clarke (2017:84) vha tshi is phanda vha a sumbedza na vhuḍi ha u sika dzithero kha thodisiso, izwo vha zwi vhea nga ndila i tevhelaho:

“Themes provide a framework for organizing and reporting the researcher’s analytic observations.”

Vhañwali avha afha vha khou sumbedza uri dzithero dzi a ita uri hu vhe na tshikhala kana muhangarambo wa u dzudzanya na u ñea ripoto ya tsenguluso ine muṭodīsisi a khou ita yone. Vhañwali avha vhavhili afha vho tou rwa nṭha ha thubvunya ngauri musi arali data yo kuvhanganyiwaho kha ṭhōdīsiso i kha dzithero, zwi sala zwo no leluwa uri muṭodīsisi a swike kha mawanwa a ṭhōdīsiso yawe nahone hu si na tsimbe.

4..3 TSENGULUSO YA DATA

Bugu dza nganea dzo lavheleswaho dzi kha ḡi vha dzenedzi mbili, ndi *Tshi ḡo liwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2019) Kha ṭhōdīsiso iyi, muṭodīsisi o wana data u bva kha nganea idzi mbili dzo topolwaho a konaha u ñea ṭhalutshedzo dza zwe a tumbula zwi tshi kwama thero ya vuhovheleli. Muṭodīsisi o bvededza thero kana zwiteñwa (*themes*) o shumisa ṅḡila mbili dza tsenguluso, ya u lingulula zwi re ngomu nga u angaredza (*content analysis*) na ya u lingulula ho sedzwa tshiteñwa nga tshiteñwa (*thematic analysis*).

Afha ndi he muṭodīsisi a ita tsenguluso ya mafhungo o kuvhanganywaho o lavhelesa phetheni kana ndovhololo ya zwiteñwa zwe a wana kha mañwalwa ane a vha dziḡa nganea mbili dzo tou topoliwaho. Mafhungo o kuvhanganywaho kha nganea dzo topolwaho o khethekanywa a ñewa khoudu u ya nga u fhambana hao u itela u ṭanganyisa mafhungo aya na u bvededza phendelo i sa dzhiho sia. Zwiteñwa zwa ndeme zwe zwa senguluswa zwo katela zwiterwana zwoṭhe zwi no kwama thero ya vuhovheleli zwo shumiswaho nga vhañwali vha nganea idzi mbili. Ndimba iyi yo lavhelesesa kha u senguluswa ha thero ya vuhovheleli kha nganea idzi mbili vhunga ngudo yo livhana na tsenguluso ya thero ya vuhovheleli kha mañwalwa.

4.3.1. DZITHERO

4.3.2. VHUHOVHELELI VHU SI HAVHUḡI

Vhuhovheleli vhu si havhuḡi ndi uho hune khaho ra wana muthu a tshi ita zwithu zwine zwa sa vhe zwavhuḡi u itela u swikela ndivho yawe. Zwi tevhelaho afha fhasi ndi zwiñwe zwa zwibvedzwa zwa vuhovheleli vhu si havhuḡi.

4.3.2.1. Vhu a sika vengo vhukati ha vhathu vha muṭa muthihi

Kha nganea ya *Murabeli* (Mamafha,2019) ri wana hu na u vhengana ha vhathu vha muḍini wa ha Ntsundeni. Vho Tshivhasamulilo hu a swika na hune vha dzima mazwale wavho Vho Nyabele zwiliwa. Vha tshi kha ḍi vha vhenevha Vho Tshivhasamulilo ri wana vha tshi swika hune vha rwa Murabeli nga mulaṭela nahone ri dovha ra wana vha tshi dzulela u mu sema tshifhinga tshoṭhe. Vha badelela vhana vhavho tshikolo fhedzi Murabeli vha sa mu badelele.

Mawanwa

Zwo wanala uri nangoho vuhovheleli vhu si havhuḍi vhu a ḍisa vengo vhukati ha vhathu. Izwi zwi itwa ngauri musu muthu a tshi vhona uri hu na vhathu vhane vha khou mu ima phanḍa kha uri a swikele zwipikwa zwawe, u thoma u vhenga vhathu avho nahone u vha dzhia sa maswima awe. Izwi ro zwi vhona musu Vho Tshivhasamulilo vha tshi swika hune vha sa fune na u vhona Murabeli na mazwale wavho Vho Mukumela ngauri vho vha vha tshi vhona unga vha khou vha thithisa kha u wana muḍi wa ha Ntsundeni.

4.3.2.2. Vhu a ita uri muthu a kate munna nga mushonga

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha tshi swika hune vha ḷisa mukalaha wavho Vho Ntsundeni gaputshete. Izwo zwo ita uri Vho Ntsundeni vha sa tsha vha na vhuḍiambeli ngomu muḍini wavho. Musu mushonga u tshi phupha vha a dovha hafhu vha engedza muḥwe uri Vho Ntsundeni vha sokou kotamela kana u tendelela zwine zwa ambiwa.

Mawanwa

Zwo wanala kha nganea iyi ya *Murabeli* (Mamafha,2019) uri vhafumakadzi vhane vha vha na vuhovheleli vhuvhi kanzhi vha a kata vhanna vhavho nga mishonga sa Vho Tshivhasamulilo. Izwi vha vha vha tshi khou zwi itela uri vha ite zwithu zwavho zwivhi munna a sa vhoni tshithu ngauri u vha vho no mu rangela phanḍa kana u mu dodofhadzwa nga mishonga.

4.3.2.3. Vhu ita uri muthu a shegedze vhaḥwe vhana

Hu tshi kha di vha kha yeneyi nganea ya *Murabeli* (Mamafha, 2019) ri wana vhathu vha muḏini wa ha Ntsundeni vha tshi dzula vha fhasi ha tshengelo nga ṅwambo wa Vho Tshivhasamulilo. Vha a dzhiela Murabeli tshisambureni tshe a vha a tshi khou ṭoda u tshi fuka a tshi ya tshikoloni musi mvula i tshi khou na. Vho Thivhasamulilo vha a rengela vhana vhavho zwiambaro zwa khushumusi ngeno Murendeni vha sa mu rengle. Vha tshi ya Tshitandani vha sia Murabeli ngomu goloini ngeno vhone na mukalaha khathihi na vhana vhavho vha tshi khou mona mona na mavhengele. Vha dzima Murabeli zwiḽiwa zwe vha bika nga ḁuvha ḽa Khushumusi.

Mawanwa

Afrika Tshipembe hu na tshililo tsha mirado ya miṭa i shengedzwaho nga manḁa ro sedza vhana na vhafumakadzi. Mawanwa a ṭhodiṣiso iyi a khuso sumbedza uri u shengedzwa ho ḁalesavho na kha miṭa ine ya vha na mirado yo ḁalelwaho nga vuhovheleli hune ra wana mirado ya miṭa vha tshi dzulela u ḽa muṭodzi u shamani. Zwiito zwo raliho ro zwi vhona musi Vho Tshivhasamulilo vha tshi shengedza Murabeli na makhulu wawe nga ṅwambo wa vuhovheleli vhuvhi he ha vha ho vha ambarela.

4.3.2.4. Vhu ita uri vhathu vhane wa vha tsini navho vha u ṭambe

Kha nganea ya “Murabeli” ri wana musi Vho Ntsundeni vho ṭanza gaputshete ḽe Vho Tshivhasamulilo vha vha ḽisa vha tshi swika hune vha paendela Vho Tshivhasamulilo muḁini wavho nahone hu vhusiku. Musi Vho Tshivhasamulilovha vha tshi ya muḁini wa khonani yavho Vho Mutanda, ane vha ṭuṭuwedzana navho kha u ita zwithu zwi siho ṅḁilani, Vho Mutanda vha a hana u vha fha vhuedelo kana vhulalo. Izwo zwo vhuya zwa ita uri vha tshotshome vha tshi ṭoda vhuedelo kana vhulalo u swika vha tshi ṭanganedzwa nga muṅwe wa mushumelavhapo.

Kha nganea ya *Tshi ḁo lilwa* (Phaswana,2000) ri wana uri musi Dzhalagoma o no rembuluwa u ṭamba vhashumisani nae vhoṭhe kha zwa vhugevhenga. U a vha ambulula, a bula na vhuvhi hoṭhe he vha ita. U a dovha hafhu a tenda u ima sa ṭhanzi ya muvhoso musi Vho Luvhone, Vho Emeḽi, Thinavhuyo na Ravhutsi vha tshi ya khothe.

Mawanwa

Mawanwa a khou sumbedza uri vhutshiloni naho arali vhathu vha ḁidzhenisa kha maano mavhi vha vhanzhi, musi zwi tshi vhifha vhaṅwe vha a lingedza u sutuka nga

u tamba khonani dzavho kha vhukhaki uho. Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana musi Vho Ntsundeni vho tanza gaputshete le Vho Tshivhasamulilo vha vha lisa vha tshi swika hune vha paendela Vho Tshivhasamulilo mudini wavho nahone hu vhusiku. Musi Vho Tshivhasamulilovha vha tshi ya mudini wa khonani yavho Vho Mutanda, ane vha tutuwedzana navho kha u ita zwithu zwi siho ndilani Vho Mutanda vha a hana u vha fha vhuedelo kana vhulalo. Izwo zwo vhuya zwa ita uri vha tshotshome vha tshi toda vhuedelo kana vhulalo u swika vha tshi tangedzwa nga muñwe wa mushumelavhapo.

Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana uri musi Dzhalagoma o no rembuluwa u tamba vhashumisani nae vhothe kha zwa vhugevhenga. U a vha ambulula, a bula na vhuvhi hothe he vha ita. U a dovha hafhu a tenda u ima sa thanzi ya muvhuso musi Vho Luvhone, Vho Emeji, Thinavhuyo na Ravhutsi vha tshi ya kotho.

4.3.2.5. Vhu a ita uri muthu a shengedze mufarisi wawe

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha tshi shengedza mukalaha wavho Vho Ntsundeni. Vha a vha dzhiela gara ya banngani ine vha holelela khayoy. Vha a vha dzima tshelede ya u la mushumoni. Vha tou fhiwa thukhu thukhu yo linganaho u shela pitirolo ya u ya mushumoni fhedzi.

Ngeno kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Emeji vha tshi sema Vho Ntsundeni vha tshi ri vho hana vha tshi fhiwa tshigidi nga vha la vha thannga vha zwigevhenga. Vha dovha hafhu vha vha sema vha tshi vha pomoka uri ndi vhone vhe vha vha pota mapholisani uri vha khou rengisa mbanzhe ngei Yunivesithi ya Venda.

Mawanwa

Mawanwa a khou sumbedza uri a si vhafumakadzi na vhana fhedzi vhane vha shengedzwa nga vhanna. Vhafumakadzi vho dalaho vuhovheleli vhuvhi ri wana fhethu hunzhi vha tshi shengedza vhanna vhavho ngauri hu vha hu na zwiñwe zwipikwa zwine avho vhafumaksadzi vha toda u swikela zwone. Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana uri Vho Ntsundeni vho vha vha tshi khou shengedzwa nga Vho Tshivhasamulilo ngauri vho vha vha tshi khou toda uri tshelede ya Vho Ntsundeni i shumele vhone na vhana vhavho fhedzi.

Na kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Luvhone vha tshi swika hune vha shengedziwa nga Vho Emeji nga u sokou semekanywa na musi hu si na tshe vha tshinya tshone.

4.3.2.6. Vhu ita uri muthu a sa fune tsha muñwe tshi tshi naka

Kha nganea ya *Murabeli* (Mamafha, 2019) Vho Tshivhasamulilo vha a semana musi vha tshi vhona zwauri Murabeli u khou ya tshikoloni ngeno vhone vha tshi divha uri a vha ngo mu badelela tshikolo. Vho vha vha sa toḏi a tshi bvelela ngauri vha toḏa hu tshi bvelela vhana vhavho fhedzi. Vha ita na u vhudzisa Vho Ntsundeni uri ñwana wavho Murabeli tshelede ya u badela tshikolo o i wana ngafhi ngauri vhone vho badelela vhana vhavho fhedzi.

Mawanwa

Mawanwa a khou sumbedza uri vhuhovheleli vhuvhi vhu tshimbilelana na vivho. Muthu wa vhuhovheleli vhuvhi u funa hu tshi naka zwawe fhedzi. Izwi ro zwi vhona kha nganea ya *Murabeli* musi Vho Tshivhasamulilo vha sa tameli Murabeli mashudu na luthihi. Izwo zwi itwa ngauri muthu wa vhuhovheleli vhu songo ḏaho u vha a na vengo lo fhatelaho nga ngomu khae line la ita uri a sa fune muñwe muthu a tshi bvelela.

4.3.2.7. Vhu ita uri muthu a dzulele u zwifha

Nganeani ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha tshi dzulelela u zwifha tshifhinga tshinzhi. Musi mukalaha wavho Vho Ntsundeni vho vha kelemela uri ndi ngani vha songo badelela Murabeli tshikolo ri wana Vho Tshivhasamulilo vha tshi thoma mazwifhi he vha amba uri musi vha songo badelela Murabeli tshikolo vho vha vha tshi khou tou tamba nae nahone tshelede i hone vha do ya vha mu badelela.

Mawanwa

Mawanwa a khou sumbedza uri vhuhovheleli vhuvhi vhu tshimbilelana na mazwifhi ngauri vhuhovheleli vhuvhi vhu tea u thithiedziwa uri vhukwila vhu sa bvele khagala. Kha muthu wa vhuhovheleli vhuvhi ngoho i a konḏa u wanala. Ndi ngazwo kha nganea ya *Murabeli* (Mamafha, 2019) ri tshi wana Vho Tshivhasamulilo vha tshi dzulelela u zwifhela munna wavho Vho Ntsundeni. Vha vha vha tshi khou toḏa u thithiedza vhuḏala havho vhuvhi.

4.3.2.8. Vhu ita uri musu muthu o khakha a humbele pfarelo khole

Vho Tshivhasamulilo vho vha vha tshi ri vha tshi humbela pfarelo vha ri a vha tsha do dovha musu arali vha tshi khou vhoneiwa vkhakhi. Fhedzi ri wana vha tshi dovha vha ita vkhakhi hu no fana na he vha vhu humbela pfarelo. Izwo zwi tou sumba uri pfarelo ya Vho Tshivhasamulilo i vha i sa bvi mbiluni, i vha i ya kholekhole.

Mawanwa

Ndi zwithu zwo dowealeho uri musu arali muthu o khakha a humbele pfarelo, fhedziha mawanwa a khou sumbedza uri kha muthu wa vuhovheleli vuvhi pfarelo ya hone i vha i si ya vkhuma. Kha nganea ya *Murabeli* (Mamafha, 2019) Vho Tshivhasamulilo vho humbela pfarelo kha vkhakhi vhu fanaho lu no swika luṭanu. Hezwi zwi tou sumba uri pfarelo heyi i vha i ya khole nahone i khou tou itawa ngauri muthu wa hone o waniwa uri u khou ita zwithu zwi sa divhalekani.

4.3.2.9. Vhu ita uri muthu a vhe na vivho

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha mufumakadzi wa vivho vkhuma. Vha dzulela u sema Murabeli nga mme awe vhane vha vha muhadzinga wavho o no lovhaho. Nga mwambo wa ilo vivho, a vha toḍi na ṛwana wa muhadzinga wavho ane a vha Murabeli a tshi bvelela vutshiloni. Maṛwe a maipfi e vha vhuya vha a bula musu vha tshi khou amba vha vhoṭhe ndi haya, *“Murabeli ene ha fanelwi nga u bvelela hafha vutshiloni na khathihi. A bvelela ndi nga divhona tshitiko hu si na tshivhoni. Hu tea u bvelela vhanga vhana”* Murabeli (Mamafha, 2019:40)

Mawanwa

Naho muthu wa vivho hu tshi vha ene a no vavhesiwa u fhirisa vhane a khou vha itela vivho kha muthu wa vuhovheleli vuvhi vivho li dzula lo mu ambarella nahone ha bvi khalo. Mawanwa a khou ri sumbedza uri nangoho Vuhovheleli vuvhi vhu tshimbilelana na vivho. Izwo ri zwi vhone musu ri tshi wana uri kha nganea ya *Murabeli*, (Mamafha, 2019) muanewa dendele ane a vha Murabeli o vha a tshi vshivhiwa nga mmane wawe Vho Tshivhasamulilo. Vho vha vha sa funi a tshi bvelela vutshiloni, tshavho ho vha hu u toḍa hu tshi bvelela vhana vavho fhedzi.

4.3.2.10. Vhu a ita uri muthu a nyadze mafhungo a Mudzimu na vhaḍinda vha Mudzimu

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha tshi nyefula vhafunzi Vho Mabambiri, musi vho vhuisa Murabeli hayani a tshi khou bva u dzhenela muḥangano wa vhaswa. Vho Tshivhasamulilo vha ita na u amba uri Vhafunzi Vho Mabambiri vha pfana na Murabeli ngauri vha a mu badelela tshikolo vha dovha hafhu vha mu ḥamedza na golo.

Mawanwa

Mawanwa a khou sumbedza uri muthu wa vuhovheleli vhuvhi ha funi Mudzimu ngauri u a zwi ḍivha zwauri zwine a khou ita zwone Mudzimu ha zwi takaleli. Kha nganea ya *Murabeli* ri wana Vho Tshivhasamulilo vha tshi dzulela u sasaladza vhafunzi Vho Mabambiri vha tshi ita na u amba uri vha funana na Murabeli. Izwo vho vha vha tshi zwi amba ngeno vha tshi tou zwi ḍivha uri a si mafhungo ngoho. Vho vha vha tshi khou zwi itiswa ngauri vha a zwi ḍivha uri zwine vhone vha vha khazwo a zwi anani na zwine Mudzimu a ḥoda zwone. Na kha nganea ya *Tshi ḍi lilwa* (Phaswana, 2000) a ri ngo vhuya ra pfa na muanewa na muthihi a tshi sendela tsini na kereke kana a ita zwa mafhungo a Mudzimu. Dzhalagoma ndi ene a eḥe we musi o no rembuluwa a bva kha zwiito zwawe zwa vuhovheleli, ra mu wana o no vha na ndavha na Mudzimu.

4.3.2.11. Vhu ita uri muthu a vhe na lutamo lwa u vhulaha vhaḥwe

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha tshi ḍodza mushonga kha zwiambaro zwa tsini zwa mazwale wavho Vho Mukumela. Izwo vho vha vha tshi khou zwi itela uri Vho Mukumela vha lovhe. A si izwo fhedzi ngauri ri wana vha tshi dovha hafhu vha itela Murabeli mushonga uri a sie vhathu kana a lovhe. Naho zwiito zwavho zwi songo wedza, honeha lwo vha lu lutamo lwa Vho Tshivhasamulilo uri Vho Mukumela khathihi na Murabeli muḍuhulu wavho vha lovhe.

Mawanwa

Mawanwa a khou bvisela khagala uri vuhovheleli vhuvhi vhu a fhaḥa lutamo lwa u vhulaha kha muthu. Izwo zwi vha zwi tshi khou itiwa ngauri hezwi muthu a tshi vhona u nga u khou imiwa phanḍa nga muḥwe, u a dzhenwa nga ḥimuya ḥa u vhulaha muthu uyo uri a sale a tshi kona u ya phanḍa na vuhovheleli hawe vhuvhi zwavhuḍi. Izwi ri zwi vhona musi Vho Tshivhasamulilo vha tshi lingedza nga ḥila dzoḥe u vhulaha Murabeli kathihi na mazwale wavho Vho Mukumela. Vho vha vha tshi khou itela uri

vha kone u sala vha tshi kapula mapfura nga lebula muḁini wa ha Ntsundeni hu si na ane a khou vha vhangisa.

4.3.2.12. Vhu a ita uri muthu a tshimbile dziḁanga a tshi itela u vhaisa vhaḁwe

Muthu nga ḁwambo wa vhuhovhelele huvhi u a ya ḁngani a tshi toḁa u vhaisa vhaḁwe vhathu. Izwi ri zwi vhona nganeani ya *Murabeli* (Mamafha, 2019) hune ra wana Vho Tshivhasamulilo vha tshi ḁwa vha ḁngani dzo fhambanaho. Vha dovha hafhu vha ya na kha ḁnga ine ya pfi Vho Bvulabadzhi musi vha tshi vhona uri hu tou nga mishonga ye vha i wana ha Vho Mutanda i a ita i tshi phupha.

Mawanwa

Mawamwa a khou bvisela khagala uri naho ḁnga dzi tshi ḁivhelwa u thusa vhathu nga u vha ilafha malwadze o yaho nga u fhambana a si tshifhinga tshoḁthe hune zwa vha zwo tou ralo. Izwi zwi khou bvisela khagala uri u tshimbila ḁnga hu tou vha iḁwe ya mvumbo dza muthu wa vhuhovheleli. Ri zwi vhona musi kha nganea ya *Murabeli* Vho Tshivhasamulilo vha mubvumbedzwa ane vha dzula vha ḁngani. Na musi vha na khonani yavho Vho Mutanda vho vha vha tshi dzula vha tshi amba nga ha mishonga na ḁnga.

4.3.2.13. Vhu ita uri muthu a ḁibaḁekanye na khonani mmbi

Vhathu vha a ḁibaḁekanya na khonani mmbi nga hone vhuhovheleli. Afha kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha tshi ḁibaḁekanya na khonani mmbi. Khonani ya Vho Tshivhasamulilo vhane vha pfi Vho Mutanda vho vha vha si muthu wa vhukuma. Ndi vhone vho gudisaho Vho Tshivhasamulilo zwauri munna u a fhiwa mushonga wa gaputshete. Ndi vhone vhe vha vha vha tshi vha ḁḁuwedza u vhenga mazwale na ḁwana wa muhadzinga wavho. Havha Vho Mutanda ndi vhone vhe vha vha vha tshi sumbedza Vho Tshivhasamulilo uri ḁnga dzi wanala ngafhi, sa ngei he vha vha isa hone uri vha sumetshedziwe uri vha kone u vha na ḁwana na Vho Ntsundeni. Havha Vho Mutanda na vhone vho vha vho ḁisa mukalaha wavho.

Ri wana Vho Tshivhasamulilo vha tshi ḁibaḁekanya na khonani mmbi Vho Mutanda vhe vha vha isa dziḁangani vha dovha vha vha ḁḁuwedza kha mafhungo a sa fhaḁi.

Mawanwa

Data ya t̄hōḁisiso iyi i khou ita uri zwi wanuluse zwa uri muthu wa vhuhovheleli vhuvhi na khonani dzawe na dzovho dzi vha dzi na vhuhovheleli vhuvhi. Muthu uyo u ḁibadekanya na khonani iyo mmbi nga u ḁivha uri heyo khonani mmbi i ima nae ngauri khonani ya vhukuma i nga si tende muthu a tshi ita zwithu zwi si na ḁḁila. Kha Murabeli ri wana Vho Tshivhasamulilo vha tshi ḁibadekanya na Vho Mutanda vhane na vhone vho vha vha kha fulo liḁithi na Vho Tshivhasamulilo la u kapudza mufarisi. Nga ngeivho kha nganea ya *Tshi ḁo lilwa* (Phaswana, 2000) ri wana avha Vho Luvhone vho ḁibadekanya na vhatukana vhavhi vha zwiḁevhenga. Izwo zwo itwa nge vha vhona uri vha ḁo swikela zwipikwa zwavho zwa uri vha be zwikolodoni.

4.3.2.14. Vhu ita uri muthu a tevhedza ndaela mmbi

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana uri naho Vho Tshivhasamulilo vha tshi khou kapula mapfura nga lebula a vha dzulisei. Vha dzula vha tshi khou tevhedza ndaela mmbi dzine dza tea u ita uri mukalaha wavho Vho Ntsundeni vha vhe dodo, ḁwana wa muhadzinga wavho Murabeli a sa bvelele na uri Vho Mukumela mazwale wavho vha lovhe.

Mawanwa

Mawanwa a khou bvisela khagala uri vhuhovheleli vhuvhi na u tevhedza ndaela mmbi dza ḁanga zwi na vhushaka vhuhulwanesa. Kha nganea ya *Murabeli* (Phaswana, 2019) ri wana Vho Tshivhasamulilo vha tshi phetha ndaela ya u ita uri Vho Mukumela vha sa tsha vhuya afha muḁini zwiḁa musu Vho Mukumela vho ya u dalela ḁwana wavho wa mufumakadzi o malwaho ngei Tshitandani, vha dovha hafhu vha ita na uri Vho Ntsundeni vha ye phanda na u dodofhala nga u vha engedzela liḁwe gaputshete. Izwi ndi vhuhovheleli vhuvhi, hune ra wana muthu a tshi t̄ḁa u swikela zwipikwa zwawe nga ḁḁila i si kwayo.

4.3.2.15. Vhu ita uri muthu a lwele u kana he a si zwale

Zwavhuḁivhuḁi muthu u ḁirwa khana nga tshe a tshi bvela biko, u kundelwa u ita zwi zwi swikisa kha vhuhovheleli huvhi. Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha tshi khou lwela uri muḁi wa Vho Ntsundeni u vhe wavho vha vhoḁhe. Tshiḁwe tshine vha khou t̄ḁa nga maḁo matswuku ndi tshelede ya Vho Ntsundeni. A vha t̄ḁi u dzula na Vho Mukumela khathihi na Murabeli. Vha khou t̄ḁa u dzula na vhana vhavho vhavhili fhedzi hafha kha hoyu muḁi. Musi vha tshi khou amba vha vhoḁhe liḁwe ḁuvha ri pfa vha tshi ri:- *“Houḁa muḁi ndi wanga na vhananga*

ri vhararu fhedzi. Goya *la muñwe muthu a li dzuli hafha*la, *li tou bva la fhela*. Ndi zwone *ludzula u tou diitela*” *Murabeli* (Mamafha, 2019). Nga haya maipfi Vho Tshivhasamulilo vho vha vha tshi khou amba uri a vha *to*di u dzula na *Murabeli*.

Musi ri tshi sedza kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana vhabvumbedzwa vhothe vhalhuwane, vhane vha vha Vho Luvhone, Dzhalagoma, Thinavhuyo na Ravhutsi kathihi na Vho Emeli vha tshi khou lwela uri vha wane tshelede kana lupfumo nga u tou dzhiela vhathu goloi dzavho vha tshi rengisa, nga u tou vha homboka midini yavho na nga u homboka dzibannga dzo yaho nga u fhambana kathihi na dzikereke.

Mawanwa

Mawanwa a sumbedza uri ano ma \dot{x} uvha ho no \dot{x} alesa vhathu vhane vha funa \dot{x} idila dza u khauledza lune wa wana vhunzhi ha vhadzulapo vha tshi tou dzhia zwa vhañwe madzuloni a u tou \dot{x} ishumela. Vhutshiloni ho no \dot{x} alesa vhathu vhane vha \dot{x} oda u wana zwithu zwe vha sa zwi bvele biko lune ra wana uri maitete ayo ndi one ane a ita uri vhugevhenga vhu dzule vhu tshi ya \dot{x} ha u fhirisa mpimo nga \dot{x} wambo wa vuhovheleli vhuvhi. Izwi ri zwi vhona kha nganea ya *Murabeli* (Mamafha, 2019) musi Vho Tshivhasamulilo vha tshi \dot{x} oda u wana \dot{x} du na tshelede ya ha Ntsundeni nga u tou vhulaha vhañwe mirado ya \dot{x} ta vha ngaho sa *Murabeli* na makhulu wawe Vho Mukumela.

Ri tshi sedza kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana maitete ayo o tou \dot{x} ana lu shushaho ngauri ndi henefha kha yeneyi nganea he luya lugwada lwa zwigevhenga lwa vha lu tshi lwela u wana lupfumo nga u tou homboka bannga na u rengisa mbanzhe nga \dot{x} wambo wa vuhovheleli havho he ha vha hu vhuvhi vhukuma.

4.3.2.16. Vhu a ita uri muthu a fhelelwe nga vuhadzi

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha tshi fhedza vho fhelewa nga vuhadzi havho. Lwo vha lwo no vha lunzhi Vho Ntsundeni vha tshi vha pandela hafha vuhadzi, fhedzi vha tshi \dot{x} i humbela pfarelo vha khathutsheliwa kana vha farelwa. Tshiñwe tshifhinga muthu we a vha a tshi vha luvhelelela kha mukalaha wavho uri vha sa pandeliwe ndi onoyu \dot{x} wana *Murabeli* we a vha a tshi vha humbelela pfarelo naho vhone vho vha vha tshi mu vhenga na u dzulela u mu shengedza.

Mawanwa

Zwo wanululea uri vhunzhi ha vhafumakadzi vhane vha fhelewa nga vhuhadzi ndi vhane kanzhi vha vha vho d̩idzhenisa kha vuhovheleli vhuvhi. Vhafumakadzi vhanzhi ano maḁuvha vha khou fhelelwa nga mahadzi avho avhuḁivhuḁi nga ḁwambo wa vuhovheleli vhu songo ḁaho. Afha kha ḁhoḁisiso yashu ri wana kha nganea ya *Murabeli* (Mamafha, 2019) hu na Vho Tshivhasamulilo vhe vha pandelwa vhuhadzi lune lwa vha na tshivhalo. Murabeli ndi ene we a vha a tshi ita uri vha dovhe vha vhuye hafhu vhuhadzi ngauri o vha a tshi vha humbelela pfarelo kha khotsi awe Vho Ntsundeni. Vho Tshivhasamulilo ndi muthu we a vha o tou gee! mapfurani fhedziha vuhovheleli havho vhuvhi ndi hone he ha vha hu tshi vha khakhisa.

4.3.2.17. Vhu a luḁanya muthu na khonani

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha tshi fhedzisela vho luḁana na khonani yavho Vho Mutanda. Izwo zwo ita uri musi Vho Tshivhasamulilo na vhana vhavho vha tshi khou ḁoḁa vhulalo Vho Mutanda vha vha dzime naho ho vha ho no vha vhusiku.

Ngeno kha nganea ya *Tshi ḁo lilwa* (Phaswana, 2000) ri tshi wana Dzhalagoma a tshi luḁana na vhatu vhoḁhe vhe a vha a tshi khou shumisana navho nga murahu ha musi o rembuluwa. Dzhalagoma u a ḁanutshela Vho Luvhone mukomana wawe, mufumakadzi wavho Vho Emeli, kathihi na khonani dzawe Thinavhuyo na Ravhutsi. Dzhalagoma u ita na u tenda u vha ḁhanzi ya muvhuso kha vhugevhenga hoḁhe he havha vhatu vha ita musi mulandu wavho u tshi ya tsengoni.

Mawanwa

Mawanwa a khou ri dzumbululela uri vuhovheleli vhuvhi vhu a ita uri muthu a luḁane na khonani, mashaka, kathihi na vhatu vhane wa vha tsini navho. Vhatu fhano shangoni a vha zwi imeli u baḁekanywa na muthu wa zwiito zwi sa ḁadzi mudzio ngauri vha a zwi ḁivha uri fhungo muela fobvu na iwe muḁe wa tsimu ḁi ḁo u elavho. Kha nganea ya *Murabeli* ri wana zwa vhukonani ha Vho Tshivhasamulilo na Vho Mutanda zwo ganzhila ḁuvha ḁe Vho Tshivhasamulilo vha pandelwa ngaḁo vhuhadzi nga Vho Ntsundeni. Vho Mutanda a vha tendi u swielela khonani yavho Vho Tshivhasamulilo naho lu lwa vhusiku vhuthihi zwawo ngauri vha khou shavha uri zwi nga bvela khagala kha vhatu uri vho vha vha tshi tshimbila ḁdila nthihi.

4.3.2.18. Vhu a ita uri muḍini hu dzule hu si na mulalo

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana muḍini wa Vho Ntsundeni hu tshi dzula hu si na mulalo. Vho Tshivhasamulilo vha dzula vha tshi khou semekanya mazwale wavho Vho Mukumela khathihi na ḥwana wa Muhadzinga wavho ane a vha Murabeli. Vilili ḽi ḽana u vha hone ngauri Vho Tshivhasamulilo vha dzulela u shengedza Murabeli nga ḽila nnzhi dzo yaho nga u fhambana.

Kha nganea ya *Tshi ḽo ḽilwa* (Phaswana, 2000) ri wana nahone hu tshi dzula hu si na mulalo nga nwambo wa zwikolodo. Vha dzula vha tshi khou vhiliwa nga vha mavhengele ane vha a koloda, vhana vha khou koloda tshikoloni lune vha khou fhulufhedziswa na u pandelwa ngeno hu uri na thundu dza ḽuni dzi khou ḽoḽa u rengiswa nga vha mulayo.

Mawanwa

Zwi khou wanululea uri musi muthu a tshi ḽoḽa uri hune a dzula hone hu shae mulalo, kha a ḽidzhenise kha vhuhovheleli hvuvhi. Arali ha vha na muthu wa vhuhovheleli vhu si havhuḽi muḽini, mualo u a pfuluwa nahone tshoḽhe. Izwo zwi khou dzumbululea kha nganea ya *Murabeli* musi ri tshi wana uri u vha hone ha Vho Tshivhasamulilo muḽini wa ha Ntsundeni sa muḥwe wa miraḽo ya muḽa zwo ita uri vhathu vha hone vha dzule vha tshi tumba tumba nga u shaya wone mulalo.

Ngenovho kha nganea ya *Tshi ḽo ḽilwa* (Phaswana, 2000) ri wana uri u vha hone ha Vho Emeḽi sa murado wa muḽa zwi tshi ita uri mulalo u pfuluwe nga ḥwambo wa zwikolodo zwo vhaḽgwaho nga havha mufumakadzi vhane vhuhovheleli havho ha vha ita uri vha vhe mulambatai iḽo ḽa khuhu ḽine a huna tshine tsha nga fhira nga tsini ḽi so ngo tshi vhona.

4.3.2.19. Vhu a dzhenisa zwikolodoni

Vhuhovheleli vhu si havhuḽi vhu a shengedza, vhu a ita uri u phirimele zwikolodoni. Kha bugu ya nganea ya *Tshi ḽo ḽilwa* (Phaswana, 2000) muḽa wa ha Neḽhulwe u swika hune wa dzhena zwikolodoni lwe tshiḥwe na tshiḥwe tsha sa tsha tshimbila na luthihi. Vhathu avha vho vha vha tshi khou koloda tshiḥwe na tshiḥwe u bva kha thundu ya ḽuni, zwiambaro, golei na nnḽu. Kha zwikolodo izwo vho kundelwa u zwi badela zwe zwa sia vha tshi vha vhathu vhane vha vho kondelwa nga u tshila. Zwoḽhe hezwo zwithu vho zwi itiswa nga ḥwambo wa vhuhovheleli hvuvhi.

Mawanwa

Kha mawanwa ri khou wana zwi tshi sala zwi khagala vhukuma uri vuhovheleli vhuvhi na zwikolodo ndi madelemapfani lune u nga si zwi fhandekanye ngauri zwithu izwo zwivhli zwi na vhushaka ho faraho ha khwaṭha sa makwanda a khuhu ane uri a litshedze a ṭoda maḍi a fhisaho vhukuma. Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana muṭani wa ha Neṭhulwe zwikolodo zwo tou zheka lu sa takuwiho fhasi nga ṅwambo wa vuhovheleli vhuvhi ha Vho Neṭhulwe na Vho Emeḷi. Musi vha fhasi ha mutsiko muhulu wa zwikolodo izwo, Vho Neṭhulwe vho vhuya vha tou zwi bula nga mulomo wavho vhone vhaṅe vha ri muḍini wavho a huna tshithu na tshithihi tshi sa kolodi, vho vha vho katela goloi, nṅḍu, tshikolo tsha vhana, zwiambaro kathihi na thundu dza ṅuni.

4.3.2.20. Vhu ita uri muthu a funese zwithu zwa ṅṭha

Tshiṅwe tsha vhuḍi tshi tou shumelwa, nahone muthu u tea u ṭanganedza zwenezwo zwine a vha nazwo na zwine a kona u zwi swikela. Kha nganea ya *Tshido lilwa* (Phaswana, 2000) ri wana hu na Vho Emeḷi vhane vha funesa zwithu zwa ṅṭha fhedzi. Vha ṭoda vhana vhavho vha tshi dzhena kha zwikolo zwa phraivete, vha ṭoda u ḷa zwiliwa zwa ṅṭha, vha ṭoda u tshimbila nga goloi dza vhunzhilinzhili na u dzula kha nṅḍu ya mavhailvai. Naho Vho Luvhone mukalaha wavho vha tshi vha kaidza, hu sokou vha u fhedza muya ngauri kha Vho Emeḷi zwi dzhena nga iṅwe ṅḍevhe zwa dovha zwa bva nga iṅwe.

Mawanwa

Mawamwa a ṭhodisiso iyi a khou bvukulula zwiito zwivhi zwine vhunzhi ha vhadzulapo vhane vha vha na vuhovheleli vhuvhi ra wana vha tshi funesa zwithu zwa mavhailvai naho vha tshi zwi vhona uri nyimele na nzulele ine vha vha khayoi i nga si vha tendele uri vha swikelele hezwo zwithu. Tshivhangisi tshihulwane tsha vuhovheleli vhuvhi ndi u funesa zwithu zwa ṅṭhesa nahone nga ṅḍila yo kalulesaho ngauri vhutshiloni muṅwe na muṅwe zwa ṅṭha u a zwi funa ngauri a hu na a sa funi zwithu zwavhuḍi kathihi na vhutshilo ha muthevhelele. Kha nganea ya *Tshido lilwa* (Phaswan, 2000) ri wana muṭani wa ha Neṭhulwe hu na Vho Emeḷi vhane vha funesa zwithu zwa ṅṭha nga ṅḍila yo kalulesaho. Ndi vhone vho itaho uri na Vho Neṭhulwe vha ḍhangwe, vha fhedze vho no tou vha ḷihokoko.

4.3.2.21. Vhu ita uri muthu a kundelwe u badela zwikolodo zwawe

Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana avha mirado mivhili ya muta vhane vha vha Vho Luvhone na mufarisi wavho Vho Emeji vha tshi kundelwa u badela zwikolodo zwavho ngauri zwo dalesa. Naho vhuvhili havho vho vha vha na mishumo nahone i no holela zwavhuji zwo sokou sea zwi tshi tanama. Vho Luvhone vho vha vha mudededzi ngeno avha vha mufumakadzi Vho Emeji vha tshi shuma laiburari ya Yunivesithi ya Venda. Naho zwo ralo havha vhathu vhuvhili havho vho vha vha tshi dzula vha tshi tou nukha lwe na zwikolodo zwavho zwa vha zwi tshi tou tama na mubadeli.

Mawanwa

Mawanwa a khou bvisela khagala uri vhathu vho dalaho vuhovheleli vhuvhi ndi vhone vhane kanzhisa vha diwana vha na na zwikolodo zwinzhi zwine vha balelwa na u zwi badela. Naho muthu a tshi shuma zwikolodo zwa dalesa u a balelwa u zwi badela. Izwo ro zwi vhona kha nganea ya *Tshi do lilwa* (Phaswana, 2000) he ra wana Vho Luvhone na Vho Emeji vha tshi balelwa u badela zwikolodo zwavho naho vha tshi khou shuma ngauri zwo vha zwo andesa u fhira mpimo.

4.3.2.22. Vhu ita uri muthu a sa fushee nga zwine a vha nazwo

Nganeani yeneyi ya *Tshi do lilwa* (Phaswana, 2000) ri wana avha mirado ya muta vha si vhathu vha fusheaho na luthihi. Vhathu avha ho vha hu si na tshine vha lila, vho vha vha na ndu, vha na goloi, vha na thundu dza nduni, na u dishavhedza vho vha vha tshi zwi kona. Fhedziha u wana avha vhathu vha tshi kha di lilela u vha na dziñwe goloi dza mavhaihahi, u vha na inwe ndu khulukhulu na u vha na thundu ya nduni i sa fhiriwi nga ya muñwe muthu na muthihi shangoni.

Mawanwa

Zwo wanalea uri muthu wa vuhovheleli vhuvhi na kathihi ha fushei nga zwine a vha nazwo, u toda zwithu zwothe zwavhuji zwi tshi vha zwawe fhedzi a sa khathali uri zwo raloho a zwi konadzei nakhathihi fhanu fhasi ha murunzi wa duvha. Izwi ro zwi vhona kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ngei mutani wa Vho Luvhone he naho ho vha hu si na tshine vha lila, u fushea ha sa vhe khavho na luthihi. Ri wana avha munna na mufumakadzi vha tshi kha di toda u renga inwe goloi ya vhezilinzhili vha

inga nga u renga inwe nndu ya mavhaivhai naho izwo zwithu vha nazwo nahone zwo nakesaho vhukuma.

4.3.2.23. Vhu ita uri muthu a sa diphine

Kha nganeyya ya *Tshi do lilwa* (Phaswana, 2000) ri wana Dzhalagome na khonani dzawe mbili, Thinavhuyo na Ravhutsi vha tshi tshila vhutshilo ha u shengela. Naho avha vhaṭhannga vha na tshelede nnzhisa ye vha i wana nga vhugevhenga havho, ri wana vha si na mahaya, na miṭa a vha na, na goloi a hu na na muthihi wavho ane a vha na yawe ngauri dzine vha tshimbila ngadzo ndi dze vha tou tswa. Avha vhaṭhannga vha dzula vha tshi khou shavha. Na u edela vha edela mikhukhuni.

Ri tshi sedza Vho Luvhone na mufarisi wavho Vho Emeji ri wana na vhone u diphina hu siho khavho. Vha dzula vha tshi khou ja mbilu nga nzwambo wa zwikolodo zwavho zwo tou zhekaho.

Mawanwa

Mawanwa a khou sumbedza uri muthu wa vuhovheleli vhuvhi ha swiki hune a diphina zwavhuḍi vhutshiloni, tshivhangji tsha u sa diphina hu nga vha zwikolodo zwe muthu uyo a didzhenisa khazwo fhedziha naho muthu uyo a na zwithu zwoṭhe, u swika hune a sa diphine ngauri vuhovheleli vhuvhi vhu ita uri muthu uyo a sa fushee. Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Emeji na Vho Luvhone vha tshi swika hune vha sa diphine na luthihi nga nzwambo wa zwikolodo zwine vha vha nazwo. Tsha tsha ṭoda u ri mangadza ndi musi vha sa diphini na nga murahu ha musi vuhovheleli vhuvhi ho no ita uri vha kuvhanganye lupfumo lunzhi.

Ri tshi kha di vha henefha kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana uri naho Dzhalagome na khonani dzawe vha na tshelede nnzhinzhi na dzigoloi vha tshi swika hune vha sa diphine ngauri vha dzula vha mudzumbamoni vha tshi shavha u fariwa nga mapholisa ngauri milandu yavho yo vha yo dalesa sa muṭavha wa lwanzhe nahone yo hulesa u fhira na thavha.

4.3.2.24. Vhu ita uri muthu a sa dzule na tshelede

Kha nganea ya *“Tshi do lilwa”* (Phaswana, 2000) ri wana hu na Vho Emeji na Vho Luvhone vhane vha dzula vha si na na peni naho vha tshi khou hola nzwedzi muṭwe na muṭwe. Avha vhatu vhuvhili havho tshelede yavho yoṭhe i khou fhelela zwikolodoni nga nzwambo wa u funesa zwithu kana nga nzwambo wa vuhovheleli. Vho

Luvhone vho vha vha tshi vho tou balelwa na nga tshelede ya u badela zwiliwa zwine vhadedezi vha bikelwa vha ja nga bureki.

Mawanwa

Mawanwa a khou sumbedza uri muthu o dalelwaho nga vhuhovheleli vhuvhi, u tshaya ndi have ngauri u dzula a zwikolodoni. Tshelede yothe ine muthu uyo a i wana i fhelela kha u swikelela zwipikwa zwawe na zwikolodo. Afha kha nganea ya *Tshi do lilwa* (Phaswana, 2000) mawanwa a ri bvukululela Vho Luvhone na Vho Emeji vhane vha dzula vha si na na peni nga nwambo wa zwikolodo zwi itaho uri vha funese zwithu zwa ntha.

4.3.2.25. Vhu ita uri muthu a dzhielwe thundu nga mulayo

U sa lifha milandu ya vhathu zwi ita uri vha vha thundu vha swke hune vha dzi dzhiulula murahu kana thundu yau i rengiswe hu wanale tshelede i lifhe milandu ya vhathu. Zwo vho na kha yeneyi nganea ya *Tsho do lilwa* (Phaswana, 2000) ri wana avha vhathu vha muta wa ha Nethulwe vha tshi tou vhuya vha bviswa na kha guranda hu tshi khou sumbedzwa uri thundu yavho yothe ya nduni i khou ya u rengiswa nga vha mulayo nga nwambo wa uri a vha koni u badela zwikolodo zwavho. Vho gidima hothe vha tshi toda u koloda tshelede ya u badela fhedzi a hu na na muthu na muthihi we a vha fara tshanda ngauri vho vha vha tshi kola nga maanda havha mufumakadzi wa Vho Nethulwe vhane vha pfi Vho Emeji.

Mawanwa

Mawanwa a khou sumbedza uri muthu wa vhuhovheleli vhuvhi vha mulayo vha dzula vha murahu have vha tshi khou toda u dzhia ndaka yawe kana vha tshi khou mu todela milandu ye a i ita nga nwambo wa vhuhovheleli vhuvhi. Izwi ri zwi vho na musikha nganea ya *Tshi do lilwa* (Phaswana, 2000) thundu ya nduni ya mudini wa ha Nethulwe i tshi toda u rengiswa yothe nga nwambo wa zwikolodo. Vho tou thuswa nga Dzhalagoma we a vha fara tshanda nga masheleni e vha kona u badela ngao zwikolodo, vha mulayo vha kona u huma murahu havho vha imisa u rengiswa ha thundu.

4.3.2.26. Vhu a nyadzisa na u ita uri muthu a seiwe nga vha vha

Vhuhovheleli vhu nga itisa muthu zwithu zwine a sala o no vha tano na tshiseisi kha shango . Afha kha nganea iyi ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Emeji

vho fariwa nga mapholisa vha tshi farelwa u rengisa mbanzhe ngei Yunivesithi ya Venda. Mafhungo a u fariwa ha Vho Emeji o bva na kha gurannḁa lwe muḁwe na muḁwe a zwi vhona ha sala hu na zevhezevhe shango loṁthe. Mafhungo aya o nyadzisa nga maanḁa Vho Emeji na Vho Luvhone zwe zwa sia vha tshi khou seiwa nga vhathu. Na ngei tshikoloni hune Vho Luvhone vha vha shuma hone vhashumisani vhavho vho mangala vhukuma. Vhaḁwe ndi vhe vha amba uri zwi sumba uri hedzi goloi dza vhutope dzine havha Vho Luvhone vha tshimbila ngadzo ndi dza tshelede ya dzone mbanzhe.

Mawanwa

Mawanwa o bvisela khagala uri vuhovheleli vhuvhi vhu a dzhenisela maṁo a vhathu ha dovha ha nyadzisa muḁe waho. Kha nganea ya *Tshi ḁo lilwa* (Phaswana, 2000) ri wana aḁa mafhungo a musi Vho Emeji vha tshi farelwa mbanzhe o nyadzisa nga maanḁa Vho Emeji na Vho Luvhone, ngauri o bva kha dzigurannḁa a vhone nga vhathu vhoṁthe vhaḁwane na vhaṁuku. Izwo zwo ita uri vha seiwe shangoni loṁthe na mishumoni yavho nahone vhathu vhe vha vha vha tshi vha tama na u vha ṁhonifha vho fhedza vha tshi vho vha sea na u vha vhenga. Vhathu vho ita na u zwi bula uri mathina lupfumo lune havha munna na mufumakadzi vha vha nalwo lu khou bva kha tshelede ine vha khou i wana musi vha tshi rengisa mbanzhe.

4.3.2.27. Vhu a ita uri muthu a dzhene kha zwikambi na zwidzidzivhadzi

Vuhovheleli vhu a ita uri muthu a dzhene kha zwikambi na zwidzidzivhali. Na kha nganea iyi ya *Tshi ḁo lilwa* (Phaswana, 2000) ri wana zwo ralovho ngauri mathomoni azwo havha Vho Luvhone na mufumakadzi wavho Vho Emeji vho vha vhathu vha sa dzheni kha mafhungo a matiitii. Fhedziha musi avha vhathu vho no phirimea kha vhugevhenga nga hone vuhovheleli ri wana vha tshi vho dzhena kha zwikambi vhuvhili havho. A zwo ngo guma afho fhedzi ngauri ri wana na kha mafhungo a dzisegerete havha vha munna vha tshi vho dzhena. Mafhungo aya a nga vha a tshi khou itiwa ngauri vha nga vha vha tshi khou ṁḁa uri vha ṁanganedzee kha Dzhalagoma na khonani dzawe ngauri kha avha vhaṁhannga zwikambi na zwidzidzivhadzi ho vha hu tshi tou vha makwandani kana magwashu.

Mawanwa

Mawanwa a khou bvukulula uri vhunzhi ha vhathu vhane vha vha na vuhovhelei vhuvhi ri wana vha tshi didzhenisa kha zwikambi na zwidzidzivhadzi. Izwo zwi itwa ngauri hu na zwiñwe zwithu zwine muthu a nga si zwi ite zwavhudi a siho fhasi ha zwikambi na zwidzidzivhadzi u fana na u hamboka. Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana na Vho Luvhone kathihi na Vho Emeji vhe ra vha ri sa vha divheli mafhungo a mabodelo vho no tou vha vhathu vhazwo vhukuma, ha nga vha hu Vho Luvhone na kha fola vha vho dzhena. Avha vhathu vhuvhili havho musi vha sa athu u didzhenisa kha vuhovhelei ho kalulaho ha u rengisa dzimbanzhe na u hamboka bannga vho vha vha sa thivhululi mabodelo.

4.3.2.28. Vhu a ita uri muḁi u vhe bako la zwigevhenga

Kha nganea iyi ya *Tshi do lilwa* (Phaswana, 2000) ri wana muḁi wa ha Neḁhulwe u muḁi u ḁhonifheaho nahone une vhathu vhanzhi vha u tama. Zwi tshi ya phanda ri wana afha muḁini uyu hu tshi shanduka ha vha vhudzumbamoni ha zwigevhenga. Zwigevhenga zwo vha zwi tshi edela hone, zwa dzumba hone zwigidi na tshelede ya vhugevhenga yo vha i tshi dzumbiwa heneffho. Ho vha hu tshi vho tou nga sa holosela ya mbanzhe ngauri mbanzhe dzo vha dzi tshi vhuyela hone nga masaga na masaga.

Mawanwa

Mawanwa a khou bvukulula uri vuhovheleli vhuvhi vhu a ita uri muthu a balelwe nga u tsireledza muḁi wawe nga ndila yo fanelaho. Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana mathomoni azwo muḁi wa ha Neḁhulwe u muḁi wa tshirunzi nahone u ḁhonifheaho vhukuma nahone nga vhadzulapo vhoḁhe. Fhedzi naho zwo ralo ri vho wana Vho Luvhone vho dzhia uḁa muḁi vha u vulela vhugevhenga lune wa vho vha vhuedelo ha zwigevhenga, u dovha hafhu wa vha wone une khawo ha dzumbiwa tshelede na zwigidi zwa zwigevhenga.

4.3.2.29. Vhu a dzhenisa muthu kha vhubindudzi vhu siho mulayoni

Kha "*Tshi do lilwa*" (Phaswana, 2000) ri wana Dzhalagoma, Ravhutsi na Thinavhuyo vha vhathu vhane vha rengisa mimodoro. Mimodoro ine vha rengisa yo vha i mimodoro yo tou tswiwaho nahone vhaḁhannga avha vho vha vha tshi rengisela mimodoro iyo mashangoni a vhaḁdzani. Vha tshi kha ḁi vha vhenevha vhaḁhannga, ri wana vha na bulasi ya mbanzhe, lune zwa vha zwi songo tea vhunga u rengiswa ha mbanzhe zwi siho mulayoni fhanu Afrika Tshipembe. Nga ngeno thungo ri wana Vho

Emelji vha tshi khou rengisa mbanzhe ngei Yunivesithi ya Venda hune na zwenezwo a zwiho mulayoni.

Mawanwa

Mawanwa a sumbedza uri nangoho vhuhovheleli vhuvhi vhu tshimbilelana na vhubindudzi vhu siho mulayoni ngauri muthu wa vhuhovheleli vhuvhi a nga ita tshiñwe na tshiñwe a sa khathali uri tsho vhidza u swika ngafhi, a tshi itela u vhuyelwa fhedzi. Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana hu na vhubindudzi vhu siho mulayoni ha u rengisa mbanzhe vhune ha khou itiwa nga Vho Emelji ngei Yunivesithi Ya Venda. Ri tshi kha di vha henefha kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana uri Dzhalagoma, Thinavhuyo, Vho Luvhone kathihi na Ravhutsi vha a tswa goloji vha tshi dzi rengisela mashangoni a vhahura sa Zimbabwe, Mozambique na Malawi.

4.3.2.30. Vhu ita uri muthu a vhe na maswina

Vhuhovheleli vhu a vhangwa vhuswina vhukati ha vhathu. Zwenezwo zwi vhone kha iyi nganea ya *Tshi do lilwa* (Phaswana, 2000) hune ra wana muthu wa ha Nethulwe u na swina jawo. Muthu onoyo ndi Luambo. Luambo u khou vha swina ja Vho Emelji na Vho Luvhone ngauri o hana u vha koloda tshede ya uri vha badele zwikolodo uri thundu yavho i sa dzhiwe a tshi khou itela uri ene u do ya a i renga. Vho Emelji vho vha vha na maswina manzhisa ngauri vho vha vha tshi kola. Vho vhuya vha rwa muñwe nga mpama nge vha mu wana a tshi khou vha sola. Mufumakadzi uyo o vha a tshi vha nyala vhukuma nge vha vhuya vha pfela mare fhasi vha ri ha tsumbi musu a tshi khou fhira nga tsini navho. Musu Vho Luvhone vho no bva makhabeti vho vha vho no vha swina lihulu na vhañwe vhadzedzi ngei tshikoloni he vha vha vha tshi shuma hone ngauri vho vha vha tshi vha kolela.

Mawanwa

Zwo bviselwa khagala nga mawanwa uri vhuhovheleli vhuvhi vhu a vhidza maswina vhutshiloni ha muthu ngauri zwine muthu wa vhuhovheleli vhuvhi a ita zwi nga si konadzee uri zwi sa mu lutanye na vhathu vhane a vha tsini navho. Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana muthu wa ha Nethulwe wo no vha na vhuswina na Luambo nge na enevho a vha a na vhuhovheleli vhuvhi ha u toda u wana thundu dza ha Nethulwe nga ndila i si yavhudi. Madzuloni a uri Luambo a pambe vha ha

Nethulwe tshelede uri vha thivhele thengiso ya thundu yavho ene u a vha dzima a ri ha na tshelede ngeno a tshi khou zwifha a tshi tōda u dzi renga nga mutengo wa fhasi.

4.3.2.31. Vhu ita uri muthu a dīphina kana a dīhelwe lwa tshifhinga nyana

Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Luvhone na Vho Emeji vha tshi dīphina nahone nga maanda. Vhathu avho vho vha vha sa tshelwile nga tshithu na tshithihi mudini wavho. Na kha ndaka ho vha hu si na tshine vha shaya. Ri tshi sedza kha Dzhalagome, Ravhutsi na Thinavhuyo ri wana na vhone vha tshi khou dīphinavho nga tshelede ya vhugevhenga sa Vho Emeji na Vho Luvhone. Fhedziha u dīphina ha avha vhathu a ho ngo vha ha tshifhinga tshilapfu ngauri vhugevhenga havho ho do wanala zwa sia vha tshi fariwa nga mapholisa.

Mawanwa

Mawanwa a khou sumbedza uri naho vhuhovheleli vhuvhi vhu tshi dīsa zwivhuya, a zwi vhi zwa tshifhinga tshilapfu. Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana uri u dīphina he ra vhu vhona kha muṭa wa Vho Emeji na Vho Luvhone ho vha ha tshifhinga tshituku vhukuma. U dīphina ha tshifhinga tshi si tshilapfu ho dovha hafhu ha itea na kha Dzhalagoma, Thinavhuyo kathihi na Ravhutsi. Izwo zwo itwa ngauri vhathu vhoṭhe avho vho buliwaho afho nṭha vho fhedza vho farelwa vhugevhenga havho.

4.3.2.32. Vhu ita uri muthu a tōngele vhañwe

Vho Emeji vho vha vha tshi tōnga vhukuma. Mukalaha wavho Vho Luvhone vho lingedza u kaidza zwa tou bala. Duvha le Vho Luvhone vha laedzwa nga muñwe ṛwana uri vha tuwe na vhurifhi kha vhabebi vhawe Vho Emeji vho amba uri vhone a vha poswo ya Thohoyandou, vha dovha vha ri nahone arali vhurifhi uho ho vha ho laedzwa vhone vho vha vha tshi do vhu kherukanya. Ri wana Vho Emeji vha tshi kolela na masofa ane a vha kha miñwe miḍi uri a si avhudi nahone a a gogona musi muthu o dzula khao. Izwi ndi zwine ra zwi vhona kha nganea ya *Tshi do lilwa* (Phaswana, 2000)

Mawanwa

Mawanwa a khou sumbedza uri muthu wa vhuhovheleli vhu si havhudi a si u tōnga hawe nahone u a dovha hafhu a kolela vhañwe vhathu. Kanzhisa zwa u tōngela vhañwe u zwi itesa musi hezwi a tshi vho dīphina nga mbuelo dza vhuhovheleli hawe

vhuvhi. Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Emeji vha muthu we a vha a tshi t̄onga lwo kalulaho. Vho vha vha tshi ita na u vhudza vhañwe vhatu uri a vha t̄ambi, na uri thundu dzine vhañwe vhatu vha vha nadzo midini yavho a si dzavhudi ngauri mudini wavho ho vha hu sa liliwi tshithu ngauri tshelede yo d̄iswaho nga vuhovheleli vhuvhi yo vha itshi khou vha shumela tshoṭhe.

4.3.2.33. Vhu a ita uri hu vhe na u hambokwa ha bannga

Kha nganea ya *Tshido lilwa* (Phaswana, 2000) ri wana Vho Luvhone, Dzhalagome, Thinavhuyo, na Ravhutsi vha tshi d̄idzhenisa kha vhugevhenga ha u hamboka dzibannga. Izwi vho vha vha tshi zwi ita ngauri vha khou t̄oda u wana tshelede nga ndila yo leluwaho. Magevhenga aya zwa u hamboka bannga khavho wo vha wo no tou vha mutambo, nahone zwiito zwoṭhe izwo vha zwi itiswa nga hone vuhovheleli.

Mawanwa

Ano maḍuvha vuhomboki ha bannga kathihi na golo dza u hwala tshelede zwo no andesa. Mawanwa a t̄hodisiso iyi a khou sumbedza uri vhatu vho d̄alaho vuhovheleli vhuvhi ndi vhone vhane vha d̄idzhenisa kha vuhomboki ha bannga kathihi na golo dza u hwala tshelede. Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Luvhone, Dhalagome, Thinavhuyo na Ravhutsi vha tshi guduba shango loṭhe la Afrika Tshipembe vha kha fulo lavho la u hamboka bannga. Vhatu avha vho vha vha tshi dovha hafhu vha hamboka na mabulasi.

4.3.2.34. Vhu a vhulaisa na u vhaisa vhatu vha si na mulandu

Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) hu na vhatu vhanzhi vhe vha sokou vhulawa vha si na mulandu. D̄uvha le ha vha hu tshi khou hambokwa bannga ho vha na mushumi muñwe wa mutshena we a vhulawa nga u tou thuntshwa. Dzhalagoma o vhuya a vhulaha muñwe muofisiri wa zwa ndangavhuendi a tshi khou itela u mu dzhiela yunifomo yawe uri a ite ngayo vhugevhenga. Mañwe mapholisa mavhili e a vha a tshi khou imisa Dzhalagoma na khonani dzawe vho a thuntsha nga zwigidi a lovhela heneḥo. Dzhalagoma na khonani dzawe vho vhulaha vhañwe vhaṭhannga vhavhili vhe vha swika vha wana Dzhalagoma na tshigwada tshawe vhe kati na u hamboka hodela nga maḍautsha.

Mawanwa

Mawanwa a khou sumbedza uri vhunzhi ha mabulayo o alamaho shango lashi namusi a khou vhangwiwa nga vhatu vho dalaho vuhovheleli vuvhi. Hovhu vuhovheleli vuvhi vhu sia vhunzhi ha vhatu vha si na mulandu vha tshi khou vhaiwa na u vhulawa. Kha nganea ya Tshi do lilwa (Phaswana, 2000) ri wana vhatu vhanzhi vha tshi tungufhadzwa mimuyani yavho nga u dzhielwa golei dzavho na u fhurwa tshedele ye vha tou i shumela sa zwiya he Dzhalagoma na vhashumisani nae vhe kha zwa vuhfura vha vho vha Vhorabulasi vavhili vha vha kombetshadza u saina tshake i si na vhukono. Ri tshi kha di vha kha yeneyi nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana uri divha le ha vha hu tshi khou hombokiwa tshedele banngani munwe mushumi wa mutshena a tshi thuntshiwa a fhedza o ri sia henefho ngomu banngani.

4.3.2.35. Vhu a ita uri muthu a vhe na tshituhu

Nganeani ya Tshi do lilwa (Phaswana, 2000) ho dalesa zwiito zwa tshituhu zwa vha zwi tshi khou itwa nga avha vhatannga vha zwigevhenga vane vha vha: Dzhalagoma, Thinavhuyo, Ravhutsi kathihi na Vho Luvhone. Vhatu avha vho vhuva vha vho vha makhuwa mavhili wa munna na wa mufumakadzi vha vha dzhiela golei ye vha vho do wana uri i na nwana wa lutshetshe nga ngomu musi vho no shavha nayo. Lutshetshe lwonolwo lwo mbo siiwa tsini na bada vha si na na ndavha uri lu nga sala lu tshi tangana na zwifhio.

Vha vhenevha vhatannga, vho vhuva vha hahedza muwe mukegulu wa mukhuwa na mukalaha wawe vha vha sainisa tshedele ye tshedele i si na vhukono. Vhatu avho vho vha vho vholola nga murahu ha musi vho no wana iyo tshedele banngani.

Mawanwa

Zwi khou bvukululea khagala nga mawanwa uri vhunzhi ha vhatu vane ra wana vha tshi ita zwiito zwa tshituhu vha vha vha vhatu vho dalaho vuhovheleli vuvhi. Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha tshi sumbedza tshituhu tshihulu musi vha tshi ri Murabeli a bike ngeno vha tshi khou zwi divha uri u khou tou bva u vho vhololiwa vhuongeloni nahone u kha di vha na muaro munumu nu vhu kuma lune a nga si kone u dzhena kha mafhungo a dzibodo.

Ngenovho kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri tshi wana uri nga nwanbo wa vuhovheleli vuvhi Dzhalagoma, Thinavhuyo na Ravhutsi kathihi na Vho Luvhone

vho fhirisa vhathu vhanzhisa nga tshigidi masiari tshivhangalala sa vhaḽa vhaofisiri vha vhuendi vhe vha ḽo vha vhulaha vha fhedza vha vha dzhiela na yunifomo yavho.

4.3.2.36. Vhu a tsisela tshirunzi tsha muthu fhasi

Tshiimo tsha muthu tshi a tsa nga mulandu wa zwiito zwine a tshi khou u zwi ita zwo vhangwa nga vuhovheleli. Nganeani ya *Tshido lilwa* (Phaswana, 2000) ri wana Vho Luvhone vhane vha vha muthu a ḽhonifheaho nga maanda tshitshavhani. Na mushumo we vha vha vha tshi shuma wone wo vha u tshi ḽhonifhea vhukuma. Vho vha vha muthu o dzhenaho tshikolo nahone a fhedza o funzea nga maanda. Fhedzi ri vho vha wana vha tshi vho tshimbila na vhaḽhannga vha zwigevhenga navhone vho no vha muraḽo wa tshigwada tshenetsho. Ri wana avha muthu vha tshi ḽibaḽekanya na avha vhaḽhannga vhane musi ri tshi vhambedza vhuimo ha Vho Luvhone ha vhutshilo khathihi na vhuimo ha avha vhaḽhannga ha vhutshilo ri wana vhuimo ha avha vhaḽhannga vhu ha fhasi vhukuma, fhedzi Vho Luvhone vha vho pfa nga avha vhaḽhannga, zwa sia zwi tshi vha tsitsa tshirunzi.

Mawanwa

Mawanwa a khou bvukulula uri muthu wa vuhovheleli vhuvhi hu a swika hune a tsisa na tshirunzi tshawe sa muthu a si naho na ndavha nazwo kana ane a sa zwi vhone na luthuhi uri tshirunzi tshawe tshi khou tsitselwa fhasi nga zwithu zwine a khou ita zwone. Vuhovheleli vhuvhi vhu ita uri muthu a ḽibaḽekanye na vhatu vhane vha si vhe kha kilasi yawe ya vhutshilo. Kha nganea ya *Tshi ḽo lilwa* (Phaswana, 2000) ri wana Vho Luvhone hu tshi swika hune vha tshimbila na u langwa nga vhatukana vhaḽukutuku khavho nahone vha zwigevhenga ngeno vhone vha muthu muhulwane a ḽhonifheaho tshitshavhani nahone o funzeaho nga maanda ngauri Vho Luvhone vho vha vha mudededzi a ḽhonifheaho vhukuma.

4.3.2.37. Vhu ita uri muthu a ite zwithu zwi no tshuwisa

Tshiḽwe tshifhinga muthu u a ita zwithu zwine zwa ofhisa khathihi na u tshuwisa vhatu nga ḽwambo wa hone vuhovheleli. Izwi ri zwi vhona kha bugu ya *Tshi ḽo liwa* (Phaswana, 2000) hune ra wana Vho Luvhone na avha vhaḽhannga vhane vha vho tshimbila navho vha tshi ita zwithu zwine zwa tshuwisa vhukuma zwine zwa nga u tswa khathihi na u vhulaha. Vho Luvhone vha a dzhena banngani u tshintsha tsheke nga vhufhura vha sa ofhi uri vha nga ḽi dzhiiwa tshinepe nga khamera dza afha banngani. Vha gidimisa goloi nga luvhilo lune hu nga itea tshiḽwe na tshiḽwe lune zwa

sumba uri na luvalo lwavho lwo no fa. Musi Vho Luvhone vha tshi humbula nga u litsha mushumo uyu wavho muswa wa vhugevhenga vha a dovha vha tshuwela vhutshilo havho ngauri vha humbula uri zwa u d̩ibvisa kha hetshi tshigwada vha nga d̩i vhulaelwa zwone nga havha vhaṭhannga. Tshiṅwe tshine tsha dovha tsha tshuwisa Vho Luvhone ndi tsha uri arali zwa nga itea vha fariwa vha d̩o tou nga vha sa fela dzhele nga u humbula milandu yoṭhe ye vha i ita.

Mawanwa

Mawanwa a khou sumbedza uri vuhovheleli vhuvhi vhu ita uri muthu a ite zwithu zwi ofhisaho, zwi no vhulaisa nahone zwi no tshuwisa. Kha nganea ya *Tshi d̩o lilwa* (Phaswana, 2000) ri wana Vho Luvhone vha tshi swika hune vha dzhena banngani u tshintsha tsheke ine vha tou zwi d̩ivha uri yo tou tswiwa. Naho vho vha vha tshi khou ofha, vho zwi ita ngauri vha d̩ivha uri ndi yone nd̩ila ine ya nga ita uri vha wane tshelede. Vho Luvhone vho vha vha sa tsha vha na mulalo nga ngomu havho ngauri vho vha vha tshi dzula vho tshuwa uri arali zwa nga itea vha fariwa vha d̩o dzula dzhele lwa tshifhinga tshilapfu ngauri vhutshinyi he vha d̩idzhenisa khaho ho no vha vhunzhisa. Tshiṅwe tshe tsha vha tshi sa vha ladzi Vho Luvhone ndi u d̩ivha uri arali zwa nga itea vha khweluwa kha havha vhaṭhannga, havha vhaṭhannga vha nga d̩i vha milisa tshivhindi ngauri vha vho vha d̩ivhela.

4.3.2.38. Vhu ita uri muthu a vhe na ndaka nnzhi

Vhohovheleli huvhi vhu a ita uri muthu a d̩iwane a tshi kuvhanganya ndaka nga ndila i songo d̩aho. Kha nganea ya *Tshi d̩o lilwa* (Phaswana, 2000) ri wana muḍini wa Vho Luvhone na Vho Emeḷi ho no vha na ndaka yo d̩alaho u fhira mpimo. Muṅwe u na goloi ya BMW ngeno muṅwe a na Benz. Nḍuni ya avha vhavhili ho d̩ala thundu dza maimo. Nḍu iyi yo engedzwa lune a hu tshe na ine ya vhambedzwa nayo afha Ṭhohoyand̩ou. Naho zwo ralo Vho Luvhone vho dovha vha renga iṅwe nḍu khulukhulu ngei Tshitandani hune Vho Emeḷi vha khou ita lunyoṅonyoṅo lwa uri hu tea u pfulutshelwa hone. Hu dovha hafhu ha vha na liṅwe liigoloi liiswa le ḷa hodeliwa Vho Emeḷi line ḷo no vha nd̩ilani ya u swika khavho. A si kale kale havha vhatu vha tshi khou lila nga zwikolodo fhedzi zwino vho no vha zwipfumi zwi sa takuwiho fhasi.

Mawanwa

Zwo bviselwa khagala nga mawanwa uri vhunzhi ha vhathu vha vuhovheleli vhuvhi vha na ndaka yo kalulaho u fhira mpimo. Ndaka iyo ndi ine vha i kuvhanganya nga maitete avho a songo daho zwi tshi bva kha vuhovheleli havho vhune ha vha vhuvhi. Kha iyi nganea yashu ya *Tshi do lilwa* (Phaswana, 2000) ri wana nga ngomu nduni ya Vho Luvhone hu na tshedele yo dalaho vhukuma lune ya nga ya sa dadza na kamara yo tou pakiwaho kha zwisagana. Nduni ya Vho Luvhone na u dzhena a hu dzheniwi nga thundu dza mavhavihai dzi itaho uri ndu iyo i sa kone na u fema. Mimosoro a ri tsha amba ngauri Vho Emeli vha tshimbila nga wavho wa vhezilinzhili ngeno na Vho Luvhonevho na vhone vha na wavho wa u naka.

4.3.2.39. Vhu ita uri muthu a vhe na vhubva mushumoni

Kanzhi vuhovheleli vhu beba vhubva nguri muthu wa vuhovheleli u funesa u wana zwavhudi a songo zwi shumela. Nganeani ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Luvhone vhane vha vha mudededzi vha muthu we a vha a tshi divhelwa uri vha dzhena kijasini vha tou filimba vhukuma lune na vhana vha gudaho nga u ongolowa vha sala vho pfa pfunzo yavho zwavhudi. Fhedzi ano mavha kha Vho Luvhone ho no vha na u shanduka mavhala sa luaviavi, a vha bvafhi vha shela ndala. Na thohoyatshikolo vha khou tou mangala uri hu khou itea mini ngauri vha tshi toda mushumo kha Vho Luvhone a vha u wani haano mavha. Vho Luvhone vho no vha na vhu bva zwi tshi kwama sia la mushumo, a vha tsha ita mushumo wavho sa kale nahone wo kunaho.

Mawanwa

Mawanwa a khou sumbedza uri vhunzhi ha vhathu vha vuhovheleli vhuvhi a vha bvafhi vha shela ndala. Kha iyi nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Luvhone vho no vha muthu wa u bvafha ngeno hu uri mathomoni azwo vho vha vha mushumi wa biko we vha khoro ya vhanguli ha tshikolo vha vha vha tshi tou zwi divha uri tshinwe na tshinwe tshi tdeaho tshi no kwama mushumo vha tshi ya kha Vho Luvhone vha do tshi wana nahone tshi kha ngona. Fhedziha ri wana maitete aya a Vho Luvhone a tshi shanduka nge vha vha vho no dzhenwa nga muya wa uri tshedele i wanala muthu a songo bva biko.

4.3.2.40. Vhu ita uri muthu a nyadze/ swethe vhahulwane vhawe mushumoni

Kha iyi nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Luvhone vha muthu we a vha a tshi divhelwa thonifho nga maanda hafha mushumoni. Fhedzi ano

maḍuvha vho no tou vha muthu wa lunyadzo kana luswetho lu sa takuwiho fhasi. Vha amba na ṭhohoyatshikolo sa ṅwana. Tshifhinga tshinzhi ṭhohoyatshikolo vha tou lamulelwa nga muthusi wavho Vho Muguvuto kha Vho Luvhone ngauri havha Vho Luvhone vho vha vha tshi zwi ḍivha uri Vho Muguvuto ndi muthu ane zwa mafeisi zwi tou vha magwashu khae.

Mawanwa

Mawanwa a khou bvukulula uri mishumoni minzhi hune ha vha na vhathu vha vuhovheleli vhuvhi vhaṅwe vha vhashumi vha ja muṭodzi u shamani nga ṅwambo wa lunyadzo lune vha itelwa nga vhashumisani navho vha vuhovheleli vhuvhi nga ngomu mushumoni. Arali muthu a swikelela kana a bvelela nga ṅwambo wa vuhovheleli vhuvhi hu a swika hune a sa tsha ṭhonifha na vhahulwane vhawe vha mushumoni. Izwo ro zwi vhona kha nganea ya *Tshi ḍo lilwa* (Phaswana, 2000) he Vho Luvhone vha vha vha tshi vho shumisa maipfi a lunyadzo kha ṭhoho yavho ya tshikolo musi ṭhohoyatshikolo vha tshi vha humbela uri vha ye kiḷasini kana vha vha ṅekedze mushumo.

4.3.2.41. Vhu pwasha vhumatshelo ha vhadzulapo

Nganeani ya *Tshi ḍo lilwa* (Phaswana, 2000) ri wana mbanzhe dza holu lugwada lwa magevhenga dzi tshi khou rengiswa nga Vho Emeḷi. Mbanzhe idzi dzo vha dzi tshi khou tshinya vhutshilo ha matshudeni nga u vha thithisa kha mafhungo avho a dzibugu. Na matshilo a vhashumi vha afha yunivesithi o vha a tshi khou vhaiswa nga hedzi mbanzhe ngauri dzo vha dzi sa rengiselwi matshudeni fhedzi. Na munukho wa mbanzhe vhathu vha afha yunivesithi vho vha vho no tou u ḍowela.

Mawanwa

Mawanwa a khou sumbedza uri nangoho vhadzulapo hu a swika hune vha kwamea nga ṅḍila i si yavhuḍi nga mafhungo a vuhovheleli vhuvhi ngauri vhathu vha vuhovheleli vhuvhi a vha khathali uri masiandaitwa a zwine vha khou ita a bveledza zwifhio kha tshitshavha. Izwo zwi khou khwaṭhiswa nga ha musi ri tshi wana afha kha nganea iyi yashu ya *Tshi ḍo lilwa* (Phaswana, 2000) ri tshi wana hu na mbanzhe dze dza vha dzi tshi khou rengiswa nga vhunzhi nga Vho Emeḷi ngei Yunivesithi ya Venda. Mbanzhe idzo zwi tou pfala uri a dzi khou ita zwiṭuku kha matshilo a matshudeni kathihi

na kha mutakalo wa matshudeni na vhashumi vha Yunivesithi ya Venda nga u angaredza.

4.3.2.42. Vhu a ita uri muthu a vhe na tshifongisa

Tshithu tshe wa sa tou tshi shumela u a tshi fongisa vhukuma. Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) hu na duvha le ha vha na mutambo wa u pembelela nwana wa Vho Luvhone ane a pfi Nthuseni nge a phasa murole wa vhufumimbili. Vho Luvhone vho do ita zwithu zwi songo dowealeho. Vho Luvhone vho vhidzela vhatlanga vhe vha vha vha henefho mutamboni kamarani ye ya vha yo dala nga zwisagana zwa tshelede zwo tou thophiwaho. Muhumbulo muhulwane wa u ita izwo ho vha hu u fongisela avha vhatlanga tshelede. Avho vhatlanga a vha ngo kona u fara ayo mafhungo, vho mbo di a fhirisela na kha vhañwe.

Mawanwa

Zwi khou dzumbululea zwa vha khagala uri kanzhi muthu wa vuhovheleli vhuvhi u dzulela u fongisa zwithu zwine a vha nazwo, naho zwithu izwo o zwi wana nga ndila i songo daho. Izwo ro zwi vhona musi muhulisei Vho Luvhone vho no wela mativhani lia duvha la u pembelela u phasa ha nwana wavho vha tshi swika hune vha vhidzela vhatukana nduni uri vha vha fongisele zwisagana zwa tshelede zwo pakiwaho nga ngomu nduni yavho kha inwe ya dziphera.

4.3.2.43. Vhu a farisa

Nangoho vuhovheleli vhu si havhudi a ho ngo luga. Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Emeji kathihi na Mafadza vha tshi farelwa u rengisa mbanzhe. Musi nganea iyi i tshi ya mafheleloni ri wana hu tshi farwa Vho Luvhone, Thinavhuyo na Ravhutsi kathihi na Vho Emeji. Muthu we a do ponya u farwa ndi Dzhalagoma a ethe ngauri o tenda u vha thanzi ya muvhuso.

Mawanwa

Mawanwa a khou zwi sumbedza uri vhunzhi ha vhatu vhane vha vha na vuhovheleli vhuvhi vha fhedza vha dzhele ngauri vha anzela u ita zwithu zwine zwa lwa na mulayo wa shango. Kha bugu ya *Tshi do lilwa* (Phaswana, 2000) vhabvumbedzwa vhothe vhe vha didzhenisa kha vhugevhenga ro katela Vho Luvhone, Dzhalagoma, Thinavhuyo Ravhutsi kathihi na Vho Emeji vho fhedza vho farwa. Hezwi zwi tou bvisela khagala uri vhugevhenga a vhu badeli.

4.3.2.44. Vhu a bveledza tshandanguvhoni

Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana Dzhalagoma, Ravhutsi, Thinavhuyo, Vho Luvhone khathihi na Vho Emeji vha tshi ita vhugevhenga vhu no tshuwisa nahone lunzhisa, fhedzi vhathu avha vho vha vha sa fariwi. Vhaṭhannga avha vho vha vha tshi dzhia mivhuli ya tshelede fhaḷa nduni ya Vho Luvhone vha tshi itela u putisa mapholisa uri vha sa farwe. Izwo zwo vha zwi tshi itelwa na uri arali vha nga mangala vho fariwa mulandu wavho u ngalangadziwe nga mapholisa.

Mawanwa

Mawanwa o kona u sumbedza uri ndi ngoho uri musu muthu a kha vhuhovheleli vhu si havhuḍi u ḍipilela nga tshandanguvhoni uri a sa fariwe nga mapholisa. Tshandanguvhoni tshi vha tshi tshi khou thithiedza vhuḍa ngauri ha vhuya ha vha na vhuhovheleli vhuvhi zwithu zwi itwa nga nḍa ha mulayo. Kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana uri Dzhalagome na lugwada lwawe vho vha vha sa farwi ngauri vho vha vha vha tshi ḷa na mapholisa. Vho vha vha tshi ḍa afha ḍuluni ḷa tshelede vha ṭusa i si na vhukono vha ya vha badela ngayo mapholisa. Tshandanguvhoni ndi tshone tsho itaho uri na Vho Emeji vha sa waniwe mulandu zwiḷa vho farelwa u rengisa mbanzhe.

4.3.2.45. Vhu a ita uri u sa ḍihumbulele zwa matshelo

Nganeani ya *Tshi do lilwa* (Phaswana, 2000) ri wana Vho Luvhone vha na mushumo wavho wo tsireledzeaho wa vhdededzi. Musi Vho Luvhone vha tshi vhona uri vho no vha na tshelede vha mbo ḍi ita zwa u litsha mushumo. Naho ṭhohoyatshikolo na Vho Muguvuto vho lingedza u vha kwengweledza uri vha songo sia vhana ngauri mulingo wo no vha tsini ho tou vha u shela maḍi nṭha ha tombo.

Mawanwa

Zwo bviselwa khagala nga mawanwa uri kha vhuhovheleli vhu si havhuḍi vhathu vha a wana malamba manzhisa nga kufhinga kuṭukuṭuku, zwine zwa ita uri muthu uyo a sa tsha humbulele ḷa matshelo. Afha kha nganea ya *Tshi do lilwa* (Phaswana, 2000) ri wana uri na Vho Luvhone vho ri u swika kha nyimele yo tou raloho ya u vha na zwavho vha mbo ḍi litsha ṷa mushumo wavho wa vhdededzi we vha u shuma kale kale. Naho vhashumisani vho lingedza u vha kwengweledza kha u sa litsha mushumo, ho tou vha u shela maḍi nṭha ha tombo.

4.3.2.46. Vhu dzhenisa muthu kha vhuvhava

U funesa zwithu zwa n̄thesa u sa zwi swikeli zwiita uri u ḡdzhenise kha vhuvhava. Kha iyi nganea ya *Tshi ḡo lilwa* (Phaswana, 2000) ri wana hu na vhuvhava ha mimoḡoro ho kalulaho. Dzhalagoma, Thinavhuyo, na Ravhutsi vho ya Kwazulu Natal vha tswa goloi mbili vha dzi rengisela kha mashango a vhaḡedzani. Vho dzhia goloi ya makhuya vhe vha vha vha tshi khou rea khovhe na yone vha i wedza kha mashango a vhaḡedzani. Goloji dze vha vha vha tshi tshimbila ngadzo na dzone dzo tou tswiwa. Vha a tswa tshedelede banngani na hodelani. Ri wana na Vho Luvhone vhane ra sa vha ḡivhele vhuvhava navhone u tswa ho no tou goḡombela khavho.

Mawanwa

Mawanwa a khou sumbedza uri vhuvhava vhunzhi vhune ra vhu wana fhano shangoni na mishumoni vhu vha vhu tshi khou tuḡuwedzwa nga vuhovheleli vhuvhi. Afha kha mawanwa a ino ḡhoḡisiso a bvaho kha nganea ya *Tshi ḡo lilwa* (Phaswana, 2000) ri wana ho ḡala vhuvhava vhune ha khou itwa kha dzibannga, kha miḡi ya vhatu na kha mimoḡoro dzibadani, hezwo zwoḡhe zwo vha zwi tshi khou itiwa nga Dzhalagoma na lugwada lwawe.

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Vho Tshivhasamulilo vha tshi swika hune vha tswa tshedelede ya u badelela Murabeli tshikolo muhumbulo muhulwane khavho u wa uri a balelwe nga u ya tshikoloni hu ye vhana vhavho fhedzi.

4.3.2.47. Vhu ita uri vhutshilo ha muthu vhu dzule vhu luḡaḡheni

Kha nganea iyi ya *Tshi ḡo lilwa* (Phaswana, 2000) ri wana hu na fhethu hunzhi he Dzhalagoma, Ravhutsi, na Thinavhuyo vha tou ponya lufu nga lubuli lwa ḡeḡeḡe. Vho vhuya vha tevhelwa nga mapholisa mavhili fhedzi vha kona u a vhulaha. Goloji ye vha vha vho i tswa yo vhuya ya tibiwa ngilasi nga dzhasi vho ima dzirobothoni vha tou tsa vha shavha. Ndi ngazwo vha tshi ya vha dzumbama mikhukhuni musi arali vho tswa goloi kana tshedelede.

Mawanwa

Nangoho zwi khou bviselwa khagala nga mawanwa uri muthu wa vuhovheleli vhune ha si vhe kwaho a nga ri sia kana a farwa tshifhinga tshiḡwe na tshiḡwe, khae lufu lu dzula lu mulenzheni. Kha nganea ya *Tshi ḡo lilwa* (Phaswana, 2000) ri wana hu na fhethu hunzhi he Dzhalagoma na khonani dzawe vha tou ponya lufu nga lubuli lwa

neleṭe nahone hu ḡi vha na fhethu hunzhi he vha ponya u farwa. Vhutshilo ho raloho Vho Luvhone vho vha vha songo vhu ḡowela, fhedzi ngauri vho vha vho no ambara vuhovheleli vhuvhi vho vha vha tshi pfa vho no tou vha makwandani naho tshiṅwe tshifhinga ro vha ri tshi pfa vha tshi khou ḡisola.

4.3.2.48. Vhu a lidza muthu sa ṅwana

Kha iyi nganea ya *Tshi ḡo lilwa* (Phaswana, 2000) hu na ḡuvha ḡe Vho Luvhone vha lila sa ṅwana. ḡuvha ḡe Vho Luvhone vha pfa uri murathu wavho Dzhalagoma o rembuluwa nahone u khou ambulula mafhungo oṭhe vho lila sa ṅwana muṭuku. Vho vhuya vha tou fhumudzwa nga Vho Emeḡi vhe vha vha vhudza uri zwi a ṭula musi muthu muhulwane a tshi lila sa ṅwana.

Mawanwa

Mawanwa a khou sumbedza uri vuhovheleli vhuvhi vhu a dzhenisa khakhathini lune muiti waho a sala a kha zwililo na u shenganya maṅo. Kha nganea ya *Tshi ḡo lilwa* (Phaswana, 2000) ri wana uri ḡuvha ḡe vhugevhenga he Vho Luvhone vha vha vhe khaho kathihi na lugwada lwavho ha bvela khagala, vho lila sa ṅwana muṭuku vha tshi it ana u tou ongolela. Maitete ayo o vhuya a tou khathula na mbilu ya Vho Emeḡi lwe vha vhuya vha tou kaidza na Vho Luvhone uri vha litshe zwa u lila sa ṅwana ngauri kha muthu muhulwane zwi a ṭula.

4.3.3. VHUHOVHELELI HAVHUḡI

Vuhovheleli havhuḡi ndi uho hune khaho muthu a ita zwithu zwi no ṭanganedzea musi a tshi khou lwa na u swikelela zwipikwa zwawe.

4.3.3.1. Vhu ita uri muthu a vhe na lufuno

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana murabeli a muthu wa lufuno. Naho mmane wawe Vho Tshivhasamulilo vha tshi dzulela u mu tambudza ha vha fari nga mbilu, u dzulela u vha farela kha zwoṭhe. Murabeli u a funa khotsi awe Vho Ntsundeni na makhulu wawe Vho Mukumela. Murathu wawe Mutambuli na khaladzi awe Mberegani navho u vha funa naho vhone vha sa sumbedzi lufuno khae.

Mawanwa

Mawanwa o zwi kona u bvisela khagala uri vhathu vhane vha vha na vuhovheleli havhuḡi ndi vhathu vho ḡalaho lufuno na u tshilisana zwavhuḡi na vhaṅwe vhathu..

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana hu na muanewa dendele Murabeli ane a funa muthu muñwe na muñwe muhulwane na muṭuku a sa ṭaluli. Ri wana Murabeli a tshi funa na vhathu vhane vha sa mu fare zwavhuḍi u funa na mmane wawe Vho Tshivhasamulilo vhe naho vho vha vha tshi dzulela u mu rwa, u mu sema na u mu luṭanya na khotsi awe, ha ngo vha fara nga mbilu a vha vhenga nṭhani ha izwo o vha a tshi vha hangwela kha zwoṭhe.

4.3.3.2. Vhu ita uri muthu a fhulufhele kha Mudzimu

Nganeani ya *Murabeli* (Mamafha, 2019) ri wana Murabeli a ṅwana ane a funa na u fhulufhela Mudzimu u bva vhuṭukuni hawe. O vha a sa dzuli u ya kerekeni. O vhuya a nangiwa uri a vhe murangaphanda wa vhaswa afha tshivhidzoni tshe a vha a tshi dzhena khatsho. Vhafunzi vhawe Vho Mabambiri vho vha vha tshi mu thusa nga zwithu zwinzhi na nga dzithabelo nga u vhona zwine a funisa zwone Mudzimu.

Mawanwa

Mawanwa o sia o tou zwi vhea khagala uri vuhovheleli havhuḍi vhu a ita uri muthu a fhulufhele Mudzimu nga mbilu yawe yoṭhe kha nahone kha zwoṭhe zwine a zwi ita na zwine a ṭangana nazwo vhutshiloni hawe. Kha nganea ya *Murabeli* ri wana hu na musidzana a no pfi Murabeli ane naho zwo tou itisa hani u fhulufhela Mudzimu tshifhinga tshoṭhe kana zwithu zwawe zwi khou tshimbila kana a zwi tshimbili kana u khou lwala kana ha lwali, a ringo vhuya ra mu wana na ḍuvha na ḷithihi a tshi furalela Mudzimu.

4.3.3.3. Vhu ita uri muthu a kone u hangwela

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Murabeli ane a sa fare muthu nga mbilu naho muthu uyo o mu khakhela vhukuma. Nga ṅdila ye mmane wawe Vho Tshivhasamulilo vha vha vha tshi mu khakhela ngayo arali o vha a muñwe muthu ndi musi a sa ḍo dovha a amba navho, naho zwo ralo musi Vho Tshivhasamulilo vha tshi mu humbela pfarelo o vha a tshi vha farela a songo sedza uri vho no mu fhulufhedzisa lungana uri a vha tsha ḍo dovha vha mu khakhela.

Mawanwa

Mawanwa a khou sumbedza uri u hangwela ndi tshikili tshine tsha konwa fhedzi nga vhathu vhane vha vha na vuhovheleli havhuḍi vhutshiloni. Vhathu vha vuhovheleli

havhuḍi vha a hangwela muthu muḥwe na muḥwe naho hu na nyimele yo vhihaho u fhira mpimo. Kha nganea ya *Murabeli* ri wana hu na *Murabeli* we a vha a tshi hangwela mmane wawe Vho Tshivhasamulilo lu sa gumi ngauri vho vha vha tshi mu khakhela lu sa fheli. Hezwi zwi tou sumba uri vhatu vha vuhovheleli havhuḍi vha na mbilu dzavhuḍi nahone dzo ḍalaho u hangwela.

4.3.3.4. Vhu ita uri muthu a ḍivhetshele tshipikwa

Kha iyi nganea ya *Murabeli* (Mamafha, 2019) ri wana muanewa ane a pfi *Murabeli* we a vha o ḍivhetshela tshipikwa tsha uri u ḥoḍa u vha '*Oncologist*' u bva a tshi kha ḍi vha muḥuku nge mme awe vha lovha nga khentsa. Naho lwendo lwawe lwa vhutshilo na lwa tshikolo lu songo vha lwo leluwaho nga ḥwambo wa nzulele ya hayani na ya vhwadze he ha ḍo mu fara musi a yunivesithi o fhedza o wedza muḥoro wawe ngei Yunivesithi ya Kapa.

Mawanwa

Mawanwa o ita uri zwi sale zwi khagala uri muthu wa vuhovheleli havhuḍi u ḍivhetshela tshipikwa nahone a dovha a ḍivhudza uri tshipikwa itsho u ḍo tshi swikelela nga ndila yavhuḍi i si na khombo kana khakhathi khayi. Kha nganea ya *Murabeli* (Mamafha, 2000) ri wana hu na *Murabeli* ane u bva vhuḥukuni hawe o vha o ḍivhetshela tshipikwa tsha u vha '*Ontologist*' ngauri mme awe vho lovha nga khentsa, zwino ene o vha o ḍivhudza uri u tea u gudela u ilafha hovho vhwadze lune tshifhingani tshi ḍaho zwa ḍo konadzea u thusa vhwadze vha khentsa ya maḍamu vha sa vhe zwipondwa u fana na mme awe. Tshipikwa itsho nangoho ri wana o tshi swikelela nga u tou shuma o ḍifunga, he a sala o phasa ngudo dzawe nga ḥaledzi.

4.3.3.5. Vhu ita uri muthu a shume nga mafufufu

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana *Murabeli* a mugudiswa ane a ita mushumo wawe wa tshikolo nga vhuḍiimiseli na mafufufu mahulusa. Izwo zwo ita uri a sa feile na murole na muthihi nahone a phase *maths* na saintsini nga ḥaledzi. U shumesa hawe afha kha maḥiriki zwo ita uri a wane na bazari ine ya mu badelela tshinwe na tshinwe. Aya mafufufu awe *Murabeli* o ḍi a sumbedza na hanengei phanda yunivesithi.

Mawanwa

Mawanwa o sumbedza uri vhathu vha vhuhovhelei havhuḽi a si vhathu vha u bvafha na khathihi, vha fara tshithu a vha litshedzi vha songo vuledza. Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana Murabeli we a vha a tshi sumbedza mafufufu kha tshiḽwe na tshiḽnwe tshine a ita. Kerekeni nga u vhona u shumesa hawe vho mu nanga u vha murangaphanda wa vhaswa. Tshikoloni o vha a tshi shuma vhukuma zwe zwa ita uri na mvelele dzawe dzi vhe dzavhuḽi. Na ngei Yunivesithi ya Kapa o swika a tou ita zwihulu, a fhedza o swikelela muḽoro wawe wa u vha dokotela ḽa vhulwadze ha khentsa ya maḽamu.

4.3.3.6. Vhu ita uri muthu a kone u phulusa vha muḽa wa hawe

Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana muḽa wa ha Ntsundeni u khakhathini khulusa ine ya khou ḽiswa nga mmame wa Murabeli Vho Tshivhasamulilo. Arali hu songo vha thabelo dza Murabeli ndi musi muḽi uyu woḽhe wo mbindimela. Vho Ntsundeni vho vha vha tshi ḽo fhedza vha dodo nga ḽwambo wa gaputshete, Vho Mukumela vho vha vha tshi ḽo vha vho lovha nga ḽwambo wa mishonga ya Vho Tshivhasamulilo ngeno ene muḽe Murabeli na ene o vha a tshi ḽo vha o sia vhathu nga ḽwambo wa mishonga ya mmame wawe. Fhedzihwa zwithu zwoḽhe hezwi zwo swika he zwa pfuvhiswa nga thabelo dza Murabeli.

Mawanwa

Zwo sala zwo bviselwa khagala nga mawanwa uri vhathu vha vhuhovheleli havhuḽi ndi vhone vhane ra vha wana vha tshi lwela u phulusa miḽa ya havho tshifhinga tshoḽhe lune zwa sia miḽa ya havho i tshi ponya khombo dzo yaho nga u fhambana. Kha nganea ya *Murabeli* (Mamafha, 2019) ri wana uri tshifhinga tshoḽhe musi Murabeli a tshi rabela o vha a tshi rabelisa na khotsi awe Vho Ntsundeni ngauri o vha a tshi zwi ḽivha uri vha khakhathini i no bva kha sia ḽa mmame wawe Vho Tshivhasamulilo. Muḽa woḽhe wa ha Ntsundeni wo ponya kha zwithu zwinzhi nga ḽwambo wa thabelo dza Murabeli sa makhulu wawe Vho Mukumela vhe vha ponya lufu, khotsi awe Vho Ntsundeni vhe vha ḽanza gaputshete kathihi na ene muḽe Murabeli we a ponya vhulwadze ha tswio.

4.3.3.7. Vhu ita uri muthu a kone u kunda kha zwine a khou ḽangana nazwo

Kha iyi nganea ya *Murabeli* (Mamafha, 2019) ri wana hu tshi swika hune Murabeli a kunda zwithu zwoḽhe zwe zwa vha zwi tshi ḽoda u mu ima phanda. A hu na na tshithihi kha zwe a ḽangana nazwo tshe a balelwa u tshi kunda.

Mawanwa

Mawanwa a khou sumbedza uri vhathu vha vhuhovhelei havhuḽi ndi vhone vhane vha swikelela magundo a mangadzaho matshiloni avho na uri zwikhukhuliso zwifhio na zwifhio zwine vha ṽangana nazwo vhutshiloni a zwi vha imi phanḽa. Kha nganea ya Murabeli ri wana Murabeli o vha na gundo kha zwikhukhukiso zwoṽhe zwe zwa vha zwi tshi ṽoḽa u mu ima phanḽa. Vho Tshivhasamulilo vho vha vha tshi ṽoḽa u mu vhulaha na uri a sa bvelele fhedzi a zwo ngo shuma kha Murabeli nge a vha o ḽala vhuhovheleli havhuḽi.

4.4. Mvalatswinga

Kha ndima iyi muṽoḽisisi o dzhenisa tsenguluso ya maṽwalwa u itela uri hu wanale data khao. Ho bveledzwa zwiteṽwa kana zwiterwama zwe muṽoḽisisi a zwi sengulusa nga tsenguluso ya u lingulula zwi re nga ngomu (content analysis) na nga tsenguluso ya u lingulula zwiteṽwa kana zwiterwana (thematic analysis).

Ho bviselwa khagala dzithero dzine dza kwama vhuhovheleli vhu si havhuḽi. Ho dovha hafhu ha bviselwa khagala dzithero dzine dza kwama vhuhovheleli havhuḽi.

Ndi henefha he ha dovha hafhu ha senguuswa na data yoṽhe yo kuvhanganyiwaho u bva kha maṽwalwa o topoliwaho kha ino ṽhoḽisiso.

NDIMA YA VHUTANU

5. MANWELEDZO, MAWANWA NA THEMENDELO

5.1. MVULATSWINGA

Kha ndima yo fhiraho ho kuvhanganyiwa data i bvaho kha nganea mbili dzo tou nanguludzwaho dzine dza vha *Tshi do Jilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2019). Ndi kha yeneyo ndima yo fhiraho he ha dovha hafhu ha senguluswa mawanwa kana data yothe ye ya kuvhanganyiwa. Izwo zwo vha zwi tshi khou itelwa uri hu wanale thandululo ya thaidzo ya thodisiso ya vuhovheleli ho yaho nga u fhambana hune vhathu vha diwana vha khaho matshiloni avho a duvha lihwe na lihwe.

U senguluswa ha mawanwa aya zwo ita uri mutodisisi a kone u fhindula zwavhudi mbudziso dza thidisiso yawe ngauri tsenguluso yo itwa ho sedzwa kha mbudziso dza thodisiso kathihi na kha zwipikwa zwa thodisiso. Mawanwa na tsenguluso yao zwo ditika nga mbudziso na zwipikwa zwa thodisiso zwe zwone zwa bviselwa khagala zwavhudi nga u kuvhanganya data u bva kha nganea mbili dzo shumaho kha iyi thodisiso. Kha thodisiso iyi ho shuma tshiko tsha sekondari musi hu tshi kuvhanganywa data. Mutodisisi o sengulusa lwa vhuronwane thero dzothe dze dza sikwa kha tshitenwa tsha tsenguluso ya data.

Ndima iyi i khou amba nga ha manweledzo a nzudzanyo dza thodisiso, mawanwa kathihi na themendelo zwa thidisiso iyi.

5.2. MANWELEDZO A NZUDZANYO YA THODISISO

5.2.1. NDIMA YA U THOMA

Ndima iyi yo katele marangaphanda a thodisiso, tshitatamennde tsha thaidzo, ndivho ya ngudo, zwipikwa zwa ngudo, na mbudziso dza thodisiso. Kha iyi ndima ho dovha hafhu ha katelwa na ngona dza ngudo, mikano ya ngudo, vhudifari kathihi na nzudzanyo ya ndima dzothe u ya nga u tevhekana hadzo.

Ndivho khulwane ya ndima iyi ndi u bvisela khagala thodisiso iyi nga u smbedza uri ndi ngani thodisiso iyi yo tea u itwa na u sumbedza zwiwevho zwe thodisiso dza ulu lushaka dza sa zwi kwame kathihi na u sumbedza mbudziso dzine thodisiso iyi ya do kona u dzi fhindula. Thodisiso iyi i khou sengulusa thero ya vuhovheleli kha manwalwa a nganea a Tshivenda o tou nanguludzwaho. Izwi zwi amba uri kha iyi thidisiso ho sedzwa vuhovheleli ha vhathu kha masia o yaho nga u fhambana hu tshi

katelwa zwivhuya na masiandaitwa a hone. Muṭoḍisisi o sumbedzisa uri ndi ngani zwi zwa ndeme u ita ṭhoḍisiso nga thero ya vuhovheleli. Kha ṭhoḍisiso iyi ndima ya u thoma yo shuma sa wone mutheo wa ṭhoḍisiso yoṭhe, nge ya kona u bvisela khagala uri ndi ngani vhunzhi ha vhadzulapo ano maḍuvha vha tshi ḍidzhenisa kha vuhovheleli nahone vhune kanzhi ra wana vhu vuhoveleli vuvhi.

Mushumo uyu u khou ṭoḍa u fhindula mbudziso dza ṭhoḍisiso dzi tevhelaho:

- Zwivhangi zwa vuhovheleli kha nganea dzo topolwaho ndi zwifhio?
- Ri nga vhona hani mvumbo ya vhabvumbedzwa vhane vha vha na vuhovheleli kha nganea dzo topolwaho?
- Vhabvumbedzwa vho vhuwela nga zwifhio kha vuhovheleli havho afha kha idzi nganea mbili dzo topolwaho?
- Masiandaitwa a zwiito zwa vuhovheleli ndi afhio afha kha nganea dzo topolwaho?

Thoḍisiso iyi i khou ṭoḍa u swikelela zwipikwa zwi tevhelaho:

- U sengulusa zwivhangi zwa vuhovheleli kha nganea dzo topolwaho.
- U sedza mvumbo ya vhabvumbedzwa vhane vha vha na vuhovheleli kha nganea dzo topolwaho.
- U wanulusa zwivhuya zwa vuhovheleli kha nganea mbili dzo topolwaho.
- U sengulusa masiandaitwa a vuhovheleli kha nganea dzo topolwaho.

Thoḍisiso iyi i khou sedzesa kha vuhovheleli matshiloni a vathu nga u angaredza. Izwo zwi katela zwiitisi zwine zwa ṭuṭuwedza uri vathu vha vhe na vuhovheleli. Thoḍisiso iyi a yo ngo kwama afho fhedzi ngauri i dovha hafhu ya sedza kha tshaka mbili dza vuhovheleli dzine dza vha vuhovheleli vuvhi na vuhovheleli havhuḍi. Nga nḍa ha izwo mushumo uyu u dovha wa sedza masinḍambilu ane a ḍiswa nga vuhovheleli vhune ha si vhe havhuḍi kha vathu kathihi na zwivhuya zwine zwa bveledzwa nga vuhovheleli havhuḍi. Mushumo uyu u dovha wa ṅea vhadzulapo tsivhudzo ya uri ndi zwifhio zwine vha nga ita uri vha sa ḍiwane vha tshi khou ḍidzhenisa kha vuhovheleli vhune ha si vhe havhuḍi kha matshilo avho a ḍuvha na ḍuvha.

5.2.2. NDIMA YA VHUVHILI

Kha ndima iyi hu na marangaphanda, tsenguluso ya mañwalwa ye khayo ha sedzwa zwine vhoradzipfunzo vho yaho nga u fhambana vha amba zwone nga ha vhuhovheleli samusi thodisiso iyi i tshi khou sengulusa vhuhovheleli kha nganea dza Tshivenda. Magumoni ndi he ndima iyi ya bomiwa nga mvalatswinga kwayo.

Muṭodisisi o vhala mañwalwa o yaho nga u fhambana ane a amba nga ha vhuhovheleli o ñwalwaho nga vhoradzipfunzo vha mashangoḍavha kathihi na vha fhanu Afrika nga u angaredza. Izwo zwo ita uri muṭodisisi a sengulese lwa vhudzivha kuhumbulele kune vhañwe vhoradzipfunzo vha vha nakwo zwi tshi ḍa kha vhuhovheleli. Muṭodisisi o dovha hafhu a sedza masia a vhuhovheleli e vhañwe vhoradzipfunzo vha a kwama kathihi na e vha si a kwame.

Vhoradzipfunzo vha ngaho Fox, na Lawless, (2005), Lawless, na Fox, (2010), Eldersveld, (1981), Heldman, Carrol, na Olson, (2005) kathihi na Lawless, na Fox, (2009) vho ñwala nga ha vhuhovheleli kha sia ḷa zwa polotiki. Kha thodisiso dzavho ndi he vha sumbedza uri mbeu ya muthu i kwamana hani na dzangalelo ḷa zwa polotiki na u dzhenelela ha vhatu vha vhafumakadzi kha zwa polotiki. Vhoradzipfunzo avho a vha ngo guma afho fhedzi, vho dovha vha sumbedza zwine vhuhovheleli ha zwa polotiki ha ita kha uri muthu a swikelele mabuḍo a zwa phalamenndeni o yaho nga u fhambana na vhundeme ha vhuhovheleli ha zwa polotiki kha zwa dzikhetho.

Vhaṭodisisi avha vha a tendelana kha u ri zwiteñwa zwi ngaho sa sisteme ya dzikhetho kha shango ḷeneḷo kathihi na nyimele ya madzangano a zwa polotiki kha shango ḷeneḷo zwi a bvukulula dikitela ḷa vhuhovheleli kha muthu. Vhañwe vhatu vha a vha vha si na dzangalelo kha sia ḷa zwa polotiki fhedzi nga zwiṭuku nga zwiṭuku ḷa fhaṭea lune wa wana muthu uyo o no tou vha na vhuimo vhuulu kha zwa polotiki.

Vhañwe vhañwali vhane vha nga Bennis, (1989), Kotter, (2012), Sinnek, (2009), Collins (2009) na Greanleaf, (1979) vho ñwala nga ha vhuhovheleli musi zwi tshi ḍa kha vhurangaphanda. Vhañwali avha ndi vhe vha amba nga ha vhurangaphanda kwaho, vha sumbedza uri ndi ngani dziñwe khamphani dzi tshi bvelela ngeno dziñwe dzi sa bveleli vho sedza vhurangaphanda hadzo na uri vharangaphanda vha nga tuṭuwedza hani vhatu vhane vha vha fhasi havho uri vha shumese.

Vhoradzipfunzo avha vha a ima kha lithihi musu zwi tshi da kha uri vuhovheleli kha zwa vhangaphanda vhu a kwamana na mvedziso ya muthu onoyo, nga inwe ndila dicitela la vhangaphanda kha muthu li a aluwa musu muthu uyo a tshi gonyiselwa kha maimo a ntha mushumoni na nga u dibvedzisa hu diswaho nga u guda kana u isa pfunzo phanda.

Ri tshi kha di vha heneffa kha tsenguluso ya manwalwa ri wana vhanwe vha vhoradzipfunzo vha ngaho sa Locke, na Latham, (2002), Ibarra, (2003), Hewlett, (2007), Hall, (2002), kathihi na Judge na Bono, (2001) vha tshi nwala vhukuma nga vhangaphanda ho sedzwa kha sia la zwa mabudo. Vhoradzipfunzo avha ndi vhe vha dzinginya zwi tevhelaho kha thodiso dzavho: vho amba nga ha thuthuwedzo na u divhesthela zwipikwa kha sia la zwa mabudo, u langula vhukoni na vhangaphanda mishumoni, vha kwama na u gonyiselwa ntha kana u hudziwa mishumoni ho sedzwa vhafumakadzi na vathu vane vha vha na vuholefali kathihi na uri vuhovheleli kha zwa mabudo vhu kwama hani uri muthu a diwane a tshi khou bvelela kha buo le a dinangela lone.

Ri wana vhatodisisi avha vha sa liani musu vha tshi ri hu na zwithu zwinzhi zwine zwa ita uri vuhovheleli ha muthu kha sia la zwa mabudo vhu vhumbee. Zwithu izwo ndi zwi ngaho sa siangane ya muthu onoyo kha sia la zwa ikonomi, mvelele ya muthu onoyo kathihi na ndavhelelo ya vhadzulapo kha muvhundu une muthu onoyo a wanala khawo.

Musu ri tshi ya phanda ri wana uri vhanwali vha tevhelaho ndi vhe vhone vha nwala nga ha vuhovheleli vhune ha vha hone kha sia la zwa mitambo, Gould, Dieffenbach, na Moffet, (2002), Brackenridge, (2001), Alhagen, (2009), Lavalle, (2005), ri tshi katela na Roberts na Struweg, (2015). Vhoradzipfunzo avha ndi vhe vha dzinginya zwi tevhelaho: thuthuwedzo na vuhovheleli kha mitambo zwi tshi kwama vhoramitambo. Vho todisisavho na nga vuhovheleli zwi tshi kwama mafungo a no tutshelana na zwa mbeu ya muthu kha mitambo, vuhoveleli na mvedziso ya vhalanguli na dziminidzhere kha zwa mitambo, uri vuhovheleli na kuhumbulele zwi kwama hani vhukoni kha sia la zwa mitambo kathihi na dicitela la u toda u bvelela kha vhoramitambo vha vhafumakadzi.

Vhoradzipfunzo avha vhothe vha a tikedzana kha muhumbulo wa uri vuhovheleli kha sia la zwa mitambo vhu swikelelea zwavhudi nga vhoramitambo vane vha vha na

kuhumbulele kwo dzudzanyeaho zwavhuḁi. Vha tshi ya phanḁa vha ri zwi dovha zwa ṭoḁa muthu ane a vha na vhuḁifhinduleli, vhuḁiimiseli kathihi na vhuṭali, hu si u vha na tshikili fhedzi ngauri tshikili tshi tshoṭhe a tshi ngo lingana kha u ita uri muthu a bvelele kha zwa mitambo.

5.2.3. NDIMA YA VHURARU

Ndima iyi yo fara zwiteṅwa zwi tevhelaho: ngona dza ṭhoḁisiso, tshaka dza ngona dza ṭhoḁisiso, zwiko zwa u kuvhanganya mafhungo zwe zwa shumiswa, milayo ya vhuḁifari ye ya tevhelwa, vhuḁitiki na vhungoho, ṭhumbulo na matavhi ayo kathihi na maga ane a ḁo tevhelwa kha tsenguluso ya data.

Muangarambo wa thyiori wo shumiswa kha ṭhoḁisiso iyi muhumbulo muhulwane u wa u ṭoḁa u swikelela ndivho na zwipikwa zwa ṭhoḁisiso iyi. Miangarambo wa thyiori wo shumiswaho kha ṭhiḁisiso iyi ndi wa *Literary Criticism*.

Thyiori ya *Literary Criticism* yo tea kha hoyu mushumo ngauri hoyu mushumo u khou sengulusa, u wanulusa, u ṭalutshedza na u pindulela vuhovheleli ha vhaanewa vho fhambanaho kha nganea dzi tevhelaho, *Tshiqolilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2019). U bva kha mafhungo e a wanala kha idzi nganea mbili zwo kona u bviselea khagala zwavhuḁi uri vuhovheleli ha vhabvumbedzwa kha nganea vhu a vha na zwivhuya kathihi na masiandaitwa matshiloni a vhadzulapo vhane vha wanala kha tshitshavha kana muvhundu wonoyo. Nahone zwo dovha hafhu zwa bviselela khagala zwavhuḁi uri naho vhunzhi ha vhabvumbedzwa vha na vuhovheleli vhuvi hu na vhaṅwe vha vhabvumbedzwa vhane vhone vha vha na vuhovheleli kwaho kana havhuḁi.

Mushumo uyu wo shumisa ngona ya khwaḁithethivi. Ngona ya khwaḁithethivi yo shumisiwa u wanulusa vuhovheleli vhune vhabvumbedzwa vha vha naho kha maṅwalwa a nganea a Tshivenda. Muangarambo wa ṭhoḁisiso iyi ndi wa *ethnografiki* ngauri wo katela zwipiḁa zwoṭhe zwa ngudo zwi ngaho sa tsambulo, vuhulu ha data, tshigwada, khuvhanganyo ya data, tsenguluso ya data kathihi na zwiko zwo shumiswaho kha u kuvhanganya data yeneyo.

Kha uyu mushumo tshigwada ho vha bugu dza nganea dze muṭoḁisi a wana khadzo mafhungo ane a kwama vuhovheleli ha vhabvumbedzwa. Muṭoḁisi o shumisa bugu

dza nganea kha u sengulusa vuhovheleli vhune vhatu vha vha naho nga u sengulusa matshilele kana maitele a vhabvumbedzwa kha nganea idzo.

Kha tshodiso iyi u sambula u bva kha tshigwada ho vha ha ndeme vhukuma sa musi ri tshi zwi divha uri nganea dza Tshivenda dzo anda vhukuma. Kha tshodiso musi hu tshi pfi u sambula hu vha hu tshi khou ambiwa ndila ine ya shumiswa kha u wana tsambulo ine ha itwa tsenguluso u bva khayoy. Hu na tshaka mbili khulwane dza tsambulo dzine dza vha dzi tevhelaho '*tsambulo ya probability*' na '*tsambulo ya non-probability*'. Fhedziha zwi tshi da kha uyu mushumo ndi he mutodiso a sedza a wana tsambulo ya '*non-probability*' i yone ine ya nga kona u swikelela ngona na zwipikwa zwa tshodiso iyi zwavhudi. Tsambulo ya '*non-probability*' i na tshaka nnzhi dzo yaho nga u fhambana sa tsambulo ya *snowball*, tsambulo ya *kota*, tsambulo ya *accidental* kathihi na tsambulo ya *phephosivi*. Tsambulo ya *probability* yo kona u nea mutodiso tshikhala tsha u shumisa tsheo yawe ya uri kha idzi nganea dzine dza vha hone nnzhi nnzhi a nga shumisa dzifhio. Izwo ndi zwe zwa ita uri mutodiso a kone u topola nganea mbili dzine dza vha *Tsho do lilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2019) u itele u sengulusa khadzo vuhovheleli hune vhatu kana vhadzulapo vha vha naho. *Thyiori ya Literary Criticism* ndi yone ye mutodiso a i shumisa kha tshodiso heyi nahone i khou vhone ya zwi kona u sengulusa vuhovheleli nga ndila yo teaho samusi kha iyi tshodiso ho shumiswa nganea kha u wana data ya tshodiso.

Tshiko tsha u kuvhanganya mafhungo tshe tsha shumiswa kha uyu mushumo ndi tsha sekondari ngauri mafhungo kana data ya mushumo uyu o wanala u bva kha nganea mbili dzo tou topoliwaho. Fhedziha ri tshi da kha ngona ya u sengulusa data ndi he mutodiso a shumisa mbili dzine dza vha ngona kana ndila ya u lingulula ho sedzwa tshitehwa nga tshitehwa (*content analysis*) na ngona ya u lingulula ho sedzwa zwine zwa vha nga ngomu ha nganea idzi mbili nga u tou angaredza (*thematic analysis*)

5.2.4. NDIMA YA VHUṄA

Ndima ya vhuṅa yo katela khuvhanganyo ya data, tsenguluso ya data, dzithero dze dza sikwa u bva kha zwiko zwe zwa shumiswa, kathihi na maga a u sengulusa data e a ḑo tevhelwa.

Kha ṭhoḑisiso iyi maitele a u sengulusa data o shumiswa kha u bveledza thero dza ngudo iyi. Nḑila ya u lingulula zwiteṅwa kana zwiterwana kathihi na nḑila ya u lingulula zwine zwa vha nga ngomu zwo ita uri muṭhoḑisisi a wanulule thero ya vuhovheleli zwi tshi elana na thaidzo ya ṭhoḑisiso iyi, ndivho ya ṭhoḑisiso iyi kathihi na zwipikwa zwine ṭhoḑisiso iyi ya ṭoḑa u swikela zwone.

Izwi zwo ita uri hu vhe na u bvela khagala ha zwine vuhovheleli havhuḑi ha bveledza kathihi na u bvisela khagala masiandaitwa a vuhovheleli vhune ha si vhe havhuḑi kana kwaho. Zwo sala zwo no vha khagala uri naho vhathu vha tshi nga vha vha kha nyimele nthihi vha a ita zwithu zwi sa fani naho zwine vha khou ṭoḑa u swikelela zwone vhoṭhe kana tshipikwa tshavho tshi tshithihi.

5.2.5. NDIMA YA VHUṬANU

Iyi ndi yone ndima ya phendelo kha iyi ṭhoḑisiso. Yone yo ri farela manweledzo a ndima dzoṭhe u ya nga u fhambana hadzo, mawanwa a ngudo kathihi na themendelo ya ṭhoḑisiso iyi. Mawanwa a ngudo kathihi na themendelo dza ngudo iyi zwo dodombedzwa nga vhuronane afho fhasi kha dziṭhoho dzine dza khou tevhela.

5.3. MAWANWA A NGUDO

Mawaṅwa ndi maitelea a u shumisa nḑila dzo yaho nga u fhambana kha u lingulula data u itela uri hu swikelelwe kha themendelo dzo teaho dza ṭhoḑisiso ine ya khou itiwa. Mawaṅwa a ṭhoḑisiso iyi o ita uri hu vhe na thandululo ya thaidzo ya iyi ṭhoḑisiso ngauri ṭhalutshedzo idzo dza mawaṅwa dzo kona uri hu vhe na u swikelelwa ha zwipikwa zwa iyi ṭhoḑisiso zwoṭhe. Mawaṅwa kha mushumo kana ṭhoḑisiso iyi o konadzea uri a vhe hone nga ṅwambo wa zwipikwa zwa ṭhoḑisiso iyi. Data kana mafhungo oṭhe e a shumiswa kha iyi ngudo o bva kha ngeanea mbili dzo tou topoliwaho dzine dza vha *Tshi ḑo lilwa* (Phaswana, 2000) na *Murabeli* (Mamafha, 2019)

Ṭhoḑisiso iyi yo swikelela kha mawanwa a tevhelaho:

- Muthu ane a vha na vuhovheleli havhuḍi u a swikelela zwipikwa zwawe nga ḅdila kwayo nahone ha sali o dzhena khakhathini nga murahu ha izwo. Izwi zwi tikedzwa nga zwe ra vhona kha vhutshilo ha mubvumbedzwa ane a pfi Murabeli kha nganea ya *Murabeli* (Mamafha, 2019). Murabeli o vha a na mvubo yavhuḍi, a tshi hangwela, a tshi shuma tshiḅwe na tshiḅwe nga mafulufulu. Naho o ḍo farwa nga vhulwadze vuhulusa musi a ngei yunivesithi na kathihi a zwo ngo mu thithsa u swikelela tshipikwa tshawe tsha u vha dokotela ḽa vhulwadze ha khentsa (Oncologist)
- Muthu wa vuhovheleli vhuvhi u a ita zwithu zwo vhifhaho uri a swikelele zwipikwa zwawe u fana na vhuvhava, vhufhura, mazwifhi, vhubindudzi vhune ha si vhe mulayoni kathihi na u shumisa mishonga i bvaho kha ḅanga mmbi uri a bvise vhatu vhane a vhona u nga vha nga mu thivhela ḅdila kha u swikelela zwipikwa zwawe. Izwo zwo bvukululwa nga matshilele a vhabvumbedzwa vha tevhelaho: Dzhalagoma, Thinavhuyo, Vho Emeḽi, Vho Luvhone, kathihi na Vho Tshivhasamulilo kha nganea ya *Tsho ḍo lilwa* (Phaswana, 2000)
- Zwikolodo zwi a ita uri muthu a shanduke u bva kha mvumbo yavhuḍi a vho vha muthu wa mvumbo i sa ḍivhalekani. Mvumbo ya Vho Luvhone ro i vhona i tshi shanduka u bva kha muthu wa mudededzi a ḥonifheaho nahone a shumaho nga mafulufulu, muthu a no kona u pulana ane muḽa wawe wa vha na ḥoḍea dzo teaho kathihi na u vha muthu a si tshigevhenga. Nga murahu ri wana Vho Luvhone vho no vha ḽigevhenga ḽi ofhisaho nahone mushumoni vha tshi vho bvafha u fhira mpimo, ri dovha hafhu ra wana vho no dzhena zwikolodoni vha tshi vho kundelwa na u badelela vhana vhavho tshikolo, *Tshi ḍo lilwa* (Phaswana, 2000)
- Mufarisi wa u funesa zwithu na zwine a vhona uri muḽa wawe u nga si kone u zwi swikelela nga tshenetsho tshifhinga arali a sa thanyeliwa a nga mbindimedza muḽa woḥe nga u u dzhenisa kha zwilolodo zwine muḽa wonoyo wa sala u sa tsha kona na u fema na luthihi. Kha *Tshi ḍo lilwa* (Phaswana, 2000) ri wana Vho Emeḽi vhane nga u funesa havho zwithu zwa maḥakheni na u funesa u ḥongela vhaḅwe na u sa fhiriwa vha tshi ita uri muḍi wavho u sa tsha kona na u tsukunyela nga zwikolodo zwe zwa sia vha tshi fhufhela tivhani ḽa vhugevhenga he Vho Luvhone na mufarisi wavho vha sa tsha kona u tala vha bva na luthihi.

- Muthu arali a t̄angana na Mudzimu u a shanduka u bva kha mvumbo yawe ya vuhovheleli vhuvhi he ha vha hu tshi mu itisa zwoṭhe zwo vhifhaho, a vho vha muthu wa mvumbu ntswa a konaho u tshila zwavhuḍi vhukati ha tshitshavha. Kha *Tshi ḍo lilwa* (Phaswana, 2000) ri wana Dhzalagoma ane o vha a ene khwalasambi ya magevhenga a tshi rembuluwa nga ḍuvha ḷe avha vha magevhenga vha vha vha tshi khou t̄oda u khuthuza kereke kathihi na vhakereki vhayo. Izwo zwo ita uri a shanduke u bva kha uḷa muya wawe wa tshiṭuhu, he a fhedza a tshi ḍisola a ambulula vhugevhenga hoṭhe kathihi na vhatu vhoṭhe vhe a vha a tshi shuma navho a dovha hafhu a tenda na u ima sa t̄hanzi ya muvhuso musi mulandu uyo u tshi ya khothe.

5.4. THEMENDELO

Mushumo muhulwane wa t̄hoḍisiso iṅwe na iṅwe ndi u swikelela themendelo dzo dziaho. Themendelo ndi dzone ṅwongo wa t̄hoḍisiso ngauri arali dza sa vha hone t̄hoḍisiso i nga si vhe na zwine ya shandukisa kha maiele a zwithu a ḍuvha na ḍuvha. Na vhaṅwe vhoradzipfunzo musi vha tshi ita t̄hoḍisiso ine ya vha na vhushaka na t̄hoḍisiso nkene vha a sedzavho uri zwo t̄hoḍisiso nkene ya themendela ndi zwifhio. Mushumo woṭhe une muṭoḍisisi a ḍidina ngawo u bva mathomoni a t̄hoḍisiso yawe tshipikwa tshawo tshihulwane tshi vha tshi tsha u swikelela themendelo dzine murafho wa zwino na murafho wa matshelo wa guda zwinzhi nahone themendelo idzo dzi teya u sia dzi tshi khou thusa lushaka kha maṅwe masia a vhutshilo. Themendelo dza t̄hoḍisiso iyi ndi dzi tevhelaho:

- Vhatu kha vha ḍigudise u dzula vha so ngo fhaṭela vengo nga ngomu mbiluni dzavho.
- Vhafumakadzi kha vha t̄utshela kule na maitete a u ḷisa vhanna vhavho gaputshete u itele u vha kata.
- Vhadzulapo kha vha bve kha maitete a u shengedza miraḍo ya miṭa yavho, vha dzule navho nga mulalo.
- Vhatu vho malanaho kha vha vhe kule na maitete a u shengedza vhafarisihavho.
- Muthu muṅwe na muṅwe kha a ḍigudise u tamela muthu ane a vha tsini nae mashudu.

- Arali muthu a ḍiwana o khakhela muñwe u tea u mu humbela pfarelo.
- Vhadzulapo vha songo vha na vivho kathihi na mazwifhi.
- Vhadzulapo kha vha bve kha ḷimuya ḷa u vhulaha vhañwe vha tshi itela u sala vha tshi ḍiphiṅa.
- Vhathu vha songo tenda u ḍibaḡekanya na khonani mmbi.
- Vhadzulapo vha songo tenda musi ḍziṅanga dzi tshi vha tuṅuwedza u phetha ndaela mmbi.
- Ri songo ḍigudisa u toḡa u kaṅa fhethu he ra si zwale.
- Vhathu vha songo funesa zwithu zwine vha sa kone u zwi swikelela.
- Vhadzulapo vha songo ita zwikolodo zwine vha ḡo kundelwa u zwi badela.
- Muthu muñwe na muñwe u tea u fushea nga zwenezwo zwine a vha nazwo.
- Muthu ha ngo tea u ḍidzhenisa kha zwikambi na zwidzidzivhadzi nga ṅwambo wa zwikolodo.
- Vhadzulapo a vha ngo tea u vulela zwiḡevhenga mahothi a miḡi yavho uri zwi ite vhugevhenga zwo dzumbama khayoy.
- Vhathu kha vha bve kha vhubindudzi vhune ha si vhe mulayoni.
- Muthu u tea u vha na lufuno lwa u funa muñwe mudzulapo ngae.
- Vhadzulapo ri songo toṅgelana nga tshashu.
- Vhathu kha vha bve kha maitete a u homboka dzibannga.
- Ri songo vha na tshiṅuhu lune ra ḍiwana ri tshi khou vhaisa na u vhulaha vhatu vha si na mulandu.
- Naho muthu a na zwawe, a tshi swika mushumoni kha a shume nga u fhulufhedzea nahone a ṅhonifhe vhahulwane.
- Ri songo ḍidzhenisa kha zwithu zwine zwa ḡo sia zwi tshi vhea matshilo a vhadzulapo khomboni.
- Vhadzulapo kha vha bve kha mafhungo a vhuvhava na tshandanguvhoni.
- Kha ri ḍigudise u bva kha mafhungo a tshiṅongisa na u sa humbulela ḷa matshelo.
- Vhadzulapo vha tea u funana nga tshavho.
- Vhathu kha vha fhulufhedzee phanḡa ha muthu muñwe na muñwe na kha zwoṅthe zwine vha ita.
- Vhadzulapo kha vha fhulufhele Mudzimu kha tshiñwe na tshiñwe.
- Muthu u teya u kona u hangwela muthu we a mu khakhela hu si u dzula o sokou mu fara nga mbilu.

- Vhadzulapo kha vha ḍivhetshele tshipikwa tshine vha tama u swikela tshone vhutshiloni.
- Vhathu kha vha ite tshiḥwe na tshiḥwe nga mafufufu nahone vho tou ḍifunga.
- Kha ri ite zwithu zwine zwa phulusa miḥa yashu, hu si u i dzhenisa khomboni.

5.5. MVALATSWINGA

Mushumo wa ndima iyi wo sedza kha samari, mvalatswinga na themendelo dze dza themendela ḥdila dzine dza nga shumisiwa u tandulula thaidzo ya ḥḥḍisiso iyi. Ḥḥḍisiso iyi yo itiwa muhumbulo muhulwane u wa u ḥḥḍa u bvisela khagala thaidzo kana masiandaitwa ane a vhangwa nga vuhovheleli matshiloni a vhadzulapo, muhumbulo muhulwane u wa u bvisela khagala zwine zwa nga itiwa u thusa vhadzulapo uri vha sa tsha ḍiwana vha kha madandetande a no nga sa ayo matshiloni avho u ya phandḍa. Vhaḥḥḍisisi vhe vha ḥwala nga ha vuhovheleli ndi vhanzhi vhukuma fhedzi naho zwo ralo khavho a hu na na muthihi we a vhuya a ambavho nga ha uri ḥdila dzine dza nga itiwa u thusa vhadzulapo uri vha sa ḍiwane vha kha khakhathi dzo ḍiswaho khavho nge vha ḍiwana vha kha vuhovheleli vhuvhi kana vhu si havhuḍi.

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