

**ṰHODṰSISO NGA HA TSHIVHANGI TSHA PFUDZUNGULE DZO DISENDEKAHO NGA  
LUAMBO MIṰANI YA VHAREMA MBINGANONI**

**NGA**

**SHUMANI DORA MUDAU**

**YO NETSHEDZWA HU U ITELA U FUSHA ṰHODEA YA DIGIRII YA VHUDOKOTELA  
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**MUFHAṰUSI: DOKOTELA VHO MR RAPHALALANI  
MUTHUSAMUFHAṰUSI: DOKOTELA VHO SL TSHIKOTA  
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## MUANO

Nne Shumani Dora Mudau wa nomboro 11593052, ndi ana uri thodxisiso nga ha tshivhangi tshudzungule dzo disendekaho nga luambo mitani ya vharema mbinganoni ndi mushumo wanga na uri a u athu vhuya wa nekudzwa hu tshi itelwa u wana digirii ya vhudokotela kha Yunivesithi ifhio na ifhio. Mafhungo othe e a redzwa o bvaho kha mishumo ya vhañwe vhañwali o sumbedzwa nga ndila yo teaho.

Mudau SA

12.04.2024

SHUMANI DORA MUDAU

## MAKUMEDZWA

Mushumo uyu wo kumedzelwa kha vhathu vha tevhelaho:

Mukalaha wanga Vho Justice Tshimangadzo Mudau vhe vha n̄tutuwedza na thikhedzo ye vha n̄etshedza musi ndi kha mushumo hoyu. Vhananga: Hulisani, Claire, Tertious na Tshimangadzo, vhe vha nthusa na u n̄tutuwedza kha mushumo uyu. Ndi livhuwa u mpfesesa kha u ni dzhiela tshifhinga tsha u vha na vhoiwi sa mme musi ndi kati na mushumo. Kha Hulisani ndi ri: “No shuma vhukuma n̄wananga!, kha u dzudzanya hoyu mushumo uri u vhe wa maimo a n̄tha ngaurali” Mudzimu vha ni fhaṭutshedze ni tshi bva na musi ni tshi dzhena ni nakelwe nga zwa vhuno vhutshilo vhananga.

Mushumo uyu ndi dovha nda u livhisa kha vhabebi vhanga, munnawavhane Vho Philemon Raṅenyeni khathihi na musadziwavhane Vho Munzhedzi Jane Gangazhe vhe vha vha vha tshi dzulela u mmbudza uri pfunzo ndi ifa n̄wananga, vho amba vha ri: Konḑelelai pfunzo uri u sale u tshi tshela nḑala ngayo!. Ndi a vha livhuwa vho mpha ifa ḽi sa sini.

## NDIVHUWO

Tsha u thoma ndi livhisa ndivhuwo dzanga kha Yehova vhone murangi na mukhunyeledzi vhe vha mpha nungo dzothe dza u konou kondelela u swika ndi tshi fhedza.

Ndi dovha nda livhuwa mufhaṭusi wanga Dokotela Vho MR Raphalalani khathihi na vhathusamufhaṭusi Dokotela Vho M Maṭhabi na Dokotela Vho SL Tshikota vhe vha nndededza kha lwendo ulu u swika ndi tshi lu khunyeledza. U ḡidina na u sa fhela mbilu havho vhusiku na masiari vha sa fari khofhe vha tshi swela mbilu uri ndi vuledze. Khavho ndo vhona lufuno. Ndi ri: ‘Mudzimu a vha shudufhadze, a vha linde, a vha lavhelese tshifhaṭuwo tshawe tsho tsha, a vha rudze mbilu maḡuvha othe a vhutshilo havho’.

Ndi livhuwa mukomana wanga Ntsundeni Gangazhe na khaladzi dzanga David Gangazhe khathihi na Voster Gangazhe vhe vha ntikedza zwihulu nga thabelo uri ndi phuletshedze ndi na mutakalo wo fhelelaho. Ndi a livhuwa.

Kha ṛwana wa mukomana wanga Dokotela Vho Bono Nethathe vhe vha vha vha tshi dzulela u ntutuwedza vha tshi ri: “mmane kha vha kondelele vha songo fhela mbilu vha ḡo fhedza” ndi ri: ‘Mudzimu kha vha tonde’. Kha Dokotela Vho Avhatakali Jonathan Makhado ndi ri: ‘Avha ntshileli, ndi livhuwa thikhedzo dzothe dze nda vha ndi tshi dzi wana khavho misi yothe, Mudzimu a vha engedzele vhunzhi ha maḡuvha vha ḡi thusa na murafho wa matshelo kha lwendo lwavho lwa pfunzo’.

Kha Mazwale wanga munnawavhane Vho Daniel Aifheli Mudau vho vha vha tshi netulusa nga miswaswo yavho ya ngei Escor he vha vha vha tshi khou shuma hone nda tou fhela nga maseo. Ndi a vha livhuwa.

Vhavhudziswa vhothe vhe nda vha dalela musi ndi tshi khou ita hoyu mushumo ndi a vha livhuwa. Arali ho vha hu si thikhedzo ye nda i wana kha vhoiwe, mushumo uyu wo vha u sa ḡo leluwa na u bvela phanda zwavhudi. Ndi livhuwa na mirado ya Yuniti ya Ṭhalusamaipfi ya Lushaka ya Tshivenda, Vho ME Takalani vhe vha ntikedza vhukuma. A thi hangwi na Dokotela Vho Livhuwani Meriam Makumbane vhe vha dzulela u ntutuwedza a tshi ri “murathu wanga a ri fhedzise zwe ra thoma nahone u ṛala tshau ndi u laṭa”. Ndi vha livhuwa vhukuma.

## MANWELEDZO

Ndivho ya thoḏisiso ino ndi u thoḏisisa nga tshivhangi tsha pfudzungule dzo ḏisendekaho nga luambo miṭani ya vharema mbinganoni ho sedzwa Vhavenda. Thoḏisiso ino yo sedzesa pfudzungule dza miṭani dzo ḏisendekaho nga luambo sa tshone tshivhangi tshihulwane tsha thaidzo kha lushaka musalauno. Kha vhana na vhafumakadzi hu khou vhone vha vhone vha khou kwamea vhukuma nga pfudzungule dza miṭani. Miṭa i khou kwashekana na miṭwe mirado ya miṭa i khou xelexwa nga vutshilo nga thaidzo iyi. Pfudzungule dza miṭani dzi itea nga ndila dzo fhambanaho, hu nga vha nga luambo kana nga u vhaiswa kha muvhili. Thoḏisiso yo itwa kha Tshitiriki tsha Vhembe vunduni la Limpopo. Khonadzeo ya u sa nangwa ya ndivho (purposive) na sambula nga u laedzwa (snowball) zwo shumiswa kha u dzhia tsheo ya vhavhudziswa kha thoḏisiso ino. Sambula ya khonadzeo ya ndivho ya u sa nanga yo shumiswa ho sedzeswa vathu vane vha khou kwamea tshoṭhe nga thaidzo iyi. Sambula yo shumiswa musi muṭoḏisisi a tshi khou toḏa vathu vho kwameaho nga pfudzungule dza miṭani. Ho shumiswa muelo wa sambula wo linganelaho. Ngona ya khwalithethivi yo shumiswa na ngona ya khwanthithethivi fhedzi ho shumesa vhukuma ngona ya khwalithethivi. Ho sedzwa na tshenzhemo ya vathu vhenevho vho dzhenelaho kha thoḏisiso. Thyiori ya “Afrocentric” yo shumiswa kha thoḏisiso ino vhunga i tshi tuṭuwedza uri musi muthu a sa athu dzhia liga la u bula ipfi u fanela u thoma a humbula zwine a tea u amba. Thyiori ya Afrocentric i katela kuhumbulele, nyito, lutamo na mvelele. Data yo kuvhanganywa nga ndila dza mbudzisavhathu dza u tou ṅwalwa zwi tshi bva kha mbudzisavhathu u wana mafhungo nga ha pfudzungule dzi vhangwaho nga luambo miṭani. Muṭoḏisisi o khethekanya data yawe u ya nga thero, nga murahu ha konwa u senguluswa data. Kha tsenguluso ya data ho shumiswa ndila dza u khouda. Dzenedzo ndi u khouda hu re khagala “open coding”, u khouda ha mbuedzo “axial coding” na u khouda ha u nanguludza “selective coding” fhedzi. Musi thoḏisiso yo no fhela ho wanala mawanwa na themendelo zwi bvaho kha data yo kuvhanganywaho. Ri tshi lavhelesa mawanwa, hu khou vhone uri hu na mbilaelo nnzhi dzine dza sa khou tshimbila zwavhuḏi miṭani vhukati ha munna na mufumakadzi zwi tshi katela na mashaka zwi tshi kwama luambo. Mbilaelo idzo arali dza nga sedzuluswa zwavhuḏi zwi nga thusa vhukuma kha u khwinifhadza nzulele dza miṭani mbinganoni kha Vhavenda uri hu dzulwe nga mulalo.

**MAIPFI A NDEME: Pfudzungule, Pfudzungule dza muṭani, Muṭa, Luambo, Mbingano**

## ABSTRACT

Domestic violence is a serious problem in societies these days. Domestic violence destroys families and lead to the death of some family members. However, domestic violence could either be physical or verbal. This study investigated the violence emanating from spoken language. The deaths of women and children, whether by the father or any other family member, shocked the entire nation. Spoken language had increased domestic violence to such an extent that family members were no longer happy in their homes. The study's objective was to investigate the causes of domestic violence caused by language within Vhavenda families. The study involved participants from Vhembe District in Limpopo Province. We used both purposive and snowball sampling to select participants for this qualitative study. Purposive sampling targeted participants who were known to be at the forefront of the fight against domestic violence. Researchers employed snowball sampling when searching for victims of domestic abuse. The study utilised the theory of Afrocentricity because it encouraged people to think before acting. Afrocentric theory comprised thoughts and actions for which African interests, values, and perspectives predominated. We collected data on domestic violence through questionnaires and interviews. After transcription, the researcher used the coding scheme to analyse the data. The researcher employed open, axial, and selective coding techniques. Subsequently, we presented the data, engaged in discussions, and arrived at conclusions. For the benefit of families living in peace and harmony, we must address the problems of domestic violence emanating from spoken language.

**Keywords: Violence, Domestic violence, Family, Language, Marriage**

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## NDIMA YA U THOMA

### 1.1 MVULATSWINGA NA SIANGANE

Maitele a pfudzungule a vhaisa muhumbulo na muvhili. Ndi maitele ane a kwashekanya miṭa. Tshiṅwe tshifhinga zwi fhedza zwo ḡisa mpfhu kha miṅwe ya mirado ya muṭa. Bradbury na Isham (2020) vha sumbedza uri u gonya ha pfudzungule dza miṭani na u vhulahana ha vhathu zwo andesa. Vhafumakadzi vha khou kwamea vhukuma mihumbuloni lune ha swika na hune zwi sa dzumbame zwa dovha zwa vha ṅea mutsiko.

Snyder (2019) u ṭalutshedza uri pfudzungule dza miṭani kha vhathu vha re kha nyimele ya pfudzungule u sumbedzisa uri a dzi bveleli kha mufarisi wau fhedzi dzi bvelela na kha vhana, vhabebi, vhomakhadzi, vhomalume, vhazwala na vhaṅwe. Pfudzungule dzi bvelelavho na kha vhushaka ha u funana. U tambudzwa nga mufarisi wau ndi zwone zwo ḡalesaho.

Snyder (2019) a tshi bvela phanda uri pfudzungule dza miṭani ndi ṭhodisiso i kondaho vhukuma sa izwi i tshi amba nga mabulayo, milandu, ndado na u timatima. Ndi kale nzulele dzo raliho dzi tshi dzumbwa ha fhumulwa. Hu tea u shumiswa luambo u bvisela khagala zwine zwi sa khou tshimbila.

Pfudzungule dza miṭani dzi nga vha dza u vhaisa muvhili kana u tou amba maipfi. U shumisa maipfi a u vhaisa zwi a vusa pfudzungule miṭani. Kushumisele kwa luambo lu si lwavhuḡi zwi shengedza vha kwameaho.

Pfudzungule dza miṭani dzi bveledza mpfu, mutsiko, u sa ḡifhulufhela, ṭhalano na zwiṅwe. Luambo lu sa shumiswa zwavhuḡi hu a vha na thaidzo. Mbingano kana vhushaka ha u funana zwi na maitele o fhambanaho zwi tshi katela luambo na u langa pfudzungule. Pfudzungule ndi zwithu zwo ḡowealeho zwine ra tea u tshila nazwo sa tshipiḡa tsha vhutshilo. Mukanangana, Moyo, Zoushe na Rusinga (2018:112) vha tshi tikedza zwi re ṅṅha vha amba u ri:

*Police have killed many women due to lack of protection, dismissal, and oversight. When celebrated Soweto businesswoman Thandi Ndlovu reported domestic abuse, officers told her to go home and talk to her husband. Forbes honoured the car-crash-killed entrepreneur before revealing her abusive marriage. Boxing champion Leighandre Jegels reported her police officer boyfriend to the police, but nothing happened. Her boyfriend shot and killed her.*

U shaeya ha tsireledzo, u pandelwa na u sa dzhielwa n̄tha nga vha tshipholisani zwo bveledza mpfhu kha vhafumakadzi vhanzhi. Thandi Ndlovu mufumakadzi wa ramabindu a ðivheaho a bvaho Soweto vunduni la Gauteng o lingedza o vula mulandu wa u tambudzwa fhedzi a thudzelwa thungo nga mapholisa vha mu vhudza uri kha humele muṭani a yo dzudzanya na mufarisi wawe. Mafhungo a u tambudzwa hawe o bvukuluwa musi Forbes a tshi lovha nga khombo ya goloi, Leighandre Jegels we a vha e mulwi a tshi vhiga mulandu kha zwe zwa vha zwi khou bvelela kha mufumakadzi wa pholisa fhedzi vha tshipholisa vha si ri tshithu ngazwo. U swika a tshi thuntshwa a vhulawa nga mufarisi wawe.

Hu na ṭhoḍisiso nnzhi dzo itwaho nga ha pfudzungule fhedzi kha ṭhoḍisiso dzo itwaho a hu na ṭhoḍisiso ye ya amba nga ha tshivhangi tsha pfudzungule dzo ḍisendekaho nga luambo miṭani ya vharema mbinganoni ho sedzwa Vhavenda.

## **1.2 TSHITATAMENNDE TSHA THAIDZO**

Tshitatamennde tsha thaidzo ndi pfudzungule dza muṭani dzo ḍisendekaho nga luambo. Pfudzungule dza lushaka holu dzi vhangwa nga mirado ya muṭa. Tshifhinga tshinzhi munna sa ṭhoho ya muḍi u a kundelwa u shumisa luambo nga ndila ya ṭhonifho muṭani.

Thaidzo miṭani a dzi khou tandululea nga ndila ya mulalo zwine zwa sia muṁwe muraḍo wa muṭa a tshi pfa u nga u khou dzhielwa fhasi nahone a si muthu. Muraḍo wa muṭa u a swika hune a dzhia tsheo ya u ðivhulaya kana a ṭutshela muṭa nga mulandu wa kuambe ku si kwavhuḍi. Musi muṁwe muraḍo wa muṭa

o no dzhia tsheo yo raloho thaidzo i a nana i tshi ya lune ha swika na hune ya bva nnda ha ndango nga mulandu wa pfudzungule dzo disendekaho nga luambo. Stadlander, Sickel na Salter (2020:477) vha tshi talutshedza vha ri:

Izwi zwi tshi amba uri thaidzo ya thodisiso ndi tshone tshithu tsha ndeme tsha u thoma tshine tsha fanela u dzhielwa ntha. Mbudziso dza thodisiso dzi fanela u fhedza dzo fhindlelea. Nga thuso ya mufhatusi mutshudeni u fanela u thusea uri thodisiso i tshimbile.

Shona na Tegan (2023) vha sumbedza uri ndivho khulwane ya thodisiso ndi u wanulusa thaidzo u tshi khou sedza kha kutshilele kune mafheloni u fanela u wana thandululo ya u shandukisa zwithu na u vha na ndivho yo fhelelaho ya zwithu. Vhoramanwalo vhanzhi vha ri muthu u ita thodisiso kha thoho ine muthu a tama u ita ngayo hu si na u kombetshedzwa o sedza thaidzo ine ya vha hone ine ya tea nga u tandululwa. Tshitatamennde tsha thaidzo ndi zwine mutodisisi a khou toda u tandulula na u fhindula mbudziso kha thodisiso yeyo.

Ndi zwa ndeme u pfesesa uri ndi ngani vhathu vha tshi shumisa luambo lu vhaisho zwine zwa swikisa kha u dzhia maga o vhifhaho. Mbudzisavhathu dza iyi thodisiso dzo lavhelesesa kha pfudzungule dza mutani dzo disendekaho nga luambo na ndila dzine dza nga shumiswa u tandulula thaidzo iyi.

### **1.3 NDIVHO NA ZWIPIKWA**

#### **1.3.1 Ndivho ya thodisiso**

Ndivho ya thodisiso ndi u todisisa nga ha zwivhangi zwa pfudzungule dzo disendekaho nga luambo mutani mbinganoni ya Vhavenda. Bhardwaj (2019:158) a tshi amba u ri:

*The main objective of research is to know or to find out the answers to question in a scientific way.*

Izwi zwi tshi amba uri ndivho ya **thodisiso** ndi u **divha** kana u wanulusa phindulo ya mbudziso nga **ndila** yo fanelaho.

Lemprier (2019) u sumbedza uri ndivho ndi zwine mu**thodisisi** a **to**da u zwi swikelela. U itela u **dadza** tshikhala tshine tsha tea u swikelelwa. Mbudziso ndi dzone **ndila** dza u swikelela ndivho ya **thodisiso**. U itela u wana ndivho ya **thodisiso** ndi zwa ndeme u fhindula mbudziso dzi tevhelaho.

### **1.3.2 Zwipikwa zwa **thodisiso****

Zwipikwa zwa **thodisiso** iyi ndi zwi tevhelaho:

1.3.2.1 U sumbedza zwiitisi zwa pfudzungule dza mu**tani** dzo **disendekaho** nga luambo.

1.3.2.2 U sumbedza khaedu dzo no itwa nga pfudzungule dza mu**tani** dzo **ditikaho** nga luambo.

1.3.2.3 U **da** na **ndila** dza u tandulula pfudzungule dzo **ditikaho** nga luambo mu**tani**.

## **1.4 MBUDZISO DZA **THODISISO****

1.4.1. Ndi zwifhio zwiitisi zwi bveledzwaho nga pfudzungule dzo **ditikaho** nga luambo mu**tani**?

1.4.2. Ndi khaedu dzifhio dzi no itwa nga pfudzungule dza mu**tani** dzo **ditikaho** nga luambo?

1.4.3. Ndi **ndila** dzifhio dzine dza nga shumiswa u tandulula pfudzungule dza mu**tani** dzo **ditikaho** nga luambo?

## **1.5 NDEME YA **THODISISO****

Ndeme ya ino **thodisiso** ya zwivhangi zwa pfudzungule ndi u fhelisa pfudzungule dzo **disendekaho** nga luambo mu**tani**. Mawanwa aya ndi a ndeme kha u shumisa luambo nga **ndila** yavhudi. Izwi zwi ita uri na mirado ya mi**ta** na lushaka lwa Vhavenda nga mawanwa aya vha gude u shumisa luambo nga **ndila** yone. I

dovha ya vha mathomo a u isa phanda tsedzuluso dzine dza tódwa u itwa thodisiso nga ha pfudzungule dza mitani dzo disendekaho nga luambo.

Mirado ya muta na lushaka lwa Vhavenda vha do divha uri luambo lu fanela u shumiswa hani u thivhela pfudzungule. Izwi zwi do bva kha u pfesesa zwine ipfi pfudzungule la amba zwone na kushumisele kwa luambo.

Ngudo iyi i do thusa lushaka lwothe lwa Vhavenda uri luambo ndi lwa ndeme vhunga vha tshi do pfesesa khwine kushumisele kwa luambo. U bvisela khagala ndeme ya pfudzungule dzo disendekaho nga luambo i do vha ndivho ya vhutshilo vhu sa fheli.

## 1.6 THYIORI YA AFROCENTRIC

Thodisiso ino yo shumisa thyiori ya Afrocentric ngauri i tutuwedza vathu u humbula musi vha sa athu dzhia liga la u bula maipfi. Thyiori iyi yo shumiswa kha ino ngudo vhunga pfudzungule dza mutani kha ino thodisiso yo disendeka nga luambo. Ndi thyiori ine ya tutuwedza u thoma u humbula musi u sa athu bula ipfi ngauri luambo lu na vhukoni ha u vhumala na u tshidza. Luambo lwa sa shumiswa zwone, hu a vha na pfudzungule.

Thyiori ya Afrocentric yo thomiwa nga Asante (1980). Thyiori iyi i lwela tshanduko kha kuhumbulele kwa vharema kwo khakheaho. I dovha hafhu ya lwa na tshitlula na u sa londa. Thyiori ya Afrocentric i bveledza tshanduko kha ngudo ya kuhumbulele, zwine zwa khou bvelela, vuvha ho sedzwa vharema sa vathu vha re na ndivho.

Thyiori iyi yo tea u shumiswa kha heyi thodisiso vhu nga mihumbulo ya muthu i tshi amba zwinzhi. Muthu u thoma nga u humbula nga ha tshithu a konou u bula ipfi. Thyiori iyi i lwa na maitale a u dzhiela vhafumakadzi fhasi. I tenda kha la uri mufumakadzi a songo dzhiwa sa tshishumiswa. Musi vathu vha tshi nanga u dzhena mbinganoni vha thoma u humbula nga hazwo vha dikhethela vhone vha vha swika kha thendelano vha vumba muta vhothe.

U ya nga Asante (1980) u sumbedza uri Afrocentricity i dzhiela n̄tha lutamo lwa vharema, luambo na mvelele yavho. Zwithu zwa ndeme ndi zwone zwine zwa fanela u dzhielwa n̄tha.

Kha vhathu ho vha na m.vuselelo arali vha nga kona u tevhedza zwine ya dodombedza zwone. Thyiori iyi yo tea vhukuma kha ino t̄hoḏisiso vhu nga i tshi t̄uḏuwedza vharema uri vha vhe na n̄divho ya luambo na kuambele kwo teaho. T̄hoḏisiso yo ḏisendeka nga u t̄oḏisisa zwivhangisi zwa pfudzungule dzo t̄uḏuwedziwaho nga luambo. Asante (2016:79) musi a tshi amba u ri:

*Afrocentricity as a manner of action in which the centrality of African interests, values, predominate. He further stated that Afrocentricity is an exercise and a new historical perspective.*

Thyiori ya Afrocentric i ḏisendeka kha mbofholowo ya vhathu vha Afrika uri kha vha tendelwe vha ite zwine vha zwi takalela na mvelele yavho. Thyiori ya Afrocentric i tou vha ngudo u bva kha ḏivhazwakale. Thyiori iyi i nga shandukisa vhathu vha dzhia zwithu nga n̄dila kwayo. Kha vhathu hu ḏo vha na mvuselelo arali vha nga kona u tevhedza zwine ya dodombedza zwone. Asante (2020:147) u amba u ri:

*Afrocentricity is a philosophical paradigm used to generate theories and methods of analysis and correctives to the social, economic and cultural conditions of African people. Accepting the idea that the dominant interpretation of African history during the past five hundred years had to consider a response to the disorientation that Europe created among African people on the continent and in the African diaspora, Molefi Kete Asante proposed a theory of social change he called Afrocentricity.*

Asante (2020:147) a tshi bvela phanda uri:

*The moral aesthetics of Afrocity is that it situates Africans within the center of the African narratives of place, time, and space hence demonstrating that the dislocation of Africans from the center of their own history is a form of*

*cultural and intellectual terrorism, which continuously assaults Africans' sense of identity.*

Schiele (2017:15) u khwaṭhisedza zwi re nṯha nga u amba u ri:

*The Afrocentric paradigm in social work is an important professional development towards rendering social work practice more culturally competent.*

Schiele afho nṯha u khou amba uri Afrocentric kha vhashumelavhapo ndi ya ndeme ngauri i dodombedza matshilele na u fhaṭa mikhwa ine ya tamisa. Schiele (2017:15) u bvela phanda nga u ṭalutshedza u ri:

*Paradigm`s collectivistic trust combines very well with social work`s person ḡimmensely from a further analysis and greater application of the Afrocentric paradigm`s collective conceptualization of human identity.*

Izwi zwi re nṯha zwi khou khwaṭhisedza uri u ṭangana ha mihasho vha fhulufhelana kha fhungo ḷa u dzhiela nṯha thyiori ya Afrocentric zwi nga ita uri hu vhe na mbuelo nnzhi sa izwi i tshi ṭuṭuwedza matshilisano a vhathu. Thyiori iyi yo tea vhukuma vhu nga i tshi ṭuṭuwedza vharema uri vha vhe na nḡivho. Ṭhodiṣiso yo ḡisendeka nga u ṭodiṣisa zwivhangi zwa pfudzungule dzo ḡisendekaho nga luambo muṭani mbinganoni kha Vhavenda.

## **1.7 TSENGULUSO YA MAṆWALWA**

Ramaṇwalo Snyder (2019:333) a tshi amba u ri:

*A literature review can broadly be described as a more or less systematic way of collecting and synthetizing previous research.*

Izwi zwi tshi amba uri tsenguluso ya maṇwalwa ndi nzudzanyo ye vhaṇwe vhaṇwali vha vhonisa ngayo zwithu kha ṭhodiṣiso dzo fhiraho.

Shona na Tegan (2023) vha tshi tšalutshedza mañwalwa vha sumbedza uri mañwalwa nga vhañwe vhañwali ndi hone tshikoni tsha hune mafhungo a wanala hone zwi tshi kwama tšhodisiso yeneyo ye muñodisisi a i nanga. Hu wanala ndivho yo tumbulwaho nga vhañwe vhañwali ine ya thusedza muñodisisi na u nanga thyiori dzine a fanela u dzi shumisa dzo teaho, ngona, na u dādzisa zwo siedzwaho nga vhañwe vhañwali vhe vha balelwa u zwi swikelela. Zwoñhe hezwi zwi na mushumo wa u ita uri tšhodisiso i bveledzee zwavhuḍi.

Shona na Tegan (2023) vha tshi bvela phanda vha amba uri ndivho khulwane ya mañwalwa nga vhañwe vhañwali kana tsenguluso ya mañwalwa yo livha kha u pfesesa tšalutshedzo ya thaidzo yo tšaluswaho. I bvukulula u bva vhudzivhani ha thaidzo ine muñodisisi a khou tšodisiso.

Kha ino ndima hu na mavhala a nngwe nga ha tsenguluso ya mañwalwa ho katela zwi tevhelaho:

#### **1.7.1. U sa kona u langa tshifhinga**

U sa langa tshifhinga ndi tshiñwe tsha zwithu zwi no khou ita pfudzungule muñani. Adams na Karin, (2011:52) vha tshi tšalutshedza nga ha tshifhinga vha ri:

*The adage "proper preparation prevents poor performers" applies here. Many people struggle to create a workable schedule of their daily activities, which causes them to prioritize their jobs over their homes. Homes where the head of the household is too busy to give their children the attention, they deserve are unimaginable. Even though everyone is busy, a great home is one where the family can find a good time to take care of the children, whereas a broken home results from not being able to do so.*

Izwi zwi tshi amba uri kha hu vhe na nzudzanyo kwayo u thivhela u sa shuma zwavhuḍi. Vhathu vhanzhi vha lwa na u ita nzudzanyo ya kushumele kwavho kha zwine vha tea u zwi ita ḍuvha liñwe na liñwe zwine zwa swikisa kha u dzhiela nñha mushumo u fhirisa miṭa yavho. U wana tšoho ya muḍi a tshi swika hune a shumesa a dzhia tshifhinga tsha vhana. Naho muñwe na muñwe a khou

shumesa, muṭani ndi hone hune a tea u hu dzhiela nṭha tshifhinga tsha u ṭhogomela vhana ngeno muṭa wo pwasheaho u sa nga kone u ita ngauralo.

Adams na Karin (2011) vho amba muhumbulo wo fhambanaho na wa Van Dyk (2017) na Johari (2017) ngauri vhone vha khou sumbedzisa uri pfudzungule muṭani dzi khou vhangwa nga mulandu wa u sa kona u vhekanya tshifhinga. Vhabebi vha khou farea nga mishumo vha hangwa tshifhinga tsha u vha na miṭa yavho.

Vhoramaṅwalo vha tshi bvela phanda ṭalutshedza uri lifhasi loṭhe vhathu vhane vha anzelesa u kwamea nga pfudzungule dza miṭani ndi vhafumakadzi na vhana. Pfudzungule dza miṭani ndi vhutshilo ho ḍalaho tshiṭuhu nga ngomu. Fhano Afrika Tshipembe ndi hone ha tshivhalo tsha nṭhesa tsha pfudzungule dza miṭani.

Vhoramaṅwalo vho fhambanaho vho ṭalutshedza uri ndayotewa ndi ya ndeme ngauri i nga kona u lamukisa vhafumakadzi na vhana kha pfudzungule dza miṭani. Mulayo 116 wa 1998 wo itwa muhumbulo muhulwane u wa u fhungudza na u tsireledza vhathu kha khakhathi. Mulayo wa khakhathi dza miṭani, 1998 (Mulayo 116 wa 1998) u tshi ṭalutshedza i ri:

*Domestic Violence is regarded as a serious social evil and South Africa is one of the countries with high incidences.*

Izwi zwi tshi amba uri pfudzungule dza muṭani dzi dzhiwa sa kutshilele kuvhi na South Africa ndi liṅwe la mashango li re na zwiwo zwinzhi. Perez na Carreras (2022:800) vha ṭalutshedza u ri:

*In South Africa cases of domestic violence are reported everyday.*

Izwi zwi tshi amba uri kha la Afrika Tshipembe pfudzungule dza miṭani dzi dzula dzi tshi khou vhigiwa ḍuvha liṅwe na liṅwe.

### 1.7.2. Kushumisele kwa Luambo

Luambo ndi ngila ine vhathu vha amba ngayo. Hu nga vha u shumisa mibvumo, u nyanyulea, saini kana u n'wala. Muñwali Ostwald (2019:17) a tshi tšalutshedza luambo u ri:

*The system of human communication by means of a structured arrangement of sounds (or their written representation) to form larger units, eg. Morphemes, words, sentences.*

Zwine Ostwald (2019) a khou sumbedza ndi zwa u ri luambo ndi vhudavhidzani ha vhathu hu tshi katelwa na kuvhekanyele kwa mibvumo. Luambo lu sa vha hone maipfi na mafhungo a zwi koni u bveledzea zwavhuḽi. Madungo, maipfi na fhungo ndi zwa ndeme kha luambo.

U shumisa luambo lu si lwavhuḽi zwi vilinganya vhakwameaho vha pfa vha si tsha ḽivha phanḽa na murahu. U sa shumisa zwavhuḽi luambo zwi vhulaya vhudavhidzani.

Ostwald u bvela phanḽa nga u amba uri luambo lu a kona u dzudzanya vhushaka muḽani. Luambo lu sa shumiswa zwone hu vuwa pfudzungule. Nga luambo zwithu zwi a dovha zwa dzudzanyea vhushaka ho kwasheaho ha kwakwana. Vha dovha vha wana uri mbiti dzi sa langea dzi a naḽisa pfudzungule muḽani.

U ya nga Ostwald (2019) u isa phanḽa nga u amba uri luambo lu dovha lwa vha tshiendedzi tshine vhathu vha kona u amba nga yo milaedza na u bvukulula zwine vhathu vha khou humbula, u bvisela khagala nḽivho ine vha vha nayo na u dzudzanya mafhungo. Luambo lu dzudzanya muhumbulo zwavhuḽi. Nga luambo muthu u a kona u bvisela khagala tshenzhemo, mulaedza na ngeletshedzo zwine muthu a vha nazwo. Oguche, Daniels na Zubair (2022:7) vha tšalutshedza u ri:

*Any group of people's culture has a special place for language.*

Izwo zwi tshi amba uri tshigwada tsha vhathu kha mvelele inwe na inwe u ya nga fhethu vha shumisa luambo lwavho. Oguche na vhañwe (2022:7) vha tshi bvela phanda nga luambo vha ri:

*See language as the mother tongue of a speech community that a person learns in their early years and uses as a tool for communication and thought. It is often acknowledged that a youngster learns best in their mother tongue. Psychologically, it is the child's automatic mental system of meaningful indicators that facilitates expression and comprehension.*

Mafhungo a muñwali Oguche na vhañwe a sumbedza uri luambo lwa damuni ñwana u bebwa nalwo. Musi a tshi khou aluwa u guda maipfi a luambo lwa hawe u swika a tshi kona u davhidzana na zwine a humbula. Kubulele kwa maipfi ku a swika hune kwa khwinifhala zwenezwi a khou guda u amba. Ndivho ya maipfhi maswa i ya anda a vho kona na u pfesesa zwine a khou amba. U ya nga Daniel u ima na Oguche kha fhungo la uri luambo lwa damuni vhana vha gudiswa vha tshe vhatuku vha guda u lu amba. Ndi zwa ndeme u dihudza nga luambo lwa hau. Daniel (2015:904) u amba u ri:

*Language is a component of human ability to learn and employ sophisticated communication systems. According to Ulback, language is essentially the mental capacity that enables people to engage in linguistic behavior, such as learning new languages and creating and comprehending spoken words. This definition places special emphasis on the fact that language is a universal human ability and highlights the biological basis for this capacity as a distinct brain development.*

U ya nga muñwali uyu u khou amba amba uri luambo vhathu vha guda ngalo u amba. Muthu u a kona u bvisa vhuḍipfi hawe nga luambo. Luambo arali lwa sa vha hone vhudavhidzani a vhukoni u tshimbila. Luambo lu fhatela muhumbuloni zwenezwi lu khou shumisiwa. Afho ntha vhoramañwalo Daniel (2015), Oguche (2022) na Ostiwald (2019) vha ima kha lithihi la uri luambo ndi lwa ndeme kha vhudavhidzani.

A hu na vhukonani kana vhushaka vhune ha nga tshimbila luambo lu si ho. Vhudavhidzani vhu fanela u vha hone. Maipfi ane muthu a amba a shumiswa sa tshi vhaisi zwa vhangwa pfudzungule mbinganoni.

U ya nga Choi na Wong vha talutshedza uri mutani kha hu vhe na vhudavhidzani havhuḁi. Vhunzhi ha vathu vha kwameaho nga pfudzungule dza mutani u wana uri na vhudavhidzani havho a si havhuḁi kha mirado ya muta. Vhaḁwali Choi na Wong (2021:21) vha amba u ri:

*Claim that victims of domestic violence often comprised of those who have poor communication skills.*

Mafhungo ayo a vhaḁwali vha re nḁha a khou sumbedza uri vha kwameaho nga pfudzungule dza mutani nnzhi dzi vhangwa nga u sa vha na vhudavhidzani havhuḁi. Choi na Wong (2021:22) vha tshi bvela phanda vha talutshedza u ri:

*In effective communication can lead to confusion, disagreements and provocation. This weak communication problem also caused the victims of the violence to refuse to seek help.*

Izwi zwi tshi amba uri u sa vha na vhudavhidzani havhuḁi hu ḁisa nḁado, u fhambana na u tokonyana zwa swika kha pfudzungule lune vha kwameaho vha hana na u thuswa. U ya nga Ugowe (2022: 53) a tshi ḁadzisa zwi re nḁha nga ha kuambeke na luambo uri:

*A married couple is a team, and successful teams require excellent communication and appropriate language use. One of the main causes of marital dissolution is ineffective communication. Though communication may exist, how successful is it really? Expectations such as likes, dislikes, and dreams will remain unsaid in the absence of efficient communication. If you or your spouse is dissatisfied, it is difficult for your marriage to succeed. Speak up if something is bothering you, listen to your partner when they express concerns, and work together to come up with a solution.*

Izwo zwa muñwali a re afho n̄tha zwi khou sumbedza uri musu vhathu vhe mbinganoni vha fanela u vha tshithu tshithihi. Vha tea u davhidzana na u shumisa luambo nga ngona. Tshithu tshi no khou itisa u ri zwi si tshimbile ndi u sa vha hone ha vhudavhidzani mutani. U davhidzana ndi tshone tshithu tsha ndeme. Zwine muñwe a zwi funa na zwine muñwe wavho a si zwi fune zwi fanela u ambwa ngauri zwine vha vha na muloro nazwo zwi sa ambwa a zwi nga bveleli. Zwi a konḁa uri mbingano i bvelele lune ya tamisa arali vha re mbinganoni vha sa fushani. Kha hu vhe na u amba zwi no khou vhaisa, vhathu vha thetshelesane vha dovhe vha shumisane vha swike kha thandululo.

Zwine Choi, Wong (2021) na Ugowe (2022) vha khou amba afho n̄tha vha khou ima kha fhungo l̄ithihi lauri mutani hu sa vha na nyambedzano zwi swikisa khauri hu vhe na pfudzungule.

Musi vhafumakadzi vho vula mulandu kha tshipholisa vha a dovha vha ya vha phumulisa mulandu nga mulandu wa mishushedzo ine vha khou itelwa nga vha farisi vhavho kana mashaka. Zwiito zwo raloho zwi t̄ut̄uwedza pfudzungule mbinganoni uri dzi si fhele. T̄hut̄uwedzo ndi yauri vha kwameaho kha vha bvele khagala vha ambe vha kone u phalalwa nga zwiimiswa zwo teaho.

Vhañwali vha re n̄tha vho wana u ri vhafumakadzi vha na kuhumbulele kwauri ndi vha fhasi a vha na nungo sa vhanna. Mufumakadzi naho munna wawe a mu vhaisa nga maipfhi a luambo lu vhavhaho u a zwi dzumba nga n̄dila dzoṱhe uri vhana vhawe vha so ngo vhuya vha pfa maipfhi a maṱamba ane a khou semwa kana u kolelwa ngao. Mufumakadzi ha zwi funi vhana vha tshi pfa kana u ḁivha luambo lune munna wawe a lu shumisa lwa u mu kolela na u mu vhaisa. Mufumakadzi u fhedza o ḁifhumulela a lindela hu tshi vha na vhudziki a kona u dzudzanya mafhungo.

Luambo lu kalakataho lwa shumiswa nga munna mutani, mufumakadzi u lwa nga n̄dila dzoṱhe uri vhana vha songo pfa zwi no khou itea. Muhumbulo muhulwane u wa u shavha uri vhana vha ḁo thithisea mihumbuloni vha si tsha tama mbingano musu vha khou vhona nzulele ine vhabebi vha vha khayi i sa takadzi.

Vhafumakadzi kha vha takuwe nga milenzhe vha bvele khagala vha ambe zwi no khou bvelela mutani uri vha konou thuswa kha nyimele dzo raloho.

Vhoramañwalo Muche, Adekunle na Arowojolu (2017) vha vhona vhafumakadzi vha re kha mbingano vha tshi dzhia u hambekanywa zwi si mulandu khavho ndi ngazwo zwine naho vha tshi khou kwamea vha si vhige mulandu mapholisani. Vhoramañwalo avha vha sumbedza uri vhafumakadzi vha tenda kha la uri vha tea u divhea nga fhasi ha vhanna vhavho ngauri vho bviselwa mamalo. Muche, Adekunle na Arowojolu (2017:105) vha amba u ri:

*Most married women in African countries do not view verbal abuse and forced sexual intercourse by their husbands as a crime they can report; they believe they have no choice and must submit to their husbands as they have paid lobola.*

Izwi zwi tshi amba uri vhafumakadzi vha re mbinganoni mashangoni a Afrika vha dzhia u semwa kana u kombetshedzwa u dzhena kha vhudzekani nga vhanna vhavho u si mulandu une vha nga u vhiga, vha tenda kha la uri vha tea u divhea nga fhasi ha vhanna vhavho ngauri vho bviselwa lumalo.

Pfudzungule dzi nga langea arali luambo lwa shumiswa zwone, hu si u shumisa maipfi a tsatsaladzo ane a kwasha vhushaka. Maipfi a luambo a sa shumiswa zwone zwi vhaisa mihumbulo zwa shandukisa na matshilele a muthu zwa bveledza na nyofho.

Vhañwali vha tutuwedza ndinganelo kha vhafumakadzi na vhanna zwi tshi kwama masia othe a vhutshilo. Vhafumakadzi vha na pfanelo dza u pfiwa musi vha tshi khou amba. Luambo lwa u nyadza vhafumakadzi vha dipfa vho no vha vha fhasi vha si tsha difhulufhela zwo khakhea.

Pfudzungule dzi huvhadza mihumbulo ya vathu na u shandukisa kutshilele kwa vathu nga maandha ho sedzwa vha re mbinganoni hu tshi katelwa na mashaka. Pfudzungule dzi nga langea arali luambo lwa shumiswa zwone, hu si u shumisa maipfi a tsatsaladzo ane a kwasha vhushaka. Maipfi a luambo a sa shumiswa

zwone zwi vhaisa mihumbulo zwa shandukisa na matshilele a muthu zwa bveledza na nyofho. Champagne (1999:6) u ri:

*States that emotional abuse involves both verbal and non-verbal communication". Verbal controlling tactic includes the calling of derogatory names by the abusive partner, such as "slut" or "whore", and told that they are stupid, fat, or ugly on a repeated or daily basis. The abuser draws upon the societal standards set for a woman's size and appearance. ( a woman's value and sexual desirability is based on how slender, feminine and attractive she is). The abusive partner can convince a woman that no other man would her as she does not measure up to this standards.*

Champagne uri u tambudzwa mihumbuloni zwi katela u tou amba na u sa vhudza muthu maipfhi. U langa ndi u vhudza muthu nga madzina mufarisi wau. U tshi ri no vhihfa, ni tshidhela, no khwaṭhesa ḡuvha ḡiṅwe na ḡiṅwe u tshi dovholola. Hu a swika hune a kala na tshiimo tshau uri a hu na munna ane a nga vha na dzangalelo kha iwe, wa pfa u wa fhasi.

### **1.7.3. Kuambele muṭani wa vho vhingano**

Kuambele ku na vhukoni ha u tshidza na u vhulaya. U vhidzana nga madzina, u ṭavha mukosi u khou teketela muṅwe zwi na vhukoni ha u vhaisa muhumbulo wa muthu a ḡi pfa e si na mutsindo nahone e wa fhasi na fulufhelo kha ene muṅe ḡi siho. Champagne (1999:6) u amba u ri:

*The harm inflicted in instances of domestic violence can take on a variety of forms, each with its own devastating impact. Verbal abuse, for instance, can involve shouting, name-calling, or constant criticism, which can erode the victim self-esteem and mental well-being over time.*

Izwo zwi tshi amba uri u vhaaisala nga pfudzungule dza muṭani zwi na ṅila dzo fhambanaho dzine dzoṭhe dzi na masiandaitwa. U vhaisa nga maipfi zwi katela u ṭavha mukosi u tshi hambekanya, u vhidza nga madzina, u sasaladzwa, zwine

zwa sia a kwameaho a tshi vhaaisala a pfa e wa fhasi a thithisea na mihumbuloni tshifhinga tshinzhi.

Pfudzungule dzo disendekaho nga luambo dzi vhanga nzulele i si yavhudi mutani ndi henefha hune wa wana muñwe a tshi vhona muñwe sa a no khou mu kondisela kha lutamo lwawe. Zwenezwo zwi vhanga uri pfudzungule dzi tou hulela dzi tshi ya. Preller (2023:2) u ri:

*Verbal abuse (also known as verbal assault, psychic aggression, psychic violence) is a type of psychological/mental abuse that involves the use of oral, gestured and written language directed to victim. Verbal abuse can include the act of harassing labeling, insulting scolding, rebuking or excessive yelling towards an individual, it can also include the use of derogatory terms, the delivery of statements intended to frighten, humiliate denigrate or belittle a person. These kinds of attacks may result in mental and /or emotional distress for the victim.*

Zwine Preller a khou sumbedza afho ntha uri u vhaaisa muthu nga u tou amba, u ita nyito, misumbedzo kana u tou nwala, u tokonya, u kolela, u shonedza na u amba nga ndila ya maipfi a vhavhaho zwi vusa pfudzungule mutani. Kuambe ku na vhukoni ha u vhaaisa, u shushedza u tsitsela muñwe fhasi. U thasela muthu nga ndila yo raloho zwi a vhaaisa na muhumbulo kha muthu ane a khou kwamea. Preller (2023), Muche na vhañwe (2017) vha ima kha lithihi lauri luambo luvhi ndi musi hu tshi khou shumiswa maipfi a vhaisah o re na tsatsaladzo ngomu.

Ndi zwa ndeme u thoma wa humbula zwine wa khou toda u vhudza muthu u saathu bula maipfi ngauri maipfi one ane a na vhukoni ha u vhulaya kana u tshidza. Maipfi a vha a ambwa ha tsha huma a bva o bva. Kuambe kuvhi ku a tutuwedza pfudzungule mutani.

U ya nga Brennan (2020) u tikedza tshothe vho ramañwalo vha re ntha nga u amba zwi fanaho navho musi a tshi amba uri luambo lu a kona u shumiswa nga ndila i vhaisah o vhukuma sa u vhudza muthu maipfi a ofhisaho na u toda u langa muthu u sa toti a tshi bvisa vhupfiwa hawe u tshi tou mu fha ndaela. Muñwali uyu

a tshi bvela phanda u dovha a sumbedza uri luambo lwa u fhumulela muthu lu a kona u vhaisa muthu a delwa na nga nyofho ya u ri musi mutani hu si na a no khou amba na muñwe hu do bvelela mini nga murahu. Zwiito zwo raloho zwi nga fhedza zwi tshi vusa pfudzungule mutani saizwi vho furana hu si na a no khou amba na muñwe. Brennan (2020:39) a tshi talutshedza pfudzungule dzi no vhangwa nga u thaselwa nga maipfi u ri:

*Verbal abuse, also known as emotional abuse, is a range of words or behaviours used to manipulate, intimidate, and maintain power and control over someone. These include insults, humiliation and ridicule, the silent treatment and attempts to scare isolate and control.*

Izwo zwi tshi khou amba uri u vhaisa nga luambo zwi fana na u vhaiswa muhumbuloni. Maipfi a a shumiswa u tambudza na u shushedza u na muhumbulo wa u dzhia ndango kha muñwe. Zwi katela u rwa, u shonisa, u fhumulela muñwe na u lingedza u fhandekanya na u dzhia ndango.

Gordon (2022) na Boltz (2017) vha vhona u thasela muñwe nga maipfi zwi tshi vhaisa muhumbulo. U vhaisa nga maipfi ndi musi u tshi bula maipfi ane a sia u tshi khou dzhia ndango ya u nea ndaela muñwe u sa londi u pfa vhupfiwa hawe kana uri zwi mu farisa hani.

Gordon (2022) u sumbedza uri u thasela nga luambo luvhi zwi a vhaisa muhumbulo. Musi muthu a tshi shumisa maipfi a u vhaisa a tshi mu shumisa na u tsitsela muñwe fhasi zwi a kwama mutakalo kha a kwameaho. Vhulangi ho kalulaho na u toda u vhusa muñwe zwi a tsikeledza muhumbulo a bvulea na nungo.

Kha vhavhili vho vhangano vha tea u thonifhana u itela u thivhela pfudzungule. Vhoramañwalo avha vha ombedzela uri zwi vhea mutakalo wa vhakwameaho kha tshiimo tshi si tshavhudi.

Pietrangelo (2019) u ima kha lithihi na vhañwali vha re nthu u khou tikedza tshothhe fhungo la uri u shumisa maipfi nga ndila ya u shushedza muñwe zwi

takusa pfudzungule mutani. Pietrangelo (2019) u sumbedza uri u tambudza hu na ndila dzo fhambanaho a si dzothe dza u vhaisa muvhili. Musi muthu a tshi dovholola maipfi a u shushedza, u langa zwi vhidzwa u pfi ndi u tambudza nga maipfi. U vhaisa nga luambo zwi a wanala kha vhushaka vhuñwe na vhuñwe mutani. U vhaiswa nga luambo mushumoni nahone zwi a vha hone.

U dzhia lutingokhwalwa wa sedza milaedza na he ha founelwa hone uri ndi ngafhi na ngafhi wa dovha wa dzhena kha imeili, zwa swika na hune wa isa mafhungo kha vhudavhidzani u songo wana thendelo kha muñe wa mafhungo Okolie (2019:12) u ri:

*The fact that he checked my phone and inquired about my whereabouts made the woman feel betrayed and flattered. This demonstrates his concern for me. I adore his jealousy of what I've done. It doesn't matter if you call me names. I simply say, "This is man; he's just kidding.*

Mafhungo a muñwali Okolie (2019) a khou sumbedza uri u sedza lutingokhwalwa lwa muñwe wa dovha wa toda hune a vha hone zwi ita uri wa mufumakadzi a pfe a khou tambudzwa na u tanea. Izwi zwi sumbedza u vha na ndavha. Li vha li tshi tou vha vivho kha zwe a ita. A thi na ndavha na u vhidzwa nga madzina ndi sokou ri “ndi munna” vha nyita nwana. Lucas-Thompson, Lunkenheimer na Dumitrache (2017:382) vha ri:

*Marital conflict may be of such a nature that it results in psychological symptoms in children is Verbal attack.*

Izwo zwa vhañwali vha re nthu zwi khou sumbedza uri khakhathi dza mutani mbinganoni dzi vhaisa muhumbulo vhana vha thoma u shumisa luambo luvhi. Musi muthu a sa athu bula ipfi li tshi ya kha muñwe ndi zwa ndeme u thoma wa humbula wa konou bula. Zwa tshimbila nga ndila yo raloho, pfudzungule dzi nga fhungudzea mitani mbinganoni dza vharema ro sedzesa Vhavenda. U ya nga Abramsky, Devries, Michau, Nekuti, Musuya, Kyegombe na Watts (2016:70) vha ri:

*Verbal abuse can readily cause psychological trauma if it is delivered with strong intonation, threatening words, or obscene remarks. Such conduct is a sign of disrespect, an inability to control one's rage, and a stressed-out state of mind. The result is emotional anguish that causes melancholy, feelings of inferiority, and motivation loss.*

Mafhungo a vhañwali afho n̄tha vha sumbedza uri kuambele ku si kwavhudi ku vhaisho ku thithisa muhumbulo wa dzula wo tshuwa. Maitele o raloho a sumbedza u sa t̄honifha na u balelwa u langa vhudipfi hau zwi fhedza zwo tsikeledza muhumbulo. Masiandoitwa a hone ndi u dipfa u si wa ndeme wa dovha wa sa vhe na u t̄t̄uwedzea vhutshiloni.

Vhaḍivhi vha mañwalo Okoli (2019), Lucas Thompson (2017) na Abramsky (2016) vha khou ima kha fhungo l̄thihi l̄a uri luambo luvhi lu ñea mutsiko lwa vhaisha na mihumbulo kha vha kwameaho.

Luambo ndi lwone thikho ya vhutshilo, vhushaka a vhu koni u tshimbila luambo lu siho. Vhañwali avho vha n̄tha vha khou ri musi luambo lu sa khou tshimbilisa zwone mut̄ani zwi a vha na masiandaitwa a si avhudi. Zwi kwasha vhushaka, hu nga vha u ambela ngomu mbiluni u sa buli maipfi kana u tou zwi sumbedza nga u ita mishushedzo u tshi tou bula maipfi a vhaisho. Hu so ngo shumiswa luambo lwa u t̄okonya muñwe hune zwa livhisa kha pfudzungule. Vho t̄t̄uwedza uri vhathu vha fanela u langa mbiti dzavho u thivhela pfudzungule miṭani vha ḍo vhona vha tshi ḍifhelwa nga mbingano.

Vhafumakadzi vha ḍivha pfanelo dzavho, u sa dzumba pfudzungule dzine dza vha miṭani yavho na u kwama zwiimiswa zwa mulayo vha si na t̄thoni kana nyofho pfudzungule dzi nga fhungudzea mbinganoni.

Muñwali Hughes (2019) u fhambana na vhañwali vhavhili vha re n̄tha ngauri ene u amba uri pfhudzungule dzo ḍisendekaho nga maipfhi dzi sokou bvelela zwi so ngo vhuya zwa humbulea. Hughes (2019) u sumbedza uri luambo luvhi lu a bvelela zwi so ngo vhuya zwa lavhelelea. Hune vhathu vha nga vha na mbudziso

vha divhea mulandu uri ndi ngani pfudzungule dzo itea tshiphirini hune thuso ya balelwa u vha hone.

Muñwali Dewi na Kyranides (2022) vha vhona mbiti dzi tshi dzhenelela kha uri hu vhe na pfudzungule muṭani musi muñwe muraḁo wa muṭa a songo ambwa nae zwavhuḁi a vho vha na dikitela ḁa mbiti, ndi heneḁha hune mbiti dzawe a dzi bvisa nga ndila ya u tou semana kana u pwashekanya thundu zwa vhiḁha zwi tshi ya muṭani pfudzungule dza tutuwa. Muñwali Dewi na Kyranides (2022:70) vha tshi ṭalutshedza vha ri:

*Anger which is expressed verbally may increase the likelihood of aggression. Anger, however, is not necessarily bad for conflict. It is possible that without anger a person is insufficiently motivated to confront ongoing problems and a person's muted emotional response to a complaint could be interpreted as indifference to the partner's concerns or "stonewalling", which may result in resentment and further attacks.*

Vhañwali avho vha khou sumbedza uri mbiti dzi sa langea zwavhuḁi pfudzungule muṭani dzi ḁo dzulela u vha hone. Zwi a konadzea uri mbiti dza langea thaidzo dzi nga fhungudzea. Ndi zwa ndeme u dzika kha miraḁo ya miṭa namusi nyimele i sa tendi uri muṭani ḁi lale. Matshilele a sa vha a vhuḁi zwi ita uri hu dzule hu na miṭhaselo i sa fheli. Snyder (2019:333) a tshi ṭalutshedza u ri:

*...As she challenges and dispels numerous urban myths about domestic abuse, one may wonder, "Why didn't she leave?" Snyder frequently revisits the topic of how language may and does fail the victims of its abuse. She admits that she must use some phrase, even if it is incorrect, in order to write at all, but she also accepts the limitations of terms like "domestic violence" and "victim."*

Izwi zwi tshi amba uri naho hu na khaedu dzi ofhisaho dza u tambudzwa, u vhudzisa uri ndi ngani mufumakadzi ha swiki hune a ṭuwa. Luambo luvhi naho lwa shumiswa, vha kwameaho nga pfudzungule zwi a konadzea vha si vhe vha lu dzhiela nzhele. Zwi tshi kwama luambo o lingedza u ṭalutshedza tshiṭori tsho

vhuyaho tsha bvelela tsha pfudzungule dza mutani tshe tsha mu tutuwedza uri a ite thodisiso yawe. Snyder (2019:333) u ri:

*We are introduced to Michelle story through her family members, and her story is every bit as infuriating, horrifying, and depressing as you might imagine. Michelle met a man named Rocky Mosure when she was fourteen and had two children with him by the time she was Eighteen. When she was Twenty-three, Rocky shot her and their two children before shooting himself. All four died in “a case that shocked the entire state” the kind of tragedy that language can never properly convey. If Michelle’s murder represents a failure of language, how, her life is a case study of how language came to fail.*

Izwi zwi amba uri mafhungo Michelle Monson Mosure o divhadzwa kha Michelle mafhungo a muti wa hawe. Mafhungo a ofhisaho a tsikeledzaho sa zwine vha khou humbula zwone. Michelle o tangana na munna Rocky Mosure musa a na minwaha ya fumi ina, a vha na vhana vhavhili musa e na minwaha ya fumimalo. Musi a na minwaha ya fumbili raru, Rocky o thuntsha mufumakadzi na vhana a sa thu divhulaya. Vhothe vha fa lufu lu shushaho. Luambo a lwo ngo kona u pfukiswa zwavhuḽi ngauri vhudavhidzani a hu ngo vha hone. Luambo lwa u divhulaya u tinya zwine vha khou tangana nazwo mutani lwo shumiswa. Luambo lu sa shumiswa zwavhuḽi mutani hu a vha na mabulayo.

Snyder o shushwa nga zwe zwa vhuya zwa bvelela kha muti wa ha Cotta zwa u shuluwa ha malofha nga mulandu wa dzenedzi pfudzungule dza mutani. Snyder u ima tshothe na Dewi nga u sumbedza uri mbiti dzi a swika hune musa dzi sa khou langea ha bvelela mabulayo. Snyder (2019:333) a tshi bvela phanda u talutshedza uri:

*In 2002, Dorothy Giunta - Cotter was shot and killed in her own home in Massachusetts by her husband and relentless abuser of 20 years William Cotter. He then turned the gun on himself. Dorothy, 35 had fled from him with their two daughters a few days earlier because Cortter had begun to hurt their 11 year old but she had refused the offer of refuge. She told the police that if her daughters were with her, Cortter would be find them*

*and kill all three ‘she attempted to avert the worst of two terrible outcomes’.* wrote the American journalist Rachael Louise Snyder in an article published in the Newyorker in 2013 the loss of her daughters`lives along with her own.

Izwo zwi amba uri nga 2002 Dorothy Giunta Cotter o thuntshwa a vhulahwa mudini wa hawe Massachusetts nga munna wawe wa minwaha ya furaru thanu nga murahu ha musi o shavha na vhana a humela hayani ha vhabebi vhawe. Ndi afho he Snyder a nwala nga ha mafhungo ayo. I tou vha tsumbo yauri u divhulaha ndi luambo lwa u vhudza shango uri thaidzo dzo vha kunda.

Zwi re afho nthha zwine vhanwali Dewi Kranides (2022) na Snyder (2019) vha khou sumbedza u ima kha lithihi la uri mbiti a si dzavhudi. Vhafumakadzi vha divha pfanelo dzavho, u sa dzumba pfudzungule dzine dza vha mitani yavho na u kwama zwiimiswa zwa mulayo vha si na thoni kana nyofho pfudzungule dzi nga fhungudzea mbinganoni.

Musi vhafumakadzi vho vula mulandu kha tshipholisa vha a dovha vha ya vha phumulisa mulandu nga mulandu wa mishushedzo ine vha khou itelwa. Luambo lu kalakataho lwa shumiswa nga munna mutani, mufumakadzi u lwa nga ndila dzothe uri vhana vha songo pfha zwi no khou itea. Muhumbulo muhulwane u wa u shavha uri vhana vha do thithisea mihumbuloni vha si tsha takala.

Vhoramanwalo vho sumbedza uri pfudzungule dzi pfukela kha vhana musi vhabebi vha khou semana phanda havho. Vhana vha aluwa vha tshi divha kwonokwo kutshilele kwa ndwa dze vha vha vha khou dzulela u dzi vhona kha vhabebi divha linwe na linwe, zwi mbo di tshinya mihumbulo yavho. U dzudzanya mafhungo nga ndila ya pfudzungule zwo vhangwa nga kuambeke zwi vhaiesesa vhana lwa tshifhinga tshilapfu. Mutodisizi u khou tendelana na avho vhanwali vha re nthha vhane vha ri u tandulula pfudzungule nga ndila ya ndwa i khakhela vhumatshelo ha vhana lwa tshifhinga tshilapfu. U ya nga Pickover, Lipinski, Dodson, Tran, Woodward na Beck (2017:99) a tshi bvela phanda u ri:

*Apart from the impact on physical health, previous researchers also reported that female survivors of domestic violence were also affected in*

*terms of mental health such as depression, fear, anxiety, low self-esteem, obsessive-compulsive disorder, and post-traumatic stress disorder. These effects are known as long-term effects that are more severe and effect the victim, their children and the close family members.*

Izwi zwi tshi amba uri nga nḡa ha u vhaisa mutakalo kha muthu, vhaṭodisisi vha ri vhathu vha tshifumakadzini vho ponyaho kha pfudzungule dza muṭani vha a thithisea mihumbuloni nga mitsiko, nyofho, vha pfa vha si na vhuḡifhulufheli vha tshila nazwo lwa tshifhinga tshilapfu. Vhathu vha kwameaho vha a vhaaisala zwi tshi katela na vhana na miraḡo ya tsini muṭani nga pfudzungule dza muṭani. U ya nga Semahegn na Mengistie (2015) vha ima kha ḡithihi na vhaḡwali vha re nṱha ḡauri pfudzungula muṭani dzi vhaisa muhumbulo dza dovha dza hoṱefhadza mutakalo wa vha kwameaho. Semahegn and Mengistie (2015:6) vha amba u ri:

*Some researchers found that continuous occurrences of domestic violence might affects victims heath such as bleeding, miscarriage, dizziness, vaginal bleeding unwanted pregnant, having problems in their movement, suffering from various illness, losing a lot of weight and sexualy transmitted disease including HIV. Some researchers have identified this kind of unwanted behavior as short - term effect of DV in which the effect would gradually disappear as the physical wound heals.*

Izwi zwi tshi amba u ri vhaṭodisisi vho wana uri u ya phanda ha pfudzungule dza muṭani zwi nga vhaisa vhakwameaho kha mutakalo wavho sa u bva malofha, u tshinyalelwa, tshineto, u ṱamba u sa fhedzi, u vhifha muvhilini u so ngo lavhelela, u sa tshila zwavhuḡi, u wana malwadze o fhambanaho, u onda, u wana malwadze a ngaho HIV. Vhaṭodisisi vho wana uri zwoṱhe zwi bvelela lwa tshifhinga nyana zwa swika hune zwa fhira zwezwi vha khou fhola. U shumisa luambo nga nḡila i si yone zwi a ṱea mutsiko kha a kwameaho a vho ḡipfa a si wa ndeme muṭani. Vhoramaḡwalo vha vhona u tambudzwa zwi tshi katela u rwiwa, u vhaiswa nga maipfi, mishushedzo ho shumiswa maipfi a ofhisaho. U ya nga Rolle, Gullotta, Trombetta Curti, Gerino, Brustia na Caldarrera (2019:10) vha amba u ri:

*For example, physical violence in the form of slapping, hitting and torturing while verbal violence takes the form of insults and threats. Domestic violence can occur due to economic problems, infidelity, incompatibility, and others.*

Zwine ramañwalo Role na vhañwe vha khou amba afho n̄tha vha khou sumbedza uri tsumbo ya pfudzungule ndi u vhaisa muvhili nga ndila ya u rwa na u tambudza. U tambudzwa nga maipfi ndi u semiwa wa itelwa mishushedzo. Pfudzungule dza muṭani dzi bvelela nga mulandu wa vhushai na u sa bvelela na zwiñwe.

Zwine Semahegn, Mengistie (2015), Rolle na vhañwe (2019) vha khou amba vha khou ima kha ḽithihi ḽa uri pfudzungule dzi a vhaisa mutakalo wa vha kwameaho. Vhoramañwalo kha tsenguluso ya mañwalwa vho sumbedza zwine vha ḽivha nga ha ṭhoḽisiso iyi nga u dodombedza zwi kwamaho pfudzungule dza miṭani na kushumiselwe kwa luambo nga vhuḽalo.

#### **1.7.4 U sa funzea**

U sa funzea zwi a dzhenelela kha u ri hu vhe na pfudzungule muṭani. Vhoramañwalo vho Coutinho, Ameida, Chaves, Nelas, Amaral na Duarte (2015:1280) vha tshi ṭalutshedza vha ri:

*The core characteristics of domestic violence victims detected by many researchers is that they have low level of education and have low participation in income generating activities.*

Vhoramañwalo vha re afho n̄tha vha sumbedza u ri zwi no khou itisa pfudzungule kha vha kwameaho ndi u vha na pfunzo ṭhukhu na u sa dzhenelesa kha ndḽisedzo ya masheleni u swikelela ṭhoḽea dzavho.

Tsenguluso ya mañwalwa i bvisela khagala maga ane a tewa u tevhedzwa zwi na vhuṭumani nga vhañwali vho fhambanaho zwi tshi bva kha kuvhonele kwavho kwa zwithu maelana na ṭhoḽisiso. Tsenguluso ya mañwalwa ndi mañwalwa ane a vha hone a vhañwe vhañwali kha ṭhoḽo ine ya khou itwa ṭhoḽisiso ngayo. Hezwi

zwi vhidzwa u pfi ndi u ita tsenguluso ya mañwalwa nahone zwi ita uri muṭodisisi a kone u pfesesa zwine zwa khou bvelela kha ṭhodisiso ine a khou ita yone a i vhambedza na ṭhodisiso dzo no itwaho na u wanulula tshikhala tshine tsha vha hone kha ndivho. Tsenguluso ya mañwalwa i a thusa kha u wanulula zwi no ḡivhea na zwi sa ḡivhei na u fhindula mbudziso dza ṭhodisiso.

#### **1.7.5 U mala vhafumakadzi vhanzhi**

Vhaḡivhi vha mañwalo vhane vha vha vho Green, Gunn na Hill (2018) vha tshi talutshedza vha ri:

*Polygyny (barica) and the payment of bride price (lobola) are some of the traditional practices that vare closely associated with customary marriage unions practiced in Zimbabwe Polygamy referes to a marriage arrangement in which a man has two or more wive. While some women are agreeable to polygamy others would prefer to be the only wife to their husbands. However, in cases where wives compete for the love of the husband, jealousy often leads to various forms of domestic violence such as verbal abuse.*

Zwine muñwali Green na vhañwe (2018) vha khou amba afho nṭha vha khou sumbedza uri u mala vhafumakadzi vhanzhi na u bvisa lumalo zwi kha ḡi vha hone Zimbabwe. Mbingano ya vhafumakadzi vhanzhi ndi nzudzanyo ine ya tendela vhafumakadzi vha fhiraho vhavhili u ya phanḡa. Vhañwe vhafumakadzi vha takalela u vhingwa vhe vhanzhi ngeno vhañwe vha tshi takalela u vha muthihi fhedzi kha munna wawe. Hune ha vha na mbingano ya vhafumakadzi vhanzhi vha a ṭaṭisana zwi tshi kwama lufuno kha munna onoyo, vivho ḡa livhisa kha uri hu vhe na pfudzungule muṭani ha thoma u vha na maipfi a bveledzaho tsemano.

#### **1.8 ṬHALUTSHEDZO DZA MAIPFI A NDEME**

Kha ṭhalutshedzo dza maipfi ndi hone tshidzikini tsha ṭhodisiso iyi. Ndi hone he maipfi ayo a ambeswa nga hao kha ṭhodisiso ino. Ndi zwa ndeme u vhona uri maipfi aya a ṭalutshedzwe mathomoni a tsenguluso. Zwoṭhe zwo ambwaho nga

pfudzungule dza muṭani dzo ḡisendekaho nga luambo kha ṭhodiṣiso ino zwo vha zwi tshi khou monolodza khao.

### 1.8.1 Muṭa

Muṭa ndi tshiimiswa tshi na vhathu vhavhili kana u fhira vhavhili hune muthihi wa vhathu avho ndi muṇe wa muḡi, hu nga vha nga u bebwa, u malana na u rengwa. Chambers (2022:122) a tshi ṭalutshedza muṭa u ri:

*Family is a system of relationships existing between parents and children.*

Izwi zwi tshi amba uri muṭa ndi vhushaka vhukati ha vhabebi na vhana. Burgess na Locke (2020) musi vha tshi amba muṭa vha sumbedza uri muṭa ndi tshigwada tsha vhathu hu tshi ambwa munna na mufumakadzi, mme, khotsi, mukomana na khaladzi.

Burgess na Locke vha tshi bvela phanḡa vha ri muṭa ndi tshigwada tsha vhathu vhavhili kana u fhira vho itaho vhushaka nga mbebo nahone vha dzula vhoṭhe. Zwi dzhiwa uri ndi muṭa muthihi.

Ṭhaluso ya Oxford Advanced Learner`s Dictionary of Current English (2015:25) tshi amba zwifanaho na zwa vhanwali vha re afho nṭha i ṭalutshedza u ri:

*A family is a group of individuals who are related by blood or marriage, or it can be defined as a group of parents and their offspring living together as a unit.*

Muṭa ndi tshigwada tsha vhathu tshine tsha dzula fhethu huthihi kanzhi tshi vha tsho vhumbwa nga vhathu vhararu vhabebi, vhana na u ṭanganywa nga dzofha ḡithihi.

### 1.8.2 Pfudzungule

Pfudzungule ndi musi vhathu vha khou fhambana nga mihumbulo kana nyito. Muṇwali Bufacchi (2013:15) a tshi ṭalutshedza pfudzungule u ri:

*The term violence is derived from the Latin violentia meaning 'venemence' a passionate and uncontrolled force. Yet because acts of excessive force frequently result in the violation of norms, rights or rules.*

Mafhungo a re afho n̄tha a khou amba uri ipfi pfudzungule ʘi bva kha tshilathini 'violentia' zwine zwa amba'venemence'. Ndayotewa i kombetshedza u dzhenelela kha u lavhelesa pfudzungule, pfanelo na milayo.

Pfudzungule dzi a bvedza u hanedzana ha vhathu nga zwipfi na u sa vha hone ha mulalo vhukati ha vhathu. Pfudzungule ndi nzulele ine vhathu, mashaka, miṭa, zwigwada kana mashango a dzhena khayi nga u shaya nyandano, ndi nzulele ine ha vha na nndwa ya mihumbulo, zwipfi kana lutamo, lune muthu a vho balelwa u nanga. Ndi maitele a so ngo ḁaho ane muṁwe a vhona muṁwe sa a no khou mu kondisela kha lutamo lwawe lune a vho tea u dzhiela uyo muṁwe vhukando. Zwenezwo zwi vhanga uri pfudzungule dzi tou hulela dzi tshi ya.

### **1.8.3 Pfudzungule dza miṭani**

Pfudzungule dza miṭani ndi vhutshilo ho ḁalahi tshiṭuhu nga ngomu. Fhano Afrika Tshipembe ndi hone ha tshivhalo tsha n̄thesa tsha pfudzungule dza miṭani. Mulayo 116 wa 1998 yo itwa muhumbulo muhulwane u wa u fhungudza na u tsireledza vhathu kha khakhathi dza miṭani. Mulayo wa khakhathi dza muṭani, 1998 (Mulayo 116 wa 1998) u tshi ṭalutshedza iri:

*Domestic violence is regarded as a serious social evil and South Africa is one of the countries with high incidences of domestic violence. This act (116 Of 1998) was enacted with the main purpose to afford the victim of domestic violence maximum protection from domestic abuse that the Law can provide.*

Pfudzungule dza muṭani dzi dzhiwa sa vhutshilo ho ḁalahi tshiṭuhu. Afrika Tshipembe pfudzungule dza miṭani musi ri tshi vhambedza na maṁwe mashango dzi n̄tha. Ndayotewa yo itwa muhumbulo muhulwane u wa u tsireledza vha kwameaho nga pfudzungule dza muṭani uri vha tsireledzwe nga mulayo.

Vhoramañwalo Rolle, Gullotta, Trombetta, Curti (2019:10) vha tshi ŋalutshedza vha ri:

*It is undeniable that every life has a relationship that cannot be avoided. Family problems and other personal relationships with domestic violence can cause children who are victims of domestic violence to avoid having good relationship with other people because family relationships make them anxious about their relationships with other people.*

Afho nṯha Rolle na vhañwe vha khou sumbedza uri pfudzungule dza miṯani dzi nga si kone u tou thivhelea tshoṯhe. Thaidzo dza muṯani na vhushaka vhu si havhuḡi muṯani, vhana vha a swika hune vha shavha u ita vhukonani na vhañwe. Maitele a pfudzungule a katela u vhaisa u na muhumbulo wa u tshinyadza kana u vhulaya muthu. Ndi maitele ane a kwashekanya miṯa. Tshiñwe tshifhinga zwi fhedza zwo ḡisa nyofho kha vha kwameaho.

#### **1.8.4 Luambo**

Ndi nḡila ine vhathu vha amba ngayo. Hu nga vha u shumisa mibvumo, u nyanyulea, saini kana u ṅwala. Oguche, Daniels na Zubair (2022:7) vha ŋalutshedza u ri:

*Any group of people's culture places a special value on language.*

Izwo zwi khou amba uri tshigwada tsha vhathu na mvelele ya hanefho fhethu vha na luambo lwavho. Oguche na vhañwe (2022:7) vha tshi bvela phanḡa vha ri:

*View language as a mother tongue of a speech community, which an individual acquires in early years, which becomes his instrument of thought and communication. It is widely accepted that the best medium of teaching a child is the mother tongue. Psychologically, it is the system of meaningful signs that is in the mind of the child that works automatically for expression and understanding.*

Vhoramañwalo vha re nṱha vha vhona luambo lwa ḡamuni ṛwana o bebya nalwo nga zwenezwo u tea u lu shumisa. Musi a tshi khou ḡialuwa u guda maipfi a luambo lwa hawe u swika a tshi kona u davhidzana na vhañwe. Kubulele kwa maipfi ku a swika hune kwa khwinifhala zwenezwi a khou ḡi guda u amba. Nḡivho ya maipfi maswa i ya anda na mihumbulo yawe ya ṱandavhuwa a vho kona na u pfesesa zwine a khou amba. u ya nga Daniel (2015:904) u ima na vhañwali vha re nṱha musu a tshi amba u ri:

*Language comprises of the human capacity to acquire and use complex systems of communication. Ulback further sees language primarily as the mental faculty that allows humans to undertake linguistic behavior, that is, to learn languages and to produce and understand utterances. This definition stresses the universality of language to all human and it emphasizes the biological basis for the human capacity for language as a unique development of the human brain.*

Zwine Daniel a khou amba ndi zwauri luambo lwo tea u shumiswa nga vhathu kha u davhidzana. Luambo lu a shumiswa kha u guda u amba musu u tshi ita u tshi bula na maipfi. Vhathu vhoṱhe vha tea u dzhiela luambo nṱha. Luambo lu fhaṱela mihumbuloni zwenezwi lu khou ḡi shumiswa. Ugowe (2022:24) a tshi amba u ri:

*A married couple is a team and to be a successful team there must be moderate use of language and effective communication. Lack of effective communication is a big factor that leads to marriage separation. There may be communication but how effective is it? Without effective communication, expectations such as likes, dislikes and dreams will all go unsaid. It is difficult for a marriage to flourish if you or your partner feels unsatisfied. If something is bothering you, speak up and when your partner voices his or her concerns listen and figure out a plan of action together.*

Musi vhathu vhe mbinganoni vha fanela u vha tshithu tshithi. Vha tea u shumisa luambo nga ngona. U davhidzana ndi tshone tshithu tsha ndeme musu vhathu vhe muṱani. U sa vha hone ha vhudavhidzani mbinganoni zwi ita uri hu vhe na u

fhandekana. Hu nga vha na u davhidzana fhedzi mbudziso ndi yauri zwi khou shuma? Zwine muṅwe a zwi funa na zwine muṅwe wavho a si zwi fune zwi fanela u ambwa. Hu tea u vha na u thetshesana ha dzudzanywa nga ngona nahone vhoṭhe.

Zwi a konḡa uri mbingano i bvelele lune ya tamisa arali vha re mbinganoni vha sa fushani. Luambo ndi tshiendedzi tsha vhudavhidzani hu tshi katela na mibvumo. Luambo lu sa vha hone maipfi na mafhungo a zwi koni u bveledzea zwavhuḡi. Luambo lu dovha lwa vha tshiendedzi tshine vhathu vha kona u amba ngatsho milaedza na u bvukulula zwine vhathu vha khou humbula. U ya nga Boltz na Hoffman (2017:280) vha tshi ṭalutshedza vha ri:

*Verbal abuse is a type of psychological/mental abuse that involves the use of oral, gestured and written language directed to victim. Verbal abuse can include the act of harassing labeling, insulting scolding, rebuking, or excessive yelling towards an individual, it can also include the use of derogatory terms, the delivery of statements intended to frighten, humiliate denigrate or belittle a person. These kinds of attacks may result in mental and /or emotional distress for the victim.*

Zwine Boltz na Hoffman vha khou amba afho nṯha nga ha kuambele kuvhi vha ri kuambele kuvhi zwi fana na u vhaisa muthu nga u tou amba nga nḡila yo bvaho, u ita nyito, misumbedzo kana u tou ṅwala kha vha kwameaho. U vhaisa nga maipfi zwi katela u hambekanya, u ṭokonya, u kolela, u shonedza na u amba nga nḡila ya u tshuwisa lune a kwameaho a pfha o nyadzea. Kuambele ku na vhukoni ha u vhaisa mihumbulo kha vha kwameaho.

Ndi zwa ndeme u thoma wa humbula zwine wa khou ṭoḡa u vhudza muthu u sa athu bula maipfhi ngauri maipfi one aṅe a na vhukoni ha u vhulaya kana u tshidza. Maipfi a vha a ambwa ha tsha huma a bva o bva. Muhumbulo wa Boltz na Hoffman u dovha wa tikedzwa nga Brennan (2020:11) a tshi ṅea ṭalutshedzo yawe nga kuambele kuvhi u ri:

*Verbal abuse, also known as emotional abuse, is a range of words or behaviours used to manipulate, intimidate, and maintain power and control over someone. These include insults, humiliation and ridicule, silent treatment and attempts to scare isolate and control.*

Muñwali uyu u khou sumbedza uri kuambele kuvhi zwi fana na kutshilele ku si kwavhudi. Kha hu vhe na u vhekanya zwavhudi maipfi hu si u vhaisa na u dzhia ndango zwi katelaho u nyadza, u fhumula u na muhumbulo wa u bvisa muñwe vhathuni uri u kone u mu langa.

Thalutshedzo idzi dzothe dza kuambele kuvhi dzi re afho nthu dzi tikedzwa na nga Pietrangelo (2019) u sumbedza uri u tambudza hu na ndila dzo fhambanaho a si u tambudzwa muvhilini fhedzi. Musi muthu a tshi dovholola maipfi a vhaisho, u tshuwisa na u dzhia ndango zwi vhidzwa u pfi ndi u tambudza. U tambudzana vhukati ha vhushaka ha vhafunani kana vhabebi na vhana zwo khakhea. U tambudzwa tshinwe tshifhinga hu da nga tshivhumbeo tsha vhushaka ha vhusi hone hu nga itea na mishumoni ha shumiswa luambo lu vhaisho.

Pietrangelo (2019) a tshi bvela phanda uri u tambudza nga kuambele kuvhi zwi a kona u bvelela u so ngo vhuya wa zwi humbula. Zwi bveledza mbudziso nnzhi kha vha kwameaho dzi nga ho uri ndi ngani zwo bvelela nahone tshi phirini hune hu si vhe na vhane vha nga dzhenelela vha lamula nahone ya vha ndowelo ya kuambele kwonokwo.

U thasela muthu nga maipfi zwi vhaisa muhumbulo kha muthu ane a khou kwamea. Gordon (2022) u khou sumbedza uri kuambele ku si kwavhudi kwa u shumisa maipfi a vhavhaho, u tsitsela fhasi muñwe zwi na masiandaitwa a si avhudi zwi tshi kwama mutakalo. U tambudza nga kuambele ndi vhulangi ho kalulaho na u toda u vhusa vhutshilo ha muñwe.

Kha vhavhili vho vthinganaho u thivhela pfudzungule vha tea u thonifhana. Kuambele ku na vhukoni ha u vhaisa. Ndi zwa ndeme u thoma wa humbula zwine wa khou toda u vhudza muthu u sa athu bula maipfi ngauri maipfi one ane a na vhukoni ha u vhaisa kana u tshidza. Maipfi a vha a ambwa ha tsha huma a bva

o bva. Kuambele ku sa tšhogomelwa ku a tšutšuwedza pfudzungule mutani. Musi luambo lu sa khou shumiswa zwone vhana na vhomme vha a vha na mitsiko ya mihumbulo na vhone vha guda luambo luvhi. Luambo luvhi ndi musi muthu a tshi shumisa luambo nga ndila i si yone a tshi shumisa maipfi a u vha isa a sa dīsi mulalo mutani. U ita tsatsaladzo u tshi shumisa luambo lwa u goḁa, u semana, u tšokonya na zwiḽwe zwi vha isaho.

Musi muthu a sa athu bula ipfi ḽi tshi ya kha muḽwe ndi zwa ndeme u thoma wa humbula wa konou bula. Luambo luvhi lu na vhukoni ha u vhulaya muthu a songo farwa. Pfudzungule nnzhi dzi vhangwa nga u sa vha na vhudavhidzani havhuḁi mutani. u ya nga vhoramaḽwalo vha tshi tšalutshedza ndeme ya u bvela khagala wa sa vhe na tshiphiri tsha zwi no khou bvelela zwo vhiḽhaho mutani vha ri zwi a lamulela. Vha amba uri vhudavhidzani vhu si havhuḁi vhu dīsa nḁaḁo na u sa pfesesana mutani. Khan, Cormack, Bolger, Greenery, Polcary, Vitaliano, na Teicher (2015:42) vha amba u ri:

*In effective communication can lead to confusion, disagreements and provocation. This weak communication problem also caused the victims of the violence to refuse to seek help.*

Khan na vhaḽwe afho nḽha vha khou sumbedza uri nyambedzano mutani isa vha hone mutani hu a vha na nḁaḁo, u sa tendelana, u tšokonyana pfudzungule dzi a hulela lune na vha kwameaho vha si kone u vhoḽholowa uri zwi dīvhee nga vhaḽwe vhathu zwa swikisa kha u balelwa u wana thuso.

Kha tšodīsiso iyi hu na khaedu ya luambo lu no khou shumiswa mutani lu si lwavhuḁi lu vhangaho pfudzungule. Muḽodīsisi u khou lwa tšhoḽthe u tandulula khaedu ya thaidzo ine vhaḽumakadzi vha vha nayo miḽani mbinganoni ya kushumisele kwa luambo. Garofyllou, Kelesi, Gerogianni, Tsaras, Fasoi, Kaba na Stavropoulou (2017: 61) vha tšalutshedza u ri:

*States that challenge is something that needs a lot of skills energy and determination to deal with or achieve, especially something you never done before and will enjoy doing.*

Izwo zwi khou amba uri khaedu ndi tshithu tshine tsha tōda vhukoni ha vhudikumedzeli. Tshiñwe tshifhinga u fhedza u tshi dhiphina nga mvelelo dza hone. Ojibara (2023:152) a tshi amba u ri:

*To openly confront or contradict, especially when one believes something to be unfair, invalid, or outdated.*

Afho n̄tha Ojibara u khou amba uri khaedu ndi tshithu tshine wa tea u tou livhana natsho kana tshi lwedzanaho na zwine wa humbula nga maanda u tshi tenda kha zwine wa vhona uri a wo ngo farea. Khaedu ndi musi u tshi kondelwa u wana thandululo ya nyimele we wa livhana nayo. Hornby (2015:24) a tshi t̄alutshedza khaedu u ri:

*A challenge is a statement or an action that shows that somebody refuses to accept something and questioned whether it is right or legal.*

Izwi zwi tshi amba uri khaedu ndi tshitatamennde kana nyito ine ya sumbedza uri muthu u khou hanedzana na zwiñwe kana u na mbudziso kha zwine zwa khou bvelela uri ndi zwone naa kana zwi mulayoni.

### 1.8.5 Mbingano

U ya nga Carsten, Hsiao-chiao chiu, Magee, Papadaki na Koreen (2021:4) vha tshi t̄alutshedza vha ri:

*Marriage is unusual as a social institution in bringing together so many apparently disparate social fields: family and state, religion and economy, the personal and the public, the effective and material, the intimate, political, ritual and legal are all implicated in marriage.*

Mafhungo a re afho n̄tha a khou amba uri mbingano ndi tshiimiswa tsha matshilisano tshine tsha tanganya vhathu. Muṭa, vhurereli, polotiki na zwiñwe zwi dzhenelelaho kha mbingano.

## 1.9 MUTHEO, NGONA NA NZUDZANYO DZA TḐODISO

Musi hu tshi itwa tḐodiso hu tevhedzelwa tshivhumbeo tsha tḐodiso. Heyi ndi pulane ine ya tevhedzelwa musi hu tshi itwa tḐodiso. TḐodiso iyi yo shumisa tshivhumbeo tsha khwalithethivi nahone yo shumisa-vho na mbudzisavhathu u vhona nyito dza vhavhudziswa nga ha pfudzungule mitani ho sedzwa luambo.

### 1.9.1 Mutheo wa tḐodiso

Musi ri tshi khou amba nga mutheo wa tḐodiso ri vha ri khou amba nga u vhekanya na u pulana tḐodiso ya ngudo nga ndila ine i fanela u sumbedza uri yo dzudzanyea nga ngona. Asenahabi (2019:76) a tshi talutshedza mutheo wa tḐodiso u ri:

*Research design is defined as the overall plan or structure that guides the process of conducting research. It is a critical component of the research process and serves as a blueprint for how a study will be carried out, including the methods and analyzing data.*

Zwine zwa khou ambwa nga Asenahabi afho nṱha uri mutheo wa tḐodiso ndi u vhekanya na u pulana tḐodiso ya ngudo nga ndila ine i fanela u sumbedza uri i tea u bveledzwa hani na ngona dzine dza tea u shumiswa na u sengulusa data. Harish (2021:11) a tshi talutshedza u ri:

*Once the problem is selected and the relevant literature searched the format and plan haunts the researcher's mind which is called 'research design'. The research design refers to the overall strategy that you choose different components of the study in a coherent and logical way, thereby effectively address the research problem, it constitutes the blueprint measurement, and analysis of data.*

Izwo zwi amba uri musi thaidzo yo wanala hu fanela u humbulwa nga mutheo wa tshodiso hune mafhungo o dzudzanywa zwavhudi u ya nga ha pulane yo teaho. U ya nga Hassan, Alaliyat, Sarwar, Nawaz na Hameed (2023:4) vha ri:

*Research design refers to the overall strategy or plan for conducting a research study. It outlines the methods and procedures that will be used to collect and analyze data, as well as the goals and objectives of the study.*

Mafhungo a Hassan na vhañwe a khou khwañisedza zwo ambwaho nga Harish musi vha tshi amba uri mutheo wa tshodiso ndi maga kana pulane ya tshodiso. I amba nga ngona na ndila dzine dza nga shumiswa u kuvhanganya data na ndivho ya tshodiso.

Mutheo wa tshodiso ndi ndila dzine dza tevhelwa musi mutodisiki a tshi kuvhanganya mafhungo a tshodiso. Dawadi, Shrestha na Giri (2021:27) vha amba u ri:

*A research design is the arrangement of conditions for collection and analysis of data in a way that aims to combine relevance to the research purpose with economy of procedure.*

Dawadi na vhañwe (2021) vha khou sumbedza uri mutheo wa tshodiso ndi nzudzanyo ya nyimele ya u kuvhanganya na u sengulusa data yo wanalaho nga ndila yo livhisaho u tanganya vhumani kha ndivho ya tshodiso na ikonomi ya matshimbidzele a hone.

Mutheo wa tshodiso ndi vhatoduluswa (population), ndila dza u sambula (sampling strategies), ndila ya u kuvhanganya mafhungo (data collection) na ndila dza tsenguluso (data analysis). Tshivhalo tsha zwisenguluswa tsho talutshedzwa sa tshithu tshihulwane tsho imelaho tshigwada tsha vathu kana zwithu zwine zwa khou tshodiswa. Vhatoduluswa vha tshodiso ndi tshivhalo tsha vathu vhe vha shumiswa nga mutodisiki u kuvhanganya mafhungo kha tshodiso yawe. Vhatoduluswa vha tshodiso iyi ndi vha vhafunzi, vhanna, vhomaine, vhafumakadzi, vhashumelavhapo, vhaaluwa na vhana ho sedzwa luambo

tshitiirikini tsha Vhembe vunduni la Limpopo. Havha vhathu mafhungo o wanala khavho. U thivhela uri data yo shumiswaho i sa vhe nnzhi lwo kalulaho ho shumiswa muelo wo teaho.

Mafhungo o kuvhanganywaho o vha nga ndila ya u shumisa mbudzisavhathu. Ho vha na mbudzisavhathu dza muthu muñwe na muñwe. Vhathu vhanzhi vhe vha netshedzwa mbudzisavhathu ndi vhane vha dzulela vhuponi ha tsini henefha kha Tshitiiriki tsha Vhembe. Vhathu vho newaho mbudzisavhathu vho katela vhanna, vhafumakadzi, vhafunzi, vhomaine, vhashumelavhapo, vhaaluwa na vhana na inthaviyu yo vha hone.

Kha tshipiḁa tsha vhuvhili a hu ngo vha na u pindlela mafhungo ngauri mafhungo othe o vha o ñwalwa nga Tshivenḁa. Mafhungo o vhalululwa a dovha a lingululwa. Nga murahu ha u vhalululwa na u dzudzanywa, mafhungo o khoudiwa a khethekanywa a vha zwigwada u ya nga thimu na khethekanyo ine a wela khay o kona u senguluswa nga vhuḁalo.

Mafhungo o no kuvhanganywa, ho itwa tsenguluso ya mafhungo eneo o kuvhanganywaho. Ho sengulusa phindulo dzo newaho nga vhathu uri hu kone u wanwa mvelelo. Ho shumiswa ndila ya u khouda ine ya vha ndila ine mafhungo a khethekanywa a dovha a dzudzanywa zwavhuḁi nga ndila yavhuḁi. U khouda honohu ho vha nga ndila tharu. U khouda hu re khagala (open coding), u khouda ha mbuedzo (axial coding) na u khouda ha munanguludzo (selective coding). U khouda ha u nanga hone ho ambwa sa liga la ndeme hune ha vha hu tshi khou nangiwa dziñwe khethekanyo nga ndila yo teaho ho sedzwa na ndila ye mafailele a dzulisa zwone. O vhekanywa nga ndila yavhuḁi hune zwa kona u leluwa kha u wanala musi zwi tshi toḁea.

### **1.9.2 Sambula**

Sambula ndi tshigwada tshituḁu tsha vhathu vhe ha waniwa mafhungo a thoḁisiso khavho. Bhardwaj (2019:158) a tshi amba u ri:

*Sampling is defined as a procedure to select a sample from individual or from a large group of population for certain kind of research purpose. There are different advantages and disadvantages of sampling.*

Bhardwaj afho n̄tha u khou ʔalutshedza uri sambula ndi n̄dila dzi no tevhelwa musi hu tshi nangiwa muthu kana tshigwada zwi tshi elana na ndivho ya ʔhodiŋiso. Hu na zwivhuya na zwivhi musi hu tshi khou itwa sambula.

#### **1.9.2.1 N̄dila dza u ita Sambula**

N̄dila ya sambula ndi n̄dila ine ya shumiswa hu tshi nangwa sambula. Ndi n̄dila dzine dza shumiswa dza u ita sambula kana hone vhunanguludzi. Vhunzhi ha vhoramañwalo vho ñwalaho nga hadzo vha dzi vhidza nga madzina o fhambanaho ngeno vha tshi khou amba tshithu tshithihi hu si na na phambano zwayo. Hu na n̄dila mbili dza u sambula dzine dza vha sambula ya khonadzeo ya u nangwa na sambula ya khonadzeo ya u sa nangwa. Satishprakash (2020:6) a tshi amba u ri:

*Different sampling methods are categorized mainly in two groups as Probability Sampling Method and Non-Probability Sampling method.*

N̄dila ya sambula ndi n̄dila ine ya shumiswa hu tshi nangwa sambula. Hu na matavhi mahulwane mavhili a sambula ane a vha sambula ya khonadzeo ya u nangwa na sambula ya khonadzeo ya u sa nangwa. Bhardwaj (2019:160) u ri:

*Sampling is an important tool in research, when the population size is large. Based on this, we have divided it into two types: probability and nonprobability.*

Zwi re afho n̄tha zwi tshi amba uri sambula ndi tshishumiswa tsha ndeme musi hu na tshigwada tshinzhi tsha vhathu. Nga zwenezwo zwo khethekanywa ha vha na sambula ya khonadzeo ya u nangwa na khonadzeo ya u sa nangwa.

*Probability Sampling hu vha hu khou ambya nga 'simple random sampling', 'Stratified random sampling', 'systematic sampling', 'cluster sampling', 'panel sampling'.*

Ngeno Nonprobability sampling i tshi katela 'purposive sampling', 'Dimensional sampling', 'partial sampling', 'snowball sampling', 'quota sampling na 'Accidental sampling' Satishprakash (2020:6) musi a tshi amba u ri:

*A sampling method in which subjects are selected without any bias or prejudice and in which all the units of population have equal or predetermined and certain probability to be selected in a sample, is known as probability sampling method.*

Zwine zwa khou ambwa nga Satishprakash uri ndi ndila ya u sambula kha thero dzo nangiwo kha vhupo ho fhambanaho. Hezwo zwi vhidzwa u pfi khonadzeo ya u nangwa. A tshi dadzisa u talutshedza sambula ya khonadzeo ya u sa nangwa (Non probability sampling) Satishprakash (2020:6) u ri:

*This method of sample selection does not have any scientific base, so it increases the chances of selecting biased sample. In most of the cases, such sample does not represent all characteristics of the entire population.*

Izwi zwi tshi amba uri ndila sambula ya u nangwa i bveledza tshikhala tshi fanaho u ya nga ha fhethu hune thodisiso ya khou itwa hone. Ndila idzo dzo bulwaho afho ntha nga Satishprakash ndi dzine na dzone vhoramañwalo vho dzi talutshedza nga ndila na maipfi o fhambanaho, ngeno vha tshi khou amba tshithu tshithi.

#### **1.9.2.2 Muelo wa sambula**

U ya nga Hossan na Mushtaq-Al-hasnawi (2023:10) vha ri:

*If the population is small then the sample size can be reduced slightly. This is because a given sample size provides proportionately more information for small population than for a large population.*

Izwi zwi tshi tou amba uri arali vhaṭoduluswa vhe vhaṭuku, muelo wa sambula u a fhungudzwa zwi tshi elana na tshigwada tshine mafhungo a wanala hone a zwi nga fani na hu na vhaṭoduluswa vhanzhi. Muelo wa sambula ndi tshigwada tshiṭuku tsha vhathu tshe tsha shumiswa kha ṭhoḏisiso. Ho vha na muelo wo linganelaho, a u ngo swika hune wa fhirisa mpimo. Muhumbulo muhulwane u wauri mafhungo a songo vha manzhi lwo kalulaho. Mutoḏisisi o shumisa tshigwada tsha vhathu vha fumbili malo (28). Vhafunzi vha kereke dzo fhambanaho vhaṇa, vhanna vhaṇa, vhaḑumakadzi vhaṇa, vhana vhaṇa, vhomaine vhaṇa, vhaluwa vhaṇa na vhashumelavhapo vhaṇa.

Sambula yo shumiswa u nanga tshigwada tsho fanelwaho kha ṭhoḏisiso iyi. Vhavhudziswa vho vhudzisiwa nga ha zwivhangi zwa pfudzungule dzo ḑisendekaho nga luambo miṭani.

### **1.9.2.3 Ngona ya ṭhoḏisiso**

Ngona ndi ṇdila dzine muṭoḏisisi a shumisa dzone musi a tshi khou bveledza mafhungo a ṭhoḏisiso. Jansen na Warren (2020:4) a tshi amba nga ha ngona u ri:

*In the methodology section the researcher discusses in detail the research methodology he has followed i.e. what he did and how he did it. Methodology should be clearly written so that other researchers could also understand it and follow it in similar kind of research endeavours. Methodology is normally written in a passive voice eg. The population was selected on the basis of stratified sampling or the respondents were asked to answer the questions instead of writing in active voice eg. I asked the respondents to fill in the questionnaire.*

Afho n̄tha Jansen u khou sumbedza uri kha ngona muṭoḡisisi u vha a khou ṭalutshedza nga vhuḡalo uri o ita mini nahone hani. Ngona i fanela u ṅwalwa zwavhuḡi lune muṭoḡisisi a konou u i tevhela. Ngona nga maitele ayo i ṅwalwa i kha tshifhinga tsho fhelaho. Kha sambula ya stratified ndi hune muḡhinduli a lavhelelwa u ḡhindula mbudziso a dovha a ḡadza na mbudzisavhathu. U ya nga Satishprakasha (2020: 44) u tikedza zwi re n̄tha nga u ṭalutshedza ngona nga ṅḡila yauri:

*Research method is a design that shows the ways of performing all activities right from the stage of formulating the hypotheses or forming the research questions till the stage of data analysis. In other words, a lay out, describing the steps of performing activities to realize the objectives of research is called research method.*

Izwi zwi tshi amba uri ngona ndi musi hu tshi dodombedziwa maga ane a shumiswa u swikelela ndivho ya ṭhoḡisiso a tshi bveledzwa. Ngona ndi ṅḡila dzo fhambananaho dzi no shumisa pfunzo ya ṭhoḡisiso u itela u kuvhanganya mawanwa ane a shumiswa sa thikho ya ṭhuṭhuwedzo, u wana phindulo ya thaidzo na u ḡivha uri i mini u itela u ṭalutshedza na u ita khumbulelwa.

Hu na ngona dzo vhalaho dze dza shumiswa nga muṭoḡisisi musi hu tshi itwa ṭhoḡisiso. Ngona idzo ndi dza khwalithethivi na khwanthithethivi. Ngona ya khwanthithethivi i khwaṭhisedza uri mafhungo o wanala nga ṅḡila ya u tou vhalambalo. Mafhungo kha ngona ya khwalithethivi a wanala nga u tou vhudzisa vhavhudziswa, u ṭalela na zwiṅwe zwinzhi. Ngona ya khwalithethivi ndi ya ndeme kha ṭhoḡisiso iyi vhu nga yo ṭalutshedzwa na u bvisela khagala kupfesesele kwa vhathu, luambo, pfudzungule miṭani ya vharema mbinganoni. Aspers na Corte (2019:139) u ri:

*Qualitative research as an interactive process in which improved understanding to the scientific community is achieved by making new significant distinctions resulting from getting closer to the phenomenon studied.*

Zwi tshi amba uri khwalithethivi i dadza ndivho na u pfesesa zwa dovha zwa ita uri hu vhe na vhukonani kha vha kwameaho. James na Simister (2020:3) vha tshi amba vha ri:

*To put it in much more precise terms, this process paves the way for a researcher to draw conclusions through inductive reasoning. All the processes, techniques, findings, and conclusions are quantified as inferential statistics.*

Ngoni ya thodisiso ya khwalithethivi yo zwi kona u sengulusa zwivhangi zwa pfudzungule mutani zwi tshi kwama luambo. Haraldhan (2018:2) u amba u ri:

*Qualitative research is a form of social action that stresses the manner people interpret and make sense of their experience to understand the social reality of individuals. Qualitative researchers are interested in people's belief, experience, and meaning systems from the perspective of the people.*

Afho ntha Haraldhan u khou sumbedza uri thodisiso ya khwalithethivi ndi ndila ine ya khatshisedza zwine vhathu vha nea thalutshedzo na u dovha u pfesesa u ya nga zwe vha tshenzhela zwa vhukuma kha vhutshilo. Khwalithethivi vhatodisisi vha takalela u pfa nga zwine vhathu vha tenda khazwo, tshenzhemo na ndila ine vhathu vha vhone ngayo.

Kha ngona ya khwalithethivi ri wana zwiko zwivhili ndi tsha phuraimari na sekondari. Kha phuraimari ndi he mutodisisi a shuma na tshigwada tsha vhathu nga u ita mbudzisavhathu. Mutodisisi o wana mafhungo kha manwalwa a sekondari. Manwalwa angaho dzi desithesheni dzo nwalwaho nga vhanwe vhanwali, bugu dzi wanalaho liburari, gurannda dzi elanaho na thodisiso iyi. Ngoni ya khwalithethivi zwo vhone yo tea u shumiswa kha thodisiso iyi ngauri yo kuvhanganya mafhungo u ya nga kupfeseselela kwa vhavhudziswa, zworalo ndi afho hune ndivho nga ha zwivhangi zwa pfudzungule dzo disendekaho nga luambo mitani mbinganoni ya vharema zwa konwa u swikelelwa.

Ngona iyi ya khwalithethivi yo dovha ya thusa musengulusi uri a kone u talutshedza, u pindulela na u sumbedza zwithu zwine zwa khou bvelela kha lushaka. Ndivho khulwane ya u shumisa ngona iyi ndi u itela u pfesesa vhutshilo ha vhathu ha duvha linwe na linwe.

Ngona ya khwalithethivi ndi ndila ya u lingedza u wana zwine ra amba na u tandavhudza ndeme ya zwo waniwaho kha thaidzo. Lushaka lwa ngona iyi lu ita uri hu vhe na vhumani vhukati ha mutodisisi na vhane vha khou itwa thodisiso khavho nga vhudalo.

Kha thodisiso iyi ho shumiswa ngona ya khwalithethivi u kuvhanganya mafhungo nga ha tshivhangi tsha pfudzungule dzo vhangwaho nga luambo mitani.

## **1.10 FHETHUVHUPO HA THODISISO**

Fhethuvhupo ha thodisiso ndi fhethu he thodisiso ya itwa hone. Thodisiso nga ha tshivhangi tsha pfudzungule dzo disendekaho nga luambo mitani mbinganoni ya vharema. Thodisiso iyi yo itwa Tshitirikini tsha Vhembe.

## **1.11 VHAṬODULUSWA NA SAMBULA YA THODISISO**

### **1.11.1. Vhaṭoduluswa/tshigwada**

Vhaṭoduluswa vha thodisiso ndi tshivhalo tsha vhathu vho shumiswaho nga mutodisisi u kuvhanganya mafhungo kha thodisiso iyi. Vhaṭoduluswa vha thodisiso iyi ndi vha vhafunzi, vhanna, vha fumakadzi, vhana, vhomaine, vhashumelavhapo na vhaaluwa ho sedzwa luambo tshitirikini tsha Vhembe vunduni la Limpopo. Majid (2018:4) a tshi talutshedza vhaṭoduluswa u ri:

*Population is the group to which the researcher would like the result of a study to be generalizable: it includes all individuals with certain specified characteristics.*

Ramañwalo Majid u khou sumbedza uri vhaṭoduluswa ndi tshigwada tshine muṭodisisi a ṭoda uri mvelelo dza ngudo dzi kone u dzhena; zwi kwama vhathu vhane vha vha na zwo ṭodeaho. Ṭhoduluso iyi i ḡivha na vhaṭoduluswa vhayo. Havha vhathu vho vha vhone vhe mafhungo a wanala khavho. Tshenzhemo yavho yo ita uri ṭhodisiso iyi i tshimbile nga ngona.

### **1.11.2. Nḡila dza u kuvhanganya mafhungo**

Mafhungo o kuvhanganywa nga zwishumiswa zwa muṭodisisi zwe a vhona zwi tshi elana na ndivho yawe o sedzesa zwipikwa na mbudziso dza ṭhodisiso. Mafhungo a ṭhodisiso iyi o kuvhanganywa hu tshi shumiswa mbudzisavhathu. Ho shumiswa na tshenzhemo ya vhathu vhenevho kha zwe vha zwi tshenzhela. U ya nga Vasileiou, Barnett na Thorpe (2018) vha sumbedza uri vhaḡivhi vha ṭhodisiso ya khwaḡithethivi vha amba ḡa uri a hu na phindulo yo tou dzulaho i no fhindula uri ṭhodisiso i tea u vha na vhaṭoduluswa vhangana nauri sambula i fanela u vha nngafhani zwi langulwa nga zwithu zwo vhalaho.

Madzhiele a zwithu nga ha ṭhodisiso iyi o vha ndeme. Muṭodisisi o shumisa mañwalwa o fhambanaho o ñwalwaho nga vhañwe vhañwali a elanaho na ṭhodisiso iyi.

### **1.11.3. Maitele a u sengulusa data**

Tsenguluso ya mafhungo ndi tshone tshipiḡa tsha u fhedzisela hu tshi itwa ṭhodisiso nahone ndi tshone tshipiḡa tsha ndeme tsha ṭhodisiso iñwe na iñwe. U senguluswa ha mafhungo ndi nḡila ya u pindulela, u dzudzanya mafhungo a re kha mbudzisavhathu, mafhungo o waniwaho nga u tou ṭalela na mañwe mafhungo ane a vha a songo tou ñwaliwa ane a vha o kuvhanganywa nga muṭodisisi. Muṭodisisi o vhalulula mafhungo ane a vha kha mbudzisavhathu u itela u thivhela u pfukiwa ha mafhungo a ndeme. Kha tshipiḡa tsha vhuvhili a ho ngo vha na u pindulela mafhungo ngauri mafhungo oṭhe o ñwalwa nga Tshivenda. Mafhungo o vhalululwa a dovha a lingululwa. Nga murahu ha u vhalululwa na u dzudzanywa mafhungo o khoudiwa a khethekanywa a vha

zwigwada u ya nga ha thimu na khethekanyo dzine a wela khadzo a kona u senguluswa nga vhudalo

### 1.12 MIKANO YA THODISISO

Thodisiso iyi yo todisisa nga ha tshivhangi tsha pfudzungule dzo disendekaho nga luambo mitani mbinganoni ya vharema. Sambula ya khonadzeo ya u sa nangwa na davhi layo lituku la ndivho yo shumiswa kha thodisiso iyi nahone muelo wa sambula wo vha wo linganela. Thodisiso iyi yo itwa kha tshitiriki tsha Vhembe vunduni la Limpopo. A i ngo katela zwivhangi zwa pfudzungule mitani ya dziwe tshaka yo amba nga zwivhangi zwa pfudzungule dzo disendekaho nga luambo mitani mbinganoni kha Vhavenda fhedzi.

### 1.13 RASHINALE

Lushaka lwa Vhavenda a vha na ndivho ya kushumisele kwa luambo lwavho. U sa kona u shumisa luambo nga ndila yone mitani na tsheo dzi no dzhiwa zwi na masiandaitwa azwo. Kudzudzanyele kwa maipfi ku tea u vha nga ndila yone. Thodisiso iyi yo shela mulenzhe kha u bvisela khagala zwivhangi zwa pfudzungule dza mitani dzo disendekaho nga luambo kha Vhavenda. Izwi zwi do thusa u engedza ndivho ya luambo lwo teaho mitani u thivhela pfudzungule zwine zwa dovha zwa thusa kha luambo lwa Tshivenda u vhekanya maipfi a luambo nga ndila yone.

Thodisiso iyi yo vula matso kha shango la Afrika Tshipembe vhu nga na mitani zwithu zwi tshi khou shanduka. U tsitselwa fhasi ha vhafumakadzi zwo fhungudzea. U vhaiswa nga kuambeke na zwone zwi khou vhone zwi khou swika hune zwa guma. Thodisiso iyi yo tsivhudza na zwiwe zwiimiswa u dzhenelela kha mita ine nzulele ya hone a si yavhudi hune pfanelo dza vhafumakadzi dza khou kandedzwa dzi tshi ya. Lushaka lwa Vhavenda lwo vhuvelwa vhukuma nga u kona u talusa vha kwameaho uri vha wane thuso.

Thodisiso iyi yo shandukisa vhukuma madzhiele a zwithu nga ha pfudzungule dza mitani dzo disendekaho nga luambo. Lushaka lwa Vhavenda lwo vhuvelwa vhukuma nga thodisiso iyi ngauri yo sumbedza zwivhangi zwa pfudzungule dza

mitani. Thodisiso iyi yo dovha ya sumbedza maga o tewaho u dzhiwa ane a nga fhelisa pfudzungule. Ndivho yo wanalaho kha thodisiso iyi yo thusa zwinzhi mitani kha Vhavenda. Mvelelo dzo tsivhudza vhathu kha kushumisele kwa luambo mutani. Vhadiivi vha manwalo Rejon, Celine na Sanders, Mark (2015;3 u ri:

*Research is about systematically obtaining and analyzing data to increase our knowledge about a topic in which we are interested. In undertaking research, we are trying to answer a question or a problem, this often being referred to as meeting the research aim or addressing the research objection.*

Mafhungo a re afho nthā a khou sumbedza u ri thodisiso ndi u dzudzanya wa kuvhanganya zwi elanaho na zwine mutodisise a tama. U todisisa ndi u swikelela ndivho ya thodisiso. Thodisiso iyi yo dovha ya sumbedza thandululo kha pfudzungule dza mitani zwi tshi kwama luambo. Lushaka lwo vhuwela nga u kona u talusa vha kwameaho.

#### **1.14 TSHIKOUPU NA NDIMA**

Thodisiso iyi i khou todisisa nga ha zwivhangi zwa pfudzungule dzo disendekaho nga luambo mitani mbinganoni ya vharema kha vhavenda. Hu na ndima dza rathi dzo i vhumbaho.

Ndima ya u thoma: mvulatswinga na siangane ya thodisiso. Ndima ya u thoma yo bvisela khagala thoho ya thodisiso ine ya vha tshivhangi tsha pfudzungule dzo disendekaho nga luambo mitani mbinganoni ya vharema. Ndima ya u thoma yo katela tshitatamende tsha thaidzo, ndivho ya thodisiso na mikano ya thodisiso. Ndima yo talutshedza muhangarambo wa thyiori, thalutshedzo ya maipfi a ndeme.

Ndima iyi a i ngo sia mutheo wa thodisiso na zwi todisiswa zwa thodisiso. Ndima ya u thoma yo katela na ndila dza u sambula, sambula na muelo wa sambula, maitele a u sengulusa mafhungo, vhuḏifhulufheli, vhuḏifari ha mutodisise, tshikoupu tsha dzi ndima na mvalatswinga ya ndima kha ndima ya u thoma.

Ndimba ya vuvhili: Tsenguluso ya mawwalwa. Ndimba ya vuvhili yo bvisela khagala tshatshedzo dzo fhambananaho dzo waniwaho nga vawwali u ya nga u fhambana ha vho uri vha tshi tshatshedza pfudzungule dza mitani mbinganoni ya vharema dzo disendekaho nga luambo kha vhavena vhe mini.

Ndimba ya vuvharu: Mutheo wa tshodiso na ngona dza tshodiso. Ndimba iyi yo tshatshedza nga ha mutheo wa tshodiso na ngona dza tshodiso dzine dza do shumiswa hu tshi itwa tshodiso iyi. Yo katela mvulatswinga ya tshodiso, muelo wa sambula, zwitodiswisa zwa tshodiso, fhethuvhupo ha tshodiso, ndila dza u kuvhanganya mafhungo, u senguluswa ha mafhungo a tshodiso, vhudifari ha mutodiswisi na mvalatswinga.

Ndimba ya vuvha: maitele a u sengulusa data. Kha ndimba ya vuvha tshodiso yo itwa nga vhudalo. Mafhungo o kuvhanganywaho nga ha zwivhangisi zwa pfudzungule dzo disendekaho nga luambo mitani mbinganoni ya vharema ho shumiswa mbudzisavhathu o senguluswa. Ho shumiswa ndila ya u khouda muhumbulo muhulwane u wa u tsireledza vha vhudziswa.

Ndimba ya vuvhanu. Ndimba iyi ndi yone mvalatswinga ya tshodiso. Yo sumbedza mawanwa a tshodiso musi ho no itiwa tsenguluso kha ndimba ya vuvha yo fhiraho.

Ndimba ya vuvhathi. Kha ndimba iyi i katela mvalatswinga na themendelo dzine mutodiswisi a dzi amba o ditika nga tshodiso.

### **1.15 MVALATSWINGA**

Ndimba ya u thoma ndi ya ndeme musi hu tshi itwa tshodiso ngauri ndi yone yo hwalaho tshodiso yotha nga u tou pfufhifhadza. Ndimba iyi yone yo katela zwitshwa zwi tevhelaho: Mvulatswinga ine yo vhetshela khagala tsho ho ya tshodiso, tshitatamennde tsha thaidzo, ndivho ya tshodiso, zwipikwa zwa tshodiso, mbudziso dza tshodiso, mvelelo khumbulelwa, tsenguluso ya mawwalwa nga u tou pfufhifhadza, thiyori ya Afrocentric, mutheo wa tshodiso,

ngona ya tshodiso, ngona ya khwalithethivi, fhethuvhupo ha tshodiso, vhatoduluswa vha tshodiso. Ndimani yi yo dovha ya katela na sambula ya tshodiso, ndila dza u ita sambula, muelo wa sambula, ndila dza u kuvhanganya mafhungo a tshodiso. Yo dovha ya katela maitele a u sengulusa data na mikano ya tshodiso. U shumiswa ha ngona nnzhi na mvalatswinga ya mafhungo othe.

## NDIMA YA VHUVHILI

### MAÑWALWA NGA VHAÑWE VHAÑWALI

#### 2.1 Mvulatswinga

Ndima yo fhiraho ndi mvulatswinga ya zwothe zwine zwa ambwa kha tḥoḍisiso ino nga u pfufhifhadza. Ndi kha ndima yenei he ha newa tḥalutshedzo nga u pfufhifhadza ya zwi kwamaho pfudzungule dza muḥani dzo ḍisendekaho nga luambo.

Yone yo bvela phanda nga u sumbedza tshitatamennde tsha thaidzo, hune ho sumbedzwa uri luambo lu dzhenela hani kha pfudzungule dza muḥani. Kha ndima ino ho senguluswa mahumbulwa a vhaḥoḍisisi.

Kha ndima ino muḥoḍisisi o sedza mañwalwa nga vhañwe vhañwali a no yelana na tḥoḍisiso. Hu na mañwalwa o fhambananaho a bugu dzo fhambanaho dzine dza khou amba nga pfudzungule dza muḥani. Vhañwali vha mañwalwa vho tḥalutshedza mañwalwa nga nḍila dzo fhambananaho.

Shona na Tegan (2023) vha sumbedza uri tḥoḍisiso ndivho khulwane ndi u wanulusa thaidzo nga u sedza kha kutshilele kune mafheloni u fanela u wana thandululo ya u shandukisa zwithu na u vha na nḍivho yo fhelelaho ya zwithu.

Vhoramañwalo vhanzhi vha ri muthu u ita tḥoḍisiso kha tḥoho ine muthu a tama u ita nga yo hu si na u kombetshedzwa o sedzwa thaidzo ine ya vha hone ine ya tewa nga u tandululwa. Tshitatamennde tsha thaidzo ndi zwine muḥoḍisisi a khou tḥoda u tandulula na u fhindula mbudziso kha tḥoḍisiso yeyo. Nḍivho ine ya vha hone ya mañwalwa zwi tshi kwama thaidzo ya tḥoḍisiso ndi ya ndeme.

Tsenguluso ya mañwalwa ndi mañwalwa ane a vha hone a vhañwe vhañwali kha tḥoho ine ya khou itwa tḥoḍisiso. Xiao and Watson vho amba zwofhambanaho na muñwali Shona na Tegan tsenguluso ya mañwalwa i a kwama zwi ḍivheaho

na zwi sa thu ḡivhea. Xiao na Watson (2019:94) vha tshi amba nga tsenguluso ya maḡwalwa vha ri:

*Being able to establish what is known about a subject area and by association what is not yet known, is an important skill for students, researchers and practicing managers alike, in academic circles this is referred to as reviewing the literature, and it allows you to understand the current state in a subject area, to relate this to the ongoing research and to identify gaps in this knowledge.*

Mafhungo a re nṯha i tou vha nyombedzelo yauri nga tsenguluso ya maḡwalwa u a kona u vhona zwine zwa ḡivhea kha ngudo yeneyo na zwi sa ḡivhei. Ndi zwa ndeme u vha na tshikili tsha u kona u thusa matshudeni, vhaṯoḡisisi na vharangaphanda. Zwi vhidzwa u pfhi ndi u sengulusa maḡwalwa, zwi ita uri u konou pfesesa zwi no khou itea kha thero yeneyo wa zwi ṯumekanya na ṯhoḡisiso wa sedza na zwi no khou ṯahela kha zwine wa tea u vha na nḡivho khazwo. Kohli na Melville (2019:200) vha amba u ri:

*A literature review is a critical evaluation of what has been published on a topic by accredited scholars and researchers. In other words, literature reviews are secondary sources, and as such, do not report any new or original experimental work. Thus, a literature review is not descriptive but analytical in nature.*

Izwo zwi tshi amba uri ndi tsenguluso ya zwo waniwaho nga vhaḡwe vho ramaḡwalo nga ha ṯhoḡisiso yeneyo. Tsenguluso ya maḡwalwa ndi nḡivhadzo, tsatsaladzo kana zwivhuya nahone na nḡila dza ndeme dza ṯhoho ine ya khou ṯoḡisiswa ngayo.

Kha tsenguluso ya maḡwalwa afha muṯoḡisisi o wana ṯhaluso nnzhi nga ha pfudzungule uri vhaḡwe vhaḡwali u ya nga u fhambana vha zwi vhea nga nḡila ḡe.

## 2.2 VHORADZIPFUNZO NGA HA PFUDZUNGULE DZA MUṬANI MBINGANONI DZO ḐISENDEKAHO NGA LUAMBO

Hu na vhaṅwali vho ṭalutshedzaho zwinzhi nga pfudzungule dzine dza nga vha hone musi muṭa wo hula ngauralo. Vhaṅwali vho fhambanaho vho dodombedza nga ha pfudzungule dza miṭani uri dzi bvelela miṭani. Vho vhona zwi zwa ndeme u thoma nga u bvisa ṅḑivho ine vhavha nayo nga ha muṭa hune pfudzungule dza vha dzi khou monamona hone uri ndi fhethu ḑe u ya nga maṅwalwa.

Muṭa wa muvenda wo fhambana na miṭa ya dziṅwe tshakha. Wo vhumbwa nga vho mazwale, makhotsimuhulu, makhotsimunene, vhomakhadzi, vhommemuhulu na vho mmane khathihi na vhana. Izwi zwi tshi amba uri muṭa wo vhumbwa nga mirado minzhi yo ṭangana. Muṭa ndi tshigwada tsha vhathu tshine tsha itwa nga vhathu vhane vho dzula fhethu huthihi, vhane vha thusana. Calangi (2023:123) a tshi amba nga mafhungo a muṭa wa vhukuma u ri:

*True family is when a family respects you and what you do, they trust you more often and truly think of you as accountable. Regular average-day families are complete dicks who will try and make you stupid just so they can be smart for themselves. They are sensitive so sensitive they'll never trust you after making one ultra-little mistake or likely punish you by whipping your while you are tied to a pole. True families give you suggestions for the right things while dick families slack off and demand for ice cream or beer. True parents respect young children and they let their child or children be themselves. Fake parents place hundreds of restrictions, rules and privileges and make you stare at a wall covered in cat photos like in the novel" Harry: The sorcerer`s Stone.*

Muṅwali uyu u sumbedza uri muṭa wa vhukuma ndi musi u tshi ṅeana ṭhonifho, kha zwine wa ita, vha u fulufhela uri u na vhuḑifhinduleli. Miṭani hu na vhane vha lwela u takadza vhone vhaṅe vha ita vhaṅwe zwiḑahela uri a vho ngo thanya. Vha a swika hune vha u vhaisa. Muṭa wa vhukuma u lwela u ita zwithu zwa vhukuma. Vhabebi vha vhukuma vha fanela u ṭhonifha vho na vhana vhavho. Vhabebi vha si vha vhukuma vha vheesa milayo vha dzula vho valela vhana.

### 2.2.1 U dzhia ndango lwo kalulaho

Vhaxivhi vha mañwalo vha sumbedza uri u dzhia ndango lwo kalulaho zwi a tuxuwedza pfudzungule mutani. Ramañwalo Naik (2016:1698) u tuxutshedza u ri:

*Domestic violence refers to interpersonal violence which takes place in domestic settings, family relationship and intimate relationships. It is also known as family violence or spouse abuse. Any one (men or woman) can become a domestic violence offender or victim. Domestic violence is destructive behavior in an intimate relationship where one person try to dominate and control the other in a dating or marital relationship in cohabitation.*

Izwi zwi tshi amba uri pfudzungule dza mutani dzi bvelela kha vhushaka mutani na kha vhafunani. Ndi khakhathi dza mutani dzi iteaho kha mufarisi wau. Hu nga vha hu munna kana mufumakadzi. Pfudzungule dzi a kwasha dzi katela na u langa muñwe.

Pfudzungule dzi bvelela kha vhushaka ha vhavhili kana tshigwada vhane vha khou vhangisana maanda. Muñwali Zhou na Buehler (2017) vhone vha amba uri pfudzungule dza mutani hu vha hu tshi khou ambya u shengedzwa kha muvhili, u thithisiwa muhumbuloni, u shengedzwa lwa vhudzekani, u semiwa na u tou laulwa nga ndila yo kalulaho nga mufarisi wau. U ya nga ha Zhou na Buehler (2017: 910) vha tshi tuxutshedza vha ri:

*Marital conflict is defined as physical, psychological, verbal and or sexual abuse, used to dominate and control an intimate partner.*

Hafha Zhou na Buehler vha khou sumbedza uri pfudzungule ndi musi hu tshi khou lwiwa, mihumbuloni, u semana u tambudzwa lwa vhudzekani na ndango yo fhiraho u tshi itela mufarisi wau Ojibara (2023:149) u amba u ri:

*When people think of domestic abuse, they often focus on domestic violence. But domestic abuse includes any attempt by one person in a marriage or intimate relationship to dominate and control the other. Domestic violence and abuse are used for one purpose and one purpose only to gain and maintain total control over you. An abuser doesn't "play fair". An abuser uses fear, guilt and intimidation to wear you down and keep you under thumb.*

Ojibara (2023) u tikedza tshothe muhumbulo wa Zhou na Buehler (2017) wa u ri pfudzungule dziñwe dzi itea musu mufarisi a tshi toda u dzhia ndango yo kalulaho kha vhutshilo ha muñwe. Ojibara afho ntha u khou khwahtsedza uri musu vhatu vha tshi pfa nga ha u tambudziwa vha sedzesa kha pfudzungule dza mutani. Fhedzi u tambudzwa mutani ndi u tambudza mufarisi wau mbinganoni ngeno zwi tshi katela ndango yo kalulaho wa tshilisa muñwe nga ndila i pfisaho vhuṭungu. Vhoramañwalo avho vha re afho ntha Naik (2016) Zhou Buehler (2017) na Ojibara (2017), vhothe vha khou amba muhumbulo muthihi wauri pfudzungule dzi khou vha hone mutani nga mulandu wa musu muñwe wa mirado wa muta a tshi toda u dzhia ndango kha muñwe lwo kalulaho.

Anderson (2017) u khou sumbedza uri pfudzungule dza mutani dzo livha kha mirado ya muta vhane vha dzula vhothe. Pfudzungule dza mutani ndi nyito ine ya vhang vhuṭungu kana u vhaisa muñwe muthu nga maanda ro sedza munna na mufumakadzi nauri dzi nga fhungudzwa hani. O sedzesa kha u fhungudzwa ha pfudzungule.

Mabulayo a sa fheli mitani ho do swika he vha zwiimiswa zwo fhambananaho zwine zwa lwela pfanelo dza vhafumakadzi vha takutshedza vha bvisa ndayotewa dzilwaho na u shengedzwa ha vhafumakadzi na vhana. Mukanangana, Moyo, Zvoushe na Rusinga (2014:110) vha amba u ri:

*Policies have been developed worldwide to try and end GBV against women. Such policies include: The Convention on Elimination of all Forms of Discrimination against Women of 1979 United Nations [UN] General Assembly (1979); The UN General Assembly of 1993; Fourth World*

*Conference on Women: Action for Development, Equality and Peace, held in Beijing, China, in 1995; The Declaration on Gender and Development on the Prevention and Eradication of VAW and Children of 1997 as well as The Domestic Violence Bill of 2006.*

Milayo yo swika he ya itwa u thivhela khethekanyo nga mbeu zwi tshi kwamesa vhafumakadzi. Zwiimiswa zwo bulwaho afho nṱha zwo vhumbwa hu tshi khoulwa itelwa tsireledzo ya vhafumakadzi na vhana. Kha milayo yeneyo hu katela zwiito zwoṱhe zwi no khoulwa itelwa vhafumakadzi kha lifhasi loṱhe. Milayo yo angaredza na ndinganelo kha vhanna na vhafumakadzi.

Etheridge (2019) u ṱalutshedza zwo vhuyaho zwa bvelela kha mufumakadzi o tshenzhelaho pfudzungule dza muṱani uri vha tshipholisani vha tea u dzi dzhiela nṱha vhukuma. Etheridge (2019:28) u amba u ri:

*Numerous women have lost their lives as a result of police officers' negligence, dismissal, and lack of protection. When renowned entrepreneur Thandi Ndlovu from Soweto, in the Gauteng Province, attempted to report domestic abuse, the cops turned her away and advised her to go home and work things out with her husband. It wasn't until Forbes honored the businessman who perished in an automobile accident that word of her violent marriage leaked out. Boxing champion Leighandre Jegels reported her partner, a police officer, to the authorities, but nothing was done. Her boyfriend later shot and killed her.*

Mafhungo a Etheridge a sumbedza uri vhafumakadzi vhanzhi vho no xelelwa nga matshilo avho nga mulandu wa u shaya thikhedzo i bvaho tshipholisani, u pandelwa, u sa tsireledzwa. Thandi Ndlovu a bvaho Soweto kha vunḑu la Gauteng o vhuya a lingedza u vhiga mulandu wa pfudzungule dza muṱani a vhudzwa u pfi kha humele hayani a yo dzudzanya na munna wawe, a ho ngo vha na thuso i bvaho tshipholisani u swika mufumakadzi a tshi vhulawa nga mufarisi wawe.

Vhana vhane vha khou shengedzwa muṭani vha aḍi dzumba vha si takalele u ya vhaṅweni nga u tata uri vhaṅwe vha ḍivha zwi no khou bvelela muṭani vha ḍo vha sea kana vha vha holedza. Pfudzungule dza vhabebi dzine vhana vha dzulela u dzi vhona phanḁa havho dzi vha ita uri vha dzule vho shoshovhana. U ita vhukonani na vhaṅwe zwi a vha konḁela. Rolle, Gullotta, Trombetta, Curti, Gerino, Brustia na Calderera (2019:10) vha ṭalutshedza uri:

*There is no denying that relationships are an inevitable part of every life. Children who are victims of domestic abuse may avoid forming positive relationships with other people because of their familial dynamics, which might cause them to feel concerned about their relationships with other people.*

Mafhungo a no khou ambwa nga vhaṅwali afho nṯha ndi a uri pfudzungule dza muṭani dzi nga si kone u tou thivhelea tshoṯhe ri tshila nadzo ḍuvha liṅwe na liṅwe. Vhana vha kwameaho nga pfudzungule dza muṭani a vha takaleli u ṭangana na vhaṅwe ngauri tshifhinga tshinzhi vha tshi fhedza vha khou pfa vhuṭungu ha zwi no khou bvelela muṭani, zwi vha thivhela u vha na vhukonani na vhathu. Pfudzungule ndi zwithu zwo ḍowealeaho. U ya nga Ishmaeilzadeh na Akbari, (2020:32) vha tshi amba vha ri:

*Domestic violence is a normal part of life and inevitable in close relationships.*

Vhaṅwali avha vha re afho nṯha vha khou sumbedza uri pfudzungule dza muṭani ndi zwithu zwo ḍowealeaho kha vhuṭshilo dzi a wanala kha vhushaka ha tsini vhuṅwe na vhuṅwe.

Pfudzungule dzone dzi tshi nga ḍisa tshanduko yavhuḍi muṭani na u aluwa kha kuhumbulele. Musi dza tandululwa zwavhuḍi zwi a ita uri lushaka lu dovhe lu anḁane hu vhe na dakalo na u farelana vhathu vha ḍifhelwa mbinganoni. Vhoramaṅwalo havha vha nṯha vha vhona pfudzungule sa tshithu tshavhuḍi sa izwi dzi tshi ḍisa nyaluwo na tshanduko muṭani ngauri vhaṅwe vha fhedza vho guda.

Hu na pfudzungule dza mutani nnzhi dzine vhathu vha tangana fhedzi vha balelwa u dzi tandulula. Kha nyimele yo raliho mutani wa vharema mbinganoni hu vha husina mulalo na u ri pfudzungule dzi kwasha na mihumbulo ya vha kwameaho. Pfudzungule dzi sa langwa zwavhuḽi vhabebi na vhana vha a hoṽefhala mihumbuloni. Rolle u vhona pfudzungule dzi na vhukoni ha u tsikeledza muthu hune wa wana na vhana mutani vha tshi swika hune vha nanga u dzula vho dzumbama vhe kha vhuṽungu. Vhaṽwe vha fhedza vha tshi vho vha na vhulwadze ha mihumbulo. Vhathu vha kwameaho vhaṽwe vha a swika na hune vha dzhia tsheo ya u ḽi haṽula vhutshilo. Rolle, Ramon na Brustia (2019: 640) vha amba u ri:

*...children who choose to hide the pain they were subjected to due to domestic violence may fall into depression, causing harm to their psyche. Depression can cause them to injure themselves and block the good things around them, which will leave them to stuck in that pain; the worst thing is that they commit suicide to escape the pain.*

Mafhungo a no khou ambwa nga vhaṽwali afho nṽha ndi a u ri vhana vha a swika hune vha nanga u dzumba vhuṽungu nga mulandu wa pfudzungule zwa swika hune zwa tshinya mihumbulo, vha tshila vha na mutsiko nahone vha vhaaisala. Vhunzhi ha vhana vha fhedza vha tshi ḽi huvhadza vha tshinya na zwivhuya zwavho, zwi pfisaho vhuṽungu ndi musi vhaṽwe vhavho vha tshi fhedza nga u ḽi vhulaha vha khou lingedza u tinya vhuṽungu vhune vha khou vhu pfa. Ramaṽwalo Rolle na vhaṽwe (2019) Ishmael na Akbari (2020) vhoṽhe vha ima kha fhungo ḽithihi ḽauri pfudzungule ndi tshithu tshine tsha vha tshipiḽa tsha vhutshilo nahone a tshi tinyei. Domestic Violence Amendment Act 2021 (Act No.14 of 2021) i ṽalutshedza u ri:

*Domestic violence occurs when the abuser compels or forces the victim to abstain from or do anything that he or she has a lawful right to do.*

Pfudzungule dzi bvelela musi mutambudzi a tshi kombetshedza a kwameaho u ri a ḽi bwise kha zwine a vha na pfanelo khazwo uri a zwi ite nahone zwine zwa vha zwa ngoho zwi re mulayoni.

Maitele a pfudzungule a katela u vhaisa u na muhumbulo wa u tshinyadza kana u vhulaya muthu. Ndi maitele ane a kwashekanya miṭa. Tshinwe tshifhinga zwi fhedza zwo ḡisa mpfu kha miṇwe ya mirado ya muṭa u ya nga Folger, Poole na Stutman (2021:24) vha tshi amba vha ri:

*Domestic violence is usually associated with something negative as it is viewed as destructive and undesirable.*

Vhaṇwali avha vha khou sumbedza uri pfudzungule dzi vhambedzwa na zwithu zwine zwa kwasha zwi si zwavhuḡi nahone a dzi tamisi. U ya nga ha Bo na Yating (2023:137) vha ṭalutshedza u ri:

*Domestic violence includes not only physical violence but also mental violence with regard to neglect, emotional abuse, etc*

Maḡungo a no khou ambwa nga vhaṇwali afho nṭha ndi a u ri pfudzungule dza muṭani a dzi tou vhaisa muvhili fhedzi dzi vhaisa na kuhumbulele ha vho thoma u vha na khangwa na u khakhisea kha matshilele. Bo na Yating vha ri vho sedza vhanna na vhaḡumakadzi vha re mbinganoni vha ri vhoṭhe vha vha vhe na ndavhelelo na ṭhoḡea dzine vha tama u dzi swikelela, musi vha tshi kundelwa u dzi swikelela hu vha na pfudzungule na nndwa muṭani. Bo, na Yating (2023:137) vha amba u ri:

*In the face of marital conflicts boths men and women have expectations and needs whether material or non-material. In such expectations and needs are not fulfilled, this can lead to conflict and in some instances to violence.*

Vhaḡivhi avha vha maṇwalo vha re nṭha vha sumbedza uri kusedzele kwa mbingano hune ha vha hu na pfudzungule u wana uri munna na muḡumakadzi vha tshi dzhena mbinganoni hu vha hu na ndavhelelo na ṭhoḡea dzine vha tama u dzi swikelela dzi nga vha dzi fareaho kana ndaka. Kha ndavhelelo yo raloho na ṭhoḡea arali dzi si tsha kona u bvelela kana u swikelelwa zwi vusa phambano dzi swikisaho kha pfudzungule na dzi nndwa. Bo na Yatin (2023:137) vha sumbedza u ri:

*Domestic violence is a process in which one party perceives that another party has taken some action that will exert negative effects on its major interest, or it is about to take such actions.*

Mafhungo a n̄tha a amba uri pfudzugule dza muṭani ndi n̄dila ine muṅwe muraḍo a ita zwiito zwine zwa swikisa kha u ri hu si tsha tshilea, zwine vha tama zwi sa konadzee nga mulandu wa madzhiele a zwithu o khakheaho. U ya nga Nunkoo na Sungkur (2021:548) vha tshi ṭalutshedza pfudzungule vha ri:

*The process of domestic violence arises when one party believes that another has taken, or is about to take, acts that will negatively impact its primary interest.*

Mafhungo a no khou ambwa a khou sumbedza uri maitele a pfudzungule a tshi n̄ṅa miṭani zwi vha zwi khou itiswa nga musi muṅwe muraḍo wa muṭa a tshi tenda kha zwe muṅwe a dzhia tsheo khazwo kana zwine a nga dzhia zwi khou vha na u khakhisa lutamo lwa muṅwe. Mafhungo a Folger na vhaṅwe (2021), Bo Na Yating (2023) na Nunkoo na vhaṅwe (2021) vha khou amba muhumbulo muthihi wauri musi vhathu vhe mbinganoni hu vha hu na ndavhelelo nnzhi kana ṭhodea, musi lutamo lwa muṅwe lu si tsha bvelela hu a vha na pfudzungule muṭani.

Kha vhushaka ha vhukonani hu na luambo lune lwa shumiswa sa izwi maipfi a a ndeme. Snyder (2019) a tshi ṭalutshedza uri pfudzungule dza muṭani a zwi tou vha mafhungo a leluwaho. U sumbedzisa uri pfudzungule dza muṭani vhaṅwe vha a dzi dzumba vha sa dzi vhudze vhathu. Snyder u sumbedza uri pfudzungule dza miṭani ndi thero i konḍaho dzi vhanga mishushedzo, u fhambana, u ḍi pfela u na mulandu na u timatima. Luambo lune lwa khou shumiswa lu sa fushi zwi na ṭhuṭhuwedzo i si yavhuḍi.

## **2.2.2 Kudzhielwe kwa mufumakadzi nga mashaka**

Snyder u amba uri pfudzungule dza mutani dzi bvelela mutani dzi tshi khou itwa nga mirado ya henefho mutani hune ha vha na vhabebi, vhomakhadzi, vhomalume, vhazwala na vhomakhulu.

Snyder (2019) a tshi bvela phanda u amba mafhungo a uri pfudzungule dza mitani dzi bvelela mitani dzo vhanganga nga muthihi a nga vha munna kana mufumakadzi. A zwi tou livhana fhedzi kha munna na mufumakadzi, musi hu tshi ambwa nga pfudzungule dza mitani ri vha ro katela vhana, vhabebi, vhomakhadzi, vhomalume na vhañwe. Pfudzungule hedzi kha vhushaka ha u funana kanzhi dzi a vha hone. Manzoor, Rehman na Abrar (2018:172) vha amba u ri:

*Another factor contributing to violence against women in the home is the indifferent attitude of in-laws. A callous disregard for one's daughter-in-law has a detrimental effect on women's lives after marriage and contributes to overall family dissatisfaction. Therefore, a big factor in determining whether the environment is happy or unhappy is the in-laws' attitude toward the daughter-in-law.*

Izwo zwine Manzoor na vhañwe (2018) afho ntha vha khou sumbedza uri tshiñwe tshi no vhanganga pfudzungule dzi kwamaho vhafumakadzi mutani ndi ndila ine vhomazwale vha farisa zwone mufumakadzi. U dzhenelela ha vhomazwale mbinganoni zwi a thithisa mbingano i si tsha vha i fushaho. U ri mutani hu tshilwe ho takalwa kana hu so ngo takalwa ndi ndila ine vhomazwale vha dzhiisa ngayo mazwale o vhingwaho.

Ugowe u ima kha fhungo lithihi la Manzoor, Rehman na Abrar lauri mashaka vha a dzhenelela kha u tutuwedza pfudzungule nga kuambele kwavho. Ugowe, (2022:53) musi a tshi amba u ri:

*Domestic violence is frequently the result of friends' or close relatives' advice. There will inevitably be arguments in the house, so the best course of action is to resolve them amicably within the four walls of the home rather than inviting strangers or members of the extended family to mediate the*

*conflict on your behalf as the couple because sometimes things don't turn out that way. Their input could make the problem worse or intensify it.*

Mafhungo a no khou ambwa nga Ugowe a fho n̄tha a sumbedza uri pfudzungule dza muṭani ngeletshedzo dza dzikhonani na mashaka zwi nga vha na ṭhuṭhuwedzo mbuya kana mmbi khauri hu dzule hu na pfudzungule muṭani. Tsha khwiṇe ndi u dzula fhasi munna na mufumakadzi vha tandulula thaidzo ine ya vha hone muṭani nga tshavho. Zwi a konadzea mashaka vha naṇisa pfudzungule nga ngeletshedzo dzavho nyimele ya bva tshoṭhe nṇḁa ha tshandḁa. Muhumbulo wa Manzoor, Rehman, Abrar (2018) na Ugowe (2022) u a fana, vhoṭhe vha ima kha ṭithihi ṭauri mashaka vha a dzhenelela kha uri pfudzungule dzi naṇe nga luambo lune vha lu shumisa na nga kutshilele kwavho.

### **2.2.3 U sa pfesesana muṭani**

Vhoramaṇwalo vha sumbedza uri u sa pfesesana muṭani ndi tshiṇwe tsha zwithu zwi no vusa pfudzungule muṭani. Manzoor, Rehman na Abrar (2018:176) vha ṭalutshedza u ri:

*Insufficient comprehension may result in a deficiency of trust within the partnership. In relationships, a lot of miscommunications and doubts start to surface when there is a lack of trust. As a result, partners must figure out how to communicate and get to know one another. In relationships, a lack of understanding can cause a couple to lose trust in one another, which can result in more arguments.*

Izwi zwi tshi amba uri u sa vha fhethu nthihi zwi bveledza u sa pfesesana kha vha re kha vhushaka. Kha vhushaka ha u funana musu hu si na vhudavhidzani zwi vhangana u sa fulufhelana. Vha re kha vhushaka ha u funanna vha tea u dzulela u amba uri vha kone u ḁivhana. Kha vhushaka u sa pfesesana zwi vusa nṇḁa. Pfudzungule vhathu a vha koni u dzi tinya dzi nga nḁila ine dza vha khagala dza konwa u vhonevha nga muṇwe na muṇwe. Ndi thaidzo khulwane vhukuma kha tshitshavha ngauri dzi a kona u kwasha vhushaka hoṭhe na kona u ḁivha zwine muthu a vha zwone.

Pfudzungule dzi tshilisa vhathu kha nyofho. Pfudzungule dzi thoma mutani dza fhedza dzi tshi bvela nnda kha lushaka. Smith na Segal (2023) vha sumbedza uri pfudzungule ndi maitele o vhihaho a u tambudza o itwa nga muñwe kana miñwe mirado nga tshavho heneho mutani.

#### **2.2.4 U shumiswa ha maipfi a si avhuḁi kha tshaya mbebo.**

Vhaḁivhi vha mañwalo vha sumbedza uri u sa hone ha vhana mutani zwi a dzhenelela kha uri mutani hu si vhe na mulalo sa izwi ndavhelelo ya vhomazwale i yauri lushaka luande.

Manzoor u vhona u shaea ha mbebo mutani hu tshi dzhenelela kha u vusa pfudzungule. Hu lavhelelwa uri musi mufumakadzi o vhingwa u fanela u vha na vhana a alusa vhana. Mufumakadzi o vhingwa vha vuhadzi vha mudzhia sa tshibveledzwa tsha vhana uri lushaka lu ande muhumbulo muhulwane u wa u khwaḁhisa tshifani nga maanda wa mutukana. U ya nga Manzoor, Rehman na Abrar (2018; 171) vha talutshedza u ri:

*One of the main factors contributing to domestic violence against women is infertility. The inability to conceive after a year of attempting to become pregnant is the standard definition of infertility. Being a biological problem, infertility has significant sociocultural ramifications. To bear and raise children, a woman is viewed as a reproductive machine.*

Mafhungo o no khou ambwa nga vhañwali afho nṱha ndi a u ri tshiñwe tsho no khou dzhenelela kha pfudzungule dza mutani ndi u sa beba. U sa vha hone ha ñwana mutani ñwaha wa vhuya wa fhela hu tshi khou lingedzwa uri hu vhe na ñwana zwi vha zwi tshi khou amba uri a u bebi. U beba na u alusa vhana, mufumakadzi u dzhiwa sa mutshini wa u beba vhana.

#### **2.2.5 U shumiseswa ha maipfi a u sa shuma kha wa tshifumakadzini**

U ya nga Ugowe (2022) u fhambana na Manzoor na vhañwe (2018) afho nṱha ngauri Ugowe (2022:53) u amba u ri:

*One of the main causes of domestic violence is a lack of money. Couples get irate with one another when they can't pay their debts. Furthermore, it incites resentment and fury to spend money on things your spouse is unaware of. This is accurate if your excessive spending has left you unable to pay your obligations or debts.*

Izwo zwine muṅwali Ugowe (2022) a khou amba zwone afho nṯha u khou khwaṯhisedza uri tshivhangi tshithihi tsha pfudzungule muṯani ndi u sa vha hone ha masheleni. Musi zwikolodo zwi tshi vho konḡa u badelwa na tshumelo dzi ṯoḡaho masheleni hu si na pfudzungule dzi a vha hone. U shumisa masheleni mufarisi wau a sa zwi ḡivhi ndi thaidzo. U kundelwa u badela milandu zwi a dzhenelela kha u ri hu vhe na pfudzungule. Manzoor, Rehman na Abrar (2018:172) vha ṯalutshedza u ri:

*Women who experience gender inequality are more economically dependent. Particularly in poorer nations, women are economically dependent on men. The degree to which a person depends on other people to meet their wants is known as their economic reliance. Because of the culture and patriarchal society of Jammu and Kashmir, women are economically dependent on their husbands and are not free to spend their own income however they like. Because they are viewed as a burden on the family, women who depend on their income are more vulnerable to abuse and repression.*

Vhaḡivhi vha maṅwalo avho vha re nṯha vha khou sumbedza uri vhafumakadzi vhane vha khou livhana na khaedu ya u sa vha na ndinganyelo ho sedzwa mbeu vha vhone vho ḡi tikesa nga vhanna kha zwoṯhe. U fulufhela vhanna kha zwoṯhe ndi zwone zwine zwa khou vha vhea kha uri vha kwamea nga pfudzungule dza miṯani ngauri na vhone vhaṅe a vha ḡi fhulufheli. Vhafumakadzi vha lindela muholo une munna a vhuisa muṯani ngauralo vha vho vhone vha muhwalo kha vhanna vhavho ndi ngazwo vha tshi tambudziwa ha swika na hune vha vha na mitsiko.

Vhoramañwalo Manzoor na vhañwe (2018) vha ima kha fhungo lithihi na Ugowe (2022) lauri vhushai ha tshelede vhu a dzhenelela khauri mutani hu dzule hu khou lwiwa ha vho thoma u shumiswa luambo nga ndila yo khakheaho.

Vha tshiimiswa tsha 'World Health Organization' vha ima khalithihi la Ugowe na Manzoor musi vha tshi amba uri vhushai vhu a dzhenelela khauri vhafumakadzi na vhana vha kwamee nga pfudzungule dza mutani. Vhafumakadzi a vha tendi u tuwa vhubadzi nga mulandu wauri vha vha vha khou ofha uri vhana vha do tundelwa nga nnyi. WHO (2017:36) vha tshi tikedza mbuno i re ntha vha ri:

*Abuse of money is widespread, particularly against women who are financially reliant on their violent relationships. It could seem impossible for them to end the connection if they don't have money, access to resources, or even a place to stay. If the victim cohabitates with an abusive partner, this sense of powerlessness may be particularly intense. Frequently, the woman stays because her kids "need a father," or the abuser may threaten to harm the kids if the woman tries to leave. If the mother chooses to leave, the offender often threatens to take the children away from her. The woman will stay because she takes the abuser's threats seriously.*

Mafhungo are ntha a khou khwañisedza uri u sa vha hone ha masheleni mutani zwi khou tambudzisa vhafumakadzi. Musi vha tshi amba vha ri u tambudzwa zwi tshi kwama masheleni zwo dala nga maanda kha vhafumakadzi vho fulufhelaho kha vhanna. Hu a vha na ndwa mbinganoni ya hone. Zwi a vha kondela u bva kha vhushaka ho raloho. Musi vha si na masheleni ane vha do diunda kana vhubzulo. Musi a kwameaho o dzula na mufarisi wa u dzulela u mu tambudza u a kondelela nga mulandu wa u ri u vha a khou humbulela vhana uri vha a toda khotsi. Tshiñwe tshifhinga khotsi u a swika na hune a tshuwisa vhana a vha tambudza musi mme vha tshi khou lingedza u dibvisa kha mbingano. U mbo di hana vhana vha tshi tuwa na mme. Nga mulandu wa zwenezwo mufumakadzi u kombetshedzea u kondelela nga u vhona mishushedzo ine ya vha ya vhukuma. Khethekanyo nga mbeu na u shaea ha ndinganyelo zwi kha di vha hone, hune munna u fanela u vha ene a no shuma mutani fhedzi. Mufumakadzi arali avha na

tshelede ha tendelwi u i shumisa u ya nga lufuno lwawe, wa munna ndi ene o no i langa.

### **2.2.6 U shumisa luambo lwa vivho kha mufarisi wau**

U ya nga Isgandarova ( 2017:184) u amba u ri:

*The majority of husband`s attitude that abused their wives is a very sad phenomenon. The reason of this violent behavior includes lack of harmony and understanding between partner, different family back grounds, financial problems, extreme jealousy, mental and enforcement agencies as well as non- governmental organisations (NGOS) The problem of DV is still at its most serious level.*

U ya nga ha muñwali a re n̄tha u khou sumbedza u ri vhunzhi ha vhanna vho vthingaho vha a tambudza vhafumakadzi vhavho lu sinyusaho vhukuma. Tshiitisi tsha pfudzungule idzi ndi u shaea ha mulalo na u sa pfesesana kha vho vthinganaho, hune vha bva hone, thaidzo ya masheleni, vivho na kuhumbulele ndi zwone zwine zwa khou n̄anisa pfudzungule m̄tani.

Vhoramañwalo vha re a fho n̄tha vho Ugowe (2022), Manzoor na vhañwe (2018) vha tshiimiswa tsha WHO (2017), na Isagandarova (2017) vhoñthe vha khou sumbedza zwifanaho uri u sa vha hone ha masheleni m̄tani zwi t̄ut̄uwedza pfudzungule ha shumiswa luambo lwo vhifhaho.

### **2.2.7 U shumisa luambo lu t̄ut̄uwedzwaho nga vhafumakadzi vha n̄da ha mbingano**

U vha na vhafumakadzi vha n̄da ha mbingano (extra-Marital Affairs of Husband) zwi khou vhone zwi tshi khou n̄anisa pfudzungule m̄tani. Manzoor uri mudzi wa pfudzungule m̄tani ndi u sa fhulufhedzea mbinganoni. U ya nga Manzoor, Rehman na Abrar (2018:171) vha amba u ri:

*Another factor contributing to domestic violence against women in families is extramarital affairs. Having extramarital affairs with someone other than your own spouse is nasty and separates you from them. Extramarital affairs have been demonstrated to be a key contributing factor to domestic violence. A resounding majority of cases demonstrated that extramarital affairs were the cause of domestic violence.*

Afha vha khou sumbedza uri tshiñwe tshi no khou vhang a pfudzungule ndi u sa fulufhedzea wa vha na vhañwe vhafarekano nnda zwi a khethekanya vha re mbinganoni. U vha na vhafarekano hu si mufumakadzi wau ndi zwone zwi no khou vhilinganya muṭa ha dzulela u vha na pfudzungule. Vhunzhi ha milandu i no vhiḡwa i sumbedza uri u vha na vhafarekano ndi zwone zwi no khou ṇaṇisa pfudzungule miṭani.

Muñwali Oguche u ima kha ḽithihi na Manzoor na vhañwe a fho nṭha ḽauri u vha na vhafarekano nga nnda ha mbingano ndi wone mudzi wa pfudzungule. U ya nga Oguche, Daniels na Zubair (2022:7) vha amba u ri:

*According to the definition of “marriage.” The joining of a man and a woman to become one flesh is called marriage. It would be improper for either of them to refuse to submit to the other because marriage brought them together. If one partner refuses to have sex, the other may decide to look for it elsewhere. Unfortunately, infidelity is common among married couples. It is estimated that over 80% of marriages have experienced infidelity.*

Mafhungo a vhañwali vha re nṭha vha khou sumbedza ṭhalutshedzo ya “mbingano.” Ndi mbofho i vhofhekanyaho munna na mufumakadzi vha vha ṇama nthihi zwi vhidzwa u pfi mbingano. Zwi vha zwi songo dzula arali vha hana u hulisana nga uri mbingano yo vha vhofhekanya. Arali muñwe a hana u ita zwavhudzekani, muñwe a nga nanga u ḡi ṭoḡela hune a nga thusalea hone. Mashudu mavhi ndi zwone zwo ḡalesaho kha vho vthinganaho. U sa fushea mbinganoni 80% ndi zwone zwine miṭa ya khou zwi tshenzhela.

Vhoramañwalo Mazoor na vhañwe (2018), Green na vhañwe (2018) na Oguche na vhañwe (2022) vha vhona pfudzungule dza mutani nga ndila i fanaho yauri hu khou vha na u sa fulufhedzea mbinganoni.

U ya nga Coutinho na vhañwe (2015) vha fhambana tshothe na vhañwali vha re nthha ngauri u vhona pfudzungule dzi khou itiswa nga u sa funzea. Uri pfunzo i a gudisa vhathu matshilele kwao na u thonifha vhutshilo.

### **2.2.8 Luambo lwo tufuwedzwaho nga zwidzidzivhadzi na zwikambi**

Ramañwalo Van Dyk (2020) u sumbedza uri u nwesa zwikambi na u shumisa zwi dzidzivhadzi zwi na thuthuwedzo mmbi, muthu wa hone u dzula o bilufhala a funesa nndwa nga maanda vha vhanna vha thoma u tambudza vhafumakadzi. Muthu musi e na mafhungo na muñwe ane a shona u a phula, u wana a tshi thoma nga u nwa kana u shumisa zwi dzidzivhadzi u itela uri zwi re mbiluni yawe a zwi bvise hu si tshe na na thoni. Vha tshiimiswa tsha World Health Organization (2017:736) vha ri:

*Demonstrates that the violence contributes to the women's mental health issues. Many acts of fatal and non-fatal violence occur after alcohol and drug abuse, especially fights, some types of homicide and rape.*

Mafhungo ayo a re afho nthha a sumbedza uri pfudzungule dzi a dzhenelela kha u vhaisa kuhumbulele ha si vhe na mutakalo. Vhañwe vha swika na hune vha kulea nungo nga murahu ha musi vho nwa na u shumisa zwidzidzivhadzi lwo kalulaho, hu vha na nndwa ha lwiwa, vhathu vha vhulahana na u binywa. U ya nga Johari, (2017:14) u talutshedza u ri:

*The primary reasons of domestic violence are the offenders' irritable attitudes. In addition, when an offender is intoxicated, the physical aggression they commit is more likely to be severe and result in significant injury.*

Zwine muṅwali Johari (2017) a khou sumbedza ndi zwauri pfudzungule dza muṅani dzi a thithisa madzhiele a zwithu. U ḡṅekedzela kha zwidzidzivhadzi zwi itisa uri hu vhe na khakhathi nnzhi dzine dza fhedzisela hu na u vhaaisana. U ḡadzisa izwo zwidzidzivhadzi na mahalwa zwi a vhaaisa. Van Dyk (2020), WHO (2017) na Johari (2017) vha ima kha ḡithihi ḡauri halwa na zwidzidzivhadzi zwi a dzhenelela vhukuma kha uri hu vhe na dzipfudzungule miṅani ha vho shumiswa na luambo lwo vhifhaho. Musi muthu o kambwa a nga ita zwi seisaho kana tsemano dzine dza nga swikisa kha pfudzungule. Muṅodisisi u khou rekhomenda uri zwipoto zwa mahalwa zwa valwa khamusi miṅani ḡi ḡo lala ha vha na mulalo.

## 2.3 MVALATSWINGA

Ndimi iyi yo vha yo ḡisendeka kha maṅwalwa a bvaho kha vhaṅwe vhaṅwali. Ngudo iyi yo ḡisendeka kha pfudzungule dza miṅani dzo ḡisendekaho nga luambo ho sedzeswa Vhavenda vha re mbinganoni. Nzulele ya miṅa ya Vhavenda kha ngudo ino yo sedzeswa nahone ho vhone hu na tshanduko khulu miṅani. Vhonzhi ha vhaṅwali vho ḡifhaho tshifhinga vha ita ṅhodisiso nga pfudzungule dza miṅani ya Vhavenda, vha khou sumbedza uri munna na mufumakadzi ndi vhone vhane vha tea u farana vha vha tshithu tshithihi. Vha ita ngauralo a huna muthu ane a nga vha fhandekanya. Vhonzhi ha vhaṅwali vha khou sumbedza uri u dzhenelela ha mashaka hu swika hune ha thithisa mbingano.

Ndimi iyi yo bvisela khagala uri luambo luvhi lu khou dzhenelela kha uri mbinganoni hu dzule hu na pfudzungule. Kuambeke na kone ku khou dzhenelela kha u vusa pfudzungule mbinganoni. Mashaka luambo lune vha lu shumisa lwa u dzhiela wa mufumakadzi fhasi na u ṅoda u langa vho vthinganaho zwi vhone zwi khou vhasedza mulilo wauri muṅani pfudzungule dzi hu konele sa tshidumbumukwe tshi no konela ho swaho.

Kha ṅhodisiso iyi pfudzungule dza miṅani dzi khou vha na masiandaitwa a si a vhuḡi kha mutakalo wa vha kwameaho na musi vhe mishumoni. Arali ha vha na ndayotewa dzine dza nga humbulwa u itela u thusa vha kwameaho zwi nga fhungudza pfudzungule na u thola vhathu vho tou sedzanaho na tshiimiswa tsha pfudzungule dza miṅani. Ha vha na u dzhenelela ha zwiṅirakhitsha zwo

fhambanaho hu nga vha na mbuelo nnzhi dza tshanduko siani la dzi pfudzungule. Vhafumakadzi vha mandafhadziwa ha vha na ndinganyelo zwi nga thusa vhukuma. Pfanelo dza vhafumakadzi musi thodisiso iyi i tshi swika magumoni vha do vha vha tshi vho divha nga vhudalo pfanelo dzavho nauri kha nyimele dzo raliho vhudifhinduleli havho ndi vhufhio na fhethu hune vha nga dilamukisa kha nyimele dza pfudzungule dza mitani. Mawanwa a thodisiso heyi i tshi swika magumoni hu do vha na ndivho ine ya do thusa na vhadzudzanyi vha dzindayotewa maga ane vha nga a shumisa u fhelisa pfudzungule mitani na u ita phurogireme dzine dza nga kona u thusa vha kwameaho kha lushaka.

Vhungoho ha ino ngudo ho vha fhungo leneli lauri zwithu zwinzhi zwo no shanduka na matshilele mitani. Mashaka vho no wana nzumbululo yauri arali hu na fhungo mutani kha li dzudzanywe nga mulalo. Ndi mushumo wa vhomakhadzi, vhomazwale na vhakwameaho vha mashaka vha dzule vha tshikonyana muta arali hu na fhungo. Vhañwe vhañwali vha ri musu muthu a saathu amba kha thome a shumise muhumbulo uri maipfi ane a do bulwa o dzundzanyea lune ha nga vhaisi muñwe, sa izwi kuambeke ku na vhukoni ha u tshidza kana u vhulaha. Pfudzungule dza mutani uri dzi fhele ndi vhudikumedzeli ha munna na mufumakadzi, mashaka na vhana vha shanduka ha zwimiwa mulalo na vhuthihi ha muta. Arali muta wa farana muvhi u do balelwa tshivhana tsha u dzhena ngatsho. Vhungoho ha ino ngudo ho vha fhungo leneli la pfudzungule dza mutani dzo disendekaho nga luambo kha mbingano dza vhavenda nga maanda u tshi lavhelesa zwe vhañwe vhañwali vha dodombedza zwone u ya nga ha mañwalwa.

## NDIMA YA VHURARU

### 3. MUTHEO NA NGONA ZWA THODISISO

#### 3.1 MVULATSWINGA

Ndima yo fhiraho yo vha yo sedza kha tsenguluso ya mañwalwa o yaho nga u fhambana e vhañwe vhoradzipfunzo vha a ñwala zwi tshi elana na pfudzungule dza miñani dzo ñisendekaho nga luambo.

Ndima iyi ya vhuraru i angaredza mutheo na ngona zwa thodisiso. Ndi henefha he muñodisisi a bvisela khagala maga e a shumiswa musi a tshi kuvhanganya data.

#### 3.2. MUTHEO WA THODISISO

Musi hu tshi itwa thodisiso hu fanelwa u tovhelwa tshivhumbeo tsha thodisiso. Heyi ndi pulane ine ya tea u tevhedzelwa musi hu tshi itwa thodisiso. Hu na vhoradzipfunzo vhanzhi vho ambaho nga ha mutheo wa thodisiso. Asenahabi (2019:78) a tshi ñalutshedza mutheo wa thodisiso u ri:

*Research designed is defined as the overall plan or structure that guides the process of conducting research. It is a critical component of the research process and serves as a blueprint for how a study will be carried out, including the methods and analyse data.*

Radzipfunzo afho ññha u khou amba zwone musi a tshi ri mutheo wa thodisiso ndi u vhekanya na u pulana thodisiso ya ngudo nga ññila ine i fanela u sumbedza uri itea u bveledzwa hani na ngona dzine dza tea u shumiswa.

Izwi zwi vha zwi khou amba uri musi thodisiso i sa athu itwa, hu tea u vha ho thoma ha vha na pulane, naho vhukati ha vhañwe vho ramañwalo vha sa imi nazwo. Vha tenda kha ña u ri muñodisisi a nga shumisa maga a u kuvhanganya

data nga tshifhinga tsha u guda a so ngo thoma a pulana. U ya nga Harish (2021:19) a tshi amba nga mutheo wa tshodisiso u ri:

*Once the problem is selected and the relevant literature searched the format and plan haunts the researcher's mind which is called 'research design'. The research design refers to the overall strategy that you choose different components of the study in a coherent and logical way, thereby effectively address the research problem, it constitutes the blueprint measurement, and analysis of data.*

Izwo zwe muñwali afho ntha a a mba u khou sumbedza uri musi thaidzo yo topoliwa hu fanela u humbulwa nga mutheo wa tshodisiso hune mafhungo a dzudzanywa zwavhuḁi u ya nga ha pulane yo teaho. Hu fanela u sumbedzwa zwavhuḁi uri mutheo wo tshimbila nga ndila de. Hassan, Alaliyat, Sarwar, Nawas na hameed (2023:4) vha ri:

*Research design refers to the overall strategy or plan for conducting a research study. It outlines the methods and procedures that will be used to collect and analyze data, as well as the goals and objectives of the study.*

U pfa zwo ambwaho afho ntha zwi tou vha khagala uri mutheo wa tshodisiso i tou vha nyangaredzo ya zwothe zwine tshodisiso ya tea u vha nazwo zwi tshi katela na ndivho. Ngona dzo shumiswaho u kuvhanganya mafhungo na ndivho ya tshodisiso ndi dza ndeme.

Muñwe ane a amba nga ha mutheo wa tshodisiso ndi Tessler, Palmer, Farah na Ibrahim (2019:103) vha tshi talutshedza mutheo wa tshodisiso vha ri:

*Survey design is a research design that is highly popular and common with in the context of practical theology. Within this section, we will begin with a definition of survey design and insights into when this design is proper to use. From there, we will look at several types of survey design. Finally, we will examine more nuanced details such as scale/ item development, data collection and analysis.*

Izwi zwi tshi amba uri mutheo ndi tshithu tsho dowealeaho. Hu fanela u vha na u kona u tlatshedza zwine mutheo wa amba na zwine wa angaredza ngauri ndi wone wo thusedzaho musi hu tshi kuvhanganywa mafhungo na tsenguluso.

U pfa zwo ambwaho afho ntha nga vhoramañwalo vho fhambanaho zwi tou vha khagala uri mutheo wa thodisiso mushumo wawo ndi u ita uri ndivho ya thodisiso i swikelelwe ho sedzwa zwothe zwine zwa nga i kundisa uri i ye phanda. Majid (2018:2) u amba u ri:

*The study design is related to the philosophical research because philosophical “assumptions drive methodological decision”. The study design is also a consequence of the research questions, research objectives, phenomena of interest, population and sampling strategies. The study design is related to the philosophical orientation of the study and researcher because philosophical assumptions drive methodological decisions. The study design is also a consequence of the research questions.*

Ramañwalo afho ntha uri mutheo wa thodisiso mushumo wawo ndi u ita uri ndivho ya thodisiso i swikelwe ho sedzwa zwothe zwine zwa nga kundisa uri i bvelele nga ndila ya vhudele hu sina u kanganyisea. Mbudziso dza thodisiso dzi fanela u fhedza dzo fhindulea. Kingsley na Robertson (2020:108) vha amba u ri:

*Once the assignment process has been decided, experimental designs can be further divided into between-group and within-group designs. Between-group designs have experimental group and control groups, while within-group designs only have the experimental group. Sometimes it is not possible to have a control group, which is when within-group designs may be beneficial. What is important to understand is that the experimental design has concerns with assigning participants to groups and how many groups there are.*

Vhañwali avha vha khou sumbedza uri musi mushumo wo khunyelela zwigwada zwi tea u vha hone, afho ndi hone hune he ha sedzwa uri mbuelo kha tshigwada tshiñwe na tshiñwe yo vha ifhio. Zwigwada zwi fanela u ñivhea uri ndi zwi ngana na vhathu vho dzhenelelaho. Majid (2018:2) u amba u ri:

*The study design is the use of evidence- based procedures, protocols, and guidelines that provide the tools and framework for conducting a research study. The choice of the study design is a methodological decision made by the investigators before submitting the study for ethics review and starting data collection.*

Mafhungo a Majid afho ntha a khou sumbedza uri thodisiso yo ñitika nga vhuñanzi vhu sumbedzaho uri zwi tshimbizwa hani, ho tovhelwa mini, tsivhudzo nga ha zwine zwa nga shumiswa kha thodisiso. Ngona dzo shumiswaho nga mutodisisi a sa athu wana thendelo na u kuvhanganya data. U ya nga ramañwalo Dawadi, Shrestha na Girl (2022:27) vha tshi sumbedza mutheo wa thodisiso vha ri:

*A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy of procedure.*

Vhoramañwalo avho vha khou sumbedza uri mutheo wa thodisiso ndi nzudzanyo ya nyimele ya u kuvhanganya na u sengulusa data nga ndila yo livhisaho u tanganya vhuñumani kha ndivho ya thodisiso zwi tshi kwama na matshimbizzele ayo.

Mutheo wa thodisiso kha ngudo iyi yo dzudzanywa zwavhudi vhunga yo kona u sumbedza pulane yothe uri i fanelwa u bveledzwa hani. Mafhungo o vhekanywa nga ndila yo fanelaho. Ngona kha dze dza shumiswa kha u kuvhanganya datha ndi khwalithethivi na khandithethivi na dzone uya nga ha mutheo wa thodisiso dzo bveledzwa zwavhudi. Vhatoduluswa vhe vha shumiswa vho kona u pfukisa tshipida itshi nga ngona uya nga ndavhelelo ya mutheo wa ino thodisiso.

### 3.3. NGONA DZA THODISISO

Ngona ndi ndila dzine muṭodisise a shumisa dzone musi a tshi khou bveledza mafhungo a ṭhodisiso. Thandululo uri i vhe hone hu fanela u vha na ngona dzi no shumiswa. Ngona ya ṭhodisiso ndi ndila ine mbuno dza bveledzwa ngayo ho vhewa khagala zwine ṭhalutshedzo dza si konḑe u pfesesea. Jansen na Warren (2020:4) musi vha tshi amba nga ha ngona vha ri:

*In the methodology section the researcher discusses in details the research methodology he has followed i.e. what he did and how he did it. Methodology should be clearly written so that other researchers could also understand it and follow it in similar kind of research endeavours. Methodology is normally written in a passive voice eg. the population was selected based on stratified sampling `or the respondents were asked to answer the questions` instead of writing in active voice eg. I asked the respondents to fill the questionnaire`.*

Mafhungo a vhaṅwali vha afho nṭha a khou sumbedza uri muṭodisise o ṅea ṭhalutshedzo nga vhuḑalo nga ngona dzo shumisaho uri o ita mini, nahone hani. Ngona dzi fanela u ṅwalwa zwavhuḑi u itela uri na vhaṅwe vhaṭodisise vha kone u zwi tovhelela hu na u pfesesa khavho. I fanelwa u ṅwalwa i kha tshifhinga tsho fhelaho na vhaḑhinduli vha fhindula nga ndila kwayo. U ya nga Satishprakash (2020:21) u ṭalutshedza ngona nga ndila yauri:

*Research method is a design that shows the ways of performing all activities right from the stage of formulating the hypotheses or forming the research questions till the stage of data analysis. In other words a lay out, describing the steps of performing activities to realize the objectives of research is called research method.*

Muṅwali Satishprakash u khou sumbedza uri ngona ndi musi hu tshi dodombedziwa ndila dzoṭhe dzo shumiswaho u bva kha mbudziso dza ṭhodisiso

u swika kha u kuvhanganya data uri mvelelo dzo vha nga ndila de na maga e a shumiswa u swikelela ndivho ya tshodiso. U ya nga Keyan (2018: 333) u ri:

*Methodology section is a normative of the journey undertaken to complete the project the narrative also gives the rationale for selecting specific course s of action, and is intended to enable readers to make a full appraisal of the research, including the context and the circumstances under which it was undertaken.*

Zwine radzipfunzo uyu a amba u khwathisedza tshothe uri ngona ndi yone ine kha lwendo lwa tshodiso ndi ya ndeme. Ngona i dovha ya ita uri vhavhali vha kone u vhona zwe tshodiso ya hwala na nyimele dzo iteaho. U ya nga Hassan (2023:4) u ima na vhañwali vha re ntha a tshi talutshedza nga ngona u ri:

*This section describes the methods that will be used to collect and analyze data. It includes details about the study design, the sampling strategy, data collection instruments, and the data analysis techniques.*

Musi hu tshi itwa tshodiso kanzhi hu tevhedzwa ngona dzine dza shumiswa hu tshi kuvhanganywa na u senguluswa data. Hu katelwa mutheo wa tshodiso, ndila dza u sambula, zwe zwa shumiswa u kuvhanganya mafhungo a tshodiso na tsenguluso.

Ngona dzine dza anzela u shumiswa ndi khwanthithethivi na khwalithethivi. Khwanthithethivi ndi ngona ine ya shumiswa musu hu tshi itwa tshodiso ine ha shumiswa mbalo sa tshikalo kana maitele a zwitatasitiki. Adedoyin (2020:78) u amba u ri:

*...quantitative approach was seen as the best to research a large portion of the targeted population. Qualitative research is known as the study of phenomena using numerical data and statistical, analytical, or computing tools. Qualitative research is based on the positivist paradigm, which argues for techniques based on statistical breakdown and includes additional*

*tactics such as inferential statistics, hypothesis testing. Mathematical exposition, and surveys with a limited number of predetermined responses.*

Muñwali Adodoyin afho n̄tha u khou sumbedza uri ngona ya khwanthithethivi ndi yone yo teaho musu hu tshi khou itwa t̄hoḍisiso kha vhathu vhanzhi. Musu i tshi itiwa hu a vha na u dzhia mbalombalo u itela u wana mafhungo ōthe hu si na u siedza zwiñwe n̄ḁa. Tshivhalo tsha vhathu kana zwithu ndi zwa ndeme hu tshi shumiswa ngona iyi mbalo na u sedzulusa zwithu zwi vha zwo pimwa. Bhandari (2020:121) a tshi amba u ri:

*Quantitative research is the process of collecting and analysing numerical data. It can be used to find patterns and averages, make predictions, test causal relationships, and generalize results to wider populations.*

Khwanthithethivi ndi n̄ḁila ya u kuvhanganya na u sengulusa data nga n̄ḁila ya dzimbalombalo. I a shumiswa u wana n̄ḁila na u angaredza, mvelelo khumbulelwa, kha u wana mvelelo dza fhethu he ha vha hu khou itwa t̄hoḍisiso. I tou vha nyombedzelo yauri i ambesa nga dzi mbalombalo. Abu- Bader, (2021:111) u ri:

*The sample size is always crucial in quantitative research, but maybe more so for correlational research. There are tools for calculating sample size, but the point, for now is that the more variables in a study, the larger the sample size need to be.*

Tshivhalo tsha u sambula vhane vho dzhenelela kha t̄hoḍisiso zwi a konḁa kha ngona hei ya khwanthithethivi. Hu t̄oḁea tshigwada tshinzhi tsha vhashela mulenzhe. James na Simister (2020:126) vha ri:

*To put it in much more precise terms, this process paves the way for a researcher to draw the conclusions through inductive reasoning. All the processes, techniques, findings, and conclusions are quantified as inferential statistics.*

Mafhungo a re n̄tha a khou sumbedza uri maga ōthe na mawanwa a bveledza tshivhalo tsha vhathu vhane vha ima kha muhumbulo kana u fhambana havho nga ha kuvhonele kwa zwithu.

Kha ino t̄hoḁisiso ho shumiswa khwalithethivi na khwanthithethivi. Vhoradzipfunzo vho fhambanaho vhane vha amba nga ha t̄hoḁisiso iyi vha i t̄alutshedza nga n̄dila dzo fhambanaho, naho vha tshi vha vha tshi khou amba tshithu tshithihi. Vhenevho ndi vhane vha nga sa Aspers na Corte (2019:139) vha ri:

*Qualitative research as an interactive process in which improved understanding to the scientific community is achieved by making new significant distinctions resulting from getting closer to the phenomenon studied.*

Mafhungo a vhoramañwalo Asper na Corte a khou sumbedza uri khwalithethivi i ḁadza n̄divho na u pfesesa lushaka zwa dovha zwa ita uri hu vhe na vhukonani na vhashela mulenzhe maelano na t̄hoḁisiso.

Izwi zwi tshi khou amba uri khwalithethivi i dzhena vhudzivha kha t̄alutshedzo ya mafhungo nga vhuḁalo zwi tshi katela muḁoḁisisi, vhavhudziswa na zwiimiswa zwōthe zwo teaho u kwamiwa kha t̄hoḁiso. U ya nga Sileyew (2019:8) a tshi pendela mafhungo a ngona ya khwanthithethivi u ri:

*Quantitative data analysis used for triangulation of data. The interview, observation, and report records were used to support the findings. The analysis has been incorporated with the quantitative discussion results in the data analysis parts.*

Izwo zwi re afho n̄tha zwi khou sumbedza uri ngona ya khwanthethivi i a shuma kha data uya nga dzimbalombalo. Inthaviyu, u sedzulusa na u ñwala zwo shumiswa u khwaḁhisedza mawanwa. Khwanthithethivi mvelelo dzayo dzo senguluswa.

Kha ngona ya khwalithethivi ri wana zwiko zwivhili ndi tsha phuraimari na sekondari. Kha phuraimari ndi he muṭodisisi a shuma na tshigwada tsha vhathu nga u ita mbudzisavhathu. Muṭodisisi o dovha hafhu a wana mafhungo kha maṅwalwa a sekondari. Maṅwalwa angaho dzi desithesheni dzo ṅwalwaho nga vhaṅwe vhaṅwali, bugu dzi wanalaho laiburari, dziguranṅa dzi elanaho na ṭhodisiso iyi ya tshivhangi tsha pfudzungule dza miṭani.

Ngona ya khwalithethivi zwo vhonele yo tea u shumiswa kha ṭhodisiso iyi nga uri yo kuvhanganya mafhungo u ya nga kupfesesele kwa vhavhudziswa, zworalo ndi afho hune ṅdivho nga ha tshivhangi tsha pfudzungule dzo ṭutuwedzwaho nga luambo miṭani mbinganoni ya vharema zwo kona u swikelelwa.

Ngona ya khwanthithethivi nayone yo shumiswa vhukuma musi hu tshi wanala mbalo ya zwiṭoduluswa na vhaḥinduli. Ngona iyi ya khwanthithethivi yo dovha ya shuma hafhu musi hu tshi dzhiwa tshitatisitiki tsha mawanwa kha ino ṭhodisiso.

### **3.4 NḐILA DZA U KUVHANGANYA DATA**

Hu tshi ambwa nḑila dzau kuvhanganya data ndi nḑila dzine dza shumiswa u kuvhanganya data malugana na thaidzo ya ṭhodisiso. Musi data i tshi kuvhanganywa, muṭodisisi u tea u vha na zwiṭoduluswa zwine zwa mu thusa u wana mafhungo ane a kuvhanganya kha data yawe. Kha ndima ino muṭodisisi o shumisa vhathu vhe vha mu thusa u wana mafhungo ndivhanyoni na khuvhanganyo ya data. Vhathu avho ndi vhane vho thoma vha ṭalutshedzwa uri ndivho ya ṭhodisiso iyi ndi ifhio. Ndivho yazwo zwo vha zwi khou itelwa uri vha kone u ṭalutshedza vhavhudziswa uri vha konou pfesesa. Hassan (2023:4) u ṭalutshedza uri:

*This section describes how the data will be collected, including the sample size, data collection procedures and any ethical considerations.*

Izwi zwi tshi amba uri tshipiḑa itshi tshi ṭalutshedza uri mafhungo a kuvhanganywa hani, u sambula vhashelamulenzhe, maga ane a fanelwa u

tovhedzwa hu tshi kuvhanganywa data na mañwalo a thendelo. Adesina (2022:1) u ri:

*Data is defined as things known or expected as facts which form basis of informations reasoning or calculation. Meaning data is analysed to obtain information. Therefore, data analysis is a process of inspecting, cleansing, change and data in order with the key aim of discovering usefull information, informing conclusions and supporting empirical decision making.*

Musi hu tshi ambwa nga datha i talutshedzwa sa zwithu zwi no ñivhiwa kana mbuno. Ndi hone hune ra kona u wana mafhungo. Tsenguluso ya data ndi hone hune ha tolwa, u dzudzanya, u shandukisa zwo waniwaho muhumbulo muhulwane u wa u wanulusa mafhungo ngoho ane a ri swikisa zwavhuḍi kha mafhedzo na u dzhia tsheo.

Ngila dza u kuvhanganya data dzo ya nga u fhambana. Hu na u humbela vhavhudziswa u fhindula mbudzisavhathu, tsedzuluso kha tshigwada tsho kuvhanganywaho, tsedzuluso, ngudo ya kheisi, ethinogirafi, inthaviyu na tsenguluso ya zwi re ngomu.

Ngila dza u kuvhanganya data kha ino thodiso yo vha mbudzisavhathu. Vhavhudziswa vho fhindula nga u tou ñwala.

### **3.4.1 Mbudzisavhathu dzi bvaho kha vhahulwane**

Ramañwalo Hassan (2023:4) musi a tshi talutshedza mbudzisavhathu u sumbedzisa u ri:

*A questionnaire is a research tool or survey instrument that consists of a set of questions or prompts designed to gather information from individuals or groups of people. It is a standardized way of collecting data from a large number of people by asking them a series of questions related to a specific topic or research objective. The questions may be open-ended or closed-ended, and the responses can be quantitative or qualitative.*

Muñwali Hassan (2023) u khou sumbedza uri mbudzisavhathu ndi tshishumiswa tshine tsha vha tshi na mbudziso dzine dza kuvhanganya mafhungo u bva kha muthu kana tshigwada tsha vhathu. Ndi ndila ya u kuvhanganya mafhungo u bva kha vhathu vhanzhi nga u vha vhudzisa mbudziso dza ndeme dzi elanaho na thodisiso kana ndivho. Hu nga vha na mbudziso dzo vuleaho kana dzo valeaho. Phindulo i nga vha ya khwanthithethivi kana khwalithethivi.

Ndila yo shumiswaho nga mutodisisi o shumisa yenei ndila ya u kuvhanganya mafhungo sa izwi isa duri u bva kha zwigwada zwo fhambanaho nahone vhuponi ho fhambanaho. Ndi yone ndila inwe ine ya leluwa u i shumisa kha mutodisisi khathihi na kha vhafhinduli, sa izwi musi vha tshi fhindula mbudziso u vha a si na nyofho dza u nwala zwine a divha zwone. Vhafhinduli vha takadzwa ngauri vha vha vha sa khou vhonwa nga muthu lune a konou bvisela kha bambiri vhuḍipfi hawe u ya nga ha mbudziso. Shona na Tegan (2023) vha sumbedza uri kha mbudzisavhathu hu na mbudziso dzine dza rumelwa nga imeili kana nga muthu, vhavhudziswa vha fhindula nga ndila ya u tou nwala vhone vhaṅe.

Kha ino ngudo mutodisisi o rumela mbudzisavhathu dzo fhelela. Mbudzisavhathu dzenedzi ndi dze dza ri dzi tshi vhuya dza khethekanywa u ya nga zwipiḍa hu tshi khou sedzwa uri dzo vha dzo rumelwa kha zwigwada zwifhio. Mutodisisi o shumisa ndila iyi nga nthani ha uri zwi a leluwa u kuvhanganya mafhungo u bva kha vhathu vho fhambanaho. Ndila hei ya mbudzisavhathue ndi yavhuḍi ngauri kanzhi vha vhudziswa vha fhindula mbudziso vha siho tsini na muvhudzisi muthu u vha eeṭhe. Zwi sia vhafhinduli vha tshi vha vho vhofoholowa vha sa o fhi tshithu ngauralo zwi vha itisa uri vha kone u nwala zwoṭhe nga afho hune vha kona ngaho u ya nga ha zwine mbudziso ya ṭoḍa.

### **3.4.2 Mbudzisavhathu dzi bvaho kha matshudeni**

Kha mbudziso dza matshudeni ho vha na mbudziso dza tshivhalo tsha ṭahe (9) dzine khadzo ho vhudziswa miṅwaha na murole une mutshudeni uyo avha khawo na shango line a bva khalo. Mbudziso nga u angaredza dzo vha dzi khou vhudzisa u kwamea havho nga luambo luvhi lu vhangaho pfudzungule miṭani,

masiandaitwa na zwiimiswa zwine vha nga zwi kwama musu hu na pfudzungule mutani.

### **3.4.3 Inthaviyu**

Inthaviyu dzi tshimbidzwa nga ndila dzo fhambanaho. Hu na tshaka tharu dza inthaviyu, dzine dza vha inthaviyu yo dzudzanywaho, inthaviyu yo dzudzanywaho lwa hafu na inthaviyu i so ngo dzudzanywaho.

#### **3.4.3.1 Inthaviyu yo dzudzanywaho**

Mudivhi wa manwalo Stuckey (2013:106) u sumbedza uri:

*This type of interview is carried out by the interviewer in a detailed and regular manner. It is carried out with an interview form that includes questions written in a standardized format. Structured interviews are controlled by the interviewer and therefore the interviewee is given less time to be flexible and comfortable.*

Izwi zwi tshi amba uri lushaka ulu lwa inthaviyu lu vha hone kha muvhudzisi nga ndila yone. Inthaviyu iyi i bvelela nga ndila ine i katela na mbudzo dzo nwalawaho nga maimo o linganelaho. Inthaviyu yo dzudzanywaho i laulwa nga muvhudzisi zwinotha mufhinduli u vha o fhiwa tshifhinga tshituku, nga zwenezwo ha koni u digedha. Inthaviyu yo dzudzanywaho, vhavhudzisi vha vhudzisa dzenedzo mbudzo dzo dzudzanywaho dzo tou ralo hu sina u shandukisa maipfi na luthihi nahone mbudzo dza hone dzi tshi khou tevhelana sa kha mbudzisavhathu. Mbudzo dzi re kha mbudzisavhathu dzi dzudzanywa hu na tshifhinga nahone u tshi khou thusiwa kha kuvhekanyeke kwa mbudzo.

#### **3.4.3.2 Inthaviyu yo dzudzanywaho lwa hafu**

Mafhungo a inthaviyu i songo dzudzanywaho Merriam na Tisdell (2015:107) vha ri:

*The semi-structured interview is between a structured and an unstructured interview. In this type of interview, questions can proceed more flexibly. This type of interview can be shaped according to the current situation of the interviewer, the answers given by the participant, and their views on the subject.*

Mafhungo a re afho n̄tha a khou sumbedza uri inthaviyu yo dzudzanywaho lwa hafu i vhukati ha yo dzudzanywaho na i songo dzudzanywaho. Kha lushaka lwa inthaviyu iyi mbudziso dzi a bvela phanda hu sina vhuleme. Lushaka u lu lwa inthaviyu lu laulwa nga nyimele ya muvhudzisi zwi tshi khou bva kha kufhindulele kwa mufhinduli vhudipfi nga ha zwine a khou vhudziswa. Inthaviyu yo dzudzanywaho lwa hafu i fha kutshimbidzele kwa u ya thungo dzothe kha inthaviyu naho vha tshi nga shumisa tshifhinga tsho tou dzudzanywaho tsha inthaviyu, vha a tendela phindulo dze dza vha dzi songo lavhelelwa u ya nga thodisiso. Kha inthaviyu yo dzudzanywaho lwa hafu hu na u ya ngei na ngei ha inthaviyu zwa thusa uri muvhudzisi a kone u tevhelela dziñwe dza mbudziso dzo dzudzanywaho u ya phanda.

#### **3.4.3.3 Inthaviyu i songo dzudzanywaho**

U ya nga Karasar (2015:107) u amba u ri:

*Due to the nature of the interview, it cannot be prestructured. Although the researcher, who is expressed in the unstructured interview here, determines the interview question with the main lines before starting the interview, he can produce new questions according to the flow of the interview with the flexibility and freedom given by the interview process.*

Nga mulandu wa tshivhumbeo tsha inthaviyu, a zwi konadzei u dzula wo dzudzanya. Naho mutodisisi o bvisa vhubiwa hawe hafha kha inthaviyu i songo dzudzanywaho, u a kona u vhudzisa mbudziso ntswa u ya nga ha u elela ha inthaviyu na mbofholowo o fhiwa nga maga a matshimbidzele a inthaviyu.

Inthaviyu i songo dzudzanywaho, muvhudzisi na muvhudziswa vha vha na nyambedzano nga ha tshoho yo nangwaho zwi tshi khou ya nga musi muvhudzisi a tshi vhudzisa mbudziso dzo tshandavhuwaho.

Tshodisiso heyi yo shumisavho inthaviyu yo dzudzanywaho nga murahu ha musi vhañwe vhañhinduli vho dza mbudzisavhathu nga ndila i sa fushi. Ndi henefha he muñodisisi a shumisa mbudziso dzila dze dza dzula dzo dzudzanywa kha khweshenee uri vhañhinduli vha tou dovha vha ñhindule na nga mulomo.

Kha tshipida itshi ndi musi mafhungo othe e a kuvhanganywa vhathuni o vhekanywa nga ndila ine ya konou tevhelelea a tshi bva kha vathu vho fhambanaho u ya nga ha tshodisiso. U ya nga Bhandari (2020:121) u ri:

*Data collection is a systematic process of gathering observations or measurements. Whether you are performing research for business, governmental or academic purposes, data collection allows you to gain first-hand knowledge and original insights into your research problem.*

Mafhungo aya a muñwali Bhandari a khou sumbedza uri kuvhanganyo ya data ndi maitele a u kuvhanganya zwishumiswa, hu nga vha u ita tshodisiso kha bindu, kana zwi kwamaho pfunzo, kuvhanganyo ya data i tendela muthu u wana ndivho na u pfesesa kha thaidzo ya tshodisiso.

Muñodisisi o sedzulusa zwithu zwothe uri zwo ñwalwa nga ndila yone u ya nga ha kufhindulele. U vha na vhusedzulusi u tshi khou vhalulula ndi tshone tsha ndeme uri u si sie tombo ñtha ha ññwe kha zwi tshoaho. U ya nga Coursesa (2023) a tshi tikedza muhumbulo wa u kuvhanganya na u ñwalulula mafhungo uri u kuvhanganyo ya data ndi u kuvhanganya, u shandukisa na u dzudzanya data. Ndi zwa ndeme u sa tou nanguludza musi u tshi khou ñwalulula mafhungo.

Mbudziso dzothe dza kha mbudzisavhathu na dza mulomo kha tshodisiso ino ya pfudzungule dza miñani dzo disendekaho nga luambo dzo itwa nga luambo lwa Tshivenda. Nga murahu ha u ñwalulula phindulo dza mbudzisavhathu, muñodisisi nga murahu ha musi o no vhalulula nga vhuronwane u thoma u ita tsenguluso

khathihi na thalutshedzo ya data yeneyo yo kuvhanganywaho. U vhalulula nga vhuronwane u vha a khou itela uri a songo siedza tshithu na tshithihi tsha ndeme.

### 3.5. Maitele a u sengulusa data

Muṭodisisi u fanela u divha data yawe yothe yo fhelela nahone nga vhudalo nga murahu ha muso o fhedza. U fanela u vhona uri tshinwe na tshinwe tsho dzula nga ngona.

Thodisiso iyi yo shumisa khwalithethivi na khwanthithethivi u sengulusa mafhungo o kuvhanganywaho a tshi bva kha vhupo ho fhambanaho hune ha wela fhasi ha Tshiriki tsha Vhembe kha masipala wa Thulamela kha vhanna, vhafumakadzi, vhana, vhaaluwa na vhafunzi. Muṭodisisi o dzudzanya zwavhudi mafhungo abvaho kha mbudzisavhathu. Muṭodisisi kha ino thodisiso u na vhuṭanzi uri vha fhinduli vho dadza mbudzisavhathu na u fhindula mbudziso.

Afha hu katelwa u vhekanya zwithu nga ngona na u shumisa luambo lwo teaho muso hu tshi khou kuvhanganywa mafhungo a bvaho kha vhakwameaho. Ndi ngazwo zwi zwa ndeme u ri data kana mafhungo o kuvhanganywaho a fanela u thoma a vhekanywa nga vhuronwane u ya nga afho hune mbekanyo ya thodisiso ya vha ngayo. Zwo no ralo muṭodisisi o sengulusa data yawe nga u vhekanya izwo zwo kuvhanganywaho a tshi wana zwine zwa amba zwone, khathihi na u bvisa thero kha zwe a zwi wana kha vhavhudziswa. U ya nga Kalpokas (2022:317) a tshi thalutshedza khwalithethivi data analyzing uri:

*Qualitative data analysis is often used for policy and programme evaluation.*

*Qualitative data analysis can also answer important questions about the relevance, unintended effects and importance of progress.*

Mafhungo aya a muṭwali Kalpokas a khou sumbedza uri khwalithethivi `data analysis`i shuma kha milayo na u vhona matshimbidzele a zwithu. I fanela u fhindula mbudziso dza uri zwe zwa vha zwi khou thodisiswa zwo kona u swikelelwa na, vhashelamulenzhe vho ita zwone u ya nga ha ndavhelelo na u wanulusa zwo salelaho zwi songo kwamiwaho uri hu konou vha na mvelelo dza ndeme.

Mafhungo o thoma nga u kuvhanganywa musu hu tshi khou dudzwa mbudzisavhathu na u fhindula mbudziso dza mulomo. Ho vha na u nwalwa ha mawanwa a bvaho kha vhavhudziswa. Tsenguluso ya data ya khwalithethivi ndi ine vhunzhi ha vhatodisisi vha ri zwo leluwa u i sengulusa. Zwi toda u itwa nga vhuronwane a zwo ngo tou leluwa sa zwine vhathu vha humbulisa zwone.

Kha tshipida tsha vhuvhili a hu ngo vha na u pindulela mafhungo ngauri mafhungo othe o nwalwa nga Tshivenda. Mafhungo o vhalululwa a dovha a lingululwa. Nga murahu ha u vhalululwa na u dzudzanywa mafhungo o khoudiwa a khethekanywa a vha zwigwada u ya nga ha thimu na khethegori dzine a wela khayi a kona u senguluswa nga vhudalo. U ya nga James na Semester (2020:126) vha tshi talutshedza ngona ya khwalithethivi u ri:

*Qualitative data consists of detailed descriptions of situations, events, people, interactions, and observed behaviours and uses direct quotations from people about their experiences, attitudes, beliefs and thoughts. Researchers that use these methods of qualitative measurement use raw data from the empirical world. The data is collected as open-ended narrative without attempting to fill program activities or people experiences into predetermined, standardised categories such as the response choices that comprise typical questionnaires or tests.*

Apha James na Semester vha khou sumbedza uri khwalithethivi data i talutshedza nga vhudalo nyimele, zwiitei, vhathu, vhukwamani, maitele, i dovha hafhu ya shumisa maipfi a no bva kha vha nwe, zwine vha tenda khazwo na kuhumbulele. Mutodisisi ane a tovhedza maitele ayo othe u a kona u phuletshedza kha masia othe o bulwaho afho ntha. Mbudzisavhathu ndi tshone tshidziki tsha u wanulula zwine vhathu vha tangana nazwo vutshiloni.

Tsenguluso ya data ya khwalithethivi vhunzhi ha vhatodisisi vha humbula uri zwo leluwa u i sengulusa. Data i na mushumo muhulu ngauri i toda vhudikumedzeli na u kona u pfesesa zwine wa khou ita hu si u khaledza uri u bve mulanduni. U ya nga ha Kalpokas (2022:313) a tshi talutshedza uri:

*Qualitative researchers may also collect and analyze qualitative data following their quantitative analyses to better understand the meanings behind their statistical results.*

U ya nga muṅwali uyu u khou sumbedza uri kha khwalithethivi muṅodisisi u fanela u kuvhanganya na u sengulusa data yawe a tshi tovhela na khwantithethivi uri a tshi sengulusa a konou pfesesa luambo lwa tshitatasitika na mvelelo zwavhuḍi. Ndi zwa ndeme u thoma u vhalulula mafhungo oṭhe e a kuvhanganywa a vhekanywa zwavhuḍi a songo vhilingana. Mafhungo a fanela u tovhelelea na u kona u pfesesea uri a khou thoma ngafhi a fhelelafhi. Data i fanela u amba zwi pfalaho na ṭhalutshedzo ya mafhungo i fanela u vha khagala yo fara muhumbulo muthihi.

Thero yo wanalaho kha vhavhudziswa yo vha yo vha yo bvela khagala. Mvelelo dza ṭhodisiso ino dzi khou fusha. Kalpokas (2023:313) u bvela phanda nga u ṭalutshedza uri:

*Qualitative data analysis is an important part of research and building greater understanding across fields for a number of reasons.'*

Tsenguluso ya khwalithethivi data ndi tshipiḍa tsha ndeme kha ṭhodisiso, u a kona u fhaṭea wa pfesesa zwithu nga ndila dzo fhambanaho. Mafhungo a tea u vhekanywa nga ngona uri a kone u tevhelelea.

Muṅodisisi u fanela u sengulusa data yawe zwavhuḍi a tshi lwela na u pfesesa zwoṭhe nga vhuḍalo. Ndi zwa ndeme uri mafhungo o kuvhanganywaho a fanela u thoma a vhekanywa nga ngona u ya nga afho hune mbekanyo ya ṭhodisiso ya vha ngayo. Izwi zwi amba uri zwo tou rekhodiwaho arali zwi hone na zwone u fanela u zwi thetshelesa lu fhiraho luthihi uri hu si vhe na tshithihi tshine wa tshi sia tshielanaho na ṭhodisiso. Muṅodisisi o no fhedza u vhekanya data yawe a tshi wana zwine zwa amba zwone, u kona u wana thero kha zwe a zwi wana kha vhavhudziswa.

Mafhungo kha ngona ya khwalithethivi o wanala nga u tou vhudzisa vhavhudziswa, u talela na zwiñwe zwinzhi. Ngona ya khwalithethivi ndi ya ndeme kha thodisiso iyi vhu nga yo talutshedzwa na u bvisela khagala kupfesesele kwa vhathu nga ha pfudzungule dzo disendekaho nga luambo mitani ya vharema mbinganoni. Izwi zwi khwaṭhisedzwa nga Sybing (2023:277) u sumbedza uri u ita tsenguluso ya data ya khwalithethivi zwi nga thusa u fhaṭa na u pfesesa uri mawanwa o swikelelwa ngani nahone nga ndila de, sa tsumbo: tsenguluso ya data inga fhindula dziñwe mbudziso dza ndeme.

Kha ngona ya khwalithethivi ri wana zwiko zwivhili ndi tsha phuraimari na sekondari. Kha phuraimari mutodisisi o shuma na tshigwada tsha vhathu nga u ita mbudzisavhathu. Mutodisisi o dovha hafhu a wana mafhungo kha mañwalwa a sekondari. Mañwalwa angaho dzi desithesheni dzo ñwalwaho nga vhañwe vhañwali, bugu dzo wanalaho laiburari, gurannḁa dzi elanaho na thodisiso iyi. Ngona ya khwalithethivi zwo vhonala yo tea u shumiswa kha thodisiso iyi ngauri yo kuvhanganya mafhungo u ya nga kupfesesele kwa vhavhudziswa, ndi afho e ndivho nga ha zwivhangi zwa pfudzungule dzo disendekaho nga luambo mitani mbinganoni ya vharema zwa ḁo kona u swikelelwa. Tshikimu tsha u khouda tsho kona u tanea zwavhuḁi na u pfesesea ngauri tsho bveledzwa lwa vhudele tshi sa kanganyisi.

### **3.5.1. Tshikimu tsha u khouda**

Ndila ya u khouda ndi yone ya khwiṇe ya u vhalulula data yo kuvhanganywaho u tshi i khethekanya ya bva zwipiḁa. Zwenezwo ndi zwine zwa ṇewa madzina kana u lebuliwa zwavhuḁi. U khouda u ya nga ngona ya khwalithethivi hu katela mafhungo ane a elana na zwine zwa khou toḁea. Thohwana dza u khouda dzo sumbedza zwo toḁeaho. Phindulo dzi bvaho kha vhathu na mawanwa o bveledzwa nga ngona. Tshikimu tsha u khouda ndi tsha ndeme tsho bveledzwa zwavhuḁi. Sybing (2023:277) u ri:

*Qualitative coding aims to bring order to unstructured data. Whether it is a big post, an interview transcript or notes from a set of striking observations, qualitative researchers rely on codes in orders to identify relationships*

*between and provide an explanation for social phenomena. That said, there are countless approaches to coding, the best approach depends on your research inquiry.*

Mafhungo a muṅwali Sybing (2023) a sumbedza uri u khouda ha khwalithethivi ho livha kha u dzudzanya data nga ṅdila kwayo. Vhushaka ho kona u vhone u ya nga mawanwa. Ho mbo ḡi kona u khoudiwa u ya nga mawanwa.

Data yo ṅwalulwaho yo vhalululwa nga vhuronwane u itela u wana mbuno dzi tevheleleaho nahone dzi pfallaho. Mbuno dze dza wanala dzo elana na ndivho ya ṭhodiṣiso. Musi hu tshi ṅewa muvhigo wa ṭhodiṣiso ṅdila ya u khouda i fanela u shumiswa sa vhuṭanzi zwi sa ambi uri zwo tou ita hani. Sybing (2023:273) u amba u ri:

*Codings that frequently search for recurring themes or regularities (even quirky patterns). Coding can move forward by categorizing items according to similarities, but it can also move forward according to commonality, which ironically can include differences and whether data is collected from adults and children.*

Izwi zwi amba u ri u khouda tshifhinga tshinzi u vha u khou itela u wana dzi thero. U khoudiwa hu tshi ya phanda hu a sumbedza na tshigwada hune mafhungo a wela hone hune a fana kana u fhambana zwi sa sedzi uri mafhungo o kuvhanganywa kha vhathuḡe.

Ndivho ya u khouda ndi u ri hu vhe na u pfesesa kuvhetsyhele kwa zwithu, madzina a tshi elana na zwiitei, maitele na madzhiele azwo.

U khouda hu nga bveledziṣwa nga ṅdila dzo fhambanaho hu na u dovha wa vhalulula zwo kuvhanganywaho u tshi tovhela muduba nga muduba, u nga dovha wa tovhela phara nga phara zwa ṭumekanywa zwoṭhe zwa ita tshithu tshithi. Sybing (2023:278) a tshi redza Maree (2007:105) u ṭlutshedza u ri:

*A code is a term or brief expression that represents an event occurring in the data. Codes can be thought of as tags that you apply to specific data segments. Open codes are produced when a researcher looks at qualitative data (text, photos, videos, etc.), chooses a pertinent data segment, and attaches a code (or codes) that captures the meaning of the data segment or the aspects that are pertinent to the research question.*

Afho muṅwali Sybing u khou sumbedza uri u khouda ndi ipfi line la vha na vhuṭumani na mafhungo o waniwaho. Hu tea u vha na vhushaka ha vhuḽi vhukati ha muṭodisisi na vhavhudziswa, zwenezwo zwi ita uri vha vhoḽholowe zwa thusa uri mafhungo a wanale zwo leluwa. Zwifanyiso na dzividio na zwone zwi a shumiswa. Data yo kuvhanganywaho yo kona u khethekanywa zwi tshi elana na mbudziso dza ṭhodisiso. U ya nga Maree (2007:105) a tshi ṭalutshedza tshikimu tsha u khouda uri:

*Coding is the process of reading carefully through your transcribed data, line by line, and dividing it into meaningful analytical units. When you locate meaningful segments, you code them.*

Zwe Sybing a ṭalutshedza zwi elana na zwa Maree ngauri vhoṭhe vho dodombedza la u ri zwipiḽa zwa ndeme zwi a dzudzanywa zwa khoudiwa. Honeha zwi tou amba uri u khouda ndi maitele a u vhalulula nga vhuronwane mutala nga mutala. Mafhungo o ṅwalulwaho o vhalululwa nga vhuronwane, mutaladzi nga mutaladzi, zwa khethekanywa u ya nga vhundeme hazwo, zwenezwo zwi vhidzwa u pfi ndi u khouda. U khouda ho thusa vhukuma khauri mawanwa a kone u vhambedziwa a fanaho na a sa fani kha zwigwada zwoṭhe.

#### **3.5.1.1. U khouda hu re khagala**

U khouda hu re khagala ndi tshipiḽa tsha u sedza nga vhuronwane hune ha vha hu khou itwa ṭhodisiso, u kuvhanganya khathihi na u lingulula data. Ho dovha ha khethekanywa na u vhambedza khathihi na u wana mihumbulo nga zwo kuvhanganywaho. Sybing (2023:279) ene a tshi ṭalutshedza uri:

*The sole tactic that can be enhanced by further coding techniques is open coding. Open, axial, and selective coding are components of a wider process in a grounded theory method that tries to contribute new theory or propose new concepts. To apply brief and evocative sentences to a bigger portion of data, the researcher uses open coding.*

Mafhungo aya a muñwali Sybing a khou sumbedza uri u khouda hu re khagala ndi musi mafhungo o wanalaho a khou vhekanywa u ya nga ndila yone. U khouda hu re khagala, u khouda ha mbuedzo na u khouda ha munanguludzo ndi zwone zwa ndeme. Sybing (2023:279) a tshi bvela phanda u amba u ri:

*When conducting exploratory inquiries, open coding is a crucial part of the qualitative analysis process. To facilitate studies and enable researchers to derive meaning from qualitative data, coding is nearly always applied to the data. The process of coding qualitative data makes it easier to analyze and propose new theories and concepts based on the procedure codes. One of the various methods for coding data is open coding. With open coding, researchers take an inductive approach, requiring them to analyze the data with as little prior preconceptions as possible, in contrast to other methodologies that may be deductive in nature (i.e., relate existing hypotheses). In a way, the researchers stay "open" to the different interpretations that the data may have, allowing the research's interpretations of meaning to be consistent.*

Mafhungo aya a muñwali afho ntha a khou sumbedza uri u khouda hu re khagala ndi ha ndeme kha tsenguluso. U khouda khwalithethivi data zwi a leluwa zwa dovha zwa sumbedza na thyiori. Data i padukanywa ya bva zwipida zwine zwa tolwa nga vhusedzesi hu tshi khou tolwa zwifanaho na phambano khathihi na mbudziso dze dza vhudziswa u vhona uri zwi a elana na.

U khouda hune ha vha khagala ndi maitele a u khethekanya mafhungo hune ha vhudziswa mbudziso dzi sa konqi. Mbudziso dza hone dzi vha dzi tshi fana kha zwigwada zwothe.

### 3.5.1.2. U khouda ha mbuedzo

U khouda ha mbuedzo ndi liga la vhuvhili. Ndi hune ila data ye ya vha yo padukanywa ya vhuyedzedzwa murahu nga u ita vhumani vhukati ha zwe zwa vha zwo fhandekanywa zwi tshi itwa nga ndila ine zwa do vha na vhushaka. U khouda ha mbuedzo ndi muso mafhungo o kuvhanganywa ha wanala ndila dzine mbuedzo ya nga bveledzwa ngadzo zwi tshi bva kha mawanwa a thaidzo. Sybing (2023:280) u ri:

*The researcher makes linkages between distinct study sections represented by open codes during the axial coding stage. The process of combining codes into a new category that represents a wider meaning is known as axial coding. Axial codes reflect bigger categories that aggregate those open codes together if the codes generated by open coding are separate aspects of meaning.*

Izwi zwi tshi amba uri kha u khouda ha mbuedzo mutodisisi u tumanya zwine zwa vha na vhushaka hune ha nga bveledza u konadzea ha zwithu uri hu vhe na nzudzanyo kwayo.

U khouda ha mbuedzo ho shumisiwa muso mutodisisi a tshi khou vhalulula manwalwa u itela uri hu vhe na vhumani uri phindulo ndi dzonedzone dzo disendekaho kha zwe zwa vha zwi tshi khou vhudziswa nga mutodisisi. U vhalululwa ha mawanwa ndi zwa ndeme vhukuma u itela u wana vhumani ho khwaṭhaho.

### 3.5.1.3. U khouda ha munanguludzo

Sybing (2023:280) a tshi talutshedza u khouda ha munanguludzo u ri:

*By using selective coding, the analysis process is reduced to one or a small number of key categories that are relevant to your project's codes. At this point, the researcher admits that some categories deserve a more central place in the developing theory since they are more significant to the study*

*question. In the end, selective coding establishes a connection between the larger theoretical development in an exploratory investigation and the discrete meaning reflected in the codes and categories.*

Afho n̄tha muñwali uyo u khou sumbedza uri u khouda ha munanguludzo ndi u sedzulusa mafhungo o fhambanaho wa vhekanya ane a yelana kha tshigwada tshenetsho. Hu dzhiwa zwa ndeme fhedzi hu si u dobelela tshiñwe na tshiñwe. U khouda hu fanela u vha na vhuṭumani na zwine zwa khu sedzuluswa na u ri zwi amba mini uri zwi kone u pfesesea. Mawanwa a a khoudiwa a dzudzanywa hune a tea u wela hone.

U khouda ha munanguludzo ho shumisiwa musi ri tshi khethekanya thero khulwane dza mawanwa a ino ngudo kha ndima ya vhuṭanu. Teppo (2015:3) u amba u ri:

*Axial and selective coding are quite similar, although selective coding operates at a higher level of abstraction. The axial coding categories that were created. As Teppo notes, the questions that need to be addressed are "what seems to be going on here?" and "what is the research all about?"*

Mafhungo muñwali a re afho n̄tha a u khou khwaṭhisedza uri u khouda ha mbuedzo na ha munanguludzo zwi a yelana nyana naho u khouda ha munanguludzo hu n̄tha kha u khouda ha mbuelo. U khouda ha mbuelo hu hone. Teppo uri mbudziso dzine dza tewa u fhindulwa ndi dzauri “hu khou bvelela mini?” ṭhoḍisiso i amba nga ha mini?”

### **3.6. TSHIGWADA NA SAMBULA**

Ndima ino i na zwipida zwa mutheo zwa ṭhoḍisiso zwo shumiswaho zwine zwa nga sa Vhaṭoduluswa, population, ndila dza vhunanguludzi, maitele a sambula, ndila dza u kuvhanganya mafhungo na ndila dza tsenguluso, data analysis methods. Zwoṭhe hezwo zwo ṭalutshedzwa nga ngona uri ṭhoḍisiso iyi i konou u bveledzwa zwavhuḍi hu si na zwi i kanganyisaho. Afha kha ṭhumbulo ho vha hu

tshi khou sedzwa pfudzungule dza mitani dzo disendekaho nga luambo. U ya nga Vasileiou, Barnett na Thorpe (2018) vha sumbedza uri:

*Qualitative research experts argue that there is no straightforward answer to the question of 'how many' and that sample size is contingent on some factors.*

Zwine vhañwali vha khou sumbedza afho ntha ndi zwauri vhañvhi vha thodiso ya khwalithethivi vha amba la uri a hu na phindulo yo tou dzulaho i no fhindula uri thodiso i tea u vha na vhaoduluswa vhangana na uri thumbulo i fanela u vha nngafhani hu lavheleswa zwithu zwinzhi vhukuma.

### **3.6.1 Vhaoduluswa/Tshigwada**

Vhaoduluswa vha thodiso ndi tshivhalo tsha vhathu vhe vha shumiswa nga mudiso u kuvhanganya mafhungo kha thodiso ino. Vhaoduluswa vha thodiso ino ndi vhafunzi ho sedzwa tshenzhemo yavho, vhanna ho sedzwa zwine vha khou zwi tshenzhela mbinganoni, vhaumakadzi ho sedzwa zwine vha khou zwi tshenzhela, vhana ho sedzwa vhudipfi havho nga u shumiswa ha luambo mutani na vhudipfi, vhashumelavhapo ho sedzwa ndivho yavho nga ha pfudzungule, vhaaluwa ho sedzwa tshenzhemo yavho kha zwa vhutshilo na vhomaine ho sedzwa ndivho yavho.

Havha vhathu ndi vhone vhe mafhungo a wanala khavho. Tshenzhemo yavho yo ita uri thodiso iyi i tshimbile nga ngona. Grove na Gray (2018:10) vha tshi amba nga vhaoduluswa vha ri:

*The target population was women, men, pastors, adults and children, from a selected village. The purposive sampling technique was used as the participants, who were regarded as experts, could provide valuable information in the field under study.*

Vhoramañwalo vha re ntha musi vha tshi talutshedza vha ri vhathu vha kwameaho ndi vhana, vhaumakadzi, vhanna, vhashumelavhapo, vhafunzi,

vhaaluwa na vhomaine kha vhupo ho khethiwaho. Ho shumiswa sambula ya khonadzeo ya u nanga ho sedzwa vhashelamulenzhe vhane vha bvisa mafhungo u ya nga tshodisiso. Ramañwalo Mittal na Singh (2020:128) vha ri:

*Population refers to the set or group of all the units on which the findings of the research are to be applied.*

Ramañwalo Mittal na Singh (2020:128) afho ntha vha sumbedza uri fhethu hu ambwa vhupo he ha dzudzanywa kana hune ha vha na tshigwada hune hothe ha kona u wanala mawana a tshodisiso. A tshi bvela phanda Mittal na Singh vha ri:

*Population consists of all the units in which the findings of the research can be applied. In other words, population is a set of all the units which possess variable characteristics under study and for which findings of the research can be generalised.*

Mafhungo aya a vhañwali vha re ntha a sumbedza uri hune tshodisiso ya khou livhiswa hone hu fanela u konadzea tshothe uri hu vhe na thandululo ya tshodisiso. Nga mañwe maipfi, vhuoni honoho hune tshodisiso ya khou itwa hone hu wanala zwithu zwo fhambanaho hune zwa sia hu tshi wanala mawanwa a tshodisiso nga u angaredza.. Mittal na Singh (2020:128) vha tshi bvela phanda vha sumbedza u ri:

*Any type of research has been based on objectives, clarify the subjects of study directly or indirectly. On which group the results of research can be applied or for which group the findings can be generalised is clarified by the objectives of study. Such group is known as population in research. However, some researchers use the word 'universe' in place of population but there is a minute difference between these two. It can be clarified by referring the definitions and meaning both.*

Izwo zwe vhañwali vha amba afho ntha vha khou sumbedza uri vhatshodisisi vhothe vho livha kha ndivho, u bviselwa khagala na u sa bviselwa khagala kha tshigwada tshenetsho uri mawanwa o vha a fhio. Zwi vhidzwa upfi ndi mawanwa a fhethu

heneefho hu no khou itwa t̥hōdisiso ane a laulwa nga ndivho ya t̥hōdisiso. Vhañwe vha t̥hōdisisi kana vhoramañwalo vho ita t̥hōdisiso ya lifhasi lothe fhedzi kha zwothe hu a vha na phambano khazwo na zwine zwa amba zwone.

Kha ngudo ino zwi t̥hōdisiswa ndi maambwa a pfudzungule dza m̥tani dzo d̥isendekaho nga luambo mbinganoni kha Vhavenda. Izwi zwi tshi amba uri t̥hōdisiso inwe na inwe i vha i na ndivho yayo. Shona na Tegan (2023) vha khou sumbedza uri vha t̥hōduluswa ndi vhathu vhe t̥hōdisiso ya livhiswa khavho. Kha ngudo heino zwi t̥hōdisiswa ndi tshivhangeni tsha pfudzungule dza m̥tani mbinganoni ho sedzwa Vhavenda. Serrano-Sánchez, Zimmermann na Jonkmann (2021:18) vha tshi t̥alutshedza nga ha zwi t̥hōdisiswa vha ri:

*In evolutionary biology, the concept of population constitutes a starting point for the study of the diversity of living organisms and of the processes which produced it.*

Izwi zwi tshi amba uri vhothe vha re n̥tha vha amba nga ha tsiko, zwi t̥hōdisiswa na fhethu hune t̥hōdisiso ya tea u thoma hone na mvelelo dza hone. Zwothe zwi wanala m̥tani kha vhupo honoho hune ha vha na munna na mufumakadzi, vhana, vha d̥uhulu, zwi kwenda, vhomazwale, vhomakhadzi makhotsimunene na makhotsimuhulu. Avho ndi vhone mirado i vhumbaho m̥ta.

### **3.6.2 SAMBULA**

#### **3.6.2.1 Muelo wa sambula**

Muelo wa sambula ndi tshigwada tshit̥uku tsha vhathu tsho shumiswaho kha t̥hōdisiso. Ho vha na muelo wo linganelaho, a wo ngo swika hune wa fhirisa mpimo. Musi hu sa athu dzhiwa tsheo yauri data i fanela u vha nngafhani, ho thomiwa nga u t̥alutshedzwa zwi t̥hōdisiswa zwa ngudo ino. Mafhungo a u sumbedza uri data ndi khulwane zwingafhani ha ngo vha a leluwaho, sa izwi muelo wa data u tshi konou sumbedzwa kana u vhone kha zwithu zwo fhambanaho. Tshikwama tshe tsha vha tshi hone tsha u ita t̥hōdisiso tsho sumbedza u ri hu nga shuma masheleni o imaho ngauri.

Maga maṅa o sumbedzwa kha u ṅea muhumbulo musi hu tshi khou sumbedzwa muelo wa sambula. A zwi tou amba uri muelo u fanela u tou livhana na fhethu afho fhedzi hu tea u fhambana. U sambula ha randomo hu fanela u itwa kha u nanguludza. Tshiṅwe tshifhifhinga u a wana hu na vhuleme musi hu tshi khou nanguludziwa, vhaṅwe vha fhinduli vha hana u dzhenelela, vhaṅwe vha fhinduli vha ṅea mafhungo a so ngo fhelelaho vha si tende u bvela khagala, hu a ḡi vha vho na vhane vha sa ḡo ḡadza mbudzisavhathu. Ndi zwa vhuṭhogwa u nanga vhathu vhanzhi u itela arali ha vha na khaedu yo raloho musi data i so ngo tsha kona u swika magumoni zwavhuḡi.

Nga u tou pfufhifhadza ri nga ri ndeme ndi yauri tenda data ine ya vha hone zwa vha zwi tshi leluwa u i langula. Izwi zwi vha zwi tshi khou amba uri zwoṭhe zwi khou tshimbila nga ṅḡila yone. Data nnzhi a i ambi uri zwoṭhe zwi ngonani. Muṭoḡisisi kha ngudo ino o shumisa mbudzisavhathu mbudziso dzo vha dzo dzula dzo dzudzanyiwa u kuvhanganya mafhungo kha vhoṭhe vha fhinduli vha kwameaho. Muṭoḡisisi o dovha hafhu a shumisa nomborotiwa nkene u wana mafhungo ane a vha ndivhanyoni na mbudziso ya ṭhoḡisiso ya ngudo. Muṭoḡisisi o ita uri vha fhinduli vhoṭhe vha kwameaho vha pfesese uri kha zwoṭhe zwine vha ṅekedza, a ho ngo vha na u dzhia sia khazwo u fanela u ima vhukati a si dzhie vathu tsheo.

### **3.6.2.2 ṅḡila dza u ita sambula**

ṅḡila ya sambula ndi ṅḡila ine ya shumiswa hu tshi nangwa sambula. Ndi ṅḡila dzine dza shumiswa dza u ita sambula kana vhunanguludzi. Kha matshimbidzele a sambula ri vha ri khou sedza ṅḡila dzine dza shumiswa u nanguludza vhaṭoḡuluswa vha ṭhoḡisiso.

Vhunzhi ha vhoramaṅwalo vho ṅwalaho nga hadzo vha dzi vhidza nga madzina o fhambanaho ngeno vha tshi khou amba tshithu tshithihi hu si na na phambano zwayo. Brink (2018:5) a tshi ṭalutshedza 'Non propability sampling' u ri:

*This method of sample selection does not have any scientific base, so it increases the chances of selecting biased sample. In most of the cases, such sample does not represent all characteristics of the entire population.*

Ngona hei a i tou vha na fhethu hune ya vha hone. I nanguludzwa hu tshi tevhedzwa miñwe milayo ine ya nga sa musu nyimele i tshi khou tenda kana zwi tshi khou konadzea u ya nga fhethu heneefho. Kha nyimele nnzhi sambula ya lushaka ulwu a i koni u imela mvumbo kha zwitoduluswa zwothe. U ya nga Ames (2019:10) u talutshedza uri:

*...Similarly, the use of different perspectives in the design resulted in a more accurate representation of the population under study, purposeful sampling techniques occur in different types. Among them is the maximum variation technique which involves looking for divers range of cases that would be relevant to the context under study.*

Ames u vhona zwithu nga ndila yo fhambanaho zwi bveledza uri hu konou wanala ngoho, sambula ya khonadzeo ya u nanga i wanala kha zwipiḁa zwinzhi musu hu tshi khou toḁwa u ita thoḁisiso. U ya nga Majid (2018) Majid (2018:2) u amba u ri:

*One of the objectives of sampling in epidemiological studies is to obtain a statistically representative sample from the population of interest such that the inferences and study findings from the sample represent real associations in the population of interest such that the inferences and study findings from the sample represent real associations in the population of interest.*

Iñwe ndivho ya u sambula ndi u toḁa u wana tshitatasitiki tsha vhathu vho dzhenelelaho kha thoḁisiso na u wana mawanwa u bva kha nyimele ya vhukukha vhakwameaho fhethu heneefho. Ndi dzi ndila dza u ita sambula, ndila dzenedzi ndi dzine dza shumiswa u nanga hu tshi nangudzwa zwipiḁa zwine zwa shumiswa musu hu tshi itwa tsenguluso khathihi na thalutshedzo ya zwine

mutodisisi a vha o wana zwone kha ngudo yawe ya vhumodisisi ndivhanyoni na mbudziro ya ngudo.

Hu na matavhi mahulwane mavhili a sambula ane a vha sambula ya khonadzeo ya u nangwa (probability sampling) na sambula ya khonadzeo ya u sa nangwa (non probability sampling). Kha sambula ya khonadzeo ya u nangwa zwitehwa zwothe zwinewa tshikhala tshi linganaho tsha u nanguludzwa kha sambula ngeno kha sambula ya khonadzeo ya u sa nangwa zwitehwa zwi si na tshikhala tshi linganaho tsha u nanguludziwa kha sambula. Sambula ya khonadzeo ya u nangwa i na madavhi ayo matuku ane a katela sambula zwayo (simple random sampling), sambula yo khethekanywaho (stratified random sampling), sambula topolwa, sambula ya tshigwada (cluster sampling) na sambula ya tselisano (multi stage sampling).

Sambula ya khonadzeo ya u sa nangwa i na madavhi ayo matuku a ne a katela sambula ya u sokou bvelela (convenience sampling), sambula ya ndivho (purposive sampling), sambula ya kota (quota sampling), sambula ya u kunguluwa ha bola (snowball sampling) na sambula ya u dikhetha (self selection sampling).

Sambula ya ndivho (purposive sampling) ndi yone yo shumiswaho kha thodisiso iyi ye ya todisisa nga ha tshivhangi tsha pfudzungule dzo disendekaho nga luambo mitani mbinganoni ya vharema. Vhathu vhothe vho sambuliwaho ndi vhone vho vhudziswa u ya nga ndivho ya mutodisisi. Mutodisisi o nanga sambula ya ndivho (purposive sampling) ngauri u na ndivho ine a khou toda u i swikelela. Sambula iyi yo nangiwa u ya nga ha ndivho ine mutodisisi a vha nayo. Sambula ya thumbululo nga u laedzwa (Snowball sampling) yo shuma vhukuma u thusa mutodisisi u ri a wane vhathu vhane vha kwamea kha thodisiso yawe. Vhavhudziswa vho vhudzisiwa nga ha tshivhangi tsha pfudzungule dzo disendekaho nga luambo mitani ya vharema mbinganoni ho sedzwa Vhavenda.

#### **3.6.2.2.1 Sambula ya khonadzeo ya u nangwa**

Ndila ya sambula ndi ndila ine ya shumiswa hu tshi nangwa sambula. Vhunanguludzi ha khonadzeo ya u nangwa vhañwali vha hu vhidza uri ndi `random sampling`. Ndi ndila ya u ita sambula ine ya ñekedza tshikhala kana zwickhala zwi linganaho tshiteñwa. Izwo ndi zwine zwa nanguludzelwa uri zwi vhe kha sambula nga ngona. Khonadzeo ya u nangwa, hu fanela u ñetshedzwa tshikhala tsha u fana tsha u nangwa. De Vos (1998:193) uri:

*In other words, random selection takes place when each element in the population has an equal, independent chance of being selected for the sample. The selection of elements from the population is based on some form of random procedure. The most commonly used probability sampling methods are: simple random sampling, systematic sampling, stratified random sampling and cluster sampling.*

Musi hu tshi ñewa tshikhala tsha u lingana tsha u nangwa zwi vhidzwa u pfi random sampling. De Vos a tshi bula ngona dzire afho ñtha ndi dzine na dzone vhoramañwalo vha dzi ñalutshedza nga ndila na maipfi o fhambanaho, ngeno vha tshi khou amba tshithu tshithihi. U ya nga Nikolopoulou (2022:20) a tshi redza De Vos (1998:193) u ñalutshedza uri:

*Probability sampling is a sampling method that involves randomly selecting a sample, or a part of the population that you want to research. It is also sometimes called random sampling. To qualify as being random, each research unit (eg, person, business, or organization in your population) must have an equal chance of being selected. This is usually done through a random selection process, like a drawing.*

Izwi zwi zwi tshi amba uri sambula ya khonadzeo ya u nanga i katela tshikhala tshi linganaho u ya nga muñodisisi. Khonadzeo ya u nangwa, hu fanela u ñetshedzwa tshikhala tsha u fana tsha u nangwa. Choudhary (2021:123) o ñea ñalutshedzo yo katelaho zwe zwa ambwa nga vho ramañwalo vhoñhe vha ñtha musi a tshi amba uri:

*Probability sampling is a sampling technique in which a researcher uses a tool based on probability theory to select sample from a larger population. If a person is to be considered a probability sample, he or she must be chosen at random.*

Vhunanguludzi ha `probability` vhañwali vha hu shumisa sa tshishumiswa tsha u nanga kha hu re na vhathu vhanzhi. Uri muthu a nangiwe hu shumiswa yeneyi ndila ya u ñea tshikhala tsha u lingana` random sampling`. Vhoramañwalo vha re ntha vha talutshedza ngona idzo nga maipfi nga ndila dzo fhambanaho vha tshi khou amba tshithu tshithihi. Ndila dzenedzo dzo talutshedzwa nga ndila ya u tou pfufhifhadza dzi re afho fhasi:

- Sambula ya “Stratified sampling

Nikolopoulou (2022:14) u talutshedza uri:

*Stratified sampling collects a random selection of a sample from within certain strata, or subgroups within the population. Each subgroup is separated from the others on the basis of a common characteristic, such as gender, race, or religion. This way, you can ensure that all subgroups of a given population are adequately represented within your sample population.*

Muhumbulo wa Nikolopoulou u dovha wa tikedzwa nga muñwali Thomas (2022:8) ane musi a tshi amba nga `stratified sampling` u ri:

*Stratified sampling is appropriate when you want to ensure that specific characteristics are represented in the sample. You split your population into strata (for example, divided by gender or race), and then randomly select from each of these subgroups.*

- Sambula ya “Cluster sampling”

U ya nga Nikolopoulou (2022:11) u talutshedza u ri:

*Cluster sampling is the process of dividing the target population into groups, called clusters. A randomly selected subsection of these groups then forms your sample. Cluster sampling is an efficient approach when you want to study large, geographically dispersed population. It usually involves existing groups that are similar to each other in some way (e.g., classes in a school).*

De Vos 2011:230) u ri:

*Cluster sampling draws cases only from those clusters selected for the sample. Sampling in this case consist of the creation of a number of externally homogeneous but internally heterogeneous clusters in the relevant population, and subsequent random selection of one or another of these clusters in the sample.*

Kha 'Cluster sampling' zwa vhuṭhogwa zwihulwane ndi zwauri hu tea u vha na ndinganyelo vhukati ha muelo kana tshikalo tsha sambula kha vhuimo ho fhambanaho u itela uri muelo kana tshikalo tsha sambula mathomoni tshi songo swika hune tsha vha nṭhesa kana mafhedziseloni tsha fhedza tsho no vha tshiṭukusa. A zwo ngo tendelwa uri hu vhe na phambano yo kalulaho. Lauren (2022:8) a tshi redza Devos (2011:230) u ri:

*Cluster sampling is appropriate when you are unable to sample from the entire population. You divide the sample into clusters that approximately reflect the whole population, and then choose your sample from a random selection of these clusters.*

'Cluster sampling' i shuma zwavhuḍi musi u tshi khou balelwa u nanga. U khethekanya vho sambuliwaho nga kilasita dzine dza fhedza dzo ṇetshedza tshivhalo tsha vhathu vhoṭhe nga u angaredza ha konou u itwa vhunanguludzi hu tshi shumiswa 'random sampling'.

- Sambula ya "Systematic Sampling"

Muṭoḡisisi hafha u tou dzhia tsheo kha nomboro iṅwe na iṅwe ya vhuvhili yo nangwaho. U ya nga Nikolopoulou (2022:14) u ṭalutshedza uri:

*Systematic sampling draws a random sample from the target population by selecting units at regular intervals starting from a random point.*

Sambula yo bulwaho afho nṯha i sambula ho livhiswa kha tshigwada tshenetsho vhuṑoni honoho nga u tevhekana zwavhuḡi ho tevhedzwa sambula ya vhuṑanguludzi hu fhaho vhathu tshikhala tsha u lingana. Nikolopoulou na Lauren vho amba zwielanaho nga ha `systematic sampling`. Lauren (2022:8) a tshi ṭalutshedza u ri:

Systematic sampling involves choosing your sample based on a regular interval, rather than a fully random selection. It can also be used when you do not have a complete list of the population.

- Sambula ya “Simple Random Sampling

U ya nga Hossan na Mushtaq Al-Hasnawi (2023:35) vha ri:

*In this type of sampling, every member of the population has equal chance of being selected. Researchers can use computer programs or manual methods such as lottery or random number tables to conduct sampling.*

Izwi zwi re afho nṯha zwi sumbedza uri kha lushaka holu lwa ‘simple random sampling’ muraḡo muṅwe na muṅwe o ṅewa tshikhala tsha u lingana kha u nangiwa. Hu nga shumiswa khophiyutha kana iṅwe nḡila kana maṭafula. Hu tshi itwa `simple random sampling` ndi musi muṭoḡisisi a tshi ṭoḡa u ḡivha uri zwithu zwikene zwi itea lungana fhethu hukene nga tshifhinga tshikene. U itela uri muṭoḡisisi a wane phindulo u fanela u ita ṯhoḡisiso a tshi khou tevhedza maga a tevhelaho:

- u fanela u thoma nga u ṭalutshedza uri zwiṭoḡisiswa ndi mini.
- u tea u ita mutevhe wa zwoṯhe zwine zwa ita zwiṭoḡisiswa.
- u fanela u sumbedza tshikalo tsha sambula yawe.

- u fanela u nombora kana u nea madzina a zwithu.
  - u fanela u dzhia tsheo yauri u khou ya u shumisa ngona ifhio ya u nanguludza.
- Sambula ya “Pannel sampling”

U ya nga DeVos (1998:231) a tshi amba nga ‘pannel sampling’ u ri:

*A panel sample means that a fixed panel of persons is selected from population of persons involved in a particular thing. This panel, has naturally, to be proportionately representative of the relevant population.*

Lauren 2022:8) a tshi talutshedza uri:

*A simple random sample is a randomly selected subset of a population. In this sampling method, each member of the population has an exactly equal chance of being selected.*

Izwo zwi re ntha muhwali u khou sumbedza uri hu tshi itiwa sambula ya lushaka ulwu i nea tshikhala u lingana tsha u nangiwa. Lauren (2022:8) a tshi isa phanda u amba uri:

*Simple random sampling works best if you are a lot of time and resources to conduct your study, or if you are studying a limited population that can easily be sampled.*

Sambula yo bulwaho afho ntha i shuma zwavhuḍi arali hu na tshifhinga tshinzhi na musi hu na zwishumiswa zwo lugelaho u shumiswa kha thoḍisiso kana arali i tshi khou shumiswa hune hu si vhe na vhathu vhanzhi vhane vha nga nangiwa. Vhaḥwali vhaḥwe vho amba uri musi muḥoḍisisi a tshi tea u ita `simple random sample` ndi zwa ndeme uri a vhe a na fureme ya sambula yo fhelelaho nahone i fhulufheleaho. U nombora sambula iyi ndi zwa ndeme ngauri zwi thusa uri u kone u vhala zwavhuḍi.

Sambula ya khonadzeo ya u nangwa i na madavhi ayo matuku ane a katela sambula zwayo, sambula yo khethekanywaho, sambula topolwa, sambula ya tshigwada na sambula ya tselisano. U ya nga Choudhary (2021:17) u fhedza nga u nea phambano vhukati ha probability na non-probability musi a tshi amba uri phambano yadzo ndi i talutshedzeaho nga ndila hei:

*Probability sampling is a sampling method in which all population members have an equal chance of being chosen.*

Mafhungo a muṅwali Choudhary afho nṱha a khou sumbedza uri ngona iyi ya probability sampling ndi ndila ine vhathu vha nṱewa tshikhala tshi linganaho tsha u nangiwa.

Ndi ndila ye muṱodisisi a i shumisa u nanguludza vhafhinduli musi e kati na ṱhodisiso yawe. Vhukati ha vhaswa vhe muṱodisisi a vha shumisa u wana phindulo dza mbudziso dzawe, o lingedza nga ndila dzoṱhe u sa dzhia sia musi a tshi nanga vhane vha tea u ḡadza mbudzisavhathu. O ita zwoṱhe hezwi o ḡisendeka nga milayo ine ya tea u tevhedzwa ya 'probability sampling'.

Izwi zwi tshi amba uri phambano ya khonadzeo ya u nangwa na u sa nangwa ndi yauri kha probability` vhathu vhana tshikhala tsha u fana tsha u nangiwa ngeno kha `non- probability` zwi si na vhuṱanzi ho dziaho uri ṱhodisiso i ḡo dzhenisa vhafhio.

#### **3.6.2.2.2 Sambula ya khonadzeo ya u sa nangwa**

Musi u tshi nanguludza u sambula ya u sa nangwa a hu itiwi u fana na hune ha sokou itiwa nge wa wana tshikhala. Dzi nanguludzwa hu tshi khou tevhedzwa miṅwe milayo ine ya nga sa musi nyimele i tshi khou tenda kana zwi tshi khou konadzea nahone zwi tshi swikelelea. Ṭhalutshedzo ya sambula ya u sa nangwa ndi ine ramaṅwalo Nikolopoulou (2022:14) a tshi ṱalutshedza uri:

*Non-probability sampling is a sampling method that uses non-random criteria like the availability, geographical proximity, or expert knowledge of the individuals you want to research in order to answer a research question.*

Sambula ya khonadzeo ya u sa nangwa ndi sambula ine ya si shumise tshikhala tshilinganaho tsha u nanga. I shumisa u vha hone ha muthu, ndivho ine ya vha hone kha muthu ane wa khou ita thodxisiso khae uri a fhindle mbudziso. I na madavhi ayo matuku a ne a katela sambula ya u sokou bvelela na ine ya sumbedza ndivho (purposive) u ri ndi ifhio. Sambula ya ndivho yo shumiswa u ya nga ndivho ya mutodxisi. Vhathu vhothe vho sambuliwaho ndi vhone vho vhudziswa u ya nga ndivho ya mutodxisi.

Mutodxisi o nanga tsumbananguludzwa ya ndivho. Tsumbananguludzwa iyi ya ndivho mutodxisi u khou i tevhela ngauri a si pfudzungule dzothe dze dza todisiswa. Mutodxisi o todisa tshivhangi tsha pfudzungule dzo disendekaho nga luambo mitani mbinganoni ho sedzwa vharema kha Vhavenda fhedzi. Zwino tsumbonanguludzwa iyi yo nangiwa u ya nga ha kunangele.

Sambula ya khonadzeo ya u sa nangwa i a shumisana na ngona ya khwalithethivi. Ndi ine ya sedzesa kha tshigwada tshituku tsha sambula nga ha zwine zwa khou itea vhutshiloni. I dovha ya wana mafhungo nga ndila dzo fhambanaho kha vhathu.

Sambula dzi nanguludzwa hu tshi khou tevhedzwa miñwe milayo ine ya nga sa musu nyimele i tshi khou tenda kana zwi tshi khou konadzea, nahone zwi tshi swikelelea. Etikan, Musana, Alkassim (2016:1) vha talutshedza u ri:

*In a sampling approach known as non-probability sampling, samples are picked or choose. It is a looser strategy. This sampling method heavily depends commonly employ it does not ensure that every person of the population has an equal chance of participating in the study of the researcher. There is a known probability that each person in the population will be chosen. Researchers use this technique in projects where random probability sampling is impractical due to time or cost restrictions.*

Mafhungo a Etikan na vhaṅwe afho nṯha a sumbedza uri nḽila iyi ya khonadzeo ya u sa nangwa, hu sokou topolwa kana u nangiwa. Ndi nḽila yo leluwaho u tshi nanga. A i khwaṯisedzi uri vhuṯanzi ho khunyelelaho uri tshikhala tsha u dzhenelela kha ṯhoḽisiso tshi hone. Vhaṯoḽisisi vha shumisa yone musi vha tshi vhona uri a hu na tshifhinga kana vha khou tinya dzimbadelo. Hu na khonadzeo ya u sa nangwa.

- Sambula ya ndivho

Musi hu tshi ambya nga`Purposive sampling`, i vha yo ḽisendeka kha zwine muṯoḽisisi a dzhia tsheo khazwo. I thoma nga ndivho ine ya vha i hone muhumbuloni wa muṯoḽisisi ha konou u nanguludzwa sambula ine ya katela vhane vha kwamea, ha siiwa vhane vha si vhe tshipiḽa tsha ndivho ine muṯoḽisisi a vha nayo muhumbuloni wawe. Nḽila hei ya sambula ya ndivho Nikolopoulou (2022:13) a tshi i ṯalutshedza uri:

*Purposive sampling is a blanket term for several sampling techniques that choose participants deliberately due to qualities they possess. It is also called judgmental sampling, because it relies on the judgment of the researcher to select the units (e.g. people, cases or organizations studied).*

Nḽila hei ya sambula i dzumba maitele manzhi ane hu nangwa vhathu nga khole u ya nga ha vhukoni havho. I dovha ya haṯula ngauri i fulufhela kha zwine muṯoḽisisi a nanga tsumbo: vhathu, mafhungo na tshiimiswa tshine muthu a bva khatsho.

Kha ṯhumbulo ya mafhungo ho shumiswa vhathu vho kwamiwaho kha ṯhoḽisiso iyi. Vhathu vhenevho vho vhumbya nga vhathu vha mirole yo fhambanaho vha no dzula tshiṯirikini tsha Vhembe vunduni ḽa Limpopo kha masipala wa Thulamela. A hu tou vha na milayo i sumbedzaho u ri mbalo yo teaho ndi ifhio ya vhathu vho fanela u dzhenelela.

Nga nthani ha zwenezwo, vhathu avho vho nangwa ho shumiswa thumbulo ya mafhungo.

Vhathu vho nangwa nge vha vha na mvumbo i tutshelelaho na thodisiso iyi. Kha thumbulo ya mafhungo, mutodisisi, o toda vhuṭanzi ha vhathu vha re na ndivho nga ha thoho iyi ino khou thodisiswa. Musi ho nangwa mbalo ya vhathu vho dzhenelelaho kha thodisiso iyi, vho fhindula mbudzisavhathu. Mbudziso dza hone dzo vha dzi khou fana kha zwigwada zwothe. U fana hadzo ho ita uri mutodisisi a konou divha uri kha tshigwada tshenetsho mawanwa a vhathu vhenevho o vha afhio. Ndi hone hune mbalo nnzhi yo fhindulaho zwi fanaho yo kona u vhone. Mutodisisi o kona u wana phindulo ya mbudziso dza thodisiso yawe. Zwo kona u vhone uri tshivhangi tsha pfudzungule dza mitani mbinganoni ya vharema ho sedzwa Vhavana ndi mini. Mbudziso dzo vha dzi fanaho. Zwo thusa uri hu konou vhone tshivhalo tsha vhathu vhane vho wana mihumbulo i fanaho kha mbudziso yeneyo u itela u wana thasululo ya thodisiso nga ndila yo fanelaho.

- Sambula nga u laedzwa

Mutodisisi o shumisa ndila hei u kuvhanganya data kha vhathusedzi vha si vha ngana vhe vha vha vha tshi khou thusa mutodisisi, vhenevho ndi vhe vha thusa u konou wana vhaṅwe vhathu vhane vha vha divha. Ndila hei ya u ita sambula yo shumiswa fhethu he zwa vha zwi tshi khou konḁa u wana mirado ya vhaṭoduluswa. U ita sambula nga u laedzwa (snowball) ndi ine nga khayi muthu ane wa mu wana, a konou u laedza kha muṅwe muthu. Muthu we wa laedzwa khae a u laedza hafhu kha muṅwe. U laedzwa ha hone hu vha hu khou tandedzana sa lubuvhi a vhuya e aneḁa auri iṅwe notshi ya bva ya vhuya na thoro ya luvhele zwi tshi khou dovholola zwi tshi ya. Nikolopoulou (2022:13) a tshi talutshedza sambula nga u laedzwa (snowball sampling) u ri:

*Snowball sampling is used when the population you want to research is hard to reach, or there is no existing database or other sampling frame to help you find them. Research about socially marginalized groups such as drug addicts, homeless people, or sex workers often uses snowball sampling.*

Afha vha khou khwaṭhisedza uri sambula nga u laedzwa i shumiswa musi vhathu vhane wa khou ṭodou vha kwama zwi tshi khou konḡa uri u vha kwame nahone u sa ḡivhi na hune vha wanala hone. A hu na fhethu hune wa tou hu fulufhela uri vhathu vhane wa khou vha ṭoda u vha wane fhethu huthihi kana shangoni ḡithihi. Zwino sambula nga u laedzwa i shuma zwenezwo zwa u laedza u swika u tshi wana zwine wa khou ṭoda. Vhaṭodisisi vha tshi khou ṭoda vhashumisi vha zwidzidzivhadzi, vha si naho mahaya, vharengisi vha mivhili, ndi henefha hune hu shuma `snowball sampling`. Ndi nḡila dzo fhambanaho de dza shumiswa zwo bva kha u laedzwa u swika mafhungo a tshi wanala nga kha vhuṭumanyi ha ndaedzo.

Muṭodisisi u na vhathu vhe a vha shumisa kha ino ngudo u mu wanela kana u mu kuvhanganyela data u ya nga u fhambana ha maimo avho. Vhenevha ndi vhane kha vho ha vha na vhaaluwa, vhafumakadzi, vhanna, vhana, vhafunzi, vhashumelavhapo na vhomaine. Tshigwada hetshi ndi tshe muṭodisisi a thoma nga u vha ṭalutshedza uri ene ndi ngani a tshi khou ita ṭhodisiso yo imaho nga yeneyo nḡila. O vha vhudza na zwine a si fanele u zwiita musi a tshi khou vha nanguludzela data yawe.

Zwine nda zwi bvulela muṇadzi ndi zwauri vhalaedzwa a vha nga muṭodisisi vho fhedza na vhone vha tshi laedzwa kha vhaṇwe vhane vha nga vha thusa kha zwine vha khou ṭoda. Musi vho swika henefho vho no wana mafhungo a ṭhodisiso, vha ḡi dovha vha laedzwa huṇwevho vha fhiruludza. Kha mushumo uyu wo fhedza u tshi vho nga tshidimela tsho haka maṭorokisi hune wa balelwa u vhona mutshila watsho. Vho vha vha tshi ri u wana mafhungo afha vha laedzwa phanda kha vhaṇwe vhane na vhone vha ita vho ngauralo tshavha tsha ndzunguluwe.

U itela u vhulunga tshifhinga uri ṭhodisiso i ḡi ya phanda nahone nga luvhilo muṭodisisi o fhedza o konou wana vhaṇwe vhathu vhe vha konou topola vhaṇwe vhe vha thusa nga u fhindula mbudziso dzo ḡisendekaho nga mbudziso ya ṭhodisiso ya ngudo ine ya khou itwa. Muṭodisisi zwo mu konḡela vhukuma u konou swikelela muthu angaho vhafunzi uri a konou swikelela o thuswa nga vhaṇwe vhane vha ḡivha vhafunzi vhane vha wanala vhuṭoni honoho. Ho vha na

u laedzwa u swika vha tshi wanala vha konou fhiwa mbudzisavhathu uri vha i dladze. Vhenevho vho topolwaho vho konou dovha-vho vha topola vhañwe vhane vha nga fhindula mbudziso nga u dladza mbudzisavhathu uri hu wanale mawanwa nga ha thodisiso.

- Sambula ya hafu

Babbie na Mouton (2011:167) vha tshi amba nga 'quota sampling' vha tshi talutshedza vha ri:

*Quota sampling is the method that helped George Gallup avoid disaster in 1936- and set up the disaster of 1948. Like probability sampling quota sampling addresses the issue of representativeness*

U ya nga Hannes (2020:16) u talutshedza dimensional sampling nga u amba u ri:

*Dimensional sampling is a refinement of quota sampling. It can be used to reduce the sample size. Dimensional sampling means selecting participants in the sample group in terms of a combination of criteria that you feel they should meet.*

Mafhungo a muñwali wa nthā u sumbedza uri ndi ndila ya u khethekanya zwigwada u ya nga ha zwine dza tea u dzudzanywa ngaho. Bailey (1994:95) a tshi amba nga 'dimensional sampling' u ri:

*Multidimensional form of quota sampling. The idea is to specify all variables in the population that are of interest to the investigation, and then see to it that each dimension is represented by at least one case.*

- Sambula ya "Spatial Sampling"

Muñwali De Vos (1998) uri kanzhi i shuma kha zwa mitambo na musi hu na zwiwo zwa khombo. Vha amba uri vha todisisi vha fanela u thoma u dzhia tsheo yauri

zwiṭoḁisiswa zwi fanela u shumaniwe nazwo nga ṇḁila ifhio. Ngona iyi kha ino ngudo a yo ngo shumiswa yo wanala i sa tei.

- Sambula i no sokou bvelela i songo lavhelelwa

Mbudziso i nga vha yauri ṇḁila yeneyi ya u ḁa i so ngo lavhelelwa ndi mini? Sanders na Pinhey (1983:119) vha tshi amba nga ‘accidental sampling’ vha ri:

*In this type of nonprobability sample the researcher simply selects the nearest persons as his or her respondents. Accidental sampling technique is also called convenience sampling...*

Vhoramaṇwalo Sanders na Pinhey afha ṇṯha vha khou sumbedza uri hei ndi ṇḁila ine I tshi shumiswa i vha i so ngo tou pulanelwa. Vhoramaṇwalo Hossan na Mushtaq-Al-hasnawi (2023:42) vha ri:

*In this sampling, the researcher studies all those persons who are most conveniently available or who accidentally come in his context during a certain period of time in the research.*

Izwi zwi tshi amba uri muṭoḁisisi u tea u ḁivha vhathu vhe a ṯangana navho hu si na ndavhelelo.

Kha ngudo ino muṭoḁisisi o ri a tshi swika kha miṇwe ya miṯa a wana mufumakadzi o dzula na khonani yawe ane a vha mbinganoni na ene. Mudalelwa o mbo ḁi ṇḁivhadza kha khonani yawe uri ṇṇe ndo ḁa nga ḁifhio a fho muṯani. Kha ṇṇe ho mbo ḁi vha u dzhia tshenetsho tshikhala nda vho humbela uri na vhone arali vho vhofoholowa ndi vha ṇekedze vho mbudzisavhathu dzi tshimbilelanaho na ngudo yanga. Ayo madalo a muṭoḁisisi o vho fhedza e madalo mavhuya vhukuma nahone a vhuyedzaho. Izwi zwi mbo ḁi amba uri lushaka ulwu lwa thumbulo lwo shumiswa kha ṯhoḁisiso iyi.

### 3.7 FHETHUVHUPO HA THODISISO

Musi hu tshi ambwa nga fhethuvhupo ha thodisiso ndi fhethu hune thodisiso ya itwa hone. Thodisiso nga ha tshivhangi tsha pfudzungule dzo disendekaho nga luambo mitani mbinganoni ya vharema. Fhethuvhupo ha thodisiso ndi hone hune mutodisisi a wana hone vathu vhane vha vha vhafhinduli vha mavhudziswa awe. Ndi zwa ndeme uri mutodisisi a thome a wane thendelo fhethu ho teaho yauri a ite thodisiso yawe.

Thodisiso iyi yo itwa kha tshitiriki tsha Vhembe vunduni la Limpopo. Mashango o topolwaho a wela kha tshitiriki tsha Vhembe fhedzi. Mutodisisi o dalela mivhundu yo fhambanaho.

### 3.8 VHUDIFARI HA MUTODISISI NDIVHANYONI NA VHA KWAMEAHO

Ndi zwa ndeme uri sa mutodisisi u di wane u sa khou bveledza nyimele ine vathu vhenevho vha sala vha tshi khou vhaaisala musi u tshi khou ita thodisiso hune mafhungo ane wa khou todisisa a wanala vhukati ha vathu. Mutodisisi ha ngo tea u swika hune a zwifhela vathu vhane vha khou thusa nga u nkedza mafhungo ane wa khou toda. Musi wa vha zwifhela zwi fhedza zwi tshi ita uri vha si tsha u fhulufhela na kha tshithu na tshithihi vhutshiloni. British Educational Research Association BERA, (2018) vha ri:

*Ethics deals with moral problems related to the practice of research. Bos (2020) refers to Ethics as an inquiry into what is right and wrong, and what researchers ought to do. The focus is on the responsibilities of researchers towards the rights and interests of their participants, their audience, their academic community, and their society.*

Mafhungo a re ntha a khou amba uri thaidzo dzi a bvelela vhutshiloni u ya nga thodisiso. Bos uri `ethics` u ya nga vhatodisisi ndi zwine zwa vha zwa ngoho na zwi si zwa ngoho na zwine mutodisisi a tea u zwi ita u tandulula ho sedzwa kha chungoho hazwo kana vhukhaki. Hu fanela u vha na vhudifhinduleli kha

muṭoḡisisi hu tshi kwama pfanelo na lutamo lwa vhashelamulenzhe, vhaṭaleli, vhoradzipfunzo kha lushaka. Arifin (2018:31) u ṭalutshedza uri:

*... Moreover, after completion of the interview session participants were given choice as to whether they want to change anything about the content of the interview.” This means, to participate in a research study, participants need to be adequately informed about the research, comprehend the information, and have a power of freedom of choice to allow them to decide whether to participate or decline”.*

Musi vhashelamulenzhe vho no fhedza na inthaviyuwu a vho ngo tea u kombetshedzwa kana arali vha khou ṭoḡa u shandukisa zwiṇwe. Vhashelamulenzhe vha fanela u ḡivhadzwa nga ha ṭhoḡisiso nga vhuḡalo. Vha na pfanelo dza u dzhenelela kana u ḡi bvisa. Arifin (2018:31) a tshi bvela phanda u amba uri:

*... This means, that to participate in a research study, participants need to be adequately informed about the research, comprehend the information, and have the power of freedom of choice to allow them to decide whether to participate or or decline. Participants`s agreement to participate in this study was obtained only after a through explanation of the research process.*

Izwo zwi tshi tou amba uri u dzhenelela kha ṭhoḡisiso, vha bvisa mafhungo vha tshe na maanda a u nanga na u tendelwa u humbula nga ha u dzhenelela kana u hana. U dzhenelela kha ṭhoḡisiso iyi hu fanela u vha na u ṭalutshedzwa nga vhuḡalo nga ha ṭhoḡisiso na matshimbidzele ayo oṭhe. Ramaṇwalo Arifin (2018:31) u dovha a engedza nga u ombedzela u ri:

*The Impotance of ethical principles in protecting participants in any study. We obtained approval from the universitys ethics committee and the Gauteng Department of Education to conduct the empirical research.*

Izwi zwi tshi tou amba fhedzi uri vhashelamulenzhe vha fanela u tsireledzwa vhukuma kha tshodisiso inwe na inwe. Thendelo i bva kha komiti ya University na kha muhasho wa pfunzo. Drolet, Rose, Leblancch, Ruest na Williams (2023:280) vha ri:

*Problematic ethics and integrity issues eg, conflicts of interest, falsification of data, non-respect of participants' rights, and plagiarism, to name but a few have the potential both undermine the credibility of research and lead to negative consequences for many stakeholders, including researchers, research assistants and personnel, research participants, academic institutions and society as a whole.*

Thaidzo dzingaho u fhura vhavhudziswa ndi zwithu zwi si zwavhudi sa izwi navhone vha tshi zwi funa zwa u tshonifiwa, mafhungo a vho ane vha amba ha tei u angadzwa kha shango uri ndi vhone vho nkedzaho mafhungo nga vhudalo. Hu fanela u vha na u tshonifhana, u kopa zwa muwe ndi vhukhaki plagiarism ngauri zwi a thithisa, zwiimiswa zwinzhi, vhathusa vhatodisi, vhashela mulenzhe, zwiimiswa zwa pfunzo na lushaka nga u angaredza.

Musi mutodisisi a sa athu thoma na vhavhudziswa ho vha na fomo ine ya vho fha muvhudzisi uri kha zwothe a hu na zwine zwa do itwa muvhudziswa a sa zwi divhi kana u shandukisa zwe muvhudziswa a amba a songo thoma a kwamiwa uri u khou tendelana nazwo kana ha tendelani nazwo. Dzina la muvhudziswa kha ino ngudo ho tendelaniwa uri a li nga do bulwa sa ndila ya u tsireledza muvhudziswa zwo vha tshiphiri tshi sa tei u punda vhathuni. Kha mafhungo a re ntha a sumbedza uri vhavhudziswa vha songo didzhenisa kha mafhungo ane vha sa vhe na vhuanzi nao ngauri zwi a vha dzhenisa khomboni. Hu na vhoradzipfunzo vhanzhi vho lingedzaho u bula uri vhudifari ha muvhudzisi ndivhanyoni na vhavhudziswa uri ndi musi hu tshi khou ambwa mini.

Mutodisisi o dzhiela ntha nzhele mafhungo a vhudifari ho disendekaho nga maga a yunivesithi. Luwalo lwa khumbelo lwo vha hone. Musi thendelo ya yunivesithi ya venda yo no vhuya, ho nwaliwa luwalo lu no ya kha vha vhudziswa lwa u vha humbela uri vha shele mulenzhe. Vhavhudziswa vho talutshedzwa uri u

dzhenelela kha ṭhōdisiso iyi a si khombekhombe. Ho vha na u saina kha muvhudziswa muṁwe na muṁwe sa ṁḽila ya u tenda u ḽidzhenisa kha ṭhōdisiso iyi ya zwivhangi zwa pfudzungule dzo ḽisendekaho nga luambo miṁani mbinganoni ya vharema.

Afha hu katela u dzhiela ṁṁha pfanelo dza vhavhudziswa nga muṁḽisisi. Muṁḽisisi u tea u fhulufhedzea nahone ha tei u shandukisa zwe a vhudziwa nga vha vhudziswa. Muṁḽisisi u tea u fhulufhedzisa uri ha nga buli madzina na fhethu na huthihi.

Muṁḽisisi u tea u ḽivha uri u khou dzhena kha zwiphiri zwa vha vhudziswa. Afha hu tewa u vhewa mulayo musi hu tshi kuvhanganywa mafhungo na musi ho no fhela. Mafhungo ha tei u ṁaniwa lune muthu a nga zwi vhona kana zwa thithisa maluvhi na kuhumbulele. U ya nga Brink, Walt na Rensburg (2018:29) vha tshi ṁalutshedza vha ri:

*The researcher should not expose research participants to unnecessary physical or psychological harm.*

Izwi zwi tshi amba uri muṁḽisisi ha tei u ṁana mafhungo e a a wana kha vha vhudziswa zwi so ngo fanela. Vhoṁhe vha kwameaho a vho ngo bulwa madzina avho a vhukuma. Muṁḽisisi o shumisa khoudu dzine khadzo a dzi buli dzina ḽa muthu kana tshifani. U shumisa khoudu dzenedzo zwi vha zwi tshi khou tsireledza vha kwameaho. Vhoṁhe vhavhudziswa vhane vha vha vhaaluwa, vhashumelavhapo, vhafumakadzi, vhanna, vhana, vhafunzi na vhomaine vho ṁalutshedzwa nga muṁḽisisi uri ndi ngani a tshi khou humbela vha tshi mu thusa nga u ḽadza mbudzisavhathu. Zwoṁhe zwo ṁalutshedzwa nga vhuḽalo uri ndi ṭhōdisiso ya ngudo. Vhaswa vhone vho ṁalutshedzwa uri ndi ngani nyimele yo tou ralo ine vha tea u ṁekedza vhuṁanzi ho khwaṁhaho. Kha vhavhudziswa vhoṁhe vho fhulufhedziswa uri a hu na fhethu na huthihi hune madzina avho a ḽo bulwa kha ino ngudo ya ṭhōdisiso. Data yo kuvhanganywa na u khethekana zwavhuḽi ho shumiswa khoudu dzine dza nga nomboro kana maḽedere a aḽifabethe u swika i tshi fhelela. Dzipfanelo dza vhavhudziswa a dzo ngo kandekanywa zwo vha zwo iledzwa tshoṁhe.

### 3.9 VHUNDEME

Bishop na Boyle (2019:560) vha tshi talutshedza nga reliability and validity vha ri:

*Reliability and validity determine the accuracy of estimations of welfare using judgement methods. Both reliability and validity are often demetaphor of shooting arrows at a target, as in archery. Reliability suggests that arrows are grouped closely together. This does not mean the arrows have hit the bull`s eye or are even close it. To the conflicting, reliability may be found if arrows are consistently off target, but in the same direction. Low reliability therefore means that repetitive shots at the target are dispersed widely across the target. “Reliability is about modification and validity is about bias”.*

Bishop na Boyle (2019) musi vha tshi amba nga vhundeme na vhufhulufhedzei vha sumbedza ndi mvelelo dzi fanaho kha tshiñwe na tshiñwe. Zwothe vhundeme na vhufhulufhedzei zwi a shumisana. Vhundeme vhu dzudzanywa kha tshigwada tshithihi. Vhundeme vhu amba nga u khwinisa, vhufhulufhedzei vhu sedza kha fulufhelo. U ya nga Dudovskiy (2022:11) a tshi talutshedza u ri:

*The validity of a research study refers to how well the results among the study participants represent true findings among similar individuals outside the study.*

Dudovskiy (2022) afho ntha u khou sumbedza uri ndi musi vhavhudziswa khavho hu tshi wanala mawanwa a ngoho fhethu heneffho kana kha vhupo ho fhambanaho u ya nga thodisiso yeneyo. ‘Validity’ i ambesa nga mvelelo dzine dza tea u fana. Mariel, Hoyos, Meyerhoff, Czajkowski, Dekker, Glenk (2021:129) vha ri:

*Validity focuses more on the construct of interest, namely the value estimates and how the validity of these might be assessed in the absence*

*of knowledge about the true values. One key element of construct validity is so called expectation-based validity.*

Mafhungo aya are n̄tha a sumbedza uri validity` i sedza zwielanaho na lutamo na u tou humbulela uri hu wanale vhungoho hazwo. Tshihulwane ndi tshauri hu vha hu na ndavhelelo yo lindelwaho uri hu vhonele vhungoho. Yo saukanyiwa ya bva zwipid̄a zwivhili tshine tsha vha tsha nga ngomu na n̄da. Tsha nga ngomu tshi sedza zwi elanaho ngeno tsha nga n̄da tshi tshi sedza zwine zwa fana kokotolo naho wa nga ya kha vhuñwe vhupo mvelelo dzi vha dzenedzo.

Vhundeme hu vha ho d̄isendeka nga tshikalo tsha vhuñanzi vhune ha khou n̄ewa u konou wana thikhedzo ya thalutshedzo dzine muñod̄is̄isi a tama u swikelela zwo d̄isendekaho nga data ye a kuvhanganya ya mafhungo oñhe. Muñod̄is̄isi o kuvhanganya mafhungo a nanguludza a dzhia zwa ndeme fhedzi a shumisa zwone zwi sa yelani a lañ̄a.

Mafhungo o kuvhanganywa nga zwi shumiswa zwa muñod̄is̄isi zwine a vhona zwi tshi elana na ndivho yawe o sedzesa zwipikwa na mbudziso dza thod̄is̄iso. Mafhungo a thod̄is̄iso iyi o kuvhanganywa hu tshi shumiswa mbudziso dza mbudzisavhathu. Ho shumiswa na tshenzhemo ya vhathu vhenevho kha zwe vha zwi tshenzhela. Vho zwi sumbedzisa nga u d̄adza mbudzisavhathu.

Izwi zwi tshi amba uri ho vha na nyambedzano u itela u pfesesa zwi tshi elana na tshenzhemo ya vhathu vhenevho nga ha thod̄is̄iso. Madzhiele a zwithu nga ha thod̄is̄iso iyi ndi a ndeme. Muñod̄is̄isi o dovha hafhu a shumisa mañwalwa o fhambanaho o ñwalwaho nga vhañwe vhañwali a elanaho na thod̄is̄iso iyi.

Zwithu izwi zwi kwama ngudo ino ngauri kanzhi u wana muñod̄is̄isi musi a tshi khou humbela vhakwameaho uri vha mu n̄ee mafhungo, vha tshi mu n̄ekedza mafhungo o khakheaho nga khole uri muñod̄is̄isi a sa kone u swikelela ndivho ya thod̄is̄iso. Sankale (2020:104) u thalutshedza uri:

*Validity refers to the credibility or believability of the research. Are the findings genuine? Hand strength a valid measure of intelligence? Almost*

*certainly the answer is” No, it is not.” Is score on the SAT a valid predictor of GPA during the first year of college? The answer depends on the amount of research support for such a relationship.*

Vhundeme ho sedza kha zwitendiseaho kha tšhoḡisiso. Mawanwa a kholwisaho uri ndi ngoho, vhuṭali nahone ho ḡi lavheleswa zwa sia phindulo dziḡwe dzi sa tendisei.

Vhundeme ho kalwa nga mbudziso dzo vhudziswa dze dza vha dzi kha mbudzisavhathu dze dza vha dzi tshi fana kha zwigwada zwo fhambanaho. Tsumbo ya mbudziso dzo vhudziswa vhafumakadzi, vhanna, vhafunzi, vhomaine dzo vha dzi tshi fana hu sa sedzwi muvhudziswa uri ndi wa mbeu ifhio na maimo awe. Kha mbudziso dzo vhudziswa vhaswa zwo vha zwo ḡi ralovho hu so ngo sedzwa mbeu. Mafheloni azwo phindulo dzo kuvhanganywa u ya nga u fana hadzo hu si na u vanga.

### **3.10. VHUFHULUFHEDZEI**

Mafhungo o kuvhanganywaho a tea u vha e na ngoho nga ngomu. U ya nga S’ur’ucu’ na Maslakci (2020: 2720) vha ṭalutshedza u ri:

*.... Reliability referes to the stability of the measuring instrument used and its consistency over time.*

Izwi zwi tshi amba uri vhufulufhedzei zwi khou ambelwa kha tshikalo tshine khatsho a hu na uri mvelelo dzi ḡo shanduka naho tsha dovhololwa lunzhi na lunzhi. U ya nga nga Pandey na Pandey (2021:40) vha tshi ṭalutshedza `reliability` vha ri:

*It referes to consistency through out as series of measurements for example, if a responded gives out a response to that particular item even if he is asked repeatedly if he is changing his response to the same item, the consistency will be lost, so the researcher should frame the items in a questionnaire in such a way that it provides consistency or reliability.*

Afha muḽwali u khou sumbedza u ri tshikalo tshi a fhulufhelea. Tshikalo tshine tsha vha tshi khou shumiswa mvelelo dza hone dzi fanela u fana. Muḽoḽisisi a tshi khou kala zwithu lunzhi lunzhi kha zwithu zwo fhambanaho zwa lushaka luthihi mvelelo dzi tewa u fana zwi sa ambi uri ndi ngafhi nga tshifhinga ḽe. Muḽoḽisisi naho a vhudzisa tshithu tshithihi lunzhi lunzhi kha vhathu vho fhambanaho phindulo i ḽo fana. A hu nga vhi na tshanduko. Zwi fanela u bva zwo tou kokotolo. Vhufhulufhedzei vhu kwama mvelelo dza ḽhoḽisiso yeneyo. ḽhoḽisiso arali yo itiwa hu lavhelelwa uri i bwise mvelelo dzi fanaho na dza ḽhoḽisiso yo vhuyaho ya itiwa.

Kha ino ḽhoḽisiso a ho ngo vha na u ḽadziwa ha mbudzisavhathu dzoṽthe nga muthu muthihi. Vhafhinduli vho ḽewa na maḽuvha o vhalaho vha tshi kha ḽi humbula zwine vha nga ḽwala. Muḽwe na muḽwe o ḽadza mbudzisavhathu yawe nga u fhulufhedzea. Vhafhinduli vho ḽisendeka kha pfudzungule dza miṽtani ho sedzwa luambo.

Kha heino ngudo vhufhulufhedzei ho kalwa nga thevhekano yo dziaho, khathihi na maambwa nga vhaḽekedzi vha mafhungo e a vha a tshi ḽi dovhololwa nga vhakwameaho.

### 3.11 Mvalatswinga

Ndimā hei yo ḽisendeka nga ngona dza ḽhoḽisiso khathihi na kukuvhanganyelwe kwa data. Ngudo iyi yo ḽisendeka kha ḽhoḽisiso i kwamaho mafhungo a vhutshilo ha vhathu ro sedza pfudzungule dza muṽtani dzo ḽisendekaho nga luambo. Muḽoḽisisi o shumisa ngona ya khwaḽithethivi na khwanthithethivi. Muḽoḽisisi kha ndima iyi o sumbedza nga vhuḽalo ngona dze dza shumiswa kha u ita ḽhoḽisiso iyi ya tshivhangi tsha pfudzungule dza miṽtani dzo ḽisendekaho nga luambo mbinganoni ya vharema ho sedzwa Vhavenḽa. Kha ndima iyi ho sumbedzwa ngona dzine dza vha fhasi ha ngona ya phuraimari na sekondari. Vhuḽi na vhuvi ha ngona dzo shumiswaho ho ṽalutshedzwa nga vhuḽalo.

Ngoni idzi u wanulula tshivhangi tsha pfudzungule dzo disendekaho nga luambo mbinganoni mitani ya vharema ho sedzwa Vhavenda kha vhupo ha Vhembe Thulamela. Kha ndima iyi ndila dza thodisiso, mutheo wa thodisiso, zwipida zwa mutheo zwa thodisiso, vhatoduluswa, fhethu vhupo ha thodisiso, vhuhulu ha sambula, ndila dza u kuvhanganya, mbudzisavhathu, ndila dza u ita sambula, probability, non-probability sampling, `participant observation` vhudifari ha mutodisisi ndivhanyoni na vha kwamiwaho, vhundeme khathihi na vhufhulufhedzei zwo ambwa nga hazwo nga vhudalo.

Data yo kuvhanganywa nga kha mbudzisavhathu dzo nekedzwaho vhathu vho fhambanaho nahone vho nanguludzwaho, vhane vha wanala Tshikirikini tsha vhembe ho sedzwa vhumbo havho u ya nga u fhambana. Mutodisisi o dovha a inga nga vhudifari ndivhanyoni ya vha kwameaho. Mafhungo a vhudifari yunivesithi yo a dzhiela ntha vhukuma khathihi na u sa bulwa madzina a vho dzhenelelaho kha thodisiso musi data i tshi khou kuvhanganywa khathihi na u senguluswa. Vhenevho ndi vhathu vhe vha wanala kha muta na lushaka ho katelwa munna, mufumakadzi, vhana, vhafunzi na vhomaine. Henevho mutodisisi huwe o tou vhona o lavhelesa kha nyimele dze a di wana e khadzo mitani yeneyo musi a khou ita thodisiso yawe.

## NDIMA YA VHUNA

### 4.1. MVULATSWINGA

Ndima yo fhiraho kha ino ngudo yo vha yo dxisendeka kha ngona dza thodxisiso. Ndima iyo yo dovha ya sumbedza ngona dzo shumiswaho kha thodxisiso iyi. Ho sedzwa zwiteŋwa zwine zwa nga sa mutheo wa thodxisiso we wa dxisendeka kha vhaṭoduluswa, ndila dza u ita sambula, ngona dza u kuvhanganya data, muelo wa sambula, muelo wa data, fhethu he thodxisiso ya itiwa hone khathihi na vhufhulufhedzei na ndeme ya data yo kuvhanganywaho.

Ino ndima i khou mba nga ha tsenguluso ya data. Ino ndima i khou sumbedza u ri data yo kuvhanganywa ya dovha ya senguluswa hani zwi tshi elana na mbudzisavhathu dzo dxadzwaho nga vhafumakadzi, vhanna, vhaaluwa, vhana, vhashumelavhapo vhomaine na vhafunzi vha lushaka lwa Vhavenda. Hu dovha hafhu ha vha na data ye ya wanala musi muṭodxisisi a tshi khou inthaviyuwa vhafumakadzi.

Kha ngudo iyi data yo khethekanywa u ya nga thero dzo fhambanaho. Tsenguluso na thalutshedzo zwa data ino i katela u khouda hu re khagala na u khouda ha mbuedzo. Ndi henefha he muṭodxisisi a sumbedzisa thaidzo na thandululo zwi tshi bva kha vhavhudziswa dza uri:

### 4.2. KHETHEKANYO YA THERO DZO TOPOLWAHO

Muṭodxisisi o lingedza u wana zwiitisi, zwivhangani na khaedu dza pfudzungule dza miṭani dzo dxisendekaho nga luambo miṭani ya vharema mbinganoni ho sedzeswa Vhavenda na ndila ine dza nga tandululwa ngayo. O wana uri mudzi wa thaidzo ndi zwithu zwinzhi zwi tuṭuwedzaho pfudzungule miṭani. Muṭodxisisi o lingedza u lwa nga ndila dzoṭhe u topola thero dzine dza sumbedza zwivhangani zwa pfudzungule miṭani ya vharema mbinganoni ho sedzwa Vhavenda.

Thero dzo sedzwaho kha ngudo ino ndi dzi tevhelaho:

- Thalutshedzo ya pfudzungule dza miṭani.

- Tshipiḁa tshine luambo lwa tamba kha pfudzungule dza miṭani
- Ṭhuṭhuwedzo ya luambo luvhi kha pfudzungule dza muṭani.
- Kufarelwe kwa vhana muṭani nga luambo luvhi musi vha tshi khou aluwa
- Kushumisele kwa luambo nga mashaka.
- Kushumisele kwa luambo kha mvelele ya Vhavenda
- Nḁila yo teaho ya u shumisa luambo.
- Nḁila dzine dza nga shumiswa kha u tandulula pfudzungule dzo ḁisendekaho nga luambo.

### **Pfudzungule dza muṭani dzo livha kha miraḁo ya muṭa.**

Vhafhinduli vho khoudiwa hu tshi khou shumiswa aḁifabethe na nomboro u ya nga maimo a vhafhindululi avho. Zwenezwo ndi zwine zwa wanala kha anekisitsha. Zwi tevhelaho afha fhasi ndi tsumbo ya nḁila ine vhafhinduli vha khoudiswa zwone u ya nga ha mbudzisavhathu.

Kha vhafumakadzi ho nangwa vho funzeaho na vha songo funzeaho, vha no shuma na vha sa shumi. Kha tshigwada tsha vhanna ho vhudziwa vhane vha shuma vha re na ndalukanyo dza pfunzo. Kha matshudeni ho vhudziwa vha re na miṁwaha ya u bva kha fumimalo u ya nṱha vha re magudedzini na yunivesithi ngeno kha vhomaine ho vhudziwa vha sa shumi vha re na tshenzhemo ya vhutshilo. Kha tshigwada tsha vhafunzi ho vhudziwa vha re na ndalukanyo dza vhufunzi.

#### **4.2.1 Ṭhalutshedzo ya pfudzungule dza muṭani**

Ṭhalutshedzo ya pfudzungule dza miṭani, yo vha thero ye ya bveledzwa nga mbudziso ye ya vhudziwa vhavhudziwa. Mbudziso ye ya vhudziwa vhafhinduli ine ya ri: pfudzungule dza muṭani ndi mini? Mbudziso yo bveledza thero ine ya bva kha ṱhalutshedzo ya u ri pfudzungule dza muṭani ndi mini na therwana dzayo. Vhavhudziwa vho nḁekedza mihumbulo minzhi yo fhambanaho ine miṁwe ya vha afha fhasi kha thebulu:

| Vhahudzi swa    | Tshivhalo | Tsalutshedzo ya pfudzungule dza mifani | U fhambana | U sa pfesesana | U lwiwa | Khakhathi | U semana na nya ndano | Thaidzo |
|-----------------|-----------|----------------------------------------|------------|----------------|---------|-----------|-----------------------|---------|
| Vhafunzi        | 4         |                                        | 2          |                | 1       | 1         |                       |         |
| Vhafumakadzi    | 4         |                                        | 1          |                | 1       | 1         | 1                     |         |
| Vhaaluwa        | 4         |                                        |            |                |         | 1         | 2                     | 1       |
| Vhomaine        | 4         |                                        | 1          |                | 2       | 1         |                       |         |
| Vhanna          | 4         |                                        |            |                |         | 1         | 2                     | 1       |
| Vhashumelavhapo | 4         |                                        |            |                | 2       |           |                       | 2       |
| Vhana           | 4         |                                        |            | 1              |         |           | 3                     |         |
| Tshivhalogute   | 28        |                                        | 4          | 1              | 6       | 5         | 8                     | 4       |

Tsenguluso ya mihumbulo yo nekedzwaho afho ntha yo bveledza tsalutshedzo nnzhi dzo fhambanaho nga ha mbudziyo yo vhudziwaho. Nga u anganyela vha fhinduli vho nekedza nyambedzano dzi tevhelaho:

Mufhinduli (Vhan 01) na (Vhan 04) vha tshi tsalutshedza pfudzungule vho i sumbedza uri ndi u sa andana mutani. Mufhinduli (Vhan 02) o fhambana na mufhinduli (Vhan 01) na (Vhan 04) ngauri o sumbedza uri pfudzungule ndi u sa pfesesana mutani. Hone zwo ambwa nga ndila i tevhelaho:

U sa andana mutani kana u sa pfesesana (Vhan 01). Ndi musi hu si na nyandano mutani hu tshi dzulela u lwiwa nga vhabebi (Vhan 04).

I zwi zwi amba uri pfudzungule dzi itwa nga u sa vha na nyandano.

Mufhinduli (Mun 02) na (Mun 03) na vhone vho sumbedza uri pfudzungule ndi musi hu si na nyandano hu na tsemano mutani. Ndi musi hu si na nyandano mudini. (Mun 02). Ndi u sa andana ha vathu mudini hu nga vha hu na tsemano kana mivetano. (Mun 03).

Izwi zwi amba uri pfudzungule ndi musi hu na tsemano na u sa andana mudini,

Tshi tevhelaho tshivhalo ndi tsha vhafhinduli vho sumbedzaho u ri pfudzungule ndi musi mutani hu tshi khou lwiwa.

(Mai 01) na (Mai 04) vho amba zwi fanaho u ri pfudzungule ndi musi mutani hu tshi khou lwiwa. Mufhinduli (Mai 01) na (Mai 02) vha sumbedza u vhaaisala. Vha amba mafhungo a sumbedzaho u ri pfudzungule dza mitani ndi u semana mutani vhukati ha munna na mufumakadzi zwi tshi katela mashaka. Mufhinduli (Mus 01 na (Mus 03) vho fhindula zwi fanaho na zwa mufhinduli (Mai 01) na (Mai 02) vho talutshedza u ri ndi musi mutani hu tshi dzulela u semaniwa. Mufhinduli (Muf 02) na ene u ima kha lithihi la vhafhinduli vha re nthha musi a tshi ri ndi musi hu tshi khou lwiwa mutani hu si na mulalo. Hone zwo ambwa nga ndila i tevhelaho: Ndi musi munna na mufumakadzi vha tshi dzulela nndwa (Mai04). Ndi u lwa na u shengedzana vhukati ha vhabebi mutani (Mai01).

Musi hu na pfudzungule ndi musi hu khou lwiwa mutani hu si na mulalo (Muf02). Izwi zwi amba uri nndwa dzi a ita pfudzungule mutani. (Mus 01) na Mus (03) vho amba zwi fanaho zwauri pfudzungule ndi musi mutani hu tshi khou lwiwa. (Muf 02) na (Muf 03) na vhone vho amba zwi fanaho na zwa vhafhinduli vha re afho nthha. Mbalo ya phindulo dzi fanaho ndi rathi. (Mua 01) o ri pfudzungule ndi u sa andana mutani. Mua (03) o tikedza zwa mufhinduli (Mua 01) nga u sumbedza uri pfudzungule ndi u sa andana.

## **MAWANWA**

Mawanwa o vha a u ri kha vhafhinduli vha fumbilimalo vha zwigwada zwo fhambanaho afho nthha vho nea talutshedzo ya pfudzungule dza mitani nga ndila yo fhambanaho. Tshivhalo tsha vhafhinduli tsha nthesa ndi vho neaho talutshedzo ya pfudzungule nga ndila i fanaho vhane vho sumbedza u ri pfudzungule ndi u semana, nndwa na u sa vha na nyandano mutani.

### **4.2.2 Tshipida tshine luambo lwa tamba kha pfudzungule dza mitani.**

Vha vhudziswa vho nekedza mihumbulo minzhi yo fhambanaho ine minwe ya vha afha fhasi kha thebulu:

|                                                      |          |              |          |          |        |                 |       |
|------------------------------------------------------|----------|--------------|----------|----------|--------|-----------------|-------|
| U sasaladzana na khakhathi                           |          |              |          |          |        |                 |       |
| U luṭanya                                            |          | 1            |          |          |        |                 |       |
| U fhaṭa lwa thutha                                   |          | 1            |          |          |        | 2               | 1     |
| U vhaaisala mihumbuloni                              |          | 1            |          |          |        |                 | 1     |
| U sa anḡana                                          |          | 1            |          | 2        |        |                 |       |
| U ṭuṭuwedza dzimndwa                                 | 1        |              |          |          | 1      |                 |       |
| Tshi si tshavhuḡi, u tshinya vhana                   | 1        |              | 1        | 2        | 1      | 1               | 1     |
| U semaniwa                                           | 1        |              |          | 1        |        |                 | 2     |
| U engedza, u sa pfesesa, ho vhilingana               | 1        |              |          |          | 1      |                 |       |
| Tshipiḡa tshine luambo lwa tamba kha pfudzungule dza |          |              |          |          |        |                 |       |
| Tshivhalo                                            | 4        | 4            | 4        | 4        | 4      | 4               | 4     |
| Vhavhudziswa                                         | Vhafunzi | Vhafumakadzi | Vhaaluwa | Vhomaine | Vhanna | Vhashumelavhapo | Vhana |

|                |    |  |   |   |   |   |   |   |   |  |   |
|----------------|----|--|---|---|---|---|---|---|---|--|---|
| Tshivhalogugje | 28 |  | 2 | 4 | 8 | 2 | 3 | 1 | 5 |  | 3 |
|----------------|----|--|---|---|---|---|---|---|---|--|---|

Tsenguluso ya mihumbulo yo nekedzwaho afho ntha yo bveledza tšalutshedzo nnzhi dzo fhambanaho nga ha mbudziso yo vhudziswaho. Nga u anganyela vhafhinduli vho nekedza nyambedzano dzi tevhelaho:

Mufhinduli (Muf 03), (Mai 02) na (Mun 03) vha tshi tšalutshedza tshipiḁa tshine luambo lwa tamba kha pfudzungule dza muḁani vho sumbedza u ri luambo lu tamba tshipiḁa tshi si tshavhuḁi vhana vha a tshinyala. Mufhinduli (Muf 04) o fhambana na mufhinduli (Muf 03, (Mai 02) na mufhinduli (Mun 03) ngauri o sumbedza u ri luambo lu tuḁuwedza nndwa.

Hone zwo ambwa nga ndila i tevhelaho:

Tshiḁwe tshipiḁa lu tamba tshipiḁa tshi si tshavhuḁi (Muf 03). Lu tamba tshipiḁa tshi si tshavhuḁi (Mai 02). Hu fhedza hu tshi khou vha na u farana muḁani na u tshinya vhana kha luambo (Mun 03). Izwi zwi amba uri luambo lu tamba tshipiḁa tshi si tshavhuḁi tsha u tshinya vhana. Tshi tevhelaho tshivhalo ndi tsha vhafhinduli vho sumbedzaho uri luambo lu a fhaḁa. Mufhinduli (Muf 03) na (Mus 02) vha tshi tšalutshedza tshipiḁa tshine luambo lwa tamba vho sumbedza u ri luambo lu a fhaḁa lwa thutha. (Muf 02) o fhambana na mufhinduli (Muf 03) na (Mus 02) ngauri o sumbedza u ri tshipiḁa tshine luambo lwa tamba o ri lu ita uri pfudzungule muḁani dzi naḁe arali hu tshi dzulela u semaniwa. Hone zwo ambwa nga ndila i tevhelaho:

Luambo lu a fhaḁa lwa dovha lwa thutha (Muf 03). Luambo lu a fhaḁa lwa thutha (Mus 02).

Izwi zwi amba u ri luambo lu tamba tshipiḁa tsha u fhaḁa lwa dovha lwa thutha.

## MAWANWA

Mawanwa o vha a u ri kha vhafhinduli vha fumbilimalo vha zwigwada zwo fhambanaho afho ntha vho talutshedza tshipiḽa tshine luambo lwa tamba kha pfudzungule dza muḽani nga ndila yo fhambanaho. Tshivhalo tsha vhafhinduli tsha nthesa ndi vho neaho tshipiḽa tshine luambo lwa tamba nga ndila i fanaho vhane vho sumbedza u ri luambo lu tamba tshipiḽa tshi si tshavhuḽi, u tshinya, u fhaḽa na u thutha.

### 4.2.3 Thuḽhuwedzo ya luambo luvhi kha pfudzungule

Vhahudziḽa vho nekedza mihumbulo minzhi yo fhambanaho ine miḽwe ya vha afha fhasi kha thebulu:

|                                              |          |              |
|----------------------------------------------|----------|--------------|
| U sa thembana kana u funana na u thetshesana |          |              |
| U lwa                                        |          |              |
| U luḽanya                                    |          |              |
| U sasaladza na maipfi a u vhavha             |          |              |
| U ḽuḽwedza vengo na u sa vha na mikhwa       |          | 1            |
| U vhuḽaya muḽhu                              |          | 1            |
| Hu si vhe na mulalo                          |          | 1            |
| U vusa pfudzungule                           | 1        |              |
| I si yavhuḽi                                 | 1        |              |
| Maḽamba na u semana                          | 1        | 1            |
| U fhambana                                   | 1        |              |
| Thuḽhuwedzo ya luambo luvhi kha pfudzungule  |          |              |
| Tshivhalo                                    | 4        | 4            |
| Vhahudziḽa                                   | Vhafunzi | Vhafumakadzi |

|               |   |  |   |   |   |   |   |   |   |   |   |   |   |
|---------------|---|--|---|---|---|---|---|---|---|---|---|---|---|
| Vhaaluwa      | 4 |  |   | 1 |   |   | 1 | 1 | 1 |   |   |   |   |
| Vhomaine      | 4 |  |   | 2 | 1 |   |   |   |   |   | 1 |   |   |
| Vhanna        | 4 |  |   |   |   |   | 1 |   | 1 |   |   | 1 | 1 |
| Vhashumelavha | 4 |  |   |   |   |   |   |   | 1 | 1 |   | 2 |   |
| Vhana         | 4 |  |   | 2 |   |   |   |   |   |   |   |   | 2 |
| Tshivaloguti  |   |  | 1 | 7 | 2 | 1 | 3 | 1 | 4 | 2 | 1 | 3 | 3 |

Tsenguluso ya mihumbulo yo  $\nabla$ nekedzwaho afho  $\nabla$ tha yo bveledza  $\nabla$ halutshedzo nnzhi dzo fhambanaho nga ha mbudziso yo vhudziswa. Nga u anganyela vhafhinduli vho  $\nabla$ nekedza nyambedzano dzi tevhelaho:

Mufhinduli (Muf 02) u sumbedza uri luambo luvhi lwa ma $\nabla$ amba na u semana lu ita uri mu $\nabla$ tani hu si vhe na mulalo. Mufhinduli (Muf 01) na ene u tikedza mufhinduli (Muf 02) nga u amba u ri luambo luvhi lu itisa u ri  $\nabla$ wana a ambe ma $\nabla$ amba mu $\nabla$ ini. Mufhinduli (Mua 01) o sumbedza u ri luambo luvhi vha $\nabla$ we vha fhedza vha tshi khou lwa nga murahu ha musi vho semiwa nga maipfi a si avhu $\nabla$ i. Mufhinduli (Muf 01) na (Mai 03) vha tshi  $\nabla$ alutshedza  $\nabla$ thuthuwedzo ya luambo luvhi kha pfudzungule vha ri ndi ma $\nabla$ amba na u semana. Mufhinduli (Mai 04) o fhambana na mufhinduli (Muf 02), (Muf 01) na (Mai 03) ngauri o sumbedza u ri  $\nabla$ thuthuwedzo ya luambo luvhi kha pfudzungule lu a lu $\nabla$ anya.

Hone zwo ambwa nga ndila i tevhelaho:

Luambo luvhi lwa maṭamba na u semana lu ita u ri muṭani hu si vhe na mulalo (Muf 02). Luambo luvhi lu itisa u ri ṛwana a ambe maṭamba muḍini (Muf 01).Dzi na ṭhuṭhuwedzo mmbi ha vhuya ha ambya luambo luvhi tsemano i a tevhela (Mai03).

Izwi zwi amba u ri pfudzungule dzi itwa nga maṭamba na u semana.

## MAWANWA

Mawanwa o vha a u ri kha vhaḥinduli vha fumbilimalo vha zwigwada zwo fhambanaho afho nṭha vho ṭalutshedza ṭhuṭhuwedzo ya luambo luvhi kha pfudzungule nga ndila yo fhambanaho. Tshivhalo tsha vhaḥinduli tsha nṭhesa ndi vho ṛeaho ṭhuṭhuwedzo ya luambo luvhi kha pfudzungule nga ndila i fanaho vhane vho sumbedza u ri luambo luvhi kha pfudzungule lu tamba tshipiḍa tsha maṭamba na u semana.

### 4.2.4 Kufarelwe kwa vhana muṭani nga luambo luvhi musi vha tshi khou aluwa

Vhavhudziswa vho ṛekedza mihumbulo minzhi yo fhambanaho ine miṛwe ya vha afha fhasi kha thebulu:

|                                             |
|---------------------------------------------|
| Madakalo, u pṛesesana, u anḍana             |
| U lwa                                       |
| U vha na mbiti, ra tambuḍza                 |
| U guda lwonolwo luambo                      |
| U gomadza mihumbulo                         |
| U sa vha na mikhwa na ṭhonifho              |
| U vha na mitsiko                            |
| Maṭamba na u semana                         |
| Lunyadzo                                    |
| Lu tshinya kualusele kwa vhana              |
| A lu fari vhana zwavhuḡi, hu na khakhathi   |
| U khakhisa kuhumbulele                      |
| Ku farelwekwa vhana muṭani nga luambo luvhi |
| Tshivhalo                                   |
| Vhavhudziswa                                |

|                                         |               |    |  |   |  |   |   |   |   |   |   |   |   |   |   |
|-----------------------------------------|---------------|----|--|---|--|---|---|---|---|---|---|---|---|---|---|
| adzi<br><br><br><br><br><br><br>olabana | Vhafunzi      | 4  |  | 1 |  | 1 | 1 |   |   |   |   |   | 1 |   |   |
|                                         | Vhafumak      | 4  |  |   |  |   | 1 | 1 | 1 | 1 |   |   |   |   |   |
|                                         | Vhaaluwa      | 4  |  |   |  |   |   | 1 | 1 |   | 1 | 1 |   |   |   |
|                                         | Vhomaine      | 4  |  |   |  | 1 | 1 |   |   |   | 1 | 1 |   |   |   |
|                                         | Vhanna        | 4  |  |   |  |   | 1 |   |   |   | 1 | 1 |   | 1 |   |
|                                         | Vhashum       | 4  |  |   |  |   |   |   |   | 3 |   | 1 |   |   |   |
|                                         | Vhana         | 4  |  |   |  |   |   |   |   |   |   |   | 2 | 1 | 1 |
|                                         | Tshivhalogufe | 28 |  | 1 |  | 2 | 4 | 2 | 2 | 1 | 4 | 3 | 3 | 3 | 2 |

Tsenguluso ya mihumbulo yo  $\mathfrak{N}$ ekedzwaho afho n $\mathfrak{t}$ ha yo bveledza kufarelwe kwa vhana nga luambo luvhi musi vhe mu $\mathfrak{t}$ ani. Nga u anganyela vha $\mathfrak{f}$ hinduli vho  $\mathfrak{N}$ ekedza nyambedzano dzi tevhelaho:

Mufhinduli (Mua 02) na (Mus 01) vha tshi  $\mathfrak{t}$ alutshedza kufarelwe kwa vhana nga luambo luvhi mu $\mathfrak{t}$ ani vho sumbedza u ri ndi u sa vha na mikhwa. (Mus 02) u tikedza zwa (Mua 02) na (Mus 01) zwauri luambo luvhi lu ita u ri vhana vha aluwe vha si na mikhwa. Mufhinduli (Mua 03) o fhambana na mufhinduli (Mua 02), (Mus 01) na (Mus 02) ngauri o sumbedza u ri kufarelwe kwa vhana nga luambo luvhi zwi ita u ri vhana vha vhe na lunyadzo. Hone zwo ambya nga n $\mathfrak{d}$ ila i tevhelaho:

Vha nga aluwa vha si na mikhwa yavhuḍi (Mua 02). Vhana vha aluwa vha si na mikhwa. Vha dovha vha thithisana kha zwa tshikolo (Mus01). Vhana vha ḍo hula vha si na mikhwa vha ḍo edza zwe vha vhona hayani (Mus02).

Izwi zwi amba u ri kufarelwe kwa vhana nga luambo luvhi muṭani lu ita u ri vhana vha aluwe vhe si na mikhwa.

Vhaṅwe vhaḥinduli vho ḥindulaho u lingana na vha nṱha.

Muḥinduli (Muf 04) na (Mun 01) vha tshi ṭalutshedza kufarelwe kwa luambo luvhi muṭani kha vhana vho sumbedza u ri zwi tshinya kualusele. Muḥinduli (Muf 02) o ḥambana na muḥinduli (Muf 04) na (Mun 01) ngauri o sumbedza u ri kufarelwe kwa vhana nga luambo luvhi muṭani ndi u vha na mbiti wa rwa vhaṅwe.

Hone zwo ambwa nga ṅdila i tevhelaho:

Luambo luvhi lu tshinya kualusele kha vhana muṭani (Muf 04). A vha nga ḍo aluwa zwavhuḍi huṅwe vha nga ḍi zwi humbula musi vho aluwa zwa vho vha vhaisa (Mun 01). Izwi zwi amba u ri kufarelwe kwa vhana nga luambo luvhi muṭani ndi u tshinyala kha kualusele kwa vhana.

## **MAWANWA**

Mawanwa o vha a u ri kha vhaḥinduli vha fumbilimalo vha zwigwada zwo ḥambanaho afho nṱha vho ṭalutshedza kufarelwe kwa vhana nga luambo luvhi muṭani nga ṅdila yo ḥambanaho. Tshivhalo tsha vhaḥinduli tsha nṱhesa kha vhaḥinduli vho linganaho vhana vhaṅa vho sumbedza u ri kufarelwe kwa vhana nga luambo luvhi muṭani vho ri lu tshinya kualusele kwa vhana na u sa vha na mikhwa na ṱhonifho.

### **4.2.5 Kushumisele kwa luambo nga mashaka**

Vhavhudziswa vho ṅekedza mihumbulo minzhi yo ḥambanaho ine miṅwe ya vha afha fhasi kha thebulu:

|                                                      |          |              |          |          |        |                 |               |
|------------------------------------------------------|----------|--------------|----------|----------|--------|-----------------|---------------|
| U sasaladza, u sedzana nga nǃlla i si yone, u vhaisa |          |              | 1        | 1        |        |                 | 2             |
| U vhaisa, vha si dzule murunzini muthihi             |          |              | 1        |          |        | 1               | 2             |
| U hudza lushaka na u alusa vhana                     |          |              | 1        |          | 2      |                 | 3             |
| U luṭanya                                            |          | 1            |          | 2        |        | 1               | 4             |
| U dzudzanyea kana luambo lwa kwasha                  |          |              |          |          |        |                 |               |
| U ri hu si vhe na mulalo                             |          | 1            | 1        |          |        |                 | 2             |
| U ri hu vhe na mulalo                                |          | 1            |          |          |        |                 | 1             |
| Luambo lu na ṭhuṭhuwedzo                             | 1        |              |          |          |        |                 | 1             |
| Tshavhūḑi, u thusa, u dzudzanya, u eletshedza        | 1        | 1            |          | 1        | 1      | 2               | 6             |
| U lulamisa na u fhaṭa                                | 1        |              |          |          | 1      |                 | 2             |
| U sa pṛesesa na u fhambana                           | 1        |              |          |          |        |                 | 1             |
| Kushumisele kwa luambo nga mashaka                   |          |              |          |          |        |                 |               |
| Tshivhalo                                            | 4        | 4            | 4        | 4        | 4      | 4               | 24            |
| Vhahudziiswa                                         | Vhafunzi | Vhafumakadzi | Vhaaluwa | Vhomaine | Vhanna | Vhashumelavhapo | Tshivhaloguṭe |

Tsenguluso ya mihumbulo yo n̄ekedzwaho afho n̄tha yo bveledza t̄halutshedzo nnzhi dzo fhambanaho nga ha mbudziso yo vhudziswa. Nga u anganyela vhafhinduli vho n̄ekedza nyambedzano dzi tevhelaho:

Mufhinduli (Muf 03) na (Mus 03) vha tshi t̄alutshedza kushumisele kwa luambo nga mashaka vho sumbedza u ri mashaka a tamba tshipiḁa tshavhuḁi, vha a dzudzanya vha eletshedza, vha thusa. (Mus 04) u tikedza (Muf 03) na (Mus 03) nga u amba u ri mashaka vha tamba tshipiḁa tshavhuḁi. Mufhinduli (Muf 04) o fhambana na mufhinduli (Muf 03), (Mus 03) na (Mus 04) ngauri o sumbedza u ri kushumisele kwa luambo nga mashaka ku a luṭanya.

Hone zwo ambya nga n̄dila i tevhelaho:

Hu a vha na u dzudzanyea ha mafhungo kana luambo lwa kwasha (Muf 03). Mashaka vha a dzudzanya mafhungo vha eletshedza (Mus 03). Izwi zwi amba u ri kushumisele kwa luambo nga mashaka a tamba tshipiḁa tshavhuḁi, vha a dzudzanya, u thusa na u eletshedza.

## **MAWANWA**

Mawanwa o vha a u ri kha vhafhinduli vha fumbilimalo vha zwigwada zwo fhambanaho afho n̄tha vho t̄alutshedza kushumisele kwa luambo nga mashaka nga n̄dila yo fhambanaho. Tshivhalo tsha vhafhinduli tsha n̄thesa ndi vho n̄eaho kushumisele kwa luambo nga mashaka nga n̄dila i fanaho vhane vho sumbedza u ri mashaka vha shumisa luambo zwavhuḁi ngauri vha a dzudzanya, vha a eletshedza na u thusa.

### **4.2.6 Kushumisele kwa luambo kha mvelele ya Vhavenda**

Vhavhudziswa vho n̄ekedza mihumbulo minzhi yo fhambanaho ine miṁwe ya vha afha fhasi kha thebulu:

|                                                   |          |              |          |          |        |                 |                |    |
|---------------------------------------------------|----------|--------------|----------|----------|--------|-----------------|----------------|----|
| Uri mvelele i so ngo ngalangala, na maitele       |          |              |          |          |        |                 |                |    |
| U ri shango li dzule lo ima nga milenzhe          |          |              |          |          |        | 1               |                | 3  |
| U di hudza, ndeme                                 | 1        |              |          |          | 1      |                 |                | 1  |
| U thonifha, u pfesesa                             |          |              |          |          | 1      |                 |                | 2  |
| Vengo na vhuswina                                 |          |              |          | 1        |        |                 |                | 1  |
| Hu vhe na mulalo                                  |          |              |          | 1        |        |                 |                | 1  |
| Mbiti                                             |          | 1            |          |          |        |                 |                | 1  |
| U tshinya lushaka, kualusele                      | 1        | 1            |          | 1        |        |                 |                | 3  |
| U vha na mikhwa                                   |          |              |          | 1        | 1      | 1               |                | 4  |
| U fhata kutshilele kwavhugi, ndi lwavhugi         | 1        | 2            |          |          |        | 1               | 1              | 5  |
| Tshihulwane, ndeme, u vhaisa, u kuda              | 1        |              |          |          | 1      |                 |                | 2  |
| Kushumisele kwa luambo kha mvelele ya<br>Vhaverda |          |              |          |          |        |                 |                |    |
| Tshivhalo                                         | 4        | 4            | 4        | 4        |        | 4               | 4              | 24 |
| Vhahudziwa                                        | Vhafunzi | Vhafumakadzi | Vhaaluwa | Vhomaine | Vhanna | Vhashumelavhapo | Tshivhalogugje |    |

Tsenguluso ya mihumbulo yo n̄ekedzwaho afho n̄tha yo bveledza t̄halutshedzo nnzhi dzo fhambanaho nga ha mbudziso yo vhudziswaho, Nga u anganyela vhafhinduli vho n̄ekedza nyambedzano dzi tevhelaho:

Mufhinduli (Muf04), (Muf02) na (Mufum 03) vha tshi t̄halutshedza kushumisele kwa mvelele vho i sumbedza u ri i fhaṭa kutshilele kwavhuḍi. Mufhinduli (Mua03) o fhambana na (Muf04), (Muf02) na (Mufum03) ngauri o sumbedza u ri kushumisele kwa mvelele ku t̄t̄uwedza vengo na vhuswina kha lushaka.

Hone zwo ambwa nga n̄dila i tevhelaho:

Lu nga fhaṭa lu nga t̄t̄uwedza kutshilelele kwavhuḍi (Muf 04).Mvelele i fhaṭa kutshilelele kwavhuḍi na u shumisa luambo (Muf 02).Kushumisele kwa luambo kha ku vhe kwavhuḍi u ri vhushaka vhu fhaṭee (Muf 03). Tshigwada tshi tevhelaho tsha n̄tha mufhinduli (Mua 01) na (Mai 03) vha tshi t̄halutshedza tshipiḍa tshine mvelele ya tamba ndi u vha na mikhwa. Mufhinduli (Muf 02) o fhambana na mufhinduli (Mua 01) na (Mai 03) ngauri o sumbedza u ri tshipiḍa tshine mvelele ya tamba zwi tshinya lushaka na vhana vha aluwa vho tshinyala.

Hone zwo ambwa nga n̄dila i tevhelaho:

Luambo lwavhuḍi lu ita u ri vhana vha aluwe vha na mikhwa na uri vha si hangwe mvelele (Mua 01). Vhana vha tamba tshipiḍa tsha u gudisa kutshilelele vhuthu na mikhwa. (Mai 03). Izwi zwi amba u ri tshipiḍa tshine mvelele ya tamba ndi u gudisa vhana mikhwa na u fhaṭa kutshilelele kwavhuḍi.

## **MAWANWA**

Mawanwa o vha a u ri kha vhafhinduli vha fumbilimalo vha zwigwada zwo fhambanaho afho n̄tha vho t̄halutshedza tshipiḍa tshine mvelele ya tamba, ndi u fhaṭa kutshilelele kwavhuḍi na u vha na mikhwa.

#### 4.2.7 Ndiya yo teaho ya u shumisa luambo

Vhahudziwa vho nekedza mihumbulo minzhi yo fhambanaho ine miñwe ya vha afha fhasi kha thebulu:

|                                             |   |   |   |   |   |   |
|---------------------------------------------|---|---|---|---|---|---|
| U funana                                    |   |   |   |   |   |   |
| A i pfhali                                  | 1 |   |   |   |   |   |
| U sa fa ha luambo,maitele                   |   |   |   |   |   |   |
| U divhesa nga nga luambo,na u fhatuwa       |   |   |   |   |   |   |
| U sa dzulela ulwa, u fhungudza pfudzungule  |   |   |   |   |   |   |
| U vha na mikhwa                             |   |   |   |   |   |   |
| U vha na mulalo                             |   |   |   |   |   |   |
| U gudisa u sa semana                        |   | 1 |   |   |   |   |
| U tshimbidza mafungo zwavhuqi na kutshilele | 2 |   |   |   |   |   |
| Luambo lu a fhata                           | 1 | 1 |   |   |   |   |
| Ndiya yo teaho ya u shumisa luambo          |   |   |   |   |   |   |
| Tshivhalo                                   | 4 |   |   |   |   |   |
| Vhahudziwa                                  |   | 4 | 4 | 4 | 4 | 4 |
| Vhafunzi                                    |   |   |   |   |   |   |
| Vhafumakadzi                                |   |   |   |   |   |   |
| Vhaaluwa                                    |   |   |   |   |   |   |
| Vhomaine                                    |   |   |   |   |   |   |
| Vhanna                                      |   |   |   |   |   |   |

|                   |    |  |   |   |   |   |   |   |   |   |   |   |
|-------------------|----|--|---|---|---|---|---|---|---|---|---|---|
| Vhashumelavhapo   | 4  |  |   |   |   | 1 | 1 | 1 |   | 1 |   |   |
| Tshivhalo<br>guŋe | 24 |  | 4 | 3 | 3 | 3 | 2 | 3 | 2 | 2 | 1 | 1 |

Tsenguluso ya mihumbulo yo ŋekedzwaho afho nŋha yo bveledza ŋhalutshedzo nnzhi dzo fhambanaho nga ha mbudziso yo vhudziswa. Nga u anganyela vhaŋhinduli vho ŋekedza nyambedzano dzi tevhelaho:

Mufhinduli (Muf 02) na (Mua 04) vha tshi ŋhalutshedza u shumiswa ha luambo nga nŋila yone vho sumbedza u ri luambo lu a fhaŋa. (Mai 04) u tikedza zwa mufhinduli (Muf 02) na Mufhinduli (Mua 04) musi a tshi ŋhalutshedza u ri luambo lu a fhaŋa. Mufhinduli (Muf 01) o fhambana na Mufhinduli (Muf 02), (Mua 04) na (Mai 04) ngauri o sumbedza u ri u shumisa luambo nga nŋila yone ndi u gudisa vhana u si tsha semana.

Hone zwo ambwa nga nŋila i tevhelaho:

Ngauri luambo lu diŋhelelaho lu a fhaŋa muŋa zwavhuŋi (Muf02). Ee, zwi ita u ri luambo lwashu lu fhaŋeye (Mua04). Ee, luambo lune lwa fhaŋa lu ita u ri hu vhe na vhukonani havhuŋi (Mai04).

Izwi zwi amba u ri zwo tea u shumisa luambo nga nŋila yone ngauri lu a fhaŋa.

## MAWANWA

Mawanwa o vha a u ri kha vhaŋhinduli vha fumbili ina vha zwigwada zwo fhambanaho afho nŋha vho ŋhalutshedza u tea ha u shumisa luambo nga nŋila yone nga nŋila yo fhambanaho. Tshivhalo tsha vhaŋhinduli tsha nŋhesa ndi vho ŋeaho u tea u shumiswa ha luambo nga nŋila i fanaho vhane vho sumbedza u ri luambo lwo tea u shumiswa nga nŋila yone ngauri lu a fhaŋa.

#### 4.2 8. Ngila dzine dza nga shumiswa kha u tandulula pfudzungule dzo disendekaho nga luambo

Vhahudziwa vho nekedza mihumbulo minzhi yo fhambanaho ine miñwe ya vha afha fhasi kha thebulu:

| A i pfali                                                           |          |              |          |          |        |                 |
|---------------------------------------------------------------------|----------|--------------|----------|----------|--------|-----------------|
| Mashaka                                                             | 1        |              |          |          |        |                 |
| U dzhena kereke                                                     |          |              |          |          |        |                 |
| U pota mapholisani, u dalela vhashumelavhapo, misanda, vhafunzi     |          |              | 2        | 1        | 1      | 3               |
| U kaizwa                                                            |          |              | 1        |          |        |                 |
| U amba na vhaqivhi vha mihumbulo                                    |          | 1            |          |          |        |                 |
| U funzwa luambo lwo fambaho tshikoloni na hayani, kha vhudavhidzani |          | 1            |          | 1        | 1      |                 |
| U nanga maipfi avhuqi, lufuno, phatho                               | 1        | 1            |          |          |        |                 |
| U sa semana                                                         | 1        |              |          |          |        |                 |
| U tendelana, u dzudzanya vha amba, u shumisa luambo lwo kunaho      | 1        | 1            | 1        | 1        | 1      | 1               |
| Ngila dzine dza shumiswa kha u tandulula pfudzungule                |          |              |          |          |        |                 |
| Tshivhalo                                                           | 4        | 4            | 4        | 4        | 4      | 4               |
| Vha vhudziwa                                                        | Vhafunzi | Vhafumakadzi | Vhaaluwa | Vhomaine | Vhanna | Vhashumelavhapo |

|               |    |  |   |   |   |   |   |   |    |   |   |   |
|---------------|----|--|---|---|---|---|---|---|----|---|---|---|
| Vhana         | 4  |  | 1 |   |   |   |   |   | 3  |   |   |   |
| Tshivhaloguje | 28 |  | 7 | 1 | 2 | 3 | 1 | 1 | 10 | 1 | 1 | 1 |

Tsenguluso ya mihumbulo yo  $\mathfrak{X}$ ekedzwaho afho  $\mathfrak{N}$ tha yo bveledza  $\mathfrak{X}$ halutshedzo nnzhi dzo fhambanaho nga ha mbudziso yo vhudziswa. Nga u anganyela vhafhinduli vho  $\mathfrak{X}$ ekedza nyambedzano dzi tevhelaho:

(Mus 01) na (Mus 02) vha tshi  $\mathfrak{X}$ alutshedza  $\mathfrak{N}$ dila dzine dza nga shumiswa vho sumbedza u ri u pota mapholisani, u dalela vhashumelavhapo, misanda na vhafunzi. (Mai 04) u tikedza zwa (Mus 01) na (Mus 02) nga u amba u ri u amba na mapholisa.

Hone zwo ambwa nga  $\mathfrak{N}$ dila i tevhelaho:

Musi hu na pfudzungule mu $\mathfrak{X}$ ani vhathu vhenevho kha vha ambe na mapholisa (Mai 04).Dzi nga tandululwa nga u kwama vhashumelavhapo, mapholisa, u ya misanda (Mus 01). U kwama mapholisa, vhashumelavhapo, misanda na vhafunzi (Mus 02). Kha tshigwada tshi tevhelaho tshi re  $\mathfrak{N}$ tha mufhinduli (Muf 01) na (Mua 04) vha tshi  $\mathfrak{X}$ alutshedza  $\mathfrak{N}$ dila dzine dza nga shumiswa u tandulula pfudzungule dzo  $\mathfrak{X}$ isendekaho nga luambo vho ri ndi u shumisa luambo lwo kunaho.

Hone zwo ambwa nga  $\mathfrak{N}$ dila i tevhelaho:

Ndi u tendelana u amba hu tshi shumiswa luambo lwo kunaho na u kona u shumisa luambo (Muf 01). U dzulela u amba luambo lwo kunaho musi vhe mu $\mathfrak{X}$ ani (Mua 04).

Izwi zwi amba u ri ndila dzine dza nga shumiswa u tandulula pfudzungule dzo ḑisendekaho nga luambo ndi u shumisa luambo lwo kunaho, ndi u pota mapholisani, u dalela vhashumelavhapo, misanda na vhafunzi.

## **MAWANWA**

Mawanwa o vha a u ri kha vhafhinduli vha fumbilimalo vha zwigwada zwo fhambanaho afho ņha vho ţalutshedza ndila dzine dza shumiswa u tandulula pfudzungule dzo ḑisendekaho nga luambo. Tshivhalo tsha vhafhinduli tsha ņthesa ndi vho ņeaho phindulo ya u ri ndi kwama mapholisa, vhashumelavhapo, misanda na vhafunzi.

### **4.3 MVALATSWINGA**

Kha ndima ino ngudo yo vha yo ḑisendeka kha u sumbedza data yo kuvhanganywaho ine ya bva kha mbudzisavhathu dzo ḑadzwaho nga vhafumakadzi, vhanna, vhana, vhafunzi, vhashumelavhapo, vhaaluwa na vhomaine. Ho sumbedzwa na maitele o tevhelwaho a u sengulusa data. Pfudzungule dza muṭani dzi khou sumbedzwa dzi khou vhangwa nga luambo luvhi lune lwa khou shumiswa mudzi wa hone u kuambeke, u sa vha hone ha vhana muṭani, vhudakwa, zwidzidzivhadzi, masheleni, u sa vha hone ha ţhonifho na zwiṅwe. Vhavhudziswa vha khou vhaaisala nga pfudzungule dza muṭani dzo ḑisendekaho nga luambo. Vhaṅwe vha fhinduli vha khou sumbedza u ri ha vha na u dzula fhasi hu na nyandano mafhungo a a dzudzanyea. Vha kwameaho vha khou tsivhudzwa u ri arali hu na pfudzungule dza miṭani mirado ya muṭa i songo ḑidzumba kha vha bvele khagala vha wane thuso kha zwiimiswa zwi lwaho na u tambudzwa ha vhafumakadzi na vhana.

Pfudzungule dza miṭani dzo tsa vhudzivha ha u vhaaisa zwi tshi ya nga kutambudzele kwazwo. Zwoṭhe zwiitei zwi monamona kha mirado ya muṭa. Pfudzungule dza muṭani dzo livhaho kha u tambudzwa ha vhafumakadzi na vhana zwi hone kha shango loṭhe u ya nga vhuphara kha mirafho yoṭhe. Ndimba ino yo ḑala zwililo zwa vhana na vhafumakadzi nga u sa farwa zwavhuḍi nga

mirado ya mutā zwine zwa tutuwedza pfudzungule dzo disendekaho nga luambo mutani.

## NDIMA YA VHUTANU

### MAWANWA NA THEMENDELO

#### 5.1 MVULATSWINGA

Ndima yo fhiraho yo vha yo ḡisendeka kha tsenguluso ya data na u sumbedza data yo kuvhanganywaho ine ya bva kha mbudzisavhathu dzo vhudziswaho dza dovha dza ḡadzwa kha mbudzisavhathu nga vhafumakadzi, vhanna, vhana, vhafunzi, vhaaluwa, vhomaine na vhashumelavhapo. Data iyo yo senguluswa ro lavhelesa ḡdila mbili dza u khouda, dzine dza vha u khouda ha khagala (open coding) na u khouda ha mbuedzo (axial coding). Izwo zwi itisa u ri ri pfe zwi ṭokonyaho vhafumakadzi, vhana vhanna, vhafunzi vhashumelavhapo, vhomaine na vhaaluwa. Zwiṭokonyi zwi thusa kha uri ri pfe vhupfiwa ha vhathu he ha vha ho dzula khanani dzavho hu bvele khagala. Vhupfiwa uho ndi he ha ṛwalwa u ya nga thero dzo fhambanaho zwi tshi ya nga mbudziso dza mbudzisavhathu.

Ndima ino i khou amba nga thero dzo wanalaho dzine dza thusa kha u bvisa mawanwa a re na themendelo dza ngudo ino. Ṭhalutshedzo dzo ḡisendeka kha thaidzo dzine dza khou ṭanganwa nadzo nga vhafumakadzi kha u kwamea havho nga pfudzungule dzo ḡisendekaho nga luambo miṭani ya Vhavenda mbinganoni. Afha hu khou shumiswa u khouda ha vhunanguludzi (selective coding) vhune ha thusa kha u nanguludza thero dza mawanwa a bvaho vhathuni. Thero dze dza sedzwa kha ino ndima ndi dza ndeme.

#### 5.2 MAWANWA NA THEMENDELO

Thero dze dza sedzwa kha ino ngudo ndi dzi tevhelaho:

- Ṭhalutshedzo ya pfudzungule dza muṭani.
- Tshipiḡa tshine luambo lwa tamba kha pfudzungule dza muṭani.
- Ṭhuṭhuwedzo ya luambo luvhi kha pfudzungule dza muṭani.
- Kufarelwe kwa vhana muṭani nga luambo luvhi musi vha tshi khou aluwa
- Kushumisele kwa luambo nga mashaka.

- Kushumisele kwa luambo kha mvelele ya Vhavenḡa.
- Nḡila yo teaho ya u shumisa luambo.
- Nḡila dzine dza nga shumiswa kha u tandulula pfudzungule dzo ḡisendekaho nga luambo.

### **5.2.1 Ṱhalutshedzo dza pfudzungule**

Mawanwa kha vhaḡhinduli vha fumbilimalo vha zwigwada zwo fhambanaho vho ḡea Ṱhalutshedzo ya pfudzungule dza muṰani nga nḡila yo fhambanaho. Tshivhalo tsha vhaḡhinduli tsha nṰhesa vho ḡea Ṱhalutshedzo ya pfudzungule nga nḡila i fanaho vhane vho sumbedza u ri pfudzungule ndi u semana, nndwa na u sa vha na nyandano muṰani.

Themendelo yo vha yauri miraḡo ya muṰa kha i shumise luambo nga nḡila yone u thivhela pfudzungule muṰani. InṰwe themendelo yo vha yauri ipfi pfudzungule ḡi nga swika hune ḡi si tsha dovha ḡa pfala arali khakhathi dza swika hune dza fhela ha tshilwa nga mulalo mbinganoni na kha miraḡo ya muṰa.

### **5.2.2 Tshipiḡa tshine luambo lwa tamba kha pfudzungule dza muṰani**

Mawanwa o vha a u ri kha vhaḡhinduli vha fumbilimalo vha zwigwada zwo fhambanaho vho Ṱalutshedza tshipiḡa tshine luambo lwa tamba kha pfudzungule dza muṰani nga nḡila yo fhambanaho. Tshivhalo tsha vhaḡhinduli tsha nṰhesa ndi vho ḡeaho tshipiḡa tshine luambo lwa tamba nga nḡila i fanaho vhane vho sumbedza uri luambo lu tamba tshipiḡa tshi si tshavhuḡi, u tshinya, u fhaṰa na u thutha.

Vhavhudziswa vho bvisela khagala uri luambo luvhi ndi tshone tshivhangi tshihulu tsha uri hu vhe na pfudzungule muṰani. Zwikambi na zwidzidzivhadzi na zwone zwi khou dzhenelela kha u ri pfudzungule dzi si fhele muṰani. Mawanwa kha vha vhudziswa a sumbedza u ri musi muthu o ḡidzhenisa kha zwikambi zwi a swika hune zwa mu langa a si tsha kona u kala maipfi awe musi a tshi khou amba muṰani. Arali muthu e na mafhungo hu a swika hune a thoma nga u tou nwa halwa uri a konou amba a si na Ṱthoni. Vhavhudziswa vho dovha vha

khwaṭhisedza u ri muṭa u langwaho nga zwikambi na zwidzidzivhadzi pfudzungule dzi a dzulela u vha hone.

Munna a sa fhulufhedzei u ita uri muṭani hu vuwe pfudzungule ngauri a zwi konadzei u funa vhafumakadzi vhavhili nga tshifhinga tshithihi nahone u fana. Vhakale vhe ri tshihadzinga tshi a vhulaisa. Nga zwenezwo u a wana hu tshi thoma luambo ha sasaladzwa mufumakadzi a re muṭani ha pfi “ni na mapeta” ngeno zwi tshi kha ḡi naka o vha a sa a vhoni, ndi heneḡha hune ha vuwa tsemano ha fhedza nga u lwiwa.

Mawanwa a vhavhudziswa o sumbedza uri mufumakadzi na vhana ndi vhone vhathu vhane vha kwamea lu shushaho nga pfudzungule dza muṭani. O dovha a sumbedza u ri vha a swika hune vha tambudzwa lwa vhudzekani, u rwiwa na u shumiswa mishumo minzhi i lemelaḡo muṭani vha tshi khou hambekanywa. Hu ḡi dovha vho ha vha na mafhungo a u sumbedza u ri vha hone vhanna vhane vha ṭhogomela miṭa yavho. Izwo zwi khou thusa vho u ri mafhungo a miṭa ya Vhavenda a ḡivhee u ri i hone miṭa ya Vhavenda vha re mbinganoni vhane vha khou ḡifhelwa hu si na pfudzungule naho masheleni vha si na. Vha tou kona u tshilelana lufuno kha ḡuvha nga ḡuvha ha dzulwa ho takalwa vhukati ha mufumakadzi na munna vha dzulela u amba luambo lu ḡifhelelaḡo.

## **Themendelo**

Themendelo ndi yauri miṭani kha hu shumiswe luambo lwo kunaho. Luambo lwa tsemano miṭani zwi tshinya kualusele kwa vhana muṭani. Vhana vha aluwa vha si na mikhwa nga u ri vha dzulela u vhona miraḡo ya muṭa ine i sa khou shumisa luambo nga ḡḡila yone.

Iḡwe themendelo ndi yauri miraḡo ya muṭa kha i shumise luambo nga ḡḡila ine miraḡo ya muṭa i a fhaṭea zwi tshi katela na vhana. Hu khou themendelwa u ri vhana kha vha gudiswe luambo mahayani na zwikoloni lwo kunaho lu si na maṭamba.

Themendelo yo vha yauri u ri mirado ya muta kha i shumise luambo zwavhudi. Vhanna vha dibvise kha zwikambi na zwidzidzivhadzi sa izwi zwi si na zwivhuya zwine zwa khou disa mitani mbinganoni ya Vhavenda. Kha hu shumiswe luambo lwavhudi mutani hu si luambo lu tuthuwedzaho pfudzungule.

### 5.2.3 Tuthuwedzo ya luambo luvhi kha pfudzungule dza mitani

Mawanwa o vha a u ri kha vhafhinduli vha fumbilimalo vha zwigwada zwo fhambanaho vho talutshedza tuthuwedzo ya luambo luvhi kha pfudzungule nga ndila yo fhambanaho. Tshivhalo tsha vhafhinduli tsha nthesa ndi vho neaho tuthuwedzo ya luambo luvhi kha pfudzungule nga ndila i fanaho vhane vho sumbedza u ri luambo luvhi kha pfudzungule lu tamba tshipida tsha matamba na u semana.

Vhavhudziswa vho isa phanda na u ri bvukululela tuthuwedzo ya luambo luvhi kha pfudzungule dza mitani. Maambwa nga vho no kwamea vho talutshedza u ri arali vhathu vha thoma nga u humbula vha sa athu bula maipfi a vhaihaho ndi zwa ndeme mutani. Fhedziha hu khou vhonele mutani vhathu vha tshi shumisa luambo lu vhaihaho tshifhinga tshinzi. Luambo lwo vhihaho lu a swika hune lwa tshinya vhana nga mulandu wauri vhana vha do aluwa vha sa divhi luwe luambo lwa khwine nga nda ha lune vha khou lu pfa divha liwe na liwe musi vhabebi vha khou semana.

Vhavhudziswa vho talutshedza uri vhana vho aluswaho kha muta wo raloho vha mbo di guda matamba vha vho shengedza vane ngao na musi vhe zwikoloni ngauri lu vha lu lwone luambo lune vha lu divha hune vha khou aluswa hone. Vhavhudziswa vho isa phanda na u bvisela khagala uri musi hu na zwo no khou khakhea mutani hu a swika hune munna a shumisa maipfi a u tokonya mufumakadzi a ri “ni nguluvhe, ni nga mphogoli” luambo luvhi lu vhaihaho lu ita uri hu vhe na pfudzungule mutani. Mutani munna u vha ene ambadzifhele ngeno wa mufumakadzi a sa tendelwi u phulavho tshi tshimbili tshi re khanani yawe. Mufumakadzi u dzhiwa e si na mafhungo e muthuzwawe.

Luambo luvhi muṭani lu vhaisa na vhana. Tshikoloni hu a swika na hune vha thithisea kha dzipfunzo dzavho. A tshi bvela phanḁa uri vhana vha a feila siani ḽa tshikolo sa izwi vha tshi ḁo kundelwa u vhala bugu na u ṅwala dzi tshunwahaya dzavho nga mulandu wa dzi tsemano dzine vha dzulela u dzi pfa ḁuvha ḽiṅwe na ḽiṅwe.

Luambo luvhi lwa maṭamba na u sasaladzana lu ṭuṭuwedza pfudzungule muṭani. Luambo luvhi lwa u hambekanya lu ḁaḁisa na vhana wa wana na henengei zwikoloni vhana vha tshi dzula vho bilufhala mbilu vho kwata vha thoma u bvisela mbiti kha vhaṅwe vhana. Hu a swika na hune vha shengedza vhaṅwe vhana zwikoloni vha tshi khou lifhedzela zwine vha khou zwi tshenzhela miṭani ya havho.

Mitsiko ine vhabebi vha vha nayo vha a i bvisela na kha vhana vha sokou vha hambekanya vha fhedza nga u vha rwa vha so ngo tshinya tshithu. A tshi bvela phanḁa uri luambo luvhi lu ita uri vhana vha si aluwe zwavhuḁi. Vhana vha a aluwa vha sina mikhwa yavhuḁi nga mulandu wa holu luambo luvhi lu re muṭani. A hu tou vha na zwivhuya kha luambo luvhi lu tou vha maluṭa fhedzi.

Vhavhudziswa vho isa phanḁa na u bvisela khagala uri luambo luvhi lu vhaisa na u kwasha miṭa minzhi, sa izwi vha tshi khou sumbedza uri luambo luvhi lu ḁisa pfudzungule dzine dza fhedza dzo vhea mutsiko kha vhana na vhafumakadzi lwa vhutshilo hoṭhe. Luambo luvhi lu fhedza lu tshi ita uri na vhana vha si tsha vha na dzangalelo ḽa u dzhena mbinganoni. Ndi nga zwo vhaswa vha ṅamusi a si vhanzhi vhane vha kha ḁi takalela u vHINGA kana u vHINGWA nga mulandu wa kutshilele kwe vha ku tshenzhela kwa luambo luvhi muṭani.

## **Themendelo**

Themendelo ndi yauri luamo luvhi miraḁo ya muṭa kha i ṭutshele u lu shumisa ngauri vhana vha aluwa vha si na mikhwa vha tshi amba luambo lwa maṭamba na u semana.

Themendelo yo vha yauri vhanna kha vha dībviṣe kha luambo luvhi musi vhe muṭani vha gude luambo lwavhuḍi lu tuṭuwedzaho mulalo. Ndi khwiṇe vhanna vha tshi shanduka vha sumbedza lufuno kha vhaḥumakadzi vhavho na vhana. Zwe vhanna vha vha vha tshi dzhīsa zwone vhaḥumakadzi zwa u vha vhoneḷa fhaṣi vha shandukise kuhumbulele kwavho vha dzhie vhaḥumakadzi vhe vhathu vha ndeme vho faraho miṭa sa izwi thogomelo yoṭhe ya vhana na munna i tshi wela zwandani zwa muḥumakadzi. Vhanna vha funa vhaḥumakadzi vhavho na vhaḥumakadzi vha ḍo vha thonifha. Inwe themendelo ndi yauri vhanna kha vha dzhenelele kha dzangano la” munnandinny” li lwelaho u tambudzwa ha vhana na vhaḥumakadzi. Ndi yone ndila ya u fhungudza pfudzungule dzo tuṭuwedzwaho nga luambo.

#### **5.2.4 Kushumisele kwa luambo nga mashaka**

Mawanwa o vha a u ri kha vhaḥinduli vha fumbili malo vha zwigwada zwo fhambanaho vho talutshedza kushumisele kwa luambo nga mashaka nga ndila yo fhambanaho. Tshivhalo tsha vhaḥinduli tsha nthesa ndi vho neaho kushumisele kwa luambo nga mashaka nga ndila i fanaho vha ne vho sumbedza u ri mashaka vha shumisa luambo zwavhuḍi ngauri vha a dzudzanya, vha a thusa, vha a eletshedza na u thusa.

Vhavhudziswa vho bvisela khagala mbilaelo dza vhaḥumakadzi dza u sa dzhielwa nthā muṭani nga mashaka zwi tshi kwama kushumisele kwa luambo. Vho talutshedza uri mashaka vha a swika hune vha dzhia sia vhukati ha munna na muḥumakadzi vha ima na wa munna kha zwoṭhe. Vha vhudziswa vho dovha vha talutshedza uri musi muḥumakadzi a sa vhi na vhana hu a swika hune ha pfi o nula thumbu musi a sa thu vhingwa, nga aneo maitale vha kwameaho zwi avha tsika mihumbuloni.

Kushumisele kwa luambo nga mashaka ku a ita uri hu si vhe na mulalo muṭani. Kushumisele kwa luambo lu si lwavhuḍi kuṭuwedza uri mashaka vha si kone u dzula murunzini muthihi. Kuambeḷe ku si kwavhuḍi ku ita uri na vhana vha si vhe na mikhwa yavhuḍi.

Vhavhudziswa vho dovha vha sumbedza uri vhomakhadzi vha a tṱoṱa u dzhia ndango kha muṱa musu wa mufumakadzi a tshi lingedza u ḽi ambela u a semekanywa. Arali mufumakadzi a sa vhi na vhana hu a swika na hune vho mazwale vha laela u ri kha hu tou vhingwa muṱwe ane a ḽo tshimbidza tshifani nga vhana. Mashaka a vha mu tikedza musu a tshi dalela madokotela u ri khamusi zwi ḽo vhuya zwa luga thumbu ya fara, vhone vha vha vho wana maanḽa a u mu holedza vha tshi shumisa luambo lwa u mu goḽa vha swika na hune vha mu vhudza uri “ri ḽo ruma gona” u ri vha mu vhaise nga u sa vha hawe na ṱwana. Vhavhudziswa vho swika na hune vha ṱalutshedza u ri mashaka vha a swika na hune vha dzhia dzi tsheo na wa munna vha songo kwama wa mufumakadzi. Nga u ita zwenezwo zwi ṱuṱuwedza pfudzungule muṱani.

Hu na thaidzo mashaka vha na vhukoni ha u kaidza ha dovha ha dzulwa ho takalwa muṱani. Mashaka oṱhe a no shumisa luambo luvhi lu sa fhaṱi. Vhaṱwe mashaka a vha tṱoṱi muṱa u tshi kwashea. Hu na mashaka vha no shumisa luambo lwavhuḽi lune lwa fhaṱa vhana.

## **Themendelo**

Themendelo ndi yauri mashaka vha a dzudzanya mafhungo arali hu na pfudzungule muṱani. Mashaka vha thetshesela zwine vha khou vhudzwa vha dzudzanya mafhungo ha sala hu na mulalo. Themendelo yo vha yauri mashaka vha a fhaṱa naho hu tshi ḽivha na vhuṱudze ṱudze kha u shumisa luambo. Ndi zwavhuḽi munna u sa tenda u dzhia tsheo na mashaka awe a songo thoma a kwama wa mufumakadzi. Musu hu na fhungo muṱani ndi zwa ndeme uri munna na mufumakadzi vha thome vha ḽi sedze ḽi sa thu bvela nnḽa ha mukoto. Munna kha ḽi ḽowedze u pfa mihumbulo ya mufumakadzi u thoma a sa thu kwama vha lushaka ngauri a ita ngauralo hu vuwa pfudzungule muṱani ha vho shumiswa luambo lu si lwavhuḽi.

Themendelo iṱwe yo vha ya u ri vhomazwale na vhomakhadzi kha vha lwele mulalo arali hu na fhungo ḽine ḽa khou lwisa munna na mufumakadzi vha songo swika hune vha dzhia sia. ṱwana u bva ha Mudzimu arali muṱani hu si na vhana mashaka a so ngo swika hune a vhiga mulandu wa mufumakadzi fhedzi ngauri

kha vhavhili a zwi ḡvheḡi uri mubvanamafhungo ndi ufḡio. Mashaka kha ḡi bviḡe kha u tuḡuwedza wa munna uri a male muḡwe mufumakadzi, vha tshi ita ngauralo zwi vhea wa mufumakadzi kha mutsiko muḡulu ngauri u vha a songo tou nanga mikovhe ya tshilidzi yo fhambana. Arali vha mashaka vha ḡea thikhedzo na u shumisa luambo nga ḡḡila yone pfudzungule dza muḡani dzi nga fhungudzea.

### **5.2.5 Kushumisele kwa luambo kha mvelele ya Vhavenda**

U ya nga mawanwa a khou sumbedza u ri mvelele i fhata kutshilele kwavḡuḡi na u vha na mikhwa. Mvelele i vhulunga lushaka. Musi luambo lu tshi khou shumiswa zwavḡuḡi zwi vhulunga mvelele ya Vhavenda u ri mvelele i so ngo ngalangala. Musi muḡani hu tshi ambwa luambo nga ḡḡila yone zwi tsireledza mvelele. Mawanwa a dovha u sumbedza u ri vhana vho no khou aluswa miḡani hune luambo lwa khou shumiswa zwavḡuḡi nahone lwo kunaho vha aluwa vha na mikhwa yavḡuḡi.

Maḡwe mawanwa ndi a u ri vhathu kha vha ḡiḡudze nga luambo lwa havho. Vhavenda vha so ngo shona u amba luambo lwa havho. Ndivho ya luambo i fanela u vha hone uri mvelele i si fe.

Vhavḡudziḡwa vho amba uri mvelele ya Vhavenda i ḡiḡudza nga luambo sa izwi lu lone lwa ḡamuni. Vhavḡudziḡwa vha tshi bvela phanda vho ḡalutshedza uri luambo kha mvelele ya Vhavenda ndi lwa ndeme vhunga luambo lu lwone lune ra lu shumisa kha vḡudavḡidzani. Kuambeḡe kwavḡuḡi muḡani ku fḡaḡa vhana kha u aluwa vhe na mikhwa. Kuambeḡe kuvḡi muḡani ku zwala mbeu mmbi na kha murafho une wa khou ḡa. Mvelele ya Vhavenda arali luambo lwo kunaho lu sa shumiswa vhana vha a aluwa vha mahwarahwara miḡani ngauri vha ḡo vha vha khou dzulela u pfa luambo lwa maḡamba na u nyefulana nga miraḡo ya muḡa. U sa shumiswa zwavḡuḡi ha luambo hu khakhisa mvelele yashu ya Vhavenda.

## **Themendelo**

Themendelo yo vha ya u ri mirado ya mita kha i shumise luambo nga ndila yo kunaho. Nga u shumisa luambo nga ndila yone hu si ya matamba mvelele ya Vhavenda i do vhulungea hu si vhe na u ngalangala ha luambo lwa tshivenda. Inwe themendelo ndi yauri uri ri vhulunge mvelele ya Vhavenda ri so ngo vanga luambo lwa tshivenda na dziwe nyambo. Hu themendelwa uri musi hu tshi khou shumiswa luambo nga ngona mvelele ya Vhavenda i do vhulungea.

### **5.2.6 Ndila dzo teaho mutani musi hu tshi shumiswa luambo**

Mawanwa o vha a uri kha vhafhinduli vha fumbiliina vha zwigwada zwo fhambanaho vho talutshedza u tea ha u shumisa luambo nga ndila yone nga ndila yo fhambanaho. Tshivhalo tsha vhafhinduli tsha nthesa ndi vho neaho u tea u shumiswa ha luambo nga ndila i fanaho vhane vho sumbedza u ri luambo lwo tea u shumiswa nga ndila yone ngauri lu a fhaa.

Mahe mawanwa o vha a u ri luambo lu si lwavhudi lu gudisa vhana u semana, vha dzhia matamba lu lone luambo lune vha tea u shumisa mutani. Mawanwa a sumbedza u ri musi luambo lu tshi khou shumiswa zwavhudi hu a vha na u pfesesana na u dzudzanya mafhungo zwavhudi mutani.

Vhavhudziswa vha bvisela khagala uri luambo ndi yone thikho ya vhudavhidzani lune a rali lu tshi khou shumiswa zwone mutani mita i nga ima ha vha na nyandano pfudzungule dzi si tsha vha hone. Fhedzihanga mulandu wa u sa thonifhana hu a swika na hune ha shumiswa maipfi a u nyefula na u kolelana ha irwa vathu na madzina a vhaisho. Hu khou vhone kushumisele kwa luambo kwa maipfi o vhihanga a na vhukoni ha u vhaisha muhumbulo zwa ita uri u di pfe u wa fhasi nahone u songo fanelwa nga u tshila.

Luambo lwa matamba lu na thuthuwedzo mmbi mutani zwine zwa bveledza pfudzungule dzi si na mugumo. Pfudzungule dzi vho ita uri mitani hu si tsha langea hu dzule ho vhingana zwa swika na hune vhana vha thithisea na kha zwa tshikolo. Maambwa nga vhavhudziswa o bvisela khagala uri pfudzungule hu

a swika na hune vhana vha feila zwikoloni vha swika na hune vha guda luambo lwa matamba ane vha dzulela u a pfa mutani. Luambo lu no shumiswa mutani, vhana kutshilele kwavho ku a shanduka na musu vhe nnda vha dzhia luambo lune vha lu pfa lwa tsemano nga vhabebi misi yotha vha lu dlowela vha vho vhaisa vhañwe ngavho. Luambo lwa u nyefula lu a fhatela thohoni dzavho zwa ita uri na musu vho no aluwa vho no vha na mita yavho vha edze zwa vha alusiswa zwone nga vhabebi vha tshi khou shumisa luambo luvhi.

Vhavhudziswa vho talutshedza uri vathu kha vha gude u amba zwavhuḽi na vhañwe vathu. Izwo zwo tikedzwa na nga vhañwe vhaḽinduli musu vha tshi ri kha hu ambiwe zwavhuḽi musu hu na fhungo, hu lwelwe u tandulula thaidzo nga ndila ya mulalo hu si dzi nndwa. Vhanna vha so ngo shumisa ndila ya tshi bonda ya u amba na vhaḽumakadzi na vhana, arali hu na fhungo li no tea u dzudzanywa kha hu tou dzulwa fhasi hu ambwe nga halo hu si nndwa.

## **Themendelo**

Themendelo ndi yauri mirado ya muta kha i gudise vhana luambo lwo kunaho. Inwe themendelo ndi yauri musu hu tshi khou shumiswa luambo lwo kunaho zwi ita u ri vhana vha aluwe vho fhatela. Luambo lwo kunaho lu tshimbidza mafhungo zwavhuḽi hu si tsha vha na nndwa mutani.

Inwe themendelo ndi yauri vhabebi kha vha dḽivise kha u shumisa luambo lwa u semana, vha tshi shumisa na matamba ngauri zwi ita u ri vhana vha aluwe vhe si na mikhwa. Inwe themendelo ndi yauri vhabebi vha so ngo dzulela u lwa phanda ha vhana ngauri vhana vha do aluwa vha tshi guda kwonokwo kutshilele. Themendelo ndi yauri u fhungudza pfudzungule luambo mutani kha lu shumiswe nga ndila yone hu si u vhaḽisana nga maipfi.

Themendelo ndi yauri vhanna kha vha shumise luambo lwavhuḽi vha thonifhe vhaḽumakadzi vavho sa izwi vha vhone vane thogomelo ya munna na vhana i khavho. Vhaḽumakadzi vha songo dzhiwa sa zwi shumiswa. Vhanna ngauri vha na maanda vha songo shumisa maanda avho na vhulangi ho khakheaho mutani. Musu mufumakadzi a sa bebi kha newe thikhedzo u fhirisa u kherukanywa nga

maipfi a tshi ita a tshi godiwa hu tshi pfi ndi bere. Mirado ya muta kha i dzhenelele nga muya wa u fhatu hu si u thutha. Arali ha vha na lufuno mutani ha shumiswa luambo kwalo pfudzungule dzi nga fhela ngauri tshithu tshine wa tshi funa u nga si tode u tshi vhaisa. Luambo lwavhudi lu a kona u ita uri hu vhe na u pfesesana mutani.

### **5.2.7 Kufarelwe kwa vhana mutani nga luambo luvhi musi vha tshi khou aluwa**

Mawanwa o vha a u ri kha vhafhinduli vha fumbilimalo vha zwigwada zwo fhambanaho vho talutshedza kufarelwe kwa vhana nga luambo luvhi mutani nga ndila yo fhambanaho. Tshivhalo tsha vhafhinduli tsha nthesa kha tsha vho linganaho vhana vho sumbedza u ri kufarelwe kwa vhana nga luambo luvhi mutani vho ri lu tshinya kualusele kwa vhana na u sa vha na mikhwa na thonifho. Mawanwa a bvaho kha vhafhinduli a khou sumbedza u ri u shumiswa ha luambo luvhi mutani vhana a lu vha fari zwavhudi. Musi hu na khakhathi mutani dzo disendekaho nga luambo vhakwameaho vha dzula vho vhaisala. Mawanwa a khou sumbedza u ri luambo luvhi lwa matamba lu tshi khou shumiswa zwi ita u ri hu si vhe na mulalo mutani. Mañwe mawanwa o vha a u ri luambo luvhi lu ita u ri vhana vhaluwe vhe si na mikhwa.

Mañwe mawanwa o vha a u ri musi vhana vha tshi dzulela u pfa luambo luvhi vha guda lwonolwo luambo fhedzi vha vho lu shumisa na zwikoloni u vhaisa vhañwe vhana na vhadededzi. Luambo lwa u sasaladzana vhana a lu vha fari zwavhudi musi vha tshi vhona khotsi vha tshi khou sasaladza mme phanda havho nga u vha vhudza maipfi a u vha kolela lune vha vho di pfa vhe si vha ndeme mutani. Luambo luvhi lu a lutanya mirado ya muta lune vhana vha tshi khou aluwa kha nzulele yo raloho vha a tshinyala.

Vhavhudziswa vho dovha vha sumbedzisa uri ndila ine vhanna vha khou difara ngayo mutani zwi khou sia ndado mutani. Vhana vha musalauno vha khou swika hune vha si tsha tama mbingano. U wana nwana wa mutannga a si tsha funa u mala ngeno na wa musidzana a si tsha funa u malwa nga mulandu wa nzulele dzine vha dzula vha khou dzi vhona kha vhabebi dzi si dzavhudi mutani. Vhañwe

vhana zwickoloni nga mulandu wa mbiti dzine vha dzula vhe nadzo ngauri mutani a vha divhi lufuno vha dzula vha khou vhona mmbwa na tshimange zwi dzulaho zwi tshi khou gidimedzana, zwenezwo zwi ita uri vha shumise luambo lwo vhihaho kha vhañwe vhana na kha vhadededzi.

Vhana vha a thithisea mihumbuloni nga pfudzungule dza mutani zwo vhangwa nga luambo vha dowela luambo lwa matamba. Vhavhudziswa vho dovha vha bvela phanda nga u talutshedza uri pfudzungule dzi na thuthuwedzo mmbi kha vhudifari ha vhana. Hu a swika na hune vhana vha balelwa u ita mishumo yavho ya tshikolo ngauri mutani a hu na vhutshilo. Vhana vha aluwa vha sina mikhwa na thonifho vhe si nayo nga mulandu wa luambo luvhi lune lwa dzulela u ambwa mutani. Luambo luvhi lu ita uri vhana vha si vhe na mitakalo yavhudi.

Vhavhudziswa vho talutshedza u ri mitsiko ya mutani vhañwe vhana vha a kundelwa u i hwala vha vhona ndila ya khwine hu u dzhia matshilo avho. Pfudzungule dzi a swika na hune vhana vha teledza u dzula hayani vha tshi khou vha na vhuludu ha u sa vha hone ha matshilisano mutani. Vhana vha a kanganyisea kha u dzhia sia uri a no khou khakha ndi khotsi kana ndi mme zwenezwo zwi sia vhana vha tshi khou ima tshitangadzimeni.

## **Themendelo**

Themendelo ndi yauri mutani kha hu shumiswe luambo lwo kunaho lune lwa fara zwavhudi vhana. Inwe themendelo ndi yauri luambo luvhi lu songo tsha shumiswa mutani nga vhabebi na minwe mirado ya muta ngauri lu ita u ri vhana vha aluwe vha si na mikhwa na thonifho.

Inwe themendelo ndi yauri luambo luvhi mirado ya muta kha i lu litshe ngauri lu ita u ri vhana vha si tsha thonifha vhabebi na mashaka. Arali hu na fhungo mirado ya muta kha i dzule fhasi i dzudzanye hu tshe na tshifhinga u ri mutani hu dzulwe nga mulalo. Themendelo ndi yauri u fhungudza pfudzungule dza mutani luambo lwo kunaho kha lu gudiwe vhana musi vhe zwickoloni na hayani. Inwe themendelo ndi yauri vathu kha vha funane ngauri muthu ane wa mu funa u nga si tode u mu shumisela luambo luvhi.

Hu khou themendelwa uri zwi nga vha zwavhuḏi arali vhabebi vha tshila vhe dzi tsumbo kha vhana vhavho nga u fhaṭa vhushaka havhuḏi. Muṭani kha hu shumiswe luambo lwo kunaho lu si lwa maṭamba. Vhabebi arali vhe na thaidzo dzavho kha vha lingedze u dzi khethela tshifhinga tsha u amba nga hadzo u fhirisa u lwa phanḁa ha vhana. Arali hu na zwo no vhaisa muṁwe wavho kha vha zwi ambe hu swike kha thendelano. Hu khou themendelwa uri luambo lwavhuḏi muṭani lu ita uri vhana vha aluwe zwavhuḏi muṭani vhe na mikhwa. Luambo lwa shumiswa zwavhuḏi miraḁo ya muṭa i ḁo ḁifhelwa nga mitshelo ya kushumisele kone kwa luambo.

#### **5.2.8 Nḁila dzine dza nga shumiswa kha u tandulula pfudzungule dzo ḁisendekaho nga luambo**

Mawanwa o vha a u ri kha vhafhinduli vha fumbilimalo vha zwigwada zwo fhambanaho vho ṭalutshedza nḁila dzine dza nga shumiswa u tandulula pfudzungule dzo ḁisendekaho nga luambo. Tshivhalo tsha vhafhinduli tsha nṱhesa ndi vho ṁeaho phindulo yauri ndi u kwama mapholisa, vhashumelavhapo, misanda na vhafunzi.

Ḳṁwe nḁila yo vha yauri musi hu na mafhungo miraḁo ya muṭa kha i dzule fhasi i dzudzanye mafhungo. Vhathu kha vha ambe mafhungo nga nḁila yone.

Vhavhudziswa vho ṭalutshedza uri ndi zwa ndeme u ḁivha ndayotewa vha tikedza ngauri musi u tshi ḁivha ndayotewa zwi ita uri u konou ḁivha pfanelo dzau. Ndayotewa vhaṁwe vhafhinduli vho ṭalutshedza uri a i imi na u tambudzwa ha vhana na vhafumakadzi. Vhavhudziswa vho isa phanḁa nga u ḁadzisa uri ndayotewa ndi ya ndeme ngauri u a kona u ḁivha pfanelo dzau zwine wa tea u ita na zwine a wo ngo fanela u ḁi dzhenisa khazwo. U tshi ḁivha pfanelo dzau musi u tshi khou tambudziwa u a ḁivha vho uri u tea u u thusea hani nahone ndi ngafhi hune wa tea u wana ndamulelo hone.

## Themendelo

Themendelo ndi yauri musu hu na thaidzo mutani mirado ya muta kha i dalele zwimiswa zwi ngaho vhashumelavhapo, mapholisa, vhafunzi, misanda u wana thandululo ya khaedu dzine vha khou tangana nadzo.

Musi hu na pfudzungule mutani mirado ya muta kha hu swike hune vha wana ndila ine ya nga shumiswa u tandulula pfudzungule nga u dzula fhasi vha dzudzanya mafhungo hu tshi khou shumiswa luambo lwo kunaho hu si u semana. Themendelo yo vha yauri zwi nga vha zwavhudi arali ha vha na zwiitirakitsha zwinzhi kha shango zwi eletshedzaho vathu nga ha pfudzungule dza mitani. Ndi hanefho hune vha do tsivhudzwa uri luambo lu fanela u shumisa hani na kuambele kwavhudi mutani. Ho talutshedzwa uri arali luambo luvhi lu tshi khou shumiswa mutani hune zwa swikisa kha pfudzungule misi yotho vha fanela u ita mini kha nzulele dzo raloho.

Muvhuso u fanela u vhona uri milayo i re kha ndayotewa i fanela u tevhedzwa hu si na tshidivhano u fhungudza pfudzungule mutani ngauri vha kwameaho vha tshi vhiga milandu mapholisani minwe a i tshimbili zwi mbo di fela mbevha. Muvhuso wone kha u ite uri tshifhinga tshidaho musu u tshi vhea milayo i kwamaho pfudzungule dza mitani a u dzule fhasi na vhashumelavhapo, vhafunzi, vhadededzi, zwiimiswa zwa mulayo, mapholisa vha ambe vha swike hune vha tendelana uri mulayo mukene u do vha nga ndila nkene.

Inwe themendelo ndi yauri zwi nga vha zwavhudi arali muvhuso wa nga dzhenelela kha u ita uri hu vhe na zwiimiswa zwine zwa do pfumbudza na u eletshedza vhanna u ri vha tshile hani na mita yavho. Tshiimiswa tshi anaho na 'munna ndinnyi' tshine tsha lwa na u tambudziwa ha vhana na vhafumakadzi.

Themendelo inwe ndi yauri vhafumakadzi kha vha dzhenelele kha madzangano a lwaho na zwa u tambudziwa ha vhana na vhafumakadzi, madzangano a ngaho women's league. Vhavhudziswa vho isa phanda vha themendela zauri vhafumakadzi vha songo tenda u vha na zwiphiri kha u tambudzwa nga luambo luvhi naho vhanna vha tshi khou vha shushedza vho ombedzela uri kha vhayo

vhathuni vha bvele khagala (speak out). Ndi henefho hune vha do wana hone thuso vha lamukisa matshilo avho.

### 5.3 MVALATSWINGA

Kha iyi ndima yo disendeka kha mawanwa a bvaho kha mbudziso dzo vhudziswa vha vhudziswa. Vha vhudziswa vha khou vhone vho dala mbilaelo dza zwithu zwinzhi zwine zwi sa khou tshimbila zwavhuḁi miṭani vhukati ha vhabebi, vhana na mashaka. U wana hu tshi swika hune vhanna vha shumisa luambo lu vhaisho vhafumakadzi na vhana. Hu dovha ha vha na thaidzo dzine vhavhudziswa vha khou dinwa nga mashaka vhane vha naṅisa pfudzungule nga u shumisa luambo luvhi lwo livhiswa kha vhafumakadzi muṭani. Mashaka vha khou tsivhudzwa uri kha vha tende munna na mufumakadzi vha tshimbidze muṭa, mashaka vha do tou kwamiwa hu na ṭhodea.

Ndima iyi i dovha ya ri thusa kha uri a i ri fhi thaidzo fhedzi, i bvela phanda na nga u ri disedza ndila dzine thaidzo dza nga tandululea nga dzo sa izwi i tshi vha yo ri nea izwo nga ndila ya themendelo dzine dza nga itwa. Thaidzo dza pfudzungule dzo disendekaho nga luambo dzo ṭhaṭhuvhiwa nga nthihi nga nthihi dzi songo ṭanganana.

## **NDIMA YA VHURATHI**

### **PHENDELO**

#### **6.1 MVULATSWINGA**

Ndimba yo fhiraho yo vha yo dxisendeka kha tsenguluso ya thero dzo wanalaho dze dza vha dzi khou thusa khau wana mawanwa a bvaho kha vhavhudziswa. Themendelo dzo dovha dza wanala dzine dza dxo thusa kha u tandulula zwi vhaisho vhaifumakadzi nga ha zwivhanghi zwa pfudzungule dza mĩtani dzo dxisendekaho nga luambo. Vhana, vhaifumakadzi, vhaifunzi, vhaaluwa, vhashumelavhapo, vhomaine na vhanna navhone vho bvisa vhupfiwa havho.

Tshipikwa tsha ndima ino ndi u lavhelesa manweledzo a mushumo wothe u bva mathomoni u swika u tshi fhela, nga ha zwivhanghi zwa pfudzungule dza mĩtani dzo dxisendekaho nga luambo mbinganoni ho sedzwa Vhavenda uri hu wanale ndila dzine dza nga shumiswa u tandulula pfudzungule.

#### **6.2 TSEDZULUSO NGA HA THODISISO**

##### **6.2.1 Mutheo wa thodisiso**

Pfudzungule dza mĩtani dzi vhone dzo leluwa u dzi thivhela u itela u tsireledza vhana na vhaifumakadzi. Luambo lune lwa shumiswa mĩtani arali lwo kuna hu vhone pfudzungule dza mĩtani dzi tshi nga fhela.

Afrika Tshipembe ro wana uri luambo lu no shumiswa mĩtani ndi tshone tshivhanghi tshihulwane tsha thaidzo. Miya i khou kwashekana na miwe mirado ya miya i khou xeelwa nga vutshilo nga thaidzo iyi.

Pfudzungule dza mĩtani dzi vhangwaho nga luambo dzo vhone dzo andesa lune zwa vho itisa uri mirado ya miya i si tsha difhelwa i dzule i kha nyofho. Zwikambi na zwi dzidzivhadzi ro wana uri zwi khou shela mulenzhe kha pfudzungule dza mĩtani. Mawanwa a sumbedza uri musi muthu o kambwa ha

tshe na mikano musi a tshi amba na muñwe nga zwenezwo hu mbo di vha na pfudzungule. Mañwe mawanwa o sumbedza uri zwikambi zwi a fhedza masheleni zwa sia na wa munna a tshi vho balelwa u tündela vha muṭa wawe. Musi muṭani hu si na zwiliwa hu a thoma u vha na luambo ha thoma ndwa.

Vhuimo ha vhafumakadzi ro wana u ri vha dzhielwa fhasi kha zwoṭhe a vha tendelwi u amba vhupfiwa havho. Mirado ya miṭa i dzhia mufumakadzi sa tshishumiswa. Ro wana uri vhafumakadzi a vha tsha ṭhonifihiwa muṭani. U dzhenelela ha mashaka kha mbingano ya vhavhili vha tshi vha dzhiela dzi tsheo na u ṭoda u langa zwi sia zwi tshi khou ṇaṇisa pfudzungule muṭani sa izwi mufumakadzi zwiñwe a sa do tenda.

Luambo ro wana uri ho da he lwa pwasha miṭa minzhi. Luambo lu no shumiswa muṭani nga vhanna vha tshi goḁa, u hambekanya, u nyefula na u ṭokonya ro wana uri lu vhea vhafumakadzi kha tshiimo tshi si tshavhuḁi. Luambo lu si lwavhuḁi lu sia vhana vha tshi khou aluwa vha si na mikhwa yavhuḁi. Ro wana uri luambo lu na vhukoni ha u vhulaya kana u tshidza.

Kuambeke kwa mashaka ro wana u ri ku na ṭhuṭhuwedzo mmbi muṭani hune wa wana vha tshi ira mufumakadzi madzina a vhavhaho arali a tshi khou kundelwa u vha na vhana. Ro wana uri hu a swika na hune vha amba na wa munna vhe munna ndi ndou ha li muri muthihi fhedzi. Vha shumisa luambo lwa u ṭuṭuwedza wa munna kha zwo vhihaho zwine zwa itisa uri wa mufumakadzi a fare ludongo nga hu fhisaho muṭani.

U vha hone ha luambo luvhi muṭani ro wana uri zwi tshinya na nyaluwo yavhuḁi kha vhana. Vhañwe vhana dzangalelo la u vha na miṭa li a ṭuwa vha tshi ofha nzulele ine vha khou aluwa khayi ine vha aluwa vha si na mikhwa. Luambo lu no khou shumiswa ro wana uri lu a kalakata vhana a lu vha fari zwavhuḁi.

### **6.2.2 Tsenguluso ya Mañwalwa**

Kha tshipiḁa itshi ndi hone hune ha wanala manweledzo a kwamaho zwe vhañwali vha amba nga ha zwe pfudzungule dzo ḁisendekaho nga luambo

muṭani dza ṭalutshedziswa zwone. Vhaṅwali vho fhambanaho ho katelwa vhatshena na vharema vho ḑo ṅwala vho nga ha pfudzungule dza muṭani u ri ndi mini u ya nga ha ṭhaluso dzavho. Ojibara (2023:152) a tshi amba nga pfudzungule u ri:

*Violent or abusive behaviour directed by one family or household member against another.*

Izwi zwi tshi amba uri pfudzungule dza muṭani ndi musi mirado ya muṭa i tshi khou tambudzana. Smith na Segal (2023) vha sumbedza u ri musi vhatu vha tshi pfa nga ha pfudzungule vha mbo ḑi sedzesa kha pfudzungule dzi wanalaho muṭani fhedzi. Fhedzi pfudzungule dzi katela u lingedza huṅwe na huṅwe u tambudzana kha vha re kha vhushaka ha u funana vha tshi ṭodou ri hu vhe vhone vha no pfiwa na u dzhia ndango. Pfudzungule dza muṭani na u tambudza zwi shumiswa zwi na ndivho nthihi ya u wana na u dzhia ndango lwo kalulaho. U tambudza a hu tambi tshipiḑa tsha vhuḑi hu shumisa u ḑisa nyofho na u ita mishushedzo u ri muṅwe a konou vha fhasi hawe.

Maṅwalwa a vhaṅwe a tshi bvela phanda na u amba nga ha zwivhangi zwa pfudzungule vha ri u ṭhasela muthu nga ṅḑila ya luambo luvhi zwi a vhaisa muhumbulo kha muthu ane a khou kwamea. Gordon (2022) u sumbedza uri u ṭhasela nga maipfi zwi wela kha u tshilisa muṅwe u vhavha. Ndi musi muṅwe a tshi shumisa maipfi u vhaisa wa ṭoda hu tshi pfiwa iwe, u shumisa muṅwe nga ṅḑila yo khakheaho wa mu tsitsela fhasi wa vhaisa muhumbulo wa muṅwe na mutakalo wawe. U vhaisa nga u amba maipfi a vhavhaho ndi yone ṅḑila ya u dzhia ndango na u dzhia maanda u tshi itela muṅwe.

Preller (2023) u khou sumbedza u ri u vhaaisala zwo bva kha pfudzungule dza muṭani zwi vha nga zwivhumbeo zwo fhambanaho. Inwe na inwe i na masiandaitwa a hone, sa u ḑi vhona u tshi khou hambekanywa u tshi ṭavhelwa mukosi, u vhidza muṅwe nga madzina o vhihfaho, u sasaladza lune a kwameaho a pfa o no vha wa fhasi zwa mu thithisa na kha mihumbulo yawe lwa tshifhinga tshoṭhe.

U ya nga vhañwali vha sumbedza u ri nga mulandu wa ndayotewa na demokhirasi zwithu ho ða he zwa shanduka nga zwiṭuku, zwa sia vhana na vhafumakadzi vha tshi vho thoma vho u vhiga zwiwo mapholisani na u vhotholowa kha u ṭalutshedza zwiñwe zwiimiswa zwa tsireledzo vha si tshe na nyofho kana u dzumba pfudzungule dza muṭani.

Dimokirasi yo ðaho yo ita uri vhathu vha kone u ðivha pfanelo dzavho zwa vha swikisa vho hune musi vha tshi ṭangana na nyimele i sa vha fari zwavhuḍi vha vho kwama zwiimiswa zwo fanelaho uri vha thusalee kha mabulayo a vhangwaho nga pfudzungule.

Dimokirasi i vho sia vhafumakadzi vhe na vhupfiwa miṭani na hoṭhe. U ðivha havho ndayotewa na zwone zwi khou shela mulenzhe wa u vha phulusa kha u tambudzwa havho nga mirado ya muṭa.

Vhañwali avha vho ðo dovha vha amba nga ha nzulele ya munna na mufumakadzi vhe muṭani uri nzulele iyi yo ða he ya shanduka nga zwiṭuku nga zwiṭuku u swika na ṇamusi. Nzulele ya muḍi wa tshivenda wa vhukuma u ya nga ha vhañwali u wana vhomakhadzi vho vha vha tshi vha vhone vho no tsireledza miṭa ya khaladzi dzavho musi hu na fhungo vha tshi lwela uri ḽi lale husi u kwashekanya. Vhomazwale navhone vho vha vha tshi ðivhelwa u tsireledza mazwale o vhingwaho kha zwoṭhe nahone ha vuwa ndwa vho vha vha tshi fhanda nga vhukati vhe wa munna kha rwe vhone. Vho vha vha tshi lwela mulalo hu si pfudzungule. U ya nga ha vhañwe vhañwali kale wo vha u tshi vhona mashaka wa pfa uri ndi hone wo tsireledzea fhedzi ṇamusi zwo shanduka mutsinda ndi khwiṇe shaka ndi bulayo. Vhunzhi ha mashaka a vha tamelani mashudu. U tshi sedza zwino miṭa i re na lufuno ri tou vhalo. Vhakhameaho a vha tsha ṭoda mashaka vha tshi sendela tsini ngauri vha khou ṭuṭuwedza pfudzungule hu si u konanya muṭa.

Ngudo ino yo dovha ya sumbedza uri luambo luvhi a lu gudisi vhana mikhwa yavhuḍi. U tshi sedza vhañwali vho sumbedza uri luambo lu si lwavhuḍi lu tshinya na maitele one one a mvelele ya Vhavana. ṇamusi a hu tshe na luambo lwo kunaho lwa u amba na u tou ṇwaliwa. Ho no vha na u vanga na luisimane wa pfa

muthu a tshi ri “ndi khou ri keep quite” madzuloni a u tou amba u ri fhumulani! “ni khou amba nosence” a tshi amba uri ni khou amba tshika. U tshinyala ha luambo mutani zwi khou hulela zwi tshi ya. Vhana vha khou aluwa vha khou guda luambo lwo khakheaho. Mvelele kha Vhavenda ya u amba luambo lwo kunaho i khou ngalangala i tshi ya.

Ngudo iyi yo disumbedza uri nga mulandu wa mbofholowo yo daho na pfanelo yo thusa u ri vhafumakadzi vha kone u divha pfanelo dzavho dzi sa tou kandekanyiwa vho lavhelesa zwithu zwi khou shanduka. Vhafumakadzi vha vho dzhenelelavho kha madzangano na u ya mitanganoni ya vhafumakadzi, kerekeni khonferentsini na hothe vha si tsha imiwa phanda nga muthu. Mutani vhanna vho no shanduka kuhumbulele vhunzhi havho vha vho zwi pfesesa u ri zwine mufumakadzi a amba u fanela u thetsheswa na u newa thonifho kha zwothe. Luambo lune lwa tea u shumiswa mutani vhunzhi havho vha vho lu shumisa nga ndila i fushaho.

Vhunzhi ha vhañwali avha vho dovha vha amba nga ha nzulele ya muta. Mita i khou vhonele yo da he ya shanduka nga zwituku nga zwituku u swika namusi. Munna ha tsha vha ambadzifhele mutani u vho todavho u pfa mufumakadzi uri fhungo lo rali li mu fara hani. Mihumbulo ya vhafumakadzi vhanna vha vho i thonifhavho.

Vhañwali vho do bvela phanda nga u amba u ri vhafumakadzi musi hu na nzulele i si yavhuḍi mutani vho no shanduka ngauri vha vho kona u bvela khagala vha ya vha vhiga pfudzungule kha zwiimiswa zwo teaho vha si tshena nyofho. Vhafumakadzi a vha tsha tenda zwa u dzula vho valelwa dzharatani vha tshi khou dionga matsivha vha vho gidimela mapholisani vha si tshe na nyofho. Mañwalwa nga vhañwe vhañwali o ri bvisela khagala u ri vhana na vhafumakadzi vho vha vha tshi shushedzwa ha pfi vha vhiga pfudzungule dzi no khou bvelela mitani vha do vhulahwa kana u pandelwa. U tshi sedza zwino vhana na vhafumakadzi vha khou wanala maphoilsani, ha vhashumelavhapo, vhoramilayo, dzikerekeni ha vhafunzi vha tshi khou toda thuso.

Vhañwali vho talutshedza u ri na luambo luvhi lu no khou shumiswa mutani lwo no shanduka ngauri vhanna vhanzhi vha khou dzhenelela kha zwiimiswa zwi

ngaho `munna ndi nnyi` zwi khou thusa u ri vha pfumbudzwe nga ha kufarele na kuambele kwavhudi mutani. U tshi sedza zwino u wana u ri zwa dzipfudzungule dzo disendekaho nga luambo mbalo ya hone i khou di tsa i tshi ya.

### **6.2.3 Ngona ya thodiso**

Kha ndima ino tshihulwane ndi mafhungo a makuvhanganele a data. Hu tshi itwa thodiso hu na ngona dzine dza tevhezwa dza thodiso dzine dza vha khwalithethivi na khwanthithethivi. Khwanthithethivi ndi ngona ine ya shuma musi hu tshi khou itwa thodiso, hune ha shumiswa mbalo sa tshikalo, ngeno khwalithethivi i tshi kwamesa mafhungo a vathu, zwine vha tenda khazwo, vhudipfi khathihi na zwiwe zwinzhi zwo vhalaho. Iyi ngudo yo kwamesa khwalithethivi naho ho di vha na zwituku nga ha khwanthithethivi sa izwi yo shumiswa musi ri tshi nea mbalo dza vathu vhe vha nekedzwa mbudzisavhathu, vho vhuisho khathihi na vhupo ho dalelwaho u ya nga u fhambana. Khwanthithethivi yo dovha ya shuma vhukuma kha ino thodiso musi hu tshi dzhiwa mawanwa a vafhinduli uri vha mbalo ifhio vha khou ima na muhumbulo u fhio kana u fhambana havho. Ndi hanefha he tshitatasitiki tsha bvisa mvelelo dzothe u ya nga mawanwa a bvaho kha vafhinduli.

Mbudziso dzo rumelwa vhupeho ho fhambanaho kha vathu vhahulwane na vhatuku. Vathu vhenevho ndi vha vhaaluwa, vhafunzi, vhanna, vhafumakadzi, vhashumelavhapo, vhomaine na vhana kha lushaka lwa Vhavenda. Mbudziso dzenedzo dzi katela dza u tou fhindulwa nga u tou nwala na u nwalela avho vha sa koni u nwala.

### **6.2.4 Tsenguluso ya data**

Data ila yo kuvhanganywaho vathuni nga ndila ya u tou fhindula mbudziso dza u tou nwala kha khweshenee ri tshi sedza u ya nga mihumbulo ya vathu vho fhambanaho vhane ndi vhaaluwa, vhana, vhanna, vhafumakadzi, vhomaine, vhashumelavhapo na vhafunzi kha lushaka lwa Vhavenda i wanala heneffa. Data yeneyo i vha i kha tshivhumbeo tsha mbudzisavhathu dze dza fhiwa vathu.

Muṭodisisi o bvela phanda nga u khethekanya data u ya nga thero. Muṭodisisi musi a sa athu ṅwala zwe vhavhudziswa vha vhudziswa, o dzhiela ṅṭha vhavhudziswa vhawe u vhona u ri vho tsireledzea nga ṅḽila ya u dzumbetshedza madzina kana nomboro dzine dza ḽo dzumba madzina avho. Afha ho shumiswa ṅḽila ya u khouda. Yeneyi ṅḽila yo konou bveledza thaidzo, zwiitisi na themendelo dzi bvaho kha vhavhudziswa vhoṭhe.

### **6.3 MAWANWA NA THEMENDELO DZI BVAHO KHA DATA YO KUVHANGANYWAHO**

Ngudo iyi yo ri bvisela zwithu zwinzhi vhukuma zwine zwa sia vhathu vho guda vhukuma sa izwi pfunzo i tshi wanala vhathuni. Ngudo iyi yo sumbedza u ri musi ro sedza pfudzungule dzo ḽisendekaho nga luambo ri wana u ri vhafumakadzi vha na mbilaelo vhukuma.

Ngudo heino yo bvisela khagala u ri kha sia ḽa vhafumakadzi vha khou vhilaela nga u tambudzwa nga vhathu vha tshinnani muṭani. Vhafumakadzi vha khou dovha vha vhilaedzwa nga mashaka vhane a vha khou vha fara zwavhuḽi vha vha dzhia sa tshishumiswa. Ahuna tshumisano vhukati havho na mashaka zwi tshi katela na munna nga uri vha khou ṭuṭuwedza pfudzungule muṭani nga luambo lune vha khou lu shumisa. Kha vhushaka ha vhukonani hu na luambo lune lwa shumisiwa sa izwi maipfi a a ndeme.

Ngudo ino i dovha hafhu ya bvela phanda nga u kwamea ha vhana nga u sa farea zwavhuḽi nga pfudzungule dza muṭani zwo bva kha mirado ya muṭa nga kushumisele kwavho kwa luambo. Vhukati ha muṭa a hu na matshilisano avhuḽi. Vhana vha khou sala vha si tshe na dzangalelo ḽa u dzhena mbinganoni.

Kha ngudo ino i dovha ya sumbedza u ri vhanna vha khou ḽi dzhenisesa kha zwikambi na zwidzidzivhadzi lune vha ita na u hangwa uri muṭani vha fanela u tshila vha tsumbo. Vhanna sa dzi ṭhoho vha tea u ṭhogomela miṭa yavho. Vhuḽifari ha vhanna vhu vhone vhu si havhuḽi zwo ṭuṭuwedzwa nga zwikambi vha shaya tshifhinga tsha u dzula na vhana vhavho vha vha ṅea lufuno hu si u

dzulela u rwa mme phanda havho vho lavhelesa na u shumisa luambo lwa matamba.

Vhana vha vbonala kha zwa pfunzo vha tshi salela murahu vhañwe vha ita na u feila zwikoloni ngauri vha shaya tshifhinga tsha u ita dzi tshunwahaya dzavho na u vhalela dzithesite ngauralo masiandoitwa a hone a kwama vhana muhumbuloni na namani. Vhana vha ita na u tambudzwa lwa vhudzekani zwa sia vhumatshelo havho vhu tshi khou thithisea vhañwe vha swika na hune vha dzhenwa nga vengo kha vhathu vha vhanna vhothe vha shaya na fulufhelo khavho.

Hu na mita ine ya khou kundelwa u wana zwiliwa ngeno tshelede i tshi khou renga halwa. Ngudo heyi i tshi ya phanda i fha nyombedzelo kha vhudifari ha vhathu vha vhanna na mashaka siani la mikhwa mitani. Hu na vhanna vhane a vha khou thogomela na luthihi zwine zwa sia vhafumakadzi vha na mbilaelo dzi sa fheli mitani.

Themendelo dzo vha hone u ya kha masia othe hu u lavhelela u ri vhathu vhothe vha do swika hune vha shanduka. Vhanna vhone vho themendelwa u ri zwi nga vha khwine arali vhothe vha langana vha di dzhenisa kha dzangano la munna ndinnyi line la lwa na u tambudzwa ha vhana na vhafumakadzi. Themendelo ndi yauri dzi ngudo (workshop) na dzi khonifarentsi dza vhanna kha dzi vhe hone. Dzine vha do pfumbudzwa nga ha kuambele musi vhe mitani.

Hu khou dovha ha themendelwa u ri vhafumakadzi kha vha dzhenelele madzangano a vhafumakadzi uri vha wane tsivhudzo na vhañwe vhafumakadzi kha dzangano li lwelaho pfanelo dza vhafumakadzi na vhana. Hu khou dovha ha themendelwa u pfi kha hu vhe na ndayo musi munna na mufumakadzi vha sa athu dzhena mbinganoni. Vha tsivhudzwe u ri vha tea u tshila hani na mashaka u ri pfudzungule vha dzi fhele. Vhafunzi vha tea u nea tsivhudzo kha vhavhili vha no khou yo dzhena kha mbingano.

Hu dovha ha vha na themendelo yauri vhathu kha vha divhe ndayotewa ya shango zwi thusa u ri vha tsivhudzee kha milayo ine vha tewa u tovhela vha vhe na ndivho nayo.

Themendelo inwe ndi yauri tshiimiswa tsha tshipholisani kha tshi dzhie ntha vhafumakadzi musi vha tshi yo vhiga milandu hu dalelwe mita ine ya khou kwamea nga pfudzungule dza mutani.

Themendelo ndi yauri vhakwameaho nga pfudzungule dzo di sendelaho nga luambo kha vha dalele vhashumelavhapo, misanda, vhafunzi, mapholisa na zwiinwe zwiimiswa zwa ndeme zwilwelaho u tambudzwa ha vhafumakadzi na vhana u ri vha konou vha thusa nga thandululo ya pfudzungule dzi no khou bvelela mutani.

Inwe themendelo ndi yauri vhana kha vha gudiswe luambo lwo kunaho mahayani na zwickoloni. Vhana vha so ngo gudiswa luambo lwa matamba kana u sema vhanwe vhana.

Themendelo inwe ndi yauri luambo lu sumbedzaho lunyadzo na u sasaladza mirado ya muta i songo tsha lushumisa ngauri zwi nana pfudzungule mutani. Mashaka vha khou tsivhudzwa u ri kha vha tikedze mbingano vha zwime mulalo hu si u kwasha mbingano. Mashaka kha vha di bwise kha u toda u langa mbingano ya vhavhili. Mashaka kha vha gude u shumisa luambo nga ndila yavhudi. Ho dovha ha themendelwa u pfi musi munna a sa athu kwama mashaka arali hu na fhungo kha thome a dzudzanye na mufumakadzi wawe a ime sa munna a kone vho u didzhiela tsheo nga ene mune. Munna kha tsireledze mufumakadzi wawe na vhana hu si u vha tambudza.

Ndi zwa vhuhogwa vhukuma uri vhanwali vha bugu vha gandise bugu na dzidzhenala dzine dza amba nga pfudzungule dza mutani u ri kha zwi swike hune dza fhela ngauri dzi kwasha vhukonani vhukati ha mirado ya muta.

Themendelo inwe ndi yauri vhathu musi vha sa athu bula maipfi kha vha thome u humbula zwavhudi nga zwine vha khou toda u amba ngauri maipfi a vhuya a bva ha tsha vhuyeleda. Luambo lwo kunaho kha lu shumiswe hu si maipfi a tutuwedzaho pfudzungule mutani.

Themendelo inwe ndi yauri arali hu na fhungo mutani munnna na mufumakadzi kha vha litshe u semana na u lwa phanda ha vhana ngauri maitele o raloho a disa ndado na mutsiko vhana vha feila zwickoloni. Hu a swika na hune vhana vha tambudza vhañwe vhana tshikoloni ngauri u pfa uri ndi one maitele sa izwi a tshi dzulela u vhona zwenezwo mutani. Hu khou themendelwa u pfi vhathu kha vha tou tshilelana lufuno mutani vha tikedzane kha zwothe hu si u fhetana hu shumiswe luambo lu sa vhaisi muñwe.

Ndima ino i dovha ya sumbedza u ri pfudzungule dzi dovha dza bvisa tshirunzi tsha muta ngauri muta une ha dzulela u lwiwa a huna ngudo ine ya vha hone. Thonifho kha i vhe hone kha mirado ya muta vha funane. Themendelo inwe ndi yauri kha hu vhe na dzi sosaiti dza muta u itela u vha tsini na tsini vha si vhaiane nga luambo. Musi vhe na dzisosaiti kana mitangano ya lushaka zwi a swika hune zwa vha konanya ngauri muthu ane wa mu funa u nga si tode u mu vhaisa nga maipfi, nga u ita zwenezwo pfudzungule dzi nga fhungudzea kha lushaka lwa Vhavenda.

Luambo kha hu shumiswe lwo kunaho mutani. Vhabebi kha vha vhe tsumbo dzavhudi kha vhana vhavho u thivhela pfudzungule mutani. Kha hu vhe na ndila ya u dzudzanya mafhungo mutani li dzule lo lala. Hu themendelwa u ri musi muthu a sa athu bula ipfi nga mulomo kha thome u humbula u ri li a fhaa vhushaka havhudi na mutani. Luambo lwa shumiswa zwavhudi lushaka lu do vhuwela na mvelele yashu ya Vhavenda siani la luambo i do vhulungea.

#### **6.4 U BVELA PHANDA NA THODISISO**

Ndi zwithu zwa ndeme u isa phanda na thodisiso ngauri zwi do vha zwi tshi khou thusa na u khwinisa luambo mitani. Izwi zwi do thusa u lulamisa ndila ine pfudzungule dzo disendekaho nga luambo dza mitani dza vha ngayo. Zwi do dovha zwa thusa vhafumakadzi na vhana khau tambudziwa namani na mihumbuloni. Ri tshi da kha vhañwali vha do wana tshikhala tsha u ita u ri vha gandise bugu dzine dza do amba nga ha pfudzungule dzo disedekaho nga luambo mutani. Mvelele ya Vhavenda i do kona vho u dihudza nga luambo. Murafho u daho u do guda ndila yone ya kushumisele kwa luambo.

## 6.5 PHENDELO

Nga u tou angaredza tshodisiso ino yo vha yo disendeka kha zwivhangi zwa pfudzungule dza mitani mbinganoni zwo disendekaho nga luambo kha Vhavenda. Ho wanala u ri vhafumakadzi ndi ngoho vha khou tambudzwa mbinganoni na nga mirado ya muti. Mirado ya muti vha khou tea u shanduka vha dzhia mufumakadzi o vhingwaho sa nwana wavho tshi si tshishumiswa. Vhomakhadzi vha vhone vha si tsha konanya muti.

Vhomakhadzi kha vha shanduke vha tikedze mbingano dza dzi khaladzi dzavho hu si u vha fhandekanya. Arali hu na fhungo kha vha tshavhanye vha li lulamise.

Mashaka kha vha shandukise kuambele kwavho vha di bwise kha u nyefula, u sasaladza na zwisolo. Vhanna kha vha fune vhafumakadzi havho vha shumise luambo lwavhudi ndi hone vha tshi do vha tshonifha mitani ha vha na mulalo. U ya nga ha vavhudziswa vho kona vhukuma u bvisela vshupfiwa havho khagala sa izwi mbudzisavhathu dzo swika hune dza vha mvulama kha vathu. Zwiwe zwa zwithu vho vha vha tshi vhone vhuleme hazwo nge vha tshangana na mbudzi, sa mbudzi ine ya nga “Miti wa hantu ho no vhuva ha vha na pfudzungule? tikedzani phindulo yantu”. Vhonzhi ha vavhonduli vho kondelwa u tou bvela khagala tshothe u bvukulula tshiphiri tsha mitani ya havho.

Kha u dzhiwa ha vhafumakadzi sa tshishumiswa vha sa tshonifiwi zwi tou vha zwa ndeme vhukuma uri vhafumakadzi kha vha swike hune vha fhiwa vhuimo havho murahu sa izwi vha vhone vhane vha ita tshumeloyothe mitani sa u thogomela munna, vhana, u bika, u kuvha, u kulumaga na u thogomela mashaka. Vhafumakadzi kha vha newe khuliso yothe i fanaho na ya vhanna. Musi vha tshi amba vshupfiwa havho vhafumakadzi navhone kha vha thetshesise. U tambudzwa ha vhana na vhafumakadzi kha zwi swike magumoni vha newe thikhedzo na tsireledzo yo fhelelaho. Luambo lune lwa shumiswa mitani kha luvhe lwo kunaho misi yothe.

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## APHENDIKISI

### APHENDIKISI A: VHURIFHI HA KHUMBELO YA U ITA THODISISO

U BVA KHA SHUMANI DORA MUDAU

Kha

Vho.....Nhe ndi mutshudeni o redzhisitaraho Yunivesithi ya Venda ane zwa zwino u khou shumana na digirii yawe ya vhudokotela kha muhasho wa Filosofi, Thoho ya thodisiso yanga ndi thodisiso nga ha tshivhangi tsha pfudzungule dzo disendekaho nga luambo mitani ya vharema mbinganoni.

Vhu nga ri tshi khou sedza pfudzungule dzo disendekaho nga luambo mbinganoni, ngudo iyi i do vha yone mbonyolosi kha vhadzulapo vha Afrika Tshipembe na kha Vhavenda.

Ndila iyi i do bvisela khagala zwiitisi zwa pfudzungule dza mitani dzo disendekaho nga luambo, u sumbedza khaedu dzi no itwa nga pfudzungule dzo ditikaho nga luambo na u da na ndila dza u tandulula pfudzungule dzo ditikaho nga luambo.

Mafhungo o kuvhanganywaho a do thusa vhunzhi ha mita fhanu Afrika Tshipembe na kha lushaka lwa Vhavenda.

Kha u kuvhanganya data hu do shumiswa mbudzisavhathu na inthaviyu nga mulomo. Nga murahu ha musu ndo kuvhanganya mafhungo a thodisiso iyi, ndi do sengulusa mawanwa.

U shela mulenzhe a si khombekhombe, u tou dinangela. Mafhungo o kuvhanganywaho kha thodisiso iyi a do shumiswa kha ndivho dza u guda. Mafhungo othe o livhanaho na vhona a do vha a tshidzumbe, hone arali a tshi do bviselwa khagala, ri do humbela thendelo kha vhona. Arali vha pfa hu na zwiwe zwine zwa nga ita uri vha songo tsha bvela phanda, vha pfe vho vhofoholowa u nkumbela uri vha khou dibvisa. U dibvisa honoho a zwi nga vhi mulandu. Arali vha ita ngauralo, zwi amba uri mafhungo e a vha o no kuvhanganywa a tshi bva khavho a do thuthwa.

Arali vha na mbudziso vha pfe vho vhofoholowa u nkwama kha nomboro hedzi: 0798565700

Khumbelo yanga ndi yauri vha vhale mabambiri othe vha dovhe vha saine. Tsaino yavho i sumbedza uri vho vhala vha pfesesa mafhungo a re hone kha luñwalo, nahone vha khou tenda u shela mulenzhe kha tshodisiso iyi. Tshiñwe hafhu ndi tsha uri vha nga dībvisa kana u litsha u shela mulenzhe tshifhinga tshiñwe na tshiñwe, a vha nga vhonwi mulandu. Ndi khou livhuwa u shela mulenzhe havho kha tshodisiso. Wavho ane a fhulufhedzea Mudau S.D

## **APHENDIKISI B: VHURIFHI HA VHAVHUDZISWA**

U BVA KHA SHUMANI DORA MUDAU

Kha

Vho.....Nne ndi mutshudeni o redzhisitaraho Yunivesithi ya Venda ane zwa zwino u khou shumana na digirii yawe ya vhudokotela kha muhasho wa Filosofi, Thoho ya thodisiso yanga ndi thodisiso nga ha tshivhangi tsha pfudzungule dzo disendekaho nga luambo mitani ya vharema mbinganoni.

Vhu nga ri tshi khou sedza pfudzungule dzo disendekaho nga luambo mbinganoni, ngudo iyi i do vha yone mbonyolosi kha vhadzulapo vha Afrika Tshipembe na kha Vhavenda.

Ndila iyi i do bvisela khagala zwiitisi zwa pfudzungule dza mutani dzo disendekaho nga luambo, u sumbedza khaedu dzi no itwa nga pfudzungule dzo ditikaho nga luambo na u da na ndila dza u tandulula pfudzungule dzo ditikaho nga luambo.

Mafhungo o kuvhanganywaho a do thusa vhunzhi ha mita fano Afrika Tshipembe na kha lushaka lwa Vhavenda.

Kha u kuvhanganya data hu do shumiswa mbudzisavhathu na inthaviyu nga mulomo. Nga murahu ha musu ndo kuvhanganya mafhungo a thodisiso iyi, ndi do sengulusa mawanwa.

U shela mulenzhe a si khombekhombe, u tou dinangela. Mafhungo o kuvhanganywaho kha thodisiso iyi a do shumiswa kha ndivho dza u guda. Mafhungo othe o livhanaho na vhone a do vha a tshidzumbi, hone arali a tshi do bviselwa khagala, ri do humbela thendelo kha vhone. Arali vha pfa hu na zwiwe zwine zwa nga ita uri vha songo tsha bvela phanda, vha pfe vho vhofoholowa u nkumbela uri vha khou dibvisa. U dibvisa honoho a zwi nga vhi mulandu. Arali vha ita ngauralo, zwi amba uri mafhungo e a vha o no kuvhanganywa a tshi bva khavho a do thuthwa.

Arali vha na mbudzi vha pfhe vho vhofoholowa u nkama kha nomboro hedzi: 0798565700

Khumbelo yanga ndi yauri vha vha mabambiri othe vha dovhe vha saine. Tsaino yavho i sumbedza uri vho vha vha pfesesa mafhungo a re hone kha luwalo, nahone vha khou tenda u shela mulenzhe kha thodisiso iyi. Tshiwe hafhu ndi tsha uri vha nga dibvisa kana u litsha u shela mulenzhe tshifhinga tshiwe na tshiwe, a vha nga vhofoholowa u nkama kha nomboro hedzi.

Ndi khou livhuwa u shela mulenzhe havho kha thodisiso.

Wavho ane a fhulufhedzea  
Mudau S.D

## **APHENDIKISI C: FOMO YA THENDELANO**

Afho fhasi hu na fomo ya vha<sup>h</sup>hinduli vhane vha <sup>do</sup> shela mulenzhe kha zwivhangi zwa pfudzungule dzo <sup>dis</sup>endekaho nga luambo: tsenguluso yo livhana na pfudzungule dza mu<sup>t</sup>xani dzo <sup>dis</sup>endekaho nga luambo, ho shumiswa thyiori ya Afrocentric.

Ndi khou livhuha vho tenda u shela mulenzhe kha <sup>tho</sup>disiso hei. Sa muthu ane a shela mulenzhe, vha na pfanelo dzine dza <sup>do</sup> sedzuluswa. A vha nga

kombetshedzwi u shela mulenzhe kha tshodiso hei. Kha mbudzisavhathu vha na ndugelo dza u sa fhindula mbudzi arali vha pfa i tshi vha kwama nga ndila i si yavhudi. A hu na hune tshidzumbi tshavho tsha do bviselwa khagala. Naho hu tshi do shumiswa ndila dzothe u tsireledza tshidzumbi tshavho, ngona ya tshodiso i do tsireledza tshidzumbi tshavho nga ndila dzothe. Mafhungo o kuvhanganywaho kha tshodiso hei a do vha thundu kana mafhungo a mutshodiso. Ndi nga takala arali vha saina fomo hei u sumbedza uri vho dilugisela u shela mulenzhe kha tshodiso hei na uri vho vhala vha pfesesa lunwalo na fomo ine ya sumbedza pulane ya tshodiso na ndugelo yavho sa muthu ane a do shela mulenzhe kha tshodiso iyi.

Vha humise fomo ye vha saina vha i rumele kha nge vho i panga kha fulobo.

Wavho a fulufhedzeaho

Mudau SD

Datumu.....

Dzina.....

## **APHENDIKISI D: LUNWALO LWA NDIVHUWO KHA VHASHELAMULENZHE**

Kha vho.....

Ndi khou tama u fhirisa ndivhuwo dzanga kha vhathu vho shelaho mulenzhe kha tshodiso yanga ye ya vha i tshi khou sedza nga ha zwivhangi zwa pfudzungule mutani dzo disendekaho nga luambo: tsenguluso yo livhana kha pfudzungule dza mutani dzo disendekaho nga luambo kha Vhavenda. Ho shumiswa thyiori ya Afrocentric.

Mafhungo e a wanala kha vhone a do shumiswa sa thandululo ya pfudzungule mutani na mafhungo a vhavhudziswa.

Ndi khou livhuwa tshifhinga tshavho.

Wavho a fhulufhedzeaho

Mudau SD

## APHENDIKISI E: MBUDZISO DZA VHANA

### MIŊWAHA YAVHO

18-21 22-24 25-27 28-30 31-35

1. Ni na miŋwaha mingana?
2. Ni kha murole ufho?
3. Luambo ndi tshiendedzi tsha vhudavhidzani. Ndi zwone/ A si zwone
4. Ni dzula ngafhi?
5. Ni a dihudza nga luambo lwa Tshivenda?
6. Pfudzungule dza mutani ndi mini?

.....  
.....  
.....

7. Ndila ya kuambele ine ya shumiswa mutani wa hanu ni a i takalela?.....

Tikedzani phindulo yanu.

.....  
.....  
.....

8. Arali mutani wa hanu hu sa shumiswi luambo lwo kunaho ndi zwifho zwiimiswa zwine na nga zwi kwama u thivhela pfudzungule?

.....

.....

.....

9. Luambo lune lwa khou shumiswa afho muṭani lu a ni tuṭuwedza uri ni vhe na muṭa naa?.....

Tikedzani phindulo yaṅu.

.....

.....

.....

## APHENDIKISI F: MBUDZISO DZA VHAHULWANE

MIṆWAHA YAVHO: 36-40 41-46 47-52 53-57 58-75

1. Pfudzungule dza miṭani ndi mini?

.....

.....

.....

2. Luambo lu tamba tshipiḽaḽe kha pfudzungule dza muṭani?

.....

.....

.....

3. Luambo luvhi lu na tuṭhuwedzode kha pfudzungule dza miṭani?

.....

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.....

4. Vha vhona u ngari luambo luvhi lu nga farisa hani vhana muṭani musi vha tshi khou

aluwa?.....

.....

.....

5. Kushumisele kwa luambo nga mashaka ku tamba tshipiḽaḽe muṭani?

.....  
.....  
.....  
6. Vha vhona u ngari kushumisele kwa luambo kha mvelele ya Vhavenda ku  
tamba  
tshipidade?.....  
.....  
.....

7. Vha vhona zwo tea u shumisa luambo nga ddila yone?.....  
Tikedzani  
phindulo.....

8. Ndi ndilade dzine dza nga shumiswa u tandulula pfudzungule dzo disendekaho  
nga  
luambo?.....  
.....

## APHENDIKISI G: MAVHUDZISWA KHA VHAFUMAKADZI

FHETHU.....  
.....

### MINWAHA YAVHO

36-40 41-46 47-52 53-57 58-60

1. Vha dzula shangoni lifhio?
2. Mushumo une vha shuma wone ndi ufhio?
3. Vha a dihudza nga luambo lwa havho?
4. Vhudavhidzani mutani vha vhona hu ha ndeme? Ee/Hai

Ndi khou hambela u vha vhudzisa mafhungo a tshimbilelanaho na pfudzungule  
dza mutani. Dzina lavho a li nga bulwi fhethu musi nyambedzano iyi i tshi vho  
senguluswa. Ndi do hambela uri vha mmbudze uri vha pfi vhonnyi vhane vha  
wanala ngafhi?

.....  
.....  
.....

Vhone sa mubebi vha nga t̃alutshedza uri pfudzungule dza muṭani hu khou ambwa mini?

.....

.....

.....

Kha vha t̃alutshedze zwiitisi zwa pfudzungule dzo d̃itikaho nga luambo dzine vha dzi d̃ivha?

.....

.....

.....

Luambo luvhi lu na t̃huṭhuwedzode kha pfudzungule dza miṭani?

.....

.....

.....

Vha vhona u nga ri luambo luvhi lu nga farisa hani vhana musu vha tshi khou aluwa?

.....

.....

.....

Kushumisele kwa luambo nga mashaka vhone ku vha fara hani musu vhe muṭani?

.....

.....

.....

Kha vha t̃alutshedze khaedu dza pfudzungule dza muṭani dzo d̃isendekaho nga luambo.

.....

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.....

Vha vhona zwo tea u shumisa luambo nga ndila yone?.....

Kha vha tikedze phindulo yavho?

.....

.....

.....

.....Ndi ndila dzifhio dzine dza nga shumiswa u tandulula pfudzungule dzo d̃isendekaho nga luambo?

.....  
.....  
.....  
Ndi ifhio khuwelelo ine vhone vha nga ita sa tsivhudzo kha lushaka zwi tshi kwama pfudzungule dza mutani.

.....  
.....  
.....  
Aa ! Ndi livhuwa tshifhinga tshavho.

## **APHENDIKISI H: MAVHUDZISWA KHA VHAFUMAKADZI O FHINDULWAHO.**

FHETHU.....  
.....

MINWAHA YAVHO

36-40 41-46 47-52 53-57 58-60

Vha dzula shangoni lifhio? Thohoyandou Buloko G

Mushumo une vhone vha shuma wone ndi ufhio? Athi shumi

Vha a dikhudza nga luambo lwa havho? Ee

Vhudavhidzani mutani vha vhona hu ha ndeme? Ee

Vhone sa mubebi vha nga talutshedza uri pfudzungule dza mutani hu vha hu khou ambwa mini?

Ee, pfudzungule dza mutani ndi musi mudini hu si na mulalo hu tshi dzula hu tshi khou lwiwa.

Kha vha talutshedze zwiitisi zwa pfudzungule dzo dikhaho nga luambo dzine vha dzi divha.

Pfudzungule dza mutani dzi khou itiswa nga vhanna vhane musi vho no nwa mahalwa vha amba zwine vha funa vha tshi semekanya vhafumakadzi na u vha

sasaladza phanda ha vhana. Zwiñwe ndi zwauri musu u sa shumi vhanna vha a ita vha tshi shumisa luambo lwa u vha goḁa nga u ṭwa havho vho dzula hayani. Luambo luvhi lu na ṭhuṭhuwedzode kha pfudzungule dza miṭani?

Luambo luvhi musu lu tshi khou shumiswa muṭani lu vha isa muhumbulo na mutakalo wa muthu wa pfa wo tsikeledzea u si wa ndeme muṭani.

Vha vhona u nga ri luambo luvhi lu nga farisa hani vhana musu vha tshi khou aluwa?

Vhana vha no aluwa muṭani hu re na pfudzungule vha aluwa vha si na mikhwa, na musu vhe zwikoloni u wana vha tshi shumisa luambo lwo khakheaho lwa maṭamba ane vha dzulela u a pfha kha vhabebi u semekanya vhañwe vhana na vhadededzi.

Kushumisele kwa luambo nga mashaka vhone ku vha fara hani musu vhe muṭani? Nṅe kushumisele kwa luambo nga mashaka a ku mpfhari zwavhuḁi nga uri hu a swika hune vha dzhia tsheo na munna wanga nṅe ndi songo kwamiwa na u nndanga musu ndi tshi amba u ri a thi zwi pfesesi ha pfi ndo ḁa nga kholomo.

Kha vha ṭalutshedze khaedu dza luambo dzo ḁisendekaho nga luambo?

Khaedu dza luambo ndi dza u kolelwa musu wa munna o no wana wa gwakwani hu a swika hune nda sasaladzwa ha pfi ndi na mapeta nahone ndo swifhalesa ndi fanela u rengelwa khirimu nda ḁola uri ndi tswuke u fana na avho vho no khou sewa navho ngei nṅa.

Vha vhona zwo tea u shumisa luambo nga nḁila yone?

Kha vha tikedze phindulo yavho uri ndi nga mini?

Ee, nṅe ndi vhona zwo tea u shumisa luambo nga nḁila yavhuḁi nga uri luambo lu na vhukoni ha u tshidza kana u vhulaya muthu lu so ngo mu fara. Luambo musu lu tshi khou shumiswa zwavhuḁi hu a vha na nyandano muṭani.

Ndi nḁila dzifhio dzine dza nga shumiswa u tandulula pfudzungule dzo ḁisendekaho nga luambo?

Ndi vhona u nga mirado ya muṭa ya guda u shumisa luambo nga nḁila yone pfudzungule dzi nga tandululea miṭani vhathu vha dzula vho takala. Inwe nḁila ndi yauri arali hu na thaidzo muṭani vhathu kha vha ṭavhanye vha dzudzanye nga u dzula fhasi vha amba vha si dzule na thaidzo lwa tshifhinga tshilapfu.

Ndi ifhio khuwelelo ine vhone vha nga ita sa tsivhudzo kha lushaka zwi tshi kwama pfudzungule dza muṭani?

Tsivhudzo ine nda vha nayo ndi yauri musi mutani hu na pfudzungule vhathu vha songo didzumba kha vha ambe vha kwame zwiimiswa zwi ngaho mapholisa, vhashumelavhapo, vhoramilayo, vhadededzi, vhafunzi na u ya hothe hune vha nga wana thuso.

Aa! ndi a livhuwa tshifhinga tshavho.







