NDANGULO NA KUTANDULULELE KWA KHUḐANO U YA NGA MVELELE YA VHAVENḐA.

(Resolutions and Management of conflict: A case study of Tshivenḓa culture)

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Table of Contents

MUANO……i
VHUḒIKUMEDZELI……ii
NDIVHUWO……iii
MANWELEDZO……iv
NDIMA YA 1 i
1. Mvulatswinga na Siangane 1
2. Tshitatamennde tsha thaidzo 2
3. Nḓivho ya Ṱhoḓisiso 3
4. Zwipikwa zwa Ṱhoḓisiso 3
5. Mbudziso dza Ṱhoḓisiso 4
6. Ndeme ya Ṱhoḓisiso 4
7. Ṱhalutshedzo ya maipfi a ndeme 4
8. Zwo katelwaho kha Ṱhoḓisiso 6
NDIMA YA 2: TSENGULUSO YA MAṄWALWA 7
2.1. Mvulatswinga 8
2.2. Zwine vhoramaṅwalo vha amba nga tsenguluso ya maṅwalo 8
2.3. Zwine vhoramaṅwalo vha amba nga ipfi khuḓano 9
2.3.1. Mbonalo ya khuḓano 17
1. Khuḓano i sumbedza u ḓitika na u tikana 17
1. Conflict implies dependence and interdependence. 18
2. Khuḓano kanzhi ndi nyimele dzo ṱangananaho ṱhuṱhuwedzo ngauri zwigwada zwi na ṱhuṱhuwedzo i fanaho kha u shumisana na u ṱuṱuwedza u fhedza 18
2. Conflicts are mostly mixed motive situations because parties have simultaneous motives to cooperate and motives to compete. 19
3. Khuḓano ndi tshenzhemo ya muhumbulo 20
3. Conflict is a psychological experience. 20
4. Khuḓano i kwama mutsiko wa muhumbulo na vhuḓipfhi 20
4. Conflict concerns cognitive and affective tension. 21
2.3.2. Tshaka dza khuḓano 21
Khuḓano ya ngomu 21
Khuḓano ya nnḓa 23
Khuḓano ya tshigwada 23
Khuḓano ya zwigwada 24
2.3.3. Vhuḓi na vhuvhi ha khuḓano 25
Vhuḓi ha khuḓano 25
1. U ṱuṱuwedza vhudavhidzani 26
It encourages Communication 26

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2. U ṱuṱuwedza na u alusa u tandulula thaidzo 26
Motivate and promote problem-solving 26
3. U thusa kha u alusa muthu, u ṱalusa na u bveledza 27
Assist in personal growth, identity and development 27
4. U khwaṱhisa na u vhumba vhushaka 27
Stabilises and intergrates relationships 27
1. Thivhela kana ya pwasha vhudavhidzani 27
Hinders or breaks down communication 28
2. U pwasha vhushaka 28
Breaks down relationships 28
3. U vusa u sinyuwa/ tsikeledzea/ nyofho/ mbiti 28
Provokes anger/ distress/ fear/ aggression 28
4. U nga vusa u lozwiwa ha vhuḓifari ha muthu 29
May provoke self destructive behaviour 29
5. U thivhela u ḓi bveledzisa 29
Hinders self development 30
2.4. Zwine vho ramaṅwalo vha amba nga ndangulo ya khuḓano 30
1. U bveledza na u sumbedzisa kuvhonele kwau 31
Developing and expressing one's own view. 31
2. U vhudzisa na u pfhesesa kuvhonele kwa vhaṅwe 31
Questioning and understanding others' views. 31
3. U fhulufhedzea na u sika thandululo 32
Integrating and creating solutions. 32
4. U tenda kha na kha u bveledza thandululo 32
Agreeing to and implementing solutions 33
2.5. Zwine vho ramaṅwalo vha ambanga kutandululele kwa khuḓano 33
1. Nyambedzano 33
2. U pfhumedzana 34
3. U gudiswa khuḓano 35
4. U haṱulwa 36
5. U dzhia tsheo nga vhulanguli 37
2.9. Mvalatswinga 38
NDIMA YA 3: TSHIVHUMBEO TSHA ṰHOḒISISO NA NGONA YA ṰHOḒISISO 38
3.1. Mvulatswinga 39
3.2. Tshivhumbeo Tsha Ṱhoḓisiso 39

3.2. Ngona ya Ṱhoḓisiso 40
3.3. Mutheo wa thyiori 46
3.4. Zwiṱoḓuluswa 53
3.5. Maṱumbulele 53
3.6. Muṱumbu 55
3.7. Makuvhanganyele a datha 56
3.8. Tsaukanyo ya datha 57
3.9. U fhulufhedzea ha ṱhoḓisiso 61
3.10. Hune Ṱhoḓisiso ya ḓo itiwa hone 63
3.11. Ṱhanngelo ya vhuḓifari 63
3.12. Mvalatswinga 66
4. NDIMA YA VHUṄA: ṄETSHEDZO NA TSAUKANYO YA DATA 67
4.1. Mvulatswinga 67
4.2. U khouda 67
4.3. U bveledza Thyimu 68
4.3.1. Ṱhalutshedzo ya ipfhi khuḓano 69
4.3.2. khuḓano dzine vha ṱangana nadzo 70
4.3.3. Thandululo ya khuḓano dzenedzo 76
4.3.4. Maga ane a tevhelwa musi hu tshi tandululwa khuḓano 79
4.3.5. Vhathu vho khetheaho vhane vha dzhenelela musi hu tshi khou tandululwa khuḓano dzenedzo 82
4.3.6. Vhuḓi ha khuḓano kana zwine khuḓano ya gudisa vhathu 85
4.3.7. Masiandoitwa a si avhuḓi a khuḓano 88
4.3.8. Ndangulo ya khuḓano dzenedzo 91
4.3.9. Phambano ya kutandululele kwa khuḓano kha musalauno na kwa musala uḽa 93
4.3.10. Zwine zwa nga itwa u itela u vhuisa maitele one a u tandulula khuḓano kha mvelele ya Tshivenḓa. 96
5. NDIMA YA VHUṰANU: MAWANWA NA THEMENDELO 101
5.1. Mvulatswinga 101
5.2. Manweledzo a dzindima 101
5.3. Mawanwa 102
5.3.1. Ṱhalutshedzo ya ipfhi khuḓano 102
5.3.2. Khuḓano dzi ne vha ṱangana nadzo 102
5.3.3. Thandululo ya khuḓano dzenedzo 102
5.3.4. Maga ane a tevhelwa musi hu tshi tandululwa khuḓano 102

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5.3.5. Vhathu vho khetheaho vhane vha dzhenelela musi hu tshi khou tandululwa khuḓano dzenedzo 102
5.3.6. Vhuḓi ha khuḓano kana zwine khuḓano ya gudisa vhathu 102
5.3.7. Masiandoitwa a si a vhuḓi a khuḓano 102
5.3.8. Ndangulo ya khuḓano dzenedzo 102
5.3.9. Phambano ya kutandululele kwa khuḓano kha musalauno na kwa musala uḽa 102
5.3.10. Zwine zwa nga itwa u itela u vhuisa maitele one a u tandulula khuḓano kha mvelele ya Tshivenḓa. 102
5.3.1. Ṱhalutshedzo ya ipfhi khuḓano 102
5.3.2. Khuḓano dzine vha ṱangana nadzo 103
5.3.3. Thandululo ya khuḓano dzenedzo 104
5.3.4. Maga ane a tevhelwa musi hu tshi tandululwa khuḓano. 105
5.3.5. Vhathu vho khetheaho vha ne vha dzhenelela musi hu tshi tandululwa khuḓano dzenedzo 106
5.3.6. Vhuḓi ha khuḓano kana zwine khuḓano ya gudisa vhathu 107
5.3.7. Masiandoitwa a si avhuḓi a khuḓano 108
5.3.8. Ndangulo ya khuḓano dzenedzo 109
5.3.9. Phambano ya kutandululele kwa khuḓano kha musalauno na kwa musala uḽa 110
5.2.10. Zwine zwa nga itwa u itela u vhuisa maitele one a u tandulula khuḓano kha mvelele ya Tshivenḓa. 112
5.4. Themendelo 113
5.5. Mvalatswinga 115
ZWIKO ZWO SHUMISWAHO 116

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Muano

Nn̰e, Murendeni Given Makhokha wa nomboro ya 17011864, ndi khou ana uri mushumo uyu wa Ndangulo na kutandululele kwa khu̱dano uya nga mvelele ya Tshivenḓa (Resolution and Management of Conflict: A case study of Tshivenda Culture), ndi wanga nahone ahuna mu̓we u fanaho na mushumo uyu.

_____ _____

Tsaino Datumu

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Vhuḓikumedzeli

Ndi kumedza mushumo uyu kha vhoṱhe vhahulwane na vhaṱuku , ndiri kha vha pfhe vho zwe vhakale vha ita kha uri Venḓa ḽa mulovha na mbamulovha ḽi lale, ngauralo ndi itela uri na vhone vha kande kha wonouḽa mulenzhe hu u itela uri ḽa ṋamusi ḽi humele kha ḽa mulovha.

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Ndivhuwo

Kha zwoṱhe ndi ranga nga u livhuwa Mudzimu vhe vha nkonisa kha lwendo ulu lwe lwavha lu songo leluwa na luthihi. Ndi livhuwa Dokotela Vho TD Raphalalani kha u konḓelela havho, vha ntsumba nḓila vha sa fheli mbilu, ndiri khavho a vha ntshileli.

Ndi dovha hafhu nda livhuwa khotsi anga Vho Tshiṱambelo David Makhokha na mme anga Vho Tingana Violet Makhokha ndiri ngavhe Mudzimu a tshi vha engedza vhunzhi ha maḓuvha a tshi itela nṋe, thikhedzo yavho ndo i vhona na lufuno lwavho ndo lu vhona hone ndi a livhuwa.

Ndi livhuwa vhana vha mme anga vhe ra farisana, vha nṱuṱuwedza vhusiku na masiari (Thinawanga, Rudzani, Mulalo na Zwikhoḓo). Ndi ḓovha ndo khakha arali nda sa livhuwa vhana avha vha mme anga (Pfunzo na Hulisani) vhe vha vha vha sa eḓeli vha tshi khou thaipha mushumo uyu nga vhuḓiimiseli, ndiri ndi a livhuwa.

Ndi livhuwa mukalaha Vho Mukosi M.M vha bvaho fhaḽa Thengwe , mukalaha Vho Tshiḓivhano Ronald Nndanduleni na mukegulu wavho Vho Zwoḓangani Ester Nndanduleni vha bvaho fhaḽa Mangaya, mukegulu Vho Tshililo Reginah Muzhelele vha bvaho fhaḽa Makwilidza khathihi na Muḓalahoṱhe Edzisani, ndiri ngavhe Mudzimu a tshi tonda lwa u tonda kha zwoṱhe zwi ne vha lila.

Ndi livhuwa Mukegulu Vho Muthuhadini Eunice Mphaphuli vha bvaho fhaḽa Tshapasha na vhoṱhe vhe vha vha tshipiḓa tsha ṱhoḓisiso iyi, ndiri ndi a livhuwa.

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MANWELEDZO

Afrika Tshipembe ndi shango ḽa mvelele nnzhi, na uri tshigwada tshiṅwe na tshiṅwe tsha mvelele tshi na milayo yatsho ine a i ho kha dzisisiṱeme. Milayo ya muvhuso wa tshiṱalula nga 1994, Afrika Tshipembe ḽo vha shango ḽa mbofholowo ḽa mvelele dzo fhambanaho, ḽi na u pfhesesa na ṱhonifho kha vhudzivha ha ndugelo dza pfhanelo. Muṅwe na muṅwe u fanela u ḓibaḓekanya na ndugiselo dza ndayotewa (Act 108 of 1996) ine wavha wone mulayo muhulwane wa shango. Maṅwe maitele a dziṅwe mvelele ane a lwa na ndayotewa a dzhiiwa a siho mulayoni. Ngauralo, huna maṅwe maitele a mvelele ane naho a tshi lwa na ndayotewa, a nga fhungudza tshikalo tsha khuḓano vhukati ha vhadzulapo kha tshitshavha na zwiimiswa zwa mulayo. Ṱhoḓisiso iyi yo ḓisendeka kha u ṱoḓisisa ndangulo na kutandululele kwa khuḓano uya nga mvelele ya Tshivenḓa. Ṱhoḓisiso iyi i ḓo shumisa mutheo wa ṱhoḓisiso wa khwaḽithethivi khathihi na ngona ya khwaḽithethivi i ḓo shumiswa u kuvhanganya, u saukanya khathihi na u ṱalutshedza datha. Datha i ḓo dzhiiwa ubva kha tshiko tsha Phraimari na tshiko tsha Sekondari. Maṱumbulele a ndivho a ḓo shumiswa u ṱumbula muṱumbu hune ha vha Vhomaine, Mahosi na Vhomazwale. Zwo lavhelelwa uri ngudo iyi i ḓo themendela uri maṅwe maitele a Tshivenḓa, zwi tshi katela maitele avho a u langa na u tandulula, a fanela u tshekuluswa hafhu a dzhielwa nṱha nga vhaiti vha mulayo u itela u vhuisa mulalo ngomu kha vhadzulapo, kha zwitshavha na kha zwiimiswa zwa mulayo.

Mathemo: Mvelele, Khuḓano, Vhavenḓa, Ndangulo ya khuḓano na kutandululele kwa khuḓano

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NDIMA YA 1

1. Mvulatswinga na Siangane

Vhavenḓa ndi vhaṅwe vha tshaka dza vharema dza Afrika Tshipembe. Ndi lushaka lwo ṱokaho midzi fhethu he mulovha ha vha hu tshi vhidzwa upfhi Venḓa. U bva nga ṅwaha wa 1994, musi Afrika Tshipembe ḽi tshi vha nga fhasi ha kuvhusele kuswa kwa demokirasi, fhethu afho hu vho wela kha Tshiṱiriki tsha Vhembe zwi tshi tevhela kudzudzanyele kuswa kwa vhupo nga fhasi ha maitele na ndango ya mimasipala.

Musi ho sedzwa izwo, lushaka lwa Vhavenḓa lu nga pfhi lwo ṱoka midzi kha Tshiṱiriki tsha Vhembe, kha Vundu ḽa Limpopo. Lushaka luṅwe na luṅwe ḽifhasini lu na mvelele yalwo (Raphalalani, 2015:63). Yeneyo mvelele lushaka lu a i takulela nṱha lwa tshila na u bvelela lwo ḓi sendeka ngayo. Sa lushaka luṅwe na luṅwe, Vhavenḓa na vhone vha na mvelele yavho ine vha i takulela nṱha, mvelele yavho i katela zwi kwamaho kumalele, kualusele kwa vhana, zwifuko, mavhusele, kutandululele kwa thaidzo kana dzone khuḓano, vhutsila, vhurereli, mitambo, ngoma na zwiḽiwa (Ramanyimi, 2022:47). Zwenezwi musi vhathu vha tshi khou tshila, hu na tshithu tshithihi tshine tshi sa sale vhukati havho, tshenetsho tshithu ndi khuḓano.

Vho-ramaṅwalo Mafela, Mandende, Ladzani na Raselekoane (2003:95), vha sumbedza khuḓano i tshi vha hone musi hu na phambano vhukati ha vhathu vhavhili, kana phambano iyo ya vha hone vhukati ha muthu na mupo. Vhoramaṅwalo avho vha dovha vha sumbedza khuḓano i tshi nga vha vhukati ha muthu ene muṋe.

Mafela na vhaṅwe (2003:96) vha tshi isa phanḓa kha ḽeneḽi ḽa khuḓano vha sumbedzisa uri khuḓano i nga dzhia zwivhumbeo zwa tshivhalo sa zwi tevhelaho:

- Vhukati ha vhathu…
- Vhukati ha muthu na vhupo hawe (muṱa, tshiimo tsha mushumo, tshiimo tsha zwa matshilisano na zwa ikonomi zwine muthu a nga si kone u zwi langa, zwa mupo…).
- Vhukati ha mihumbulo na kuhumbulele….

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- Khuḓano dza ngomu dzine dza nga ḓa dzi tshi bva kha zwo bulwaho afho nṱha, u bva kha vhuḓipfhi ha ngomu ha muthu kana dzi tshi bva kha zwiitisi zwi sa ḓivhei…

Ṱhoḓisiso iyi yo livha kha u sengulusa ndangulo na kutandululele kwa khuḓano u ya nga mvelele ya Tshivenḓa. Ho sedzwa ndivho iyo ya ṱhoḓisiso, tshivhumbeo tsha khuḓano tshine ya ḓo tou fombe khatsho ndi tsha vhuvhili, tshi ambaho nga khuḓano vhukati ha muthu na vhupo hawe. Kha vhupo hawe afha, hu ḓo sedzwa muṱa na tshiimo tsha zwa matshilisano.

2. Tshitatamennde tsha thaidzo

Mbalombalo dza Muhasho wa Tshipholisa dzo ḓivhadzwaho miṅwaha miraru yo fhiraho i tshi khou tou tevhekana nga Minisiṱa wa Tshipholisa, Vho Bheki Cele, dzi sumbedza vhutshinyi vhu tshi khou hulela. Vhutshinyi uho hu katela vhuvhava, mabulayo, u binya, u dzhavhula zwe muṅwe a fara, u dzhia mulayo wa u vhea zwanḓani zwau na zwiṅwe zwinzhi. Muvhigo wa *Africa News* (*April 2022)* u ambaho nga vhutshinyi Afrika Tshipembe, u bula u ri: “South Africa’s Police Minister on Friday decried a ‘brutal’ surge in murders and other violent crime, in a nation that was already among the world’s most dangerous”.

Vhutshinyi uho ho bulwaho afho nṱha ho tou ralo na kha Tshiṱiriki tsha Vhembe. Zwithu zwi khou ḓi tshinyala zwi tshi ya. Tshiṱitshi tsha mapholisa tsha Ṱhohoyanḓou tshi bva phanḓa kha vhutshinyi kha Vundu ḽa Limpopo ḽoṱhe. Henefha kha Tshiṱiriki tsha Vhembe, hu vhonala hu na khakhathi nnzhi dzi takuwaho kha uri vhadzulapo vha dzhia mulayo vha u vhea zwanḓani.

Vhadzulapo vha vhonala vha si tshee na fhulufhelo na mihasho mivhili ya muvhuso ine ya vha: ‘Muhasho ya Tshipholisa na Muhasho wa Vhulamukanyi na Ndulamiso’. Vha sumbedza uri muthu a farwa sa ṋamusi, matshelo u vha o bva a tshi khou dovha a vhonala phanḓa ha vhathu vhane o vha khakhela.

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Izwo zwi vhonala hu tshi nga mulayo a u khou ita zwo teaho kana zwo eḓanaho u dzhiela vhukando vhatshinyi avho. Vha vho vhona nḓila ya khwiṋe ya u tandulula khuḓano i re hone vhukati ha vhatshinyi na zwipondwa hu u tou dzhiela vhukando vhu vhavhaho kha avho vhane vha khou kuḓana navho. Musi lushaka lu tshi dzhia mulayo lwa u vhea zwanḓani, hu tovholwa na vhane vha si vhe na mulandu, huṅwe vha fhedza vho vhulahwa zwi songo fanela.

Vhavhulahi vhenevho naho vho vhulaha vha tshi khou tou lifhedza, vha vha vho ita vhutshinyi phanḓa ha mulayo. Musi vha tshi fhedza vho farelwa honoho vhutshinyi nga mapholisa, hu dovha ha vuwa iṅwe khuḓano vhukati ha vhadzulapo vhe vha farelwa vhathu vhavho na mapholisa.

Musi nyimele yo ralo, u wana lushaka lwo no imedzana na vha Muhasho wa Tshipholisa zwa nga zwiḽa zwa musi vhathu vhe musangweni. Izwi zwi ḓisa khaedu mbili khulwane dzine dza vha dzi kha tshivhumbeo tsha mbudziso dzine dza vha dzi tevhelaho:

- Khuḓano dzi nga langulwa hani?
- Ndi kutandululele kufhio kwa khuḓano kune vhadzulapo vha nga fushea ngakwo kwa fhelisa u dzhia mulayo vhathu vha u vhea zwanḓani zwavho?

Ṱhoḓisiso iyi yo livha kha u sengulusa ndangulo na kutandululele kwa khuḓano ho sedzwa mvelele ya Vhavenḓa.

3. Nḓivho ya Ṱhoḓisiso

Ndivho ya ṱhoḓisiso iyi ndi u sengulusa ndangulo na kutandululele kwa khuḓano ho sedzwa mvelele ya Tshivenḓa.

4. Zwipikwa zwa Ṱhoḓisiso

4.1. U ṱalusa uri khuḓano ndi mini.
4.2. U bula tshaka dza khuḓano.
4.3. U ṱoḓisisa nḓila dze dza shumiswa nga Vhavenḓa u langa khuḓano.
4.4. U ṱoḓisisa nḓila dze dza shumiswa nga Vhavenḓa u tandulula khuḓano.
4.5. U bvisela khagala vhathu vha ndeme musi hu tshi tandululwa khuḓano.

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5. Mbudziso dza Ṱhoḓisiso

5.1. Khuḓano ndi mini?
5.2. Ndi dzifhio tshaka dza kha khuḓano?
5.3. Ndi nḓila dzifhio dze Vhavenḓa vha dzi shumisa u langula khuḓano?
5.4. Ndi nḓila dzifhio dze Vhavenḓa vha dzi shumisa u tandulula khuḓano?
5.5. Kha Vhavenḓa, ndi vhathu vhafhio vhane vha vha vha ndeme musi hu tshi tandululwa khuḓano?

6. Ndeme ya Ṱhoḓisiso

Vhunga khuḓano zwi zwithu zwine zwa bvelela huṅwe na huṅwe hu re na vhathu, ṱhoḓisiso iyi i ḓo thusa lushaka lwoṱhe lwa Vhavenḓa uri lu vhe na nḓivho yo ṱanḓavhuwaho kha sia ḽa kulangulele na kutandululele kwa khuḓano.

Vhurangaphanḓa ha sialala vhu ḓo vhuyelwa nga ngudo ino sa izwi vhu tshi ḓo ḓivha uri khuḓano dza vhalanda dzi nga langwa na u tandululwa hani lune ha fhedza hu na mulalo vhuponi havho. Vha ḓo dovha vha vhuyelwa nga u vhona zwine zwa nga itwa u itela u vhuyedzedza sialala kha vhalanda vhane vha khou vha ranga phanḓa.

Vhadzulapo vha ḓo vhuyelwa ngauri vha ḓo vha vha tshi khou kona u ḓivha nḓila kwadzo dza kulangulele na kutandululele kwa khuḓano ku si na vhugevhenga ngomu khakwo nahone ku vhuyedzaho muṅwe na muṅwe.

Vhadzulapo vha ḓo dovha vha vhuyelwa nga u ḓivha uri u pfhumedzana ndi ha ndeme u guma ngafhi musi hu na khuḓano.

Muhasho wa Tshipholisa u ḓo vhuyelwa vhunga hu tshi ḓo vha na u fhungudzea ha vhutshinyi vhune ha vha luṱanya na lushaka.

7. Ṱhalutshedzo ya maipfi a ndeme

Ndi zwa ndeme uri maipfhi ane a vhonala a tshi nga kanganyisa vhavhali a ṱalutshedzwe a bvele khagala uri o shumiswa kha ṱhoḓisiso a tshi a mba mini.

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Ṱhoḓea iyi i bviselwa khagala zwavhuḓi nga Nenty (2015:24) ane a ri: *"…list and define conceptually unusual terms or acronyms to avoid misinterpretations particularly where they have different meanings to different people".*

Izwi zwi amba uri muṱoḓisisi u tea u ita mutevhe wa maipfhi kana akhronomi, a dovha a ṋea ṱhalutshedzo u itela u thivhela khanganyiso ine ya nga vha hone kha vhathu vho fhambanaho kha kuṱalutshedzele. Kha ṱhoḓisiso iyi maipfhi ane a vhonala a tshi nga kanganyisa vhavhali ndi a tevhelaho:

Ndangulo ya khuḓano

Ndangulo ya khuḓano ndi maitele ane a itwa uri ḽi lale tshoṱhe nga murahu ha u lugisa phambano kana khanedzano (Oxford Dictionary).

Thandululo ya khuḓano

Thandululo ya khuḓano ndi zwine zwa itwa musi hu na khuḓano uri hu kone u vha na mulalo (Fred-Mensah, 2005).

Khuḓano

Khuḓano ndi musi hu na phambano vhukati ha vhathu vhavhili kana u fhira. Vhathu avho vha vha vha sa khou tendelana kha ḽithihi zwi tshi bva kha kuvhonele kwavho kwa zwithu (Mafela, Mandende, Ladzani na Raselekoane, 2003:95).

Mvelele

Mvelele ndi tshenzhemo na nḓivho ya kuitele kwa zwithu kana kutshilele kwa lushaka lwonolwo. Mvelele i angaredza luambo, mikhwa, lutendo, milayo, zwiila, vhutsila, zwiko zwa u guda, zwishumiswa, ngoma dza vhadzimu, ngoma dza u fumbisa, maguvhangano, mitambo, mitshino, vhuṅanga, kufhaṱele kwa nnḓu, kuilafhele kwa malwadze, miri i no shumiswa u ilafha malwadze, kulimele, kumalele, kuvhingele, zwifuwo na kufuwele, kuambarele na zwiambaro, kuswiṱwelwe kwa vhafu, u kuvha lufu na u vhuisa mufu, u vhumba kholomo na zwiṅwevho (Davhana, 2010:43).

Vhavenḓa

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Vhavenḓa ndi luṅwe lwa tshaka dza Vharema dza Afrika Tshipembe. Ndi lushaka lwo ṱokaho midzi fhethu he mulovhani ha vha hu tshi vhidzwa u pfhi Venḓa. Sa lushaka luṅwe na luṅwe, Vhavenḓa vha na mvelele yavho (Stayt, 2018).

8. Zwo katelwaho kha Ṱhoḓisiso

Afha ri vha ri tshi khou wana zwoṱhe zwe ṱhoḓisiso iyi ya faredza zwone. Ṱhoḓisiso iyi i ḓo vha na ndima ṱhanu fhedzi. Nga u ralo, muṱoḓisisi u ḓo bvisela khagala zwe ndima idzo dza faredza zwone.

Ndima ya u thoma

Kha ndima iyi muṱoḓisisi u ḓo thoma nga mvulatswinga na siangane zwine zwa ḓo ṱalutshedza nga vhuḓalo ṱhoho ya ṱhoḓisiso iyi. Hu ḓo tevhela tshitatamennde tsha thaidzo, ndivho ya ṱhoḓisiso, zwipikwa zwa ṱhoḓisiso, mbudziso dza ṱhoḓisiso, mutheo wa ṱhoḓisiso na mathemo a ndeme.

Ndima ya vhuvhili

Ndima iyi ndi ya tsenguluso ya mańwalwa. Ndi ndima ine ya bvisela khagala mihumbulo ya vhańwe vhańwali kana zwine vhańwe vhańwali vha amba nga mafhungo ane a elana na zwine muṱoḓisisi a khou ṱoḓisisa ngazwo. Afha kha ndima iyi hu ḓo lavheleswa zwine vhańwe vhańwali vha amba nga khuḓano, ndangulo ya khuḓano, thandululo ya khuḓano, mbonalo ya khuḓano, vhuḓi na vhuvhi ha khuḓano, hu ḓo dovha ha bviselwa khagala zwine vhańwe vhańwali vha amba nga tshaka dza khuḓano khathihi na mvalatswinga.

Ndima ya vhuraru

Iyi ndi ndima ine ya faredza ngona dza ṱhoḓisiso. Hu ḓo thoma mvulatswinga, ngona dze muṱoḓisisi a dzi shumisa kha ṱhoḓisiso yawe, zwiṱoḓuluswa, muṱumbulo, matshimbidzele a u ṱumbula, u fhulufhedzea ha ṱhoḓisiso, ṱhanngelo ya vhuḓifari na mvalatswinga.

Ndima ya vhuṋa

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Nga murahu ha musi muṱoḓisisi o ita tsenguluso nga ṱhoḓisiso yawe hu a vha na zwine a wana, nga u ralo, kha ndima iyi muṱoḓisisi u bvisela khagala mawanwa a ṱhoḓisiso yawe. Muṱoḓisisi u ḓo ranga nga u ṅwala mvulatswinga, ha tevhela tsaukanyo ya data, ha fhedzisela mvalatswinga.

Ndima ya vhuṱanu

Afha kha ndima iyi muṱoḓisisi u ṅwala mvalatswinga a dovha a ṅwala mawanwa na themendelo zwi tshi tevhela zwoṱhe malugana na ṱhoḓisiso yawe. Afha hu ḓo kona u ṅwalwa zwiko zwo shumiswaho musi hu tshi khou itwa ṱhoḓisiso iyi.

9. Mvalatswinga

Ndima iyi sa yone ndima ya u ranga kha ṱhoḓisiso, yo kona u bvisela khagala zwe zwa ita uri muṱoḓisisi a ite ṱhoḓisiso yawe ine yavha tshitatamennde tsha thaidzo, ndivho na zwipikwa zwa ṱhoḓisiso, mbudziso dza ṱhoḓisiso, ndeme ya ṱhoḓisiso yo bvisela khagala na vhathu vhane vha ḓo vhuelwa khathihi na ṱhalutshedzo ya maipfhi a ndeme.

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NDIMA YA 2: TSENGULUSO YA MAṄWALWA

2.1. Mvulatswinga

Ndima iyi i bvisela khagala zwine khuḓano ya amba zwone, ndangulo ya khuḓano khathihi ya kutandululele kwa khuḓano uya nga hune vhaṅwe vhaṅwali vha ṱalutshedza ngaho. Ndima iyi i ḓo dovha hafhu ya bvisela khagala tshaka dza khuḓano, vhuḓi na vhuvhi ha khuḓano khathihi na mbonalo ya khuḓano.

2.2. Zwine vho ramaṅwalo vha amba nga tsenguluso ya maṅwalo

Mudau (2016:21) a tshi ṱalutshedza tsenguluso ya maṅwalwa uri "*the purpose of this chapter is to position the investigation within the context of similar research to enrich it and to justify it".*

Izwi zwi amba uri nḓivho ya iyi ndima ndi u vhea ṱhoḓisiso kha vhuimo, ngomu kha mafhungo a elanaho na ṱhoḓisiso u itela u i khwinisa na u i tikedza.

Hofstee (2013: 91) ene uri "the literature review always comes after the introduction and before the method chapter. The secondary literature is the body of works previously published by other scholars, you need to identify and review those relevant to your work".

Izwi zwi amba uri tsenguluso ya maṅwalwa i dzulela u ḓa murahu ha mvulatswinga na phanḓa ha ndima ya ngona. Maṅwalwa a sekondari ndi one a langaho mushumo wo vhuyaho wa ganḓiswa nga vhaṅwe vhaḓivhi, ni fanela u ṱalula na u sengulusa zwine zwa elana na mushumo waṋu.

Maree (2010:26) ene u ṱalutshedza tsenguluso ya maṅwalwa nga nḓila i tevhelaho: "Your literature review will formally provide an overview of current, and sometimes not so current yet still sufficiently relevant research appropriate to your research topic and salient facets of the topic. You will however need to go one step further to identify the gap between what has written on the topic and what has not been written, as well as possible flaws in the literature".

Izwi zwi amba uri tsenguluso ya maṅwalwa yaṋu i ḓo ṋea manweledzo a zwino, tshiṅwe tshifhinga, hu si zwino fhedzi, hone i ṱhoḓisiso i elanaho na ṱhoḓisiso yaṋu na u ombedzela masia a ṱhoho. Hone ni ḓo tea u dzhia ḽiga ḽithihi phanḓa u ṱalusa tshikhala vhukati ha zwo ṅwalwaho kha ṱhoho na zwine a zwo ngo ṅwalwa, khathihi na vhukhakhi vhu konadzeaho kha maṅwalwa.

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Kha tsenguluso ya mańwalwa hu dzula hu na tshikhala zwi tshi katela zwe vhańwe vha ńwali vha sa ambe ngazwo kha ṱhoḓisiso yavho, itsho ndi tshone tshikhala tsha uri zwe vhańwe vha ńwali vha sa ambe ngazwo, muṱoḓisisi a vhona zwi zwa ndeme uri zwi vhe tshipiḓa tsha ṱhoḓisiso yawe. Muṱoḓisisi u a dovha hafhu a lavhelesa uri a vhone arali hu na he vhańwe vhańwali vha poidza iṱo, u a tea u sumbedza u hanedza kana u tendelana navho.

Rowland (2017:5) ene a tshi khwaṱhisedza tsenguluso ya mańwalwa uri: “reviews of the literature are not summaries, they are arguments that there is a gap that needs filling, that you have sound reasons for believing your hypothesis are likely to be true,(that your methods have been well thought through in relation to your research goals…) plus an exposition of the particular background knowledge needed to make progress in the research”.

Izwi zwi amba uri tsenguluso ya mańwalwa a si manweledzo, ndi u ṱaṱa khani uri hu na tshikhala tshine tsha fanela u ḓadziwa, u ri ni fanela u vha na zwiitisi zwi pfhalaho uri mahumbulelwa aṋu a nga vha one (uri maitele aṋu o humbulwa zwavhuḓi nahone a na vhuṱumani na zwipikwa zwa ṱhoḓisiso yaṋu) zwi katela na khaseledzo ya nḓivho ya siangane yo imaho ngauri, i a ṱoḓea u ita mvelaphanḓa kha ṱhoḓisiso.

Afha kha ndima iyi hu a fanela u pfhala vhańwe vhańwali vha tshi khou tendelana kana vha tshi khou hanedzana zwi tshi khou tevhela ṱhoḓisiso dze vha ita malugana na ṱhoho yeneyo yo imaho ngauri.

2.3. Zwine vho ramańwalo vha amba nga ipfi khuḓano

Ipfhi khuḓano a ḽo ngo leluwa u ḽi ṱalusa ngauri khuḓano i bvelela nga nḓila nnzhi dzo fhambanaho. Ndi ipfhi ḽo ṱanḓavhuwaho vhukuma lune vho ramańwalo vha ḽi ṱalusa nga nḓila dzo fhambanaho.

Patzak (2012: 56) a tshi ṱalutshedza khuḓano u ri*: “Conflict is an antagonistic state of opposition, disagreement or incompatibility between two or more parties”*. Izwi zwi amba uri khuḓano ndi tshiimo tsha u pikisana, khanedzano kana u sa anḓana vhukati ha zwigwada zwivhili kana u fhira.

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Muṅwali uyu ndi a tendelana nae, arali fhethu ha vhuya ha thoma u vha na u sa tendelana kha ḽithihi, hu mbo ḓi simuwa khuḓano ine khuḓano yeneyo ri i vhona nga mupikisano kana khanedzano kana u sa anḓana vhukati ha zwigwada, ngauralo khuḓano ndi nyimele ya u pikisana, u hanedzana khathihi na u sa anḓana hune ha vha hone nga murahu ha u sa pfhesesa fhungo ḽa vhuthihi vhukati ha zwigwada.

Unep (2012: 44) ene a tshi ṱalutshedza khuḓano u ri: "*Conflict arises when two or more groups believe their interests are different"*. Izwi zwi amba uri khuḓano i simuwa musi zwigwada zwivhili kana u fhira zwi tshi tenda kha uri dzangalelo ḽazwo a ḽi tshimbilelani.

Zwa amba uri khuḓano i vha hone musi hu na vhathu vha no fhira muthihi, arali zwi songo ralo, u ya nga avha vhaṅwali, khuḓano a i vhi hone kha muthu muthihi. Nga iṅwe nḓila muthu a eṱhe ha koni u vha na khuḓano ngauri, uya nga avha vhaṅwali khuḓano uri i vhe hone, hu fanela u vha hu na u sa pfhesesana hune havha hone vhukati ha vhathu vhavhili, hu si kha muthu ene muṋe.

Shah (2013: 65) a tshi ṱalutshedza u ri: *"Conflict occurs as a result of the difference between the rate of change within the moral norms and human desires, expectations, dissatisfaction and needs of the community".*
Izwi zwi ambaho zwa uri khuḓano i bvelela sa mvelelo dza phambano vhukati ha ndinganyo ya tshanduko kha maitele a matshilele na lutamo lwa muthu, ndavhelelo, u sa fushea na ṱhoḓea dza lushaka.

Zwi tshi amba uri musi vhathu vhavhili kana u fhira vha tshi fhambana kha zwe vha lavhelela zwone, hu mbo ḓi vha na khuḓano henefho. Honoho u fhambana hu nga vha hu khou ṱuṱuwedzwa ngauri muṅwe u na vivho ḽine ḽa khou ita uri a pfhe hu tshi tea u pfhiwa ene fhedzi.

Muṅwali uyu ndi a tendelana nae, u sa pfhesesana khathihi na u itelana vivho ndi zwiṅwe zwa zwithu zwine zwa khou vhanga khuḓano kha lushaka. Kanzhi mvelelo idzi dza khuḓano ndi mvelelo dzine dza nga vha tshinyalelo ya u huvhadzana ṋamani na muyani. Ṱhalutshedzo iyi ya khuḓano i khwaṱhisedza uri phambano vhukati ha vhathu dzi kwama mihumbulo zwipikwa khathihi na muṱaṱisano zwi ne zwa sia hu tshi vha na u simuwa ha vivho vhukati ha vhathu.

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Vhaṅwali, Maphiri, Mandoma, Phaswana, Ṋetshiongolwe na Ṋetshiṱahame (2013) vho sedza yenei ṱhaluso ya khuḓano vha sumbedza u ri: “Khuḓano ndi u kuluzana kana u ṅaṅisana ha mihumbulo, nyito, mvelele, vhurereli na zwiṅwevho vhukati ha zwigwada zwa vhathu zwivhili kana u fhira”.

U ya nga vhaṅwali avha, khuḓano i vha hone musi mihumbulo i khou hanedzanaho i ya vhathu vhe kha zwigwada fhedzi nahone Izwo zwigwada zwi sa khou tendelana kha sia ḽa zwi laedzwaho nga mvelele, vhurereli na zwiṅwevho.

Vhaṅwali avha ndi a tendelana navho ngauri khuḓano ndi vhuhone ha u sa anḓana nga murahu ha musi hu tshi vha na zwipikwa, dzangalelo khathihi na ndeme ya sialala na zwiṅwe vho zwine zwa nga sia hu tshi vha na u ṱuṱuwedza u sa anḓana vhukati ha vhathu vhane vha vha na tshipikwa tshi fanaho.

Deininger na Castagnini (2016: 24) vha na kuvhonele kwavho kwa ṱhaluso ya ipfhi iḽi musi vha tshi ri*: “Conflict is the perception of differences of interest among people”.*

Izwi zwi amba uri khuḓano ndi u fhambana ha kuhumbulele kha dzangalelo vhukati ha vhathu. Afha hu vha hu na u humbulelana uri hu na muthu ane a ṱoḓa u vhaisa muṅwe.

Afha ndi zwiḽa zwine muṅwe a thoma u sumba muṅwe nga munwe uri u khou mu khakhela zwi tshi khou vhangiwa nga phambano dzi ne dza simuwa zwi tshi bva kha kuhumbulele. Huṅwe phambano idzi dzi sia hu tshi vha na u pfhesesana, huṅwe tshiimo tsha u kuḓana tsha tou engedzea zwi tshi bva kha uri vhathu vho swikelela zwifhio, ngauralo vhaṅwali avha ndi a tendelana navho, khuḓano ndi phambano vhukati ha mihumbulo zwi tshi bva kha dzangalelo ḽine ḽa vha hone vhukati ha vhathu vhavhili kana u fhira.

Ṋetshisaulu na Nyoni (2021) musi vha tshi amba nga khuḓano vha ri: “Khuḓano i thoma kha u hanedzana ha mihumbulo, ya aluwa, ya ya kha u semana, ya gonyela kha nyito hune hu nga vha na u farana nga zwanḓa kana u lwa nga mafeisi kana u lwa nga zwihali kana zwiṱhavhane, u hanedzana kana u lwa ha mvelele, u hanedzana ha vhurereli na zwiṅwevho”.

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Vhaṅwali vhoṱhe vho bulwaho afho nṱha, vha kha ḽithihi ḽa uri khuḓano ndi u fhambana ha mihumbulo ya vhathu vhavhili kana u fhira, vha nga vha vha kha tshigwada kana vho tou ḓi imisa vhone vhaṋe. Nga iṅwe nḓila, tshivhalo tsha fhasisa tsha vhathu vhane vha nga ḓi wana vha tshi khou hanedzana kana vha tshi khou vha na khuḓano ndi tsha vhathu vhavhili.

Honeha, hu vhonala hu na u shaedza kha ṱhalutshedzo dza vhaṅwali avho vhoṱhe vhunga vha sa ambi tshithu nga ha khuḓano ine muthu a nga vha nayo e eṱhe yo takuwa kana u mela ngomu mbiluni na muhumbuloni.

Ho sedzwa ḽeneḽi ḽa u shaedza nga vhaṅwali vha re afho nṱha, muṅwali Green (2012:55), ene uri hu na tshaka mbili dza khuḓano dzine dza vha khuḓano ya nnḓa na khuḓano ya nga ngomu. Khuḓano ya nnḓa ndi iḽa ine vhathu musi vha sa khou tendelana kha kuhumbulele, zwa vhonwa na nga vhaṅwe vhathu. Zwi ḓi vhonadza musi vhathu avho vha tshi khou semana kana vha tshi lwa. Zwa amba uri kha lushaka ulu lwa khuḓano, tshivhalo tsha fhasisa tsha vhathu vhane vha nga fhambana kha kuhumbulele ndi tsha vhavhili.

Khuḓano ya ngomu ndi iḽa ine muthu ene muṋe a vha na mbilu mbili. Nga iṅwe nḓila, u na mihumbulo mivhili ine a i khou tendelana na muhumbulo wawe ene muṋe. Muthu a re na khuḓano ya ngomu hawe a nga vhonala musi a tshi swika hune a amba a eṱhe. Tshiṅwe tshifhinga muthu uyo u fhedza o ita zwithu zwine a tshi vhudzisiwa, a tou mangala vhunga a tshi nga muthu we a vha o xelelwa nga muhumbulo musi a tshi zwi ita. Muthu onoyo, tshiṅwe tshifhinga a nga dzhena badani, goloi i tshi khou ḓa, o ḓi i sedza, mathina nga mbilu yawe na muhumbulo zwi kha ḽiṅwe fhungovho. Musi ho no vha na khombo a tou papara, a vho ḓi wana o wela khomboni.

Khuḓano i nga ḓisa mvelelo mbili, dzi nga vha dzavhuḓi kana dzi si vhe dzavhuḓi. Ho sedzwa iḽo ḽa mvelelo, Torre, Joh na Mill (2012:121) vha tshi tendelana na Unep (2012:44) na Meyer (2010) vha ri: *“Conflict is a component of interpersonal interaction, it is neither inevitable nor intrinsically bad, but in a usual place”.*

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Izwi zwi amba uri khuḓano ndi tshivhumbi tsha vhudavhidzani vhukati ha vhathu vhavhili kana u fhira, tshi nga vha tshi sa timatimisi kana vhuvha vhu si havhuḓi fhedzi tshi fhethu ho ḓoweleaho.

Ndi a tendelana na izwo zwo ambiwaho afho nṱha zwauri khuḓano i nga bveledza mvelelo mbili, mvelelo dzavhuḓi na dzi si dzavhuḓi. Mvelelo dzavhuḓi dza khuḓano dzi nga fanyiswa na dziḽa dzo iteaho uḽa ṅwaha wa 1994 he ḽeneḽi ḽashu ḽa Afrika Tshipembe ḽa fhedza ḽo wana mbofholowo, ḽa bva kha kuvhusele kuḽa kwa khethano nga lukanda kana muvhala ḽa ḓa kha kuvhusele kune ḽa vha kha kwo ṋamusi kwa dimokirasi.
Nga iṅwe nḓila, khuḓano yo vha hone vhukati ha Vharema na Vhatshena lwa miṅwaha minzhi ine ya fhira miṅwaha ya maḓana mararu (300), Vhatshena vho fara nga ngei ngenovho Vharema vho fara nga ngeno, yo fhedza yo aṋwa mitshelo yavhuḓi ine ya pfhi dimokirasi ine lushaka lwa vharema lwo vha lu tshi khou i lila.
Mitshelo iyo yavhuḓi yo vha hone nga murahu ha musi ho vha na madzulo o vhalaho a u tandulula khuḓano ye ya vha i hone he Vhatshena na Vharema vho vha vha sa vhonani, vha tshi tshila sa mmbya na tshimange.

Jolobe (2014: i) kha ḽeneḽi ḽa u thoma ha madzulo a u tandulula thaidzo u ri: *"…multiparty negotiations in South Africa began because the South African Government and the African National Congress reached a shared understanding that the South African conflict could be solved through a negotiated solution…".*
Izwi zwi amba uri madzulo a nyambedzano nga mahoro manzhi o thoma musi Muvhuso wa Afrika Tshipembe na dzangano ḽa African National Congress vha tshi pfhesesana vha tendelana uri khuḓano ya Afrika Tshipembe i nga tandululwa nga nyambedzano.

Kha madzulo ayo oṱhe, ḽihulwane ḽa hone ḽo vha ḽi tshi pfhi 'Convention for a Democratic South Africa (CODESA), ḽe ḽa vha ḽo rangwa phanḓa nga Vho Maṱamela Ramaphosa (vhenevha vhane vha vha phresidennde wa shango ḽa Afrika Tshipembe zwino) na Rolf Meyer, we a vha e mufunzi.

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Mvelelo dzi si dzavhuḓi dza khuḓano ndi dziḽa dzine ha vha na mutshinyalo kana u tshinyalelwa nga ndaka na vhutshilo ha vhathu. Hu na vhathu vhane musi vha na khuḓano ya ngomu, vha fhedza vha tshi dzhia vhutshilo havho vhone vhaṋe. Izwo zwi vha hone musi hu songo vha na thandululo ya khuḓano ine ya vha hone. Huṅwe ndi hune muthu a ri o kuḓana na muṅwe, ha swika hune vhuimoni ha uri a ṱoḓe thandululo, a humbula u tou gevhenga kana hone u vhulaha uyo ane a khou kuḓana nae.

Zwa amba uri khuḓano musi i tshi khou tou lavheleswa nga nnḓa, muthu a nga si kone u amba uri i ḓo vha na mvelelo dzavhuḓi kana dzi si dzavhuḓi. Torre, Jho na Mill (2014) vha sumbedzisa uri khuḓano ndi u pikiswa ho swaiwaho nga u ṱanganelana kana u ḓi kumedzela vhukati ha zwigwada ngomu ha maitele a matshilele, lutamo lwa muthu, ndavhelelo, u sa fushea na ṱhoḓea dza tshitshavha.

Tjosvoid, Wan na Tang (2016) vha tendelana na ṱhalutshedzo ya Unep (2012) fhedzi vha hanedzana na ṱhalutshedzo ya Torre na vhaṅwe (2014) musi vha tshi bvisela khagala uri khuḓano ndi nyito ya u sa anḓana, ndi mutheo wo khwaṱhaho vhukuma ngeno vha tshi hanedzana na ṱhalutshedzo ya u ri khuḓano ndi u pikisa dzangalelo, ngauri khuḓano na yone i nga bvelela musi vhathu vhane vha vha na zwipikwa zwi fanaho kha yeneyo khuḓano vha tshi nga hanedzana i nḓila ya u swikelela tshipikwa tshavho tshi fanaho.

Vhathu muṱani vho dzula, hu a swika hune ha vha na khuḓano vhukati ha miraḓo ya muṱa nga tshavho. Zwi ḓi nga na nga nnḓa ha muṱa, shangoni, vhathu hu a swika hune vha kuḓana. Miṱani ya Vhavenḓa na kha lushaka lwoṱhe, a hu dzuli hu tshi tendelanwa kha tshiṅwe na tshiṅwe tsha vhutshilo tshifhinga tshoṱhe.

Chen (2009:41) a tshi amba nga ‘khuḓano’ uri *“conflict refers to the tension between two or more entities (individual, groups or organizations) that arise from incompatibility of actual or desired responses”.*
Izwi zwi amba uri ‘khuḓano’ ndi phambano vhukati ha zwishumiswa (vhathu, zwigwada kana zwiimiswa) dzine dza takuwa ubva kha phindulo dzi tamisaho kana dzi si dza vhukuma dzi sa tshimbilelani.

Muṅwali uyu ndi a tendelana nae, kanzhi khuḓano musi dzi tshi simuwa, tshiṅwe tsha zwivhangi hu vha hu nḓila ye muṅwe a fhindula ngayo musi hu tshi khou ambiwa, ngauralo khuḓano i mbo ḓi simuwa.

Fischer (2012) a tshi bvisela khagala muhumbulo wawe nga khuḓano uri: “Conflicts are some forms of misunderstanding, disagreement or discord that arises within a group whereby beliefs or actions of one or more members of the group are either attacked by or not acceptable to one or more members of the group”.

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Izwi zwi amba uri khuḓano ndi iṅwe nḓila ya u sa pfhesesana, u sa anḓana kana phambano dzine dza takuwa kana u simuwa ngomu kha tshigwada hune lutendo kana nyito dza muraḓo muthihi kana u fhira vha tshigwada vha nga ṱhaselwa kana vha sa ṱanganedzwe kha muraḓo muthihi kana u fhira vha tshigwada.

Vhathu vho ya nga u fhambana shangoni, ndi ngoho, zwiṅwe zwa zwithu zwine zwa ita uri vhathu vha fhambane ndi lutendo khathihi na nyito. Zwine muṅwe muthu a tenda khazwo a si zwine muṅwe a tenda khazwo. Musi vhathu vhavhili vha lutendo lu sa fani vho ṱangana, arali ha bala u vha na u pfhesesana, hu fanela u vha na khuḓano. Zwo ralo vho na kha nyito. Kuitele kwa zwithu kwa sa fana, na khuḓano i fanela u vha hone, ngauralo muṅwali uyu ndi a tendelana nae.

Knox na Schacht (2008:281) vhone vha tshi amba nga khuḓano vhari: "*Conflicts is the process of interaction that results when the behaviour of one person interferes with the behaviour of another".*
Izwi zwi amba uri khuḓano ndi maitele a mvuvhano a no bvelela musi vhuḓifari ha muthu muthihi vhu tshi dzhenelela kha vhuḓifari ha muṅwe.

Ndi a tendelana na zwo ambiwaho afho nṱha nga avho vhoramaṅwalo. U ralo ngauri ndi ngoho, vhuḓifari ha vhathu a vhu fani, lune zwi nga kona u ḓisa khuḓano musi muṅwe a tshi khou ḓi fara nga nḓila ine muṅwe ha i pfhesesi. Hu nga vha nga u mukaidza lune muṅwe apfha zwi songo dzulisea a vusa khuḓano kana ha vha nga nḓila ine muṅwe a amba ngayo musi a na vhaṅwe vhathu ngaye.

French (2012: 287) ene a tshi bvisela khagala ṱhalutshedzo yawe ya ipfhi 'khuḓano' uri *"Conflict arises when two or more people or groups perceive that their values or needs are incompatible whether or not they propose, at present or in the future, to take any action on the basis of those values or needs".*

Izwi zwi amba uri khuḓano i simuwa musi vhathu vhavhili kana u fhira kana tshigwada vha tshi pfhesesa uri pfhanelo kana ṱhoḓea dzavho a dzi tshimbidzani, arali vha rera nga tshifhinga tshetsho kana tshiḓaho, u dzhia nyito iṅwe na iṅwe hu u itela dzenedzo pfhanelo kana ṱhoḓea.

Muṅwali uyu u khou sumbedzisa uri khuḓano i a simuwa arali ho ṱangana vhathu vhavhili kana u fhira, vhane zwine vha vha vha tshi khou ṱoḓa zwa sa fane. Muṅwali French ndi a tendelana nae, ṱhoḓea dza vhathu dzo ya nga u fhambana lune zwi ṱoḓa uri vhathu vha pfhesese uri zwine ra ṱoḓa zwi nga si fane sa nḓila ya u thudzela kule dzi khuḓano.

Fischer na Michael (2012) vha ima na muhumbulo wa Fischer (2012) musi vha tshiri: "*Conflicts are some form of resistance dissimilarities or discord arising within the groups when the opinions or actions of one or more members of the group are either attacked by or not acceptable to one or more members of another group".*

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Izwi zwi amba uri ‘khuḓano’ ndi tshiṅwe tshivhumbeo tsha u hanedza u sa fana kana phambano dzine dza takuwa ngomu kha zwigwada musi kuhumbulele kana nyito dza muṅwe muraḓo muthihi kana miraḓo minzhi ya tshigwada i tshi nga ṱhaselwa kana ya si ṱanganedzwe kha muraḓo muthihi kana miraḓo minzhi ya tshiṅwe tshigwada.

Zwine vhaṅwali Michael na Fischer vha khou amba, i tou vha khwaṱhisedzo ya zwo ambiwaho nga Fischer ine i tou vha ngoho, arali kuhumbulele kwa muraḓo kha tshigwada na nyito zwi sa ṱanganedzwi, zwi a vusa khuḓano na uri zwo leluwa uri na zwiṅwe zwigwada zwi thome dzi khuḓano na tshigwada tshenetsho zwo vhangwa nga kuhumbulele na nyito.

Mostert (2009) uri*: “conflict can be defined as disagreement on the course of action to be taken”.*
Izwi zwi amba uri ‘khuḓano’ i nga ṱalutshedzwa sa khanedzano kha u shandulwa ha nyito ine ya nga dzhiiwa.

Izwi ndi uri a si tsheo dzoṱhe dzine musi dzi tshi dzhiiwa, vhathu vhoṱhe vha fushea, zwine zwi amba uri arali ha savha na u fushea, hu tea u vuwa dzi khuḓano.

Ho dzhielwa nṱha maambya nga vhoramaṅwalo vho fhambanaho sa zwe zwa sumbedzwa, muṱoḓisisi a nga khunyeledza nga u ṋea ṱhaluso ya ipfhi khuḓano sa phambano, u hanedzana na u sa tendelana. Khuḓano i dovha hafhu ya livhiswa kha nyimele ine hu na zwipikwa, nḓivho na vhuḓipfhi vhu sa elani vhukati ha vhathu kana tshigwada zwine zwa sia hu tshi vha na u fhambana.

Hu na ṱhoḓea ya uri hu vhe na u tandululwa ha khuḓano uri vhutshilo vhu bvele phanḓa sa nga misi, hu na matshilisano avhuḓi kha vhathu vha lushaka. Zwa amba uri thandululo i tea u vha hone kha khuḓano, i nga vha khuḓano ya nga ngomu ha muthu ene muṋe, vhukati ha muthu na muṅwe muthu ngae kana vhukati ha zwigwada zwa vhathu. Henefha kha lushaka lwa Vhavenḓa, tshaka dza khuḓano dzo vha hone kale, dzi hone ṋamusi, nahone dzi ḓo ḓi vha hone u ya ho ya vhunga dzi tshipiḓa tsha vhutshilo ha vhathu. Tsha ndeme ndi tsha uri dzi tea u tandululwa nga nḓila ya vhuronwane vhathu vha tshilisana vha tshi ya phanḓa.

Khuḓano dzi bvelela vhukati ha vhathu kha vhushaka hoṱhe na kha nzulele ya matshilisano. Khuḓano dzi nga vha dzi vhaisaho fhedzi dza dovha hafhu dza vha dzi vhuedzaho. Khuḓano dzo fanela uri dzi vhe hone vhukati ha vhathu sa vhunga u dzulela u vha fhethu ho fholaho zwi tshi ṱuṱuwedza u sa vha hone ha zwikili zwo fanelaho kha u langa na u tandulula khuḓano.

khuḓano ndi musi muthu a tshi thoma u vhona maitele ane a sa vhe a vhuḓi nga muṅwe muthu, izwi zwi nga katela nḓila ine muṅwe muthu a vhona ngayo mvelele,

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pfhunzo, milayo na maitele a vhaṅwe vhathu. Khuḓano i dovha hafhu ya vha nyimele ine ha vha na u lwedzana ha mihumbulo ine ya ḓiswa nga vhathu vho yaho nga u fhambana, hu nga vha kha tshigwada tsha vhathu kana kha vhathu vha ne vho tikana kha u bveledza muhumbulo muthihi.

Hu na ṱhoḓea ya uri hu vhe nau tandululwa ha khuḓano uri vhutshilo vhu bvele phanḓa sa nga misi, hu na matshilisano avhuḓi kha vhathu vha lushaka. Zwa amba uri thandululo i tea u vha hone kha khuḓano, i nga vha khuḓano ya ngomu ha muthu ene muṋe, vhukati ha muthu na muṅwe muthu ngae kana vhukati ha zwigwada zwa vhathu. Henefha kha lushaka lwa Vhavenḓa, tshaka dzoṱhe dza khuḓano dzo vha hone kale, dzi hone ṋamusi, nahone dzi ḓo ḓi vha hone u swikela, vhunga dzi tshipiḓa tsha vhutshilo ha vhathu. Tsha ndeme ndi tsha uri dzi tea u tandululwa nga nḓila ya vhuronwane vhathu vha ḓi tshilisana vha tshi ya phanḓa.

2.3.1. Mbonalo ya khuḓano

Hu na nḓila nnzhi dzi ne khuḓano ya vhonala ngadzo. Ndi ngoho uri khuḓano i nga vha hone vhukati ha vhathu fhedzi zwa dzhia tshifhinga tshilapfhu uri i bvele khagala kana i vhonale. Izwi ri zwipfha zwi tshi khou ambiwa nga Spaho (2013) musi a tshiri: *“Conflict is a dynamic process that does not appear suddenly, but takes some time to develop and passes through several stages*. A tshi isa phanḓa uri “*Conflict is the process resulting from the tension in interpersonal interactions or between team members”.*

Izwi zwi amba uri khuḓano ndi maitele a mannḓa ane a sa vhonale nga u ṱavhanya fhedzi a dzhia tshifhinga u bvelela na u pfhuka kha maimo o vhalaho. Khuḓano ndi maitele ane a bveledzwa ubva kha u tsikeledzwa ha nyambedzano nga ngomu kha muthu ene muṋe kana vhukati ha miraḓo ya tshigwada.

Euwema na Giebels (2017) vha bvisela khagala zwitevhelaho nga nḓila ine khuḓano ya vhonala ngayo.

1. **Khuḓano i sumbedza u ḓitika na u tikana**

Kaufman, Elgoibar, & Borbely (2016) vhone vha tshi ṱalutshedza vhari zwigwada zwo ḓi tika nga iṅwe nḓila kha zwiṅwe zwigwada u limuwa zwipikwa zwavho. Hohu u tikana hu nga vha havhuḓi (mafhungo a u shumisana) kana ha sa vhe havhuḓi (mafhungo a muṱaṱisano) kana ha tou ṱanganana.

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U tikana havhuḓi hu na vhuṱumani ho khwaṱhaho na vhuḓifari ha u shumisana kha khuḓano. U tikana zwi dovha hafhu zwa bvukulula phambano ya maanḓa vhukati ha zwigwada. U tholiwa ha tshifhinga nyana kha mushumo wa muholo muṱuku kanzhi zwi ḓitika kha mutholi u fhirisa vho teaho. Khuḓano nnzhi, ngauralo, dzi nga vhonwa sa nyimele dza u ṱuṱuwedza u ṱanganana.

Izwi ri zwi pfha musi vha tshi ri:

1. **Conflict implies dependence and interdependence.**

Kaufman, Elgoibar, & Borbely (2016) says that Parties rely to some extent on the other parties to realize their goals. This interdependence can be positive (a cooperative context), negative (a competitive context), or mixed.

Positive interdependence is strongly related to cooperative conflict behaviors, while negative interdependence triggers competitive behaviors. Interdependence also reflects the power difference between parties. A short-term contractor on a low-paid job usually is much more dependent on the employer than vice versa. Many conflicts, however, can be seen as “mixed motive” situations.

Izwi ndi ngoho, arali ha nga vha na u tikana hu ne ha vha hone vhukati ha zwigwada, zwi sia zwigwada zwi tshi nga kona u vhona ndeme na u ḓivha zwipikwa zwavho fhedzi arali vhukati ha zwigwada ha kundelwa u vha na u tikana, izwi zwi sia hu tshi anda muṱaṱisano u fhirisa u lavhelesana na tshipikwa. Kanzhi kha zwigwada hu anda mafhungo a u ṱaṱisana ndi ngazwo vhunzhi ha zwigwada zwi tshi balelwa u bveledza tshipikwa tshavho.

,

2. **Khuḓano kanzhi ndi nyimele dzo ṱangananaho ṱhuṱhuwedzo ngauri zwigwada zwi na ṱhuṱhuwedzo i fanaho kha u shumisana na u ṱuṱuwedza u fhedza**

Zwigwada zwi nga iṅwe nḓila, zwi ḓitika nga zwiṅwe u itela u limuwa zwipikwa, na nga iṅwe nḓila, zwine zwa vha nga tshenetsho tshifhinga kha vhapikisi vhazwo. Sa tsumbo: vhashumisani vhavhili kha tshigwada vha khou shumisana

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kha mvelelo dza tshigwada tshi fanaho, ngauralo, hu na mushumo wa u ṱaṱisana kha u vha murangaphanḓa wa mushumo. Kha tshigwada tsha bola ya milenzhe, vhatambi vha na tshipikwa tsha tshigwada tsha u shumisana uri vha kunde, fhedzi vha nga ṱaṱisana u vha mukori wa nṱhesa.

Tshivhumbeo tsha ṱhoḓisiso ya u ṱanganana ndi tsha ndeme kha u pfhesesa mannḓa a khuḓano. Musi khuḓano yo simuwa, masia a u ṱaṱisana a vha a ndeme nga mannḓa, na tshivhumbeo tsha u thusana kanzhi tshi vhonelwa fhasi nga zwigwada. U dzhenelela u tandulula khuḓano, honeha, kanzhi hu tshimbilelana na kuvhonele uku na tshivhumbeo tsha thaidzo.

Izwi ri zwi pfha musi vha tshi ri:

2. Conflicts are mostly mixed motive situations because parties have simultaneous motives to cooperate and motives to compete.

Parties are, on the one hand, dependent on each other to realize their goal, and, on the other hand, they are at the same time competitors. For example, two colleagues on a team are cooperating for the same team result; however, there is competition for the role as project leader. In a soccer team, the players have a team goal of working together to win, but they can be competing to be the top scorer.

The mixed motive structure is very important to understand conflict dynamics. When conflicts arise, the competitive aspects become more salient, and the cooperative structure often is perceived less by parties. Interventions to solve conflict, therefore, are often related to these perceptions and the underlying structures.

Arali tshiṅwe tshigwada tsha sa vhe na ṱhuṱhuwedzo i bvaho kha tshiṅwe tshigwada tshine tsha khou ṱaṱisana natsho, tshi nga si kone u vhona kana u ḓivha tshipikwa tsha tshigwada tsha tsho. Nga iṅwe nḓila ndi zwa ndeme uri zwigwada zwi pikisane musi zwi tshi khou shuma, sa nḓila ya u bveledza na u swikelela tshipikwa. Khuḓano i na mannḓa vhukuma kha zwigwada, izwo zwi tou bva kha zwigwada uri zwi khou i shumisa nga nḓila ḓe.

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3. Khuḓano ndi tshenzhemo ya muhumbulo

Khuḓano nga ṱhalutshedzo ndi tshenzhemo ya muthu na muhumbulo, sa vhunga muthu muṅwe na muṅwe a tshi nga ṱangana na u langa khuḓano dzi fanaho nga nḓila i sa fani. Khuḓano i ḓi tika nga ṱhalukanyo ya nyimele yo imaho ngauri, na nyimele ine ya nga ṱalutshedzwa nga muhumbulo na muthu.

Izwi ri zwi pfha musi vha tshi ri:

3. Conflict is a psychological experience.

Conflict is by definition a personal and subjective experience, as each individual can perceive and manage the same conflict in a different manner. Conflict depends on the perception of the specific situation, and the perception is by definition subjective and personal.

Ndi ngoho, khuḓano i thoma ngomu kha mihumbulo ya muthu, ngauralo zwi tshi khou bva kha nyimele ine muthu a khou ṱangana nayo nga tshenetsho tshifhinga. Nḓila ine muthu a tandulula khathihi na u langa khuḓano dzine a khou ṱangana nadzo, zwi vha zwo ṱuṱuwedzwa nga zwine muhumbulo wawe wa khou muvhudza zwone ro sedza nzulele ya nyimele yeneyo yo imaho ngauri khathihi na tshenzhemo tshine muhumbulo wawe wav ha natsho kha nyimele yo raloho.

4. Khuḓano i kwama mutsiko wa muhumbulo na vhuḓipfhi

Musi muṅwe muthu a tshi ṱangana na zwipikwa zwi thivhelwaho na dzi phambano, a nga kona, naho zwi si khombekhombe, u vha na nyofho kana mbiti. Vhaṅwali vhanzhi vha lavhelesa uri khuḓano ndi u pomokwa lwa muhumbulo naho vhuḓipfhi vhu sa ṱoḓei uri vhu bviselwe khagala sa vhuḓipfhi vhu si ha vhuḓi. Vhaṅwe vhathu vha a ḓifhelwa nga khuḓano. Tshenzhemo ya muhumbulo kha khuḓano yo ṅwalwa nga mvelele, ḓivhazwakale na ṱhuṱhuwedzo ya muthu.

Izwi ri zwi pfha musi vha tshi ri:

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4. Conflict concerns cognitive and affective tension.

When someone perceives blocked goals and disagreements, he or she can also, although not necessarily, feel fear or anger. Many authors consider that conflict is emotionally charged although the emotion doesn't need to be labeled necessarily as a negative emotion. Some people actually enjoy conflict. Lindner (2014) says that Emotional experiences in conflict are also scripted by cultural, historical, and personal influences.

Vhunzhi ha vhathu vha a ḓi phina nga u ḓi wana vha tshi khou vha tshipiḓa tsha khuḓano naho kha vhaṅwe vha vhathu musi zwi tshi ri u itea ha vha na u bvukululwa ha vhuḓifari vhu si ha vhuḓi kana vhu so ngo ḓaho kana vha thoma u vha na nyofho dza u nga livhana na nyimele ine ya vha hone kana ine vha khou ṱangana nayo nga tshenetsho tshifhinga. Ngauralo ndi zwa ndeme uri musi vhathu vha tshi khou ṱangana na nyimele dzine dza fhedzisela dzi tshi khou vha thivhela kha u bveledza zwipikwa, ndi zwa ndeme u langa vhuḓipfhi.

2.3.2. Tshaka dza khuḓano

Brinson and Fisher (2013) vhone vha sumbedzisa uri khuḓano i nga vha hone vhukati ha muthu ene muṋe kana ya vha hone vhukati ha vhathu vhavhili kana ya bvelela vhukati ha tshigwada tsha vhathu. Izwi zwi sia ri tshi vha na tshaka dza khuḓano.

Khuḓano ya ngomu

Brinson (2013) u sumbedzisa uri khuḓano ya ngomu i bvelela vhukati ha muthu ene muṋe, kanzhi i anzela u katela na zwiṅwe zwipiḓa zwa khuḓano ya tshipikwa hune wa wana nyimele ine zwilavhelelwa na masiandoitwa zwa savhe zwo lavhelelwaho.

Drewery (2010:67) a tshi amba nga lushaka ulwu lwa khuḓano ya nga ngomu uri: *"Intrapersonal conflict happens inside an individual and that one can encounter intrapersonal strive regarding the measure of assets one has by hearing interior voices that oppose this idea".*

Izwi zwi amba uri khuḓano ya nga ngomu i bvelela ngomu kha muthu ene muṋe na uri muthu anga kona u ṱangana na u lwela ha nga ngomu kha muthu malugana na u kala thundu dzine muthu a vha nadzo nga upfha maipfhi a nga ngomu ane a hanedzana na muhumbulo wawe.

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Ndi ngoho, khuḓano i thoma ngomu mihumbuloni ya muthu zwi tshi khou vhangiwa nga u lwedzana ha mihumbulo. Muthu ene muṋe u thoma u vha na mutsiko wa uri a lwe na u tandulula thaidzo ine a vha nayo fhedzi a wana a sa ḓivhi uri a khethe zwifhio, hanefho khuḓano i mbo ḓi thoma.

Brinson na Fisher (2013:34) vha bvisela khagala zwi tevhelaho nga khuḓano ya ngomu: *"in intrapersonal conflict the individual attempts to accommodate strife inside their own worth design".*

Izwi zwi amba uri kha khuḓano ya nga ngomu muthu u lingedza u ṱanganedza khakhathi nga ngomu ha tshivhumbeo tsha ndeme tsha ene muṋe.

Ndi ngoho, u fhirisa uri vhathu vha tandulule khuḓano dzine vha vha vha tshi khou ṱangana nadzo, kanzhi u wana vhathu vha tshi lingedza u ṱanganedza khuḓano dzenedzo fhedzi hu so ngo vha na u lingedza u tandulula khuḓano dzenedzo.

Drewery (2010: 21) ene a tshi khwaṱhisedza nga ha khuḓano ya ngomu uri: *"conflict may not just negatively affect one's actual body yet it frequently possesses one's consideration and causes a lot of feeling".*

Izwi zwi ambaho uri khuḓano i nga si sokou kwama muvhili wa vhukuma wa muthu nga nḓila i si yavhuḓi, i dovha hafhu ya langa kuhumbulele kwa muthu ya vhanga na vhuḓipfhi ha muthu vhunzhi.

Ndi ngoho, nga murahu ha musi ho vha na u kuḓana ngomu kha muthu, zwi dovha hafhu zwa sia hu tshi khou vha na u tsikeledzea ngomu kha muhumbulo wa muthu zwine zwa sia na nḓila ine muthu a ngavha a tshi khou ḓipfha ngayo kana ine a ḓipfha ngayo i tshi nga thithisea zwo vhangwa nga nḓila ye khuḓano ya vha ngayo.

Chand (2010) uri ulu ndi lushaka lwa khuḓano lune khuḓano ya bvelela vhukati ha muthu ene muṋe. A tshi khwaṱhisedza uri kanzhi khuḓano iyi i bvelela nga murahu ha musi muthu o livhana na tsheo mbili dzi sa fani dzine a fanela u dzhia.

Brinson (2013:13) u tendelana na Drewery musi atshi sumbedzisa uri: *"intrapersonal conflict happens inside an individual and can include some type of objectives or intellectual clash".*

Izwi zwi amba uri Brinson u tendelana na muhumbulo wa Drewery musi a tshi ṱalutshedza u ri khuḓano ya ngomu i bvelela ngomu ha muthu ene muṋe na uri i nga kona u kwama na dziṅwe tshaka dza zwipikwa na u kuḓana kha ṱhalukanyo.

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Vhaṅwali avha ndi a tendelana navho, ndi hunzhi hune musi muthu a na khuḓano ya ngomu, nḓila ine a vha a tshi khou ṱalukanya ngayo i a fhambana na musi a sina khuḓano. Izwi zwi sia hu tshivha na u nga kwamea kha zwipikwa zwa muthu khathihi na kha ṱhalukanyo zwine kanzhi zwi nga sia hu tshi vha na masiandoitwa a si a vhuḓi. Huṅwe u a wana muthu a tshi thoma u shandukisa kuitele kwa zwithu a vho dzula a tshi vho nga muthu o xelaho zwo itiswa nga ṱhalukanyo.

Khuḓano ya nnḓa

Devos (2010) a tshi amba nga khuḓano ya nnḓa u sumbedza khuḓano ya nnḓa i khuḓano ine ya katela vhathu vhavhili kana u fhira vhane vha vhonana sa vho fhambanaho kha mvelelo kana zwipikwa kana khonadzeo dza kuhumbulele, vhuvha kana maitele.

Ndi ngoho, khuḓano ya nnḓa kanzhi i tshi simuwa zwi vha zwo bva na kha nḓila ine muṅwe muthu ari a tshi lavhelesa muṅwe a vhona a ngayo. U fhambana ha vhathu zwi tshibva nga maanḓa na kha zwine vhathu vhavha zwone ndi zwiṅwe zwa zwithu zwi ne zwa ita uri huvhe na khuḓano dzi sa takuwi fhano. Naho zwo ralo, zwi ḓura uri vhathu vha konḓelelane khathihi na u ṱanganedzana kha zwine muṅwe a vha zwone i nḓila ya uri hu kone u vha na matshilisano avhuḓi.

Green na Charles (2012) vha ri ulu ndi lushaka lwa khuḓano lune lwo ḓowelea, hune khuḓano ya simuwa vhukati ha vhathu vhavhili kana u fhira.

Ndi ngoho, khuḓano ine ya bvelela vhukati ha vhathu vhavhili kana u fhira ndi yone yo ḓoweleaho sa vhunga i yone ine ya kona u vhonwa nga muthu muṅwe na muṅwe arali i hone, na u ri ndi khuḓano ine ra vha ri tshi khou tshila ri khayo khaḓuvhakhaḓuvha. Lushaka u lwu lwa khuḓano musi lu tshi khou bvelela lu na masiandoitwa ane a si vhe avhuḓi, kanzhi hu a fhedzisela ho vha na mabulayo khathihi na u huvhadzana zwi songo fanela.

Khuḓano ya tshigwada

Barki na Hartwick (2014: 78) vha tshi bvisela khagala khuḓano ya tshigwada vha ri *“Intergroup clash is a conflict among a few or the entirety of a gathering’s individuals which regularly influences the gathering’s advancement and adequacy*”. Izwi zwi amba uri ‘khuḓano ya tshigwada’ ndi khuḓano vhukati ha vhathu vhaṱuku kana tshigwada tshoṱhe vhane vha ṱuṱuwedza u bvelela ha tshigwada.

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Ulu ndi lushaka lwa khuḓano lune lwa vha hone musi muthu ane a vha kha tshigwada a tshi shumela u bveledza tshipikwa u fhira vha tshiṅwe tshigwada kha tshiimiswa. Chand (2015) u dovha a khwaṱhisedza uri ulu lushaka lwa khuḓano lu a dovha hafhu lwa vha hone arali hu na u sa pfhesesana vhukati ha miraḓo ya tshigwada tshenetsho.

Khuḓano ya zwigwada

Nyimele na ṱhoḓea zwi tshi khou kombetshedza vhathu u vhumba zwigwada zwo yaho nga u fhambana kha zwiimiswa zwenezwo zwi ne vhathu vha wanala khazwo. U bvelela ha tshiimiswa tshoṱhe nga u angaredza zwo farwa nga vhushaka ha vhuthihi vhukati ha zwigwada zwoṱhe zwo ḓi imisaho, naho dziṅwe khuḓano dza zwigwada kha zwiimiswa dzi sa timatimisi.

Ulu ndi lushaka lwa khuḓano lune lwa simuwa vhukati ha zwigwada zwo yaho nga u fhambana kha tshiimiswa, hune tshigwada tshiṅwe na tshiṅwe tsha lwela u bveledza zwipikwa zwatsho. Green (2012) uri vhathu vha mbo ḓi thoma u vhumba zwigwada zwine ha vha na u kombetshedza khazwo.

Barki na Montreal (2012:90) vhone vha tshi amba nga khuḓano ya kha zwigwada vha ri *“Intergroup conflict is a resistance and conflict that emerge between at least two gatherings “.*

Izwi zwi amba muri khuḓano ya kha zwigwada ndi u lwisana na khuḓano dzine dza bvelela vhukati ha maguvhangano mavhili zwao.

Ndi ngoho, khuḓano vhukati ha zwigwada dzi bvelela nga nḓila dzo yaho nga u fhambana. Afha ndi hune zwigwada zwa lwa na dzikhuḓano dzi ne dza bvelela vhukati hazwo. Zwigwada zwi vha zwi tshi khou lwa na uri zwi tandulule khuḓano dzi ne dza vha hone vhukati ha zwigwada zwenezwo kana vhukati ha maguvhangano eneo mavhili.

Bankouskaya (2012:88) u sumbedzisa uri *“such clashes are profoundly extreme and expensive to the gathering in question”*. Izwi zwi amba uri khuḓano dzi ngaho idzo ḓala na u ḓura kha maguvhangano eneo.

A tshi isa phanḓa uri sumbedza uri khuḓano ya zwigwada i itea nga vhuimo vhuraru:

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- Vertical conflict… alludes to conflict between levels in an association Horizontal conflict… alludes to conflict between gatherings of representatives at a similar progressive level in an association".
- Line-staff…is a conflict over power connections. Line—staff strife can undoubtedly happen from the diverse hierarchical parts of line and staff offices.

Izwi zwi amba zwi tevhelaho:

- Khuḓano yo tselaho fhasi yo livhiswa kha khuḓano vhukati ha maimo kha tshiimiswa.

Khuḓano iyi yo livhiswa kha khuḓano iṅwe na iṅwe vhukati ha maimo kha tshiimiswa. Khuḓano i tselaho fhasi kanzhi i bvelela musi vhahulwane vha tshi lingedza u langa vhaṱuku.

- Khuḓano yo yelaho matungo…yo livhiswa kha khuḓano vhukati ha maguvhangano a vhaimeleli kha maimo a u bvelela a elanaho kha tshiimiswa.

Khuḓano iyi yo livhiswa vhukati ha vhashumi na mihasho i fanaho nga maimo kha tshiimiswa.

- Khuḓano ya vhuṱumani ha maanḓa.

Ṱhoḓisiso iyi yo livha kha u sengulusa kulangulele na kutandululele kwa khuḓano ya nga nnḓa ho sedzwa mvelele ya Vhavenḓa. Tsenguluso iyi i ḓo itwa ho sedzwa nḓila ye Vhavenḓa vha vha vha tshi langa ngayo na u tandulula khuḓano ya nnḓa ha muthu.

2.3.3. Vhuḓi na vhuvhi ha khuḓano

Vhuḓi ha khuḓano

A si tshifhinga tshoṱhe hune khuḓano ya ḓisa zwithu zwi si zwavhuḓi vhukati a tshigwada tsha vhathu na vhukati ha muthu ene muṋe. Aya masiandaitwa a vhuḓi a ita uri hu vhe na u khwaṱha ha vhushaka kha tshigwada nga murahu ha u sa vha na fhulufhelo kha thandululo ya thaidzo. Arali khuḓano ya langiwa zwavhuḓi, hu avha na u farelana na u tendelana hu ne ha sia hu khou vha na u vhuelwa kha masia oṱhe Guerrero (2012).

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Tillet na French (2012:14) vha ri vhudza nga masiandaitwa a vhuḓi a khuḓano:

1. **U ṱuṱuwedza vhudavhidzani**

Izwi zwi ambaho zwauri musi khuḓano itshi takuwa, vhathu vha konaho u phuletshedza kha u tandulula thaidzo iyi vha vha vho shumisa vhudavhidzani nga nḓila ya vhuḓi na uri vha a zwilimuwa uri u davhidzana nga nḓila ya vhuḓi zwi nga tandulula thaidzo dzavho kha masia manzhi.

Izwi ri zwi pfha musi vha tshi ri:

- **It encourages Communication**

When conflict arises, people who succeed in solving this problem would have used good communication skills and they therefore realise that having good communication can solve their problems in most cases.

Ndi ngoho, fhethu hoṱhe hune havha hu tshi khou tandululwa khuḓano, arali ha savha na u davhidzana nga nḓila yone yo fanelaho hu sala hu tshi vha na dzinndwa zwo bva kha nḓila ine muṅwe a khou amba ngayo na muṅwe fhedzi arali ha vha na u ṱhonifhana kha sia ḽa kuambele, nditsho nditsho tshine vhathu vha khou fhambana kana u kuḓana ngatsho, mafhedziseloni hu avha na u phuletshedza zwobva kha kudavhidzanele.

2. **U ṱuṱuwedza na u alusa u tandulula thaidzo**

Izwi zwi ambaho zwauri khuḓano nga yone iṋe ndi nḓila ine vhathu vha shumana ngayo na mathada avho. Musi vhathu vha tshi khou lwa, vhoṱhe vha vha vha na lutamo lwa u lugisa zwithu, vha kombetshedzea uḓa na nḓila ine vha nga I shumisa u fhelisa khuḓano dzavho.

Izwi ri zwi pfha musi vha tshi ri:

- **Motivate and promote problem-solving**

Conflict itself enhances the way in which people deal with their problems. When people are fighting, they are both willing to make things right, they are forced to come up with the way to use to end their conflict.

Fhethu hoṱhe hune ha bvelela khuḓano kana hune khuḓano ya simuwa hone, vhathu vhenevho vha vha vha na lutamo lwa uri vha tandulule mafhungo avho fhethu vha balelwa nga u sa ḓivha kwone kutandululele kwo teaho kwa khuḓano. Izwi zwi sia hu tshi vha na u aluwa na u ṱuṱuwedzea zwi tshi ḓa kha u wana nḓila dzo teaho dzi ne dza nga shumiswa kha u tandulula khuḓano.

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3. U thusa kha u alusa muthu, u ṱalusa na u bveledza

Kha maitele a u lingedza u shumana na khuḓano, vhathu vha a kona u ḓivha uri vha hani, uri vha nga kona u konḓelela khwine hani musi khuḓano yo takuwa na nḓila dza u ita mulalo.

Izwi ri zwi pfha musi vha tshi ri:

- **Assist in personal growth, identity and development**

In the process of trying to deal with conflict, people tend to know how they are, how best can they cope when conflict arises and ways to make peace.

Muthu arali a nga ṱangana na khuḓano, hu nga vha nga ngomu kha ene muṋe kana vhukati hawe na vhaṅwe vhathu, nga murahu hu a sala ho no vha na tshanduko, muthu u a sala o no aluwa kana ho no vha na nyaluwo, hu nga vha kha sia ḽa kuhumbulele kana kha sia ḽa kuvhonele kwa zwithu. Izwi zwi sia hu tshi nga vha na khonadzeo dza u nga bvelela kha zwiṅwe zwa zwithu kana kha maṅwe a masia.

4. U khwaṱhisa na u vhumba vhushaka

Musi vhathu vha tshi ḓi dzhenisa kha khuḓano vha mbo ḓi vha na vhuṱumani vhuṱuku fhedzi arali khuḓano ya languwa zwavhuḓi zwi engedza u khwaṱha ha vhushaka khathihi na u fhulufhedzea ha vhathu kha vhushaka.

Izwi ri zwi pfha musi vha tshi ri:

- **Stabilises and intergrates relationships**

When peope engage in a conflict they become less attached but if the conflict is managed well this enhances the stability of the relationship as well as intergrating people in a relationship.

Khuḓano kanzhi i a ita uri huvhe na u khwaṱha ha vhushaka vhukati ha vhathu vhane vha khou kuḓana. Nga murahu ha musi muthu o no vhona vhukhakhi hawe, u a kona u ḓi vhuedzanya na muthu we avha a khou kuḓana nae ha vhumbya vhushaka.

Vhuvhi ha khuḓano

1. Thivhela kana ya pwasha vhudavhidzani

Musi khuḓano i tshi kundelwa u tandululea zwi nga vhanga u sa tsha vha hone ha vhudavhidzani vhukati ha vhathu hafhu. U kundelwa u shumana na khuḓano zwi nga tshinya vhudavhidzani nga mannḓa zwa ṋaṋa u fhirisa na mathomonimusi khuḓano i sa athu thoma.

Izwi ri zwi pfha musi vha tshi ri:

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- **Hinders or breaks down communication**

When conflict fails to be solved this may cause people to never communicate with each other again. Failure to deal with conflict will totally ruin the communication probably become worse than before the conflict arose.

Nga murahu ha khuḓano kanzhi hu a vha na u lozwea ha vhudavhidzani zwihuluhulu zwi tshi khou ṱuṱuwedzwa ngauri vhathu vha vha vho balelwa u tandulula khuḓano dzine vha vha nadzo. Muṅwe u a sala a sa tsha vha na lutamo lwa u amba na muṅwe.

2. U pwasha vhushaka

Vhushaka vhu sendamela kha khuḓano zwino arali khuḓano dza simuwa hune thandululo ya vha i sa athu u wanala, vhushaka honoho hu na khonadzeo dza uri vhu nga fhela. U kundelwa uḓa na thandululo zwiita vhathu uri vha fhambane sa vhunga vha tshi ḓovha vha tshi khou ṱoḓana na zwine zwa fusha ṱhoḓea dzavho.

Izwi ri zwi pfha musi vha tshi ri:

- **Breaks down relationships**

Relationships are prone to conflict so when conflict arises and posible solution is not found, that relationship is likely to breakdown. The failure to come up with a solution makes people to separate as they look for something else to suit their needs.

Vhushaka vhu lozwea na nga zwithu zwiṱukuṱuku nahone arali khuḓano ya bvelela hu sa vhe na thandululo, vhushaka vhu mbo ḓi kwashea. Honeha, nga mulandu wa u shaeya ha nḓivho ya kutandululele na kulangulele kwa khuḓano, vhathu vha sala vha tshi vho vhona zwo tea nahone zwo fanela u fhelelwa nga vhushaka madzuloni a u dzula vhasi vha tendelana kha ḽithihi.

3. U vusa u sinyuwa/ tsikeledzea/ nyofho/ mbiti

Musi vhathu vha tshi balelwa u tandulula khuḓano dzavho, hezwi zwi ṱuṱula zwithu zwinzhi zwi tshi kwama na vhuḓifari ha dzikhakhathi ha u tsikeledzea na uri tshiṅwe tshifhinga vha ya rathisela u sinyuwa havho na kha vhathu vha si na mulandu.

Izwi ri zwi pfha musi vha tshi ri:

- **Provokes anger/ distress/ fear/ aggression**

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When people fail to solve their conflicts, this will stimulate lot of things including violent behaviour distress and sometimes they even transfer their anger to innocent individuals.

U anda ha mabulayo zwihuluhulu fhano Afrika Tshipembe zwo no vhesa nnḓa ha tshanḓa. musi vhathu vha tshi khou kundelwa u tandulula khakhathi dzine vha vha nadzo u wana vha tshi panga na vhathu vha sina mulandu, huṅwe wa wana hu tshi huvhadzwa na vhana vhane a vha ḓivhi tshithu. Zwiiti hezwi kanzhi zwi itiswa nga uri vhathu vha khou u vha na mbiti na u sinyuwa ngomu havho zwine zwi vha balelisa u konḓelela uri vha tshimbidze zwithu nga nḓila yone.

4. U nga vusa u lozwiwa ha vhuḓifari ha muthu

Musi vhathu vha tshi kundelwa u tandulula khuḓano, izwi zwi nga vha na masiandoitwa kha nḓila ya u ḓi fara vhone vhaṋe. Vhuḓipfhi ha mbiti, mbilaelo na nyofho zwi nga vha swikisa kha u ita zwithu zwine zwi nga vha thithisa kha u lavhelesa ngoho u fana na u shumisa zwidzidzivhadzi kana u vha kha u hanedza.

Izwi ri zwi pfha musi vha tshi ri:

- **May provoke self destructive behaviour**

When individuals fail to deal with conflict, this may have an impact on the way they handle themselves. The feelings of anger, anxiety or fear may lead them to do things that will destruct them from facing the reality such as using drugs or being in denial.

Vhunzhi ha vhathu vhane vha fhedzisela vho novha zwiṱaraṱani vha tshi khou ḽa na u nwa zwidzidzivhadzi ndi vhaswa. Vhaswa vhanzhi vho guma kha zwidzidzivhadzi nga mulandu wa u xelelwa nga vhuḓifari havhuḓi. Huṅwe zwo bva kha mutsiko wa khonani, huṅwe zwo bva kha mutsiko wa hayani fhedzi zwoṯhe zwa fhedzisela zwi tshi khou ita uri muthu a shandukise zwine a vha zwone.

5. U thivhela u ḓi bveledzisa

U kundelwa u konḓelela khuḓano zwi a ita uri vhathu vha ḓipfhe vha si vha vhuṯhogwa. Ngauralo, vhuḓipfhi uvhu vhu kondisa u ḓi bveledzisa. Vha wana vha sa vhoni tshiitisi tsha u lingedza u fhaṱa vhone vhaṋe sa vhunga vha na vhuḓipfhi ha uri vha ḓo laṱedzwa/ u borea.

Izwi ri zwi pfha musi vha tshi ri:

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- **Hinders self development**

Failure to cope with conflict may lead people to feel worthless. Therefore, these feelings obstruct self development. They find no reason to try to build themselves as they would have a feeling that they will be disappointed.

U sa vha na vhuḓifhulufheli zwi a kundisa mveledziso kha muthu. Muthu u balelwa u takuwa uri a ḓi imele ngauri arali zwithu zwa sa tshimbila nga nḓila ye avha o lavhelela ngayo a nga ḓo shona. Khuḓano i a sia hu na u xelelwa nga mbonelaphanḓa kha muthu. Muthu u vhona u nga zwithu a zwo ngo tsha fanela ene kana a zwo ngo tsha fanela u itwa ngae, zwo fanela muṅwe.

2.4. Zwine vho ramaṅwalo vha amba nga ndangulo ya khuḓano

Muṅwali Chen (2009:4) musi a tshi ṱalutshedza ‘ndangulo ya khuḓano’ u ri: *“conflict management refers to the on-going effort to effectively control disputes”.* Izwi zwi ambaho zwauri ndangulo ya khuḓano yo livhiswa kha u ḓidina hune ha vha hone u itela u langa u kuḓana hu bvelelaho nga vhuronwane.

Muṅwali uyu u amba zwone musi a tshi ri ndangulo ya khuḓano ndi u ḓi dina, izwi zwi ambaho zwauri arali ha sa vha na u ḓidina kha uri hu langiwe khuḓano dzi ne dza vha hone vhukati ha vhathu, hu nga fhedzisela hu tshi khou vha na u bva nnḓa ha tshanḓa ha nyimele.

Makanye (2012: 45) ene atshi isa phanḓa na u ṱalutshedza ndangulo ya khuḓano uri *“conflict management is a set of skills that assist individuals and groups in better understanding and dealing with conflict as it arises in all aspects of their lives”.* Izwi zwi amba uri ndangulo ya khuḓano ndi mutevhe wa zwikili zwine zwa thusa vhathu na zwigwada khwine kha u pfhesesa na u shumana na khuḓano sa vhunga i tshi simuwa kha masia oṱhe a vhutshilo.

U langa khuḓano zwi ṱoḓa muthu ane a vha na tshikili tsha u pfhesesa na u tandulula musi khuḓano i tshi ḓo vha i tshi khou bvelela u bva kha masia oṱhe. Ngauralo muṅwali uyu ndi a tendelana nae sa vhunga i ngoho uri khuḓano i simuwa kha masia oṱhe a vhutshilo.

Tjosvold et al. (2014) na Johnson et al. (2014) vha ṱalutshedza nga ha zwikili zwine zwa ṱoḓea kha u leludza khaseledzo kha mihumbulo yo vuleaho na u thusa kha u langa phambano kana khuḓano. Vho bveledza maitele maṋa a u pfhesesana kha u khwaṱhisedza u langula khuḓano a thusaho:

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1. **U bveledza na u sumbedzisa kuvhonele kwau**

Zwigwada zwi fanela u ḓivha zwine vhaṅwe vha ṱoḓa na u tenda khazwo, na u sumbedzisa ṱhoḓea dza muṅwe, vhuḓipfhi na mihumbulo, ndi zwa ndeme u vhuelwa nga nḓivho. Nga u khwaṱhisa vhuḓipfhi kha maimo a vhone vhaṋe, zwigwada zwoṱhe zwi guda u ṱoḓisisa maimo azwo, vha ḓisa mafhungo a khwiṋe a ne vha nga kona, vha a imelela nga maanḓa, vha lingedza nga tshenetsho tshifhinga u hanedza kuvhonele kwo fhambanaho na kwavho. Ngauralo, u bvisela khagala vhuimo ha muṅwe zwi ṱoḓa u engedza nga u amba muhumbulo wo vuleaho kha maimo a vhaṅwe.

Izwi ri zwi pfha musi vha tshi ri:

- **Developing and expressing one's own view.**

Parties need to know what each of the others wants and believes, and expressing one's own needs, feelings, and ideas is essential to gaining that knowledge. By strengthening expression of their own positions, both parties can learn to investigate their position, present the best case they can for it, defend it vigorously, and try at the same time to refute opposing views. However, expressing one's own position needs to be supplemented with an open-minded approach to the other's position.

Ndi zwa ndeme uri vhathu vha vhe na ndavha na vhaṅwe vhathu. Uvha na ndavha na vhaṅwe vhathu zwi katela vho na u dzhiela nṱha vhuḓipfhi, mihumbulo khathihi na zwine vhaṅwe vhathu vha takalela zwone. Izwi zwi amba uri naho zwigwada zwi tshi khou pikisana, ndi zwa ndeme u hanedza kuvhonele kwa vhaṅwe vhathu khathihi na vhuḓipfhi ha vhathu vhenevho nga nḓila i ṱhonifheaho. Zwigwada zwi fanela u sumbedzisana maitele one na kutshimbidzele kwone kwa zwithu musi zwigwada zwi tshi kha khanedzano.

2. **U vhudzisa na u pfhesesa kuvhonele kwa vhaṅwe**

U vhudzisa na u pfhesesa kuvhonele ku hanedzaho, khathihi na u imelela kuvhonele kwau, zwi ita uri khaseledzo ya khuḓano i vhe khaedu na uri i vhuedze, ngauralo, zwigwada zwi nga sumbedzisa u sa khwaṱha kha khanedzano dzavho u ṱuṱuwedza u bvelela ha khwine na u sumbedzisa maimo nga u wana vhuṱanzi vhunzhi na u khwaṱhisa zwiitisi zwavho.

Izwi ri zwi pfha musi vha tshi ri:

- **Questioning and understanding others' views.**

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Listening and understanding opposing views, as well as defending one's own views, makes discussing conflicts more challenging but also more rewarding; therefore, the parties can point out weaknesses in each other's arguments to encourage better development and expression of positions by finding more evidence and strengthening their reasoning.

Khaseledzo i a vha khaedu ya dovha hafhu ya vha i vhuedzaho zwi tshi bva kha uri zwigwada zwi khou imelela nga nḓila ḓe mihumbulo yazwo. Zwigwada arali zwa nga imelela mihumbulo yazwo nga nḓila i pfhalaho, khaseledzo i vha i vhuedzaho ngauri zwiṅwe zwigwada zwi a kona u wana nḓivho fhedzi arali zwa nga balelwa u imelela mihumbulo yazwo, hu fanela u vha na khaedu.

3. U fhulufhedzea na u sika thandululo

U sikwa ha nḓila ntswa zwi adza mutheo wa thendelano ya vhukuma. Ngauralo vhahulwane vha nga ḓi dzhenisa kha khaseledzo i dovhololwaho u itela u swikelela kha thendelano, kana nangoho vha nga balelwa u sika thandululo ine ya pfhesesea ya ṱanganedzea, ndi hone vhoṱhe vha tshi ḓo kona u guda u sa tou khwaṱhesa, u ṋeana mavhonele vho livhana, na u sumbedza uri vha khou lingedza u pfhesesa na u fhulufhedzea kha mihumbulo ya vhaṅwe u itela uri vhoṱhe vha vhuelwe.

Izwi ri zwi pfha musi vha tshi ri:

- **Integrating and creating solutions.**

The creation of new alternatives lays the foundation for genuine agreements about a solution that both parties can accept and implement. However, protagonists may have to engage in repeated discussion to reach an agreement, or indeed they may be unable to create a solution that is mutually acceptable, and then they can both learn to become less adamant, to exchange views directly, and to show that they are trying to understand and integrate each other's ideas so that all may benefit.

Musi zwigwada zwi tshi kha u ṋekedzana mihumbulo, ndi zwa ndeme u panga vhathu vhahulwane vha ne vhavha na nḓivho ya khwine kha uri hu swikelelwe thandululo yone ho sedzwa u swikwa kha thendelano. Izwi zwi a kona u ṋea zwigwada tshikhala tsha u sumbedza vhukoni ha u ranga kha u tandulula khuḓano na u sumbedza ndeme ya u pfhumedzana nga u fhulufhedzea kha zwigwada.

4. U tenda kha na kha u bveledza thandululo

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Zwigwada zwi fanela u guda u ṱoḓa khaṱhulo ya khwine i pfhalaho, nga nnḓa ha u sedzesa kha u “kunda”, u sasaladza mihumbulo, hu si vhathu, u thetshelesa na u pfhesesa vhuimo ha muṅwe na muṅwe, naho vha sa tendelani nayo, u fhambanyisa maimo nga murahu ha musi u sa athu u lingedza u vha fhulufhela, na u shandukisa mihumbulo yavho musi wo ṱuṱuwedzwa zwi pfhalaho uri u ite zwezwo.

Izwi ri zwi pfha musi vha tshi ri:

- **Agreeing to and implementing solutions.**

Parties can learn to seek the best reasoned judgment, instead of focusing on “winning”; to criticize ideas, not people; to listen and understand everyone’s position, even if they do not agree with it; to differentiate positions before trying to integrate them; and to change their minds when logically persuaded to do so.

Ndi zwa ndeme u ri zwigwada zwi sa tou lavhelesa kha u kunda fhedzi, honeha zwi tea u dovha hafhu zwa lavhelesa kha khaṱhulo ine i vha i yone thandululo ya khwine, zwa dovha hafhu zwa guda nga khayo. Naho zwigwada zwi sa tendelani na mihumbulo ya zwiṅwe zwigwada, zwi fanela u dzhiela nṱha mihumbulo ya vhaṅwe.

2.5. Zwine vho ramaṅwalo vha ambanga kutandululele kwa khuḓano

Kutandululele kwa khuḓano ndi maitele ane o livhiswa kha u tandulula khuḓano. Thandululo ya khuḓano zwi tou amba fhedzi u fhungudza kana u fhelisa khuḓano. U wana thandululo zwigwada zwi fanela u ḓa na tshipiḓa tsha vhuṱanzi tsho fhiraho, u itela u ṱumanyisa vhuṱanzi vhune vha vha naho nga nḓila yo fhambanaho kana u shandukisa thaidzo tshoṱhe, u shandukisa milayo na u shandukisa tshiimo kana u ḓa na tshigwada tshiṅwe (Guerrero 2012).

Coevette (2007:12) ene a tshi amba nga conflict resolution u ri: “*conflict resolution is a method desired to develop peaceful means finally ending a state of conflict*”. Izwi zwi ambaho zwauri thandululo ya khuḓano ndi maitele a ṱoḓeaho u bveledza mulalo zwine zwa amba u fhela tshoṱhe ha nyimele ya khuḓano”.

Jones (2016) u amba nga maitele a u tandulula khuḓano ane a vha a tevhelaho:

1. **Nyambedzano**

Nyambedzano ndi maitele ane zwigwada zwa lingedza u shumisana u vhumba thendelano ine ya tandulula khuḓano vhukati havho.

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Izwi ri zwi pfha musi a tshi amba zwi tevhelaho:

- **Negotiation**

Negotiation is a process in which the parties attempt to jointly create an agreement that resolves a conflict between them.

Zwigwada arali zwa nga guda u dzula fhasi zwa tendelana kha u pfhumedzana naho zwi songo leluwa, zwi a fhedzisela zwo swika kha thendelano. Izwi zwi ḓura u ḓivha maitele one o fanelaho a u langa na u tandulula khuḓano. Nyambedzano dzi dovha hafhu dza shuma kha u swikelela kha ḽithihi ḽine hu vha na khonadzeo ya uri zwigwada zwi pfhesesane kana zwi fhambane.

2. U pfhumedzana

- U pfhumedzana ndi maitele ane tshigwada tsha vhuraru tsha leludza vhudavhidzani vhukati ha vhathu vhane vha khou kuḓana, zwi tshi kwama na u dzhiiwa ha tsheo, u tandulula thaidzo na nyambedzano i nḓila ya u swikelela thendelano ine ya ṱanganedzea.

- Bolen na Ouwema (2010) vhone vha tshi ṱalutshedza nga ha u pfhumedzana vha ri u shumisa u pfhumedzana kha u tandulula khuḓano ndi zwa ndeme ngauri zwo khwaṱhisedzwa uri zwi nga thivhela masiandoitwa a si avhuḓi a khuḓano.

  Vhaṅwali avha ndi a tendelana navho, u pfhumedzana ndi zwa ndeme naho zwi so ngo leluwa. Zwigwada zwi a fanela u ḓivha uri naho vhathu vha tshi khou kuḓana lungafhani, mafhedziseloni vha a pfhumedzana i nḓila ya uri hu vhe na mulalo na vhuthihi vhukati ha zwigwada.

- Kressel (2014) ene a tshi khwaṱhisedza uri u pfhumedzana a si gulu ya manditi na u shuma kha khuḓano dzine dza linganyisela u fhira zwo kalulaho, musi zwigwada zwo ṱuṱuwedzea, kha u tandulula khuḓano, na musi zwigwada zwi na maanḓa a u lingana, nga nnḓa ha iṅwe mbonalo.

  Muṅwali uyu ndi a ima nae, u pfhumedzana a si manditi, a zwi sokou itea arali vhathu vhone vhaṋe vha sa khou zwi ita. Izwi zwi tou khwaṱhisedza zwo ambiwaho nga Bolen na Ouwema uri u pfhumedzana ndi zwa ndeme sa vhunga zwi tshi thivhela masiandoitwa ane a si vhe a vhuḓi.

Izwi ri zwi pfha musi a tshi ri:

- **Mediation**

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Bollen, Munduate, and Euwema (2016) says that “Mediation is process by which a third party facilitates constructive communication among disputants, including decision making, problem solving and negotiation, in order to reach a mutually acceptable agreement”.

Bollen and Euwema (2010) says that “Using mediation in conflict resolution has been proven to prevent the negative consequences of conflict”.

However, mediation is not a magic bullet and works better in conflicts that are moderate rather than extreme, when parties are motivated to resolve the conflict, and when parties have equal power, among other characteristics, Kressel (2014).

3. U gudiswa khuḓano

- U gudiswa khuḓano ndi maitele maswa a u ṱavhanya u aluwa khagala na kha sekhithara ya tshiphiri. Kha he ya maitele, mugudisi wa khuḓano u shumisana na tshigwada tsha vhuraru u bveledza zwipikwa.

  a) U saukanya na u pfhesesa ha khuḓano hu pfhalaho
  b) U ṱaluswa ha nḓila ya matshelo i pfhalaho
  c) U bveledzwa ha zwikili u shumisa maitele o fanelaho

- U gudisa khuḓano na upfhumedzana ndi maitele o fhambanaho. Tsha u thoma, kha u gudisa khuḓano tshigwada tshithihi fhedzi tshi a kwamea kha maitele ngeno kha u pfhumedzana, mupfhumedzanyi a tshi thusa zwigwada zwoṱhe kha khuḓano uri zwi dzhenelele kha u fhaṱwa ha nyambedzano.

- Tsha vhuvhili, u gudisa khuḓano zwi a lavhelesana na ndaela dza zwikili dzo livhaho kha tshigwada (ie tshikili tsha nyambedzano).

Izwi ri zwi pfha musi a tshi amba zwi tevhelaho:

- **Conflict Coaching**

Brinkert (2016) explain the following about conflict coaching: “Conflict coaching is a new and rapidly growing process in the public as well as private sector. In this process, a conflict coach works with a party to accomplish three goals
(a) Analysis and coherent understanding of the conflict
(b) Identification of a future preferred direction
(c) Skills development to implement the preferred strategy.

Therefore, a conflict coach is defined as a conflict expert who respects the other party’s self-determination and aims to promote the well-being of the parties involved.

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Conflict coaching and mediation are different processes. First, in conflict coaching, only one party is involved in the process, while in mediation, the mediator helps all the parties in conflict to engage in constructive interaction.

Secondly, conflict coaching focuses on direct skills instructions to the party (i.e., negotiation skills).

Ngauralo mugudisi wa khuḓano u ṱaluswa sa muḓivhi kha sia ḽa khuḓano ane ṱhonifha u ḓiimisela ha zwiṅwe zwigwada na nḓivho ya u alusa vhuvha ha zwigwada zwi kwameaho. Afha ndi ngoho uri hu na vhathu vhane vha tou vha na nḓivho ya zwa u tandulula musi hu na khuḓano. Izwi zwi ḓura uri vhathu musi vha tshi khou kuḓana vha pfhumbudzwe kha uri vha nga langa vha dovha vha tandulula hani khuḓana.

4. U haṱulwa

- U haṱulwa ndi maitele a tshiimiswa ane muthu wa vhuraru a ṋetshedza tsheo ya u fhedza, yo vhofheaho nahone nga u ḓifunela.

- U haṱula zwi tendela zwigwada zwi tshi vha na ndango kha maitele, fhedzi husi kha mvelelo. Ngauralo u haṱula ho fhambana na nyambedzano, u pfhumedzana na u gudisa khuḓano, hune zwigwada zwa ṋanga thendelano nga zwone zwiṋe. Afha kha u haṱula muthu wa vhuraru u thetshelesa zwigwada a dzhia tsheo ya mvelelo. Haya maitele a shumiswa kanzhi kha khuḓano vhukati ha zwiimiswa na khuḓano kha vhuvhambadzi.

Izwi ri zwi pfha musi a tshi ri:

- **Arbitration**

Lewicki, Saunders, & Barry, (2014) explain the following about arbitration: “Arbitration is an institutionalized procedure in which a third party provides a final and binding or voluntary decision”.

Lewicki et al., (2014) says that “Arbitration allows the parties to have control over the process, but not over the outcomes. Therefore, arbitration differs from negotiation, mediation, and conflict coaching, in which the parties decide the agreement themselves. In arbitration, the third party listens to the parties and decides the outcome. This procedure is used mainly in conflicts between organizations, in commercial disputes”.

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Ndi ngoho uri zwigwada nga murahu ha musi zwo fhiwa tshikhala tsha uri zwi tandulule khuḓano nga tshazwo, zwo fanela uri zwi lwe nga nḓila dzoṱhe ngauri arali zwa nga balelwa, hu fanela u dzhenelela vhahulwane vhane vha vha vhaḓivhi kana vho makone kha uri hu vhe na mulalo, afha zwigwada ndi ngoho zwi fanela uri zwi lugele kha khaṱhulo iṅwe na iṅwe ine ya nga ṋetshedzwa.

Izwi zwi amba uri khaṱhulo i ngavha ya uri vhathu kha vha pfhumedzane vha hangwe nga zwo iteaho kana ya vha ya u tenda uri nangoho zwigwada kha zwi fhandekane. Izwi zwi amba uri zwigwada zwi fanela u dzula zwo lugela u nga ṱanganedza zwiṅwe na zwiṅwe.

5. U dzhia tsheo nga vhulanguli

- Maitele a nyambedzano, u pfhumedzana, u gudisa khuḓano na u haṱula a na zwi fanaho hune zwigwada zwoṱhe zwa dzhia tsheo nga matshimbidzele a khuḓano naho arali vho tenda kha u ṱanganedza khaṱhulo. Ezwi zwo fhambana kha uri vhulanguli vhu tandulula hani khuḓano.
  U dzhia tsheo nga vhulanguli zwo fhambana na u dzhia tsheo nga vhabebi musi vha tshi dzhenelela kha nndwa dza vhana uya kha u vhuswa nga vhadededzi kana vhagudisi, vhaofisiri vha mulayo kana mapholisa, vhalanguli, vhaofisiri vha mbilaelo na vhahaṱuli.

- Hafha, kanzhi tshigwada tshithihi tshi vhilaela na vhulanguli ha ita nyito kha u dzhenelela ha fhedza khuḓano. Haya maitele ndi a vhuḓi kha u fhedza dzi khakhathi dza tshiṋama na u shumisa maanḓa nga nḓila i si yone. Honeha, mannḓa a u ḓi khethela ana mikano nahone kha nyimele nnzhi vhulanguli vhu ṱuṱuwedzwa zwo khwaṱha u thoma u tandulula khonadzeo dza u tandulula khuḓano na u pfhumedzana vhukati ha zwigwada zwi kwameaho.

- Vhulanguli vhu nga shuma sa mubveledzi wa maitele, muleludzi na kha zwiimo zwa shishi vhu nga dzhenelela kana u vhusa sa maitele a u fhedza khuḓano. Vhulanguli vhu nga shumisa maitele aya u engedza zwikili zwa u guda ha zwigwada na u vhea nṱha ha zwigwada vhuḓifhinduleli vhuṱanganedzeaho, zwoṱhe kha khuḓano na kha nḓila dza u i fhelisa.

Izwi ri zwi pfha musi a tshi ri:

- **Decision Making by Authorities**

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The strategies of negotiation, mediation, conflict coaching, and arbitration have in common that the parties together decide about the conflict process, even when they agree to accept an arbitration. This is different from how authorities resolve conflict. Decision making by authorities varies from parents' intervening in children's fights to rulings by teachers, police officers, managers, complaint officers, ombudsmen, and judges.

Here, often one party complains and the authority acts to intervene and end the conflict. This strategy is good for ending physical violence and misuse of power. However, the authorities' decisive power is limited, and therefore in most situations authorities are strongly urged to first explore the potential for conflict resolution and reconciliation among the parties involved.
The authority can act as an escalator for the process, or as a facilitator, and only in cases of immediate threat can intervene or rule as a last resort. Authorities who employ this strategy can improve the learning skills of the parties and can impose upon the parties an acceptance of responsibility, both for the conflict and for the ways to end it.

Musi vhulanguli vhu tshi dzhia tsheo kanzhi zwi vha zwo thoma zwa dzudzanywa nga zwigwada, ndi ngoho uri fhethu hoṱhe hune zwigwada zwa shumisa mannḓa nga nḓila i si yone na u balelwa u fhelisa khuḓano, arali vhulanguli ha dzhenelela, khuḓano i a tandululea ha sala hu na mulalo. Afha vhulanguli ndi ngoho uri vhu bveledza maitele maswa one o fanelaho kha uri khuḓano dzi fhele na uri zwigwada zwi fanela u dzhia vhuḓifhinduleli musi ho vha na mafhungo a dzi khuḓano.

Vhulanguli vhu a dovha hafhu ha leludza zwigwada zwine zwa khou balelwa kha uri zwi tandulule mafhungo azwo. Vhulanguli vhu leludza u itela uri zwigwada zwi swikelelane kha uri hu vhe na mulalo.

2.9. Mvalatswinga

Khuḓano i khou bvelela fhethu hoṱhe, zwi tou bva kha vhathu vhane vha khou kuḓana uri vha langa na u tandulula khuḓano ine vha vha nayo nga nḓila ḓe. Hone arali vhathu vha tshi pfha u tandulula khuḓano zwi tshi khou vha balela, a zwo ngo khakhea u ya kha vhane vha ḓivha uri khuḓano i nga langiwa hani nahone i nga tandululwa nga nḓila ḓe zwi tshi bva na kha uri ndi lushaka lufhio lwa khuḓano, i nḓila ya u thivhela u xelelwa nga iwe muṋe, vhathu vhane wa vha tsini navho khathihi na u thivhela mabulayo sa zwe zwa sumbedziswa kha ndima iyi. Ndima i tevhelaho i ḓo bvisela khagala ngona dze muṱoḓisisi a dzi shumisa kha ṱhoḓisiso yawe.

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NDIMA YA 3: TSHIVHUMBEO TSHA ṬHOḌISISO NA NGONA YA ṬHOḌISISO

3.1. Mvulatswinga

Kha ndima yo fhelaho, muṱoḓisisi o amba nga zwipiḓa zwo katelwaho kha khuḓano nga vhuḓalo u ya nga vhaṅwe vhaṅwali. Kha ndima iyi muṱoḓisisi u ḓo amba nga ngona na tshivhumbeo tsha ṱhoḓisiso, mutheo wa thyiori hune muṱoḓisisi u ḓo bvisela khagala uri ndi ngani thyiori iyi yo shumiswa kha ṱhoḓisiso iyi, ku kuvhanganyele na ku saukanyele kwa datha, maṱumbulele na muṱumbu khathihi na u fhulufhedzea ha ṱhoḓisiso.

3.2. Tshivhumbeo Tsha Ṭhoḓisiso

Tshivhumbeo tsha ṱhoḓisiso ndi zwine ṱhoḓisiso ya vha zwone nga mbonalo.

Macmillan na Schumacher (2014:26) vha tshi ṱalutshedza tshivhumbeo tsha ṱhoḓisiso vha ri: "*Research design describes the procedures for conducting the study, including when, from whom and under what conditions the data will be obtained".*

Izwi zwi amba uri tshivhumbeo tsha ṱhoḓisiso tshi ṱalusa maitele a u tshimbidza ṱhoḓisiso, zwi tshi katela lini, u bva kha nnyi na fhasi ha vhuimo vhufhio hune data ya ḓo vha hone.

Izwi zwine vhaṅwali avha vha khou amba ndi ngoho, tshivhumbeo tsha ṱhoḓisiso tshi a kona u bvisela khagala tshoṱhe maitele one o fanelaho a u tshimbidza ṱhoḓisiso. Izwi zwi sia mafhedziseloni kana magumoni a ṱhoḓisiso hu tshi vha na u leluwa ro sedza u fhindulea ha mbudziso dzoṱhe dze muṱoḓisisi a vha e nadzo nga murahu ha musi a tshi kuvhanganya mafhungo awe.

Tshivhumbeo tsha ṱhoḓisiso tshi nga ṱalusea zwavhuḓi nga murahu ha musi ho sedzwa lushaka lwa datha ine ya ṱoḓea u swikela nḓivho ya ṱhoḓisiso. Arali datha i no ṱoḓea i tshi tea u vha i kha nyimele ya mbalombalo, tshivhumbeo tsha ṱhoḓisiso iyo tshi pfhi ndi tsha khwanthithethivi, kha ḽiṅwe sia arali datha i no ṱoḓea i tshi tea u vha i kha tshivhumbeo tsha maipfhi, tshivhumbeo tsha ṱhoḓisiso iyo tshi pfhi ndi tsha khwaḽithethivi.

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Ho sedzwa izwo zwoṱhe zwo bulwaho afho nṱha, ṱhoḓisiso iyi i ḓo ṱoḓa datha ine ya vha i kha nyimele ya maipfhi u swikela ndivho yayo. Nga zwenezwo, ṱhoḓisiso iyi ndi ya tshivhumbeo tsha khwaḽithethivi.

U tea ha tshivhumbeo itshi tsha khwaḽithethivi kha ṱhoḓisiso iyi zwo ḓi tika nga zwo ambyaho nga vhoramaṅwalo Fusch na Ness (2017: 121) vhane musi vha tshi ṱalutshedza tshivhumbeo tsha ṱhoḓisiso ya khwaḽithethivi vha ri: *"Qualitative research design is widely used in the social sciences to conduct their studies on cultural and socially oriented phenomena".*
Izwi zwi amba uri tshivhumbeo tsha ṱhoḓisiso ya khwaḽithethivi tshi shumiseswa kanzhi kha saintsi dza matshilisano 'social sciences' u itela u tshimbidza ngudo dzavho dzo sendamelaho kha mvelele na matshilisano.

Zwine vhaṅwali avha vha khou amba ndi ngoho, tshivhumbeo itshi tsha khwaḽithethivi kanzhi tshi vhea muṱoḓisisi kha nyimele ine a fanela uvha a tshi khou shumana na vhathu na kutshilele kwavho ro lavhelesa mvelele yeneyo yo imaho ngauri.

Afha kha tshivhumbeo tsha khwaḽithethivi ndi hone hune ṱhoḓisiso iyi ha ḓo ṱoḓisiswa ho sedzwa khayo 'case study'. Devos, Strydom, Fouch na Delport (2011:326) vha tshi ṱalutshedza case study vha ri: "*Case study examines a bounded case over time in-depth, employing multiple sources of data that are found in setting".*
Izwi zwi amba uri 'case study' i ṱola mbofho dzo goḓombelaho lwa tshifhinga tshilapfhu, hu tshi shumiswa zwiko zwo fhambanaho zwa datha zwine zwa bva vhuponi honoho.

Ho sedzwa zwoṱhe izwo zwo ambyaho afho nṱha, hu ḓo dzhenwa fhasi kha u ṱoḓisisa nḓila na maitele a mvelele ya Tshivenḓa ho sedzwa zwe khuḓano dza vha dzi tshi langwa na u tandululiswa zwone musalauḽa, tshipikwa tshihulwane hu u ṱoḓa u wana thandululo kha khuḓano dzine dza vha hone musalauno kha lushaka.

3.2. Ngona ya Ṱhoḓisiso

Idzi ndi nḓila dzine muṱoḓisisi a vhona dzo fanela u dzi shumisa kha ṱhoḓisiso yawe musi a tshi kuvhanganya datha yawe. Creswell (2012) ene a tshi amba nga ngona

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ya ṱhoḓisiso uri ngona i dovha ya pfhesesea sa maitele a ṱhoḓisiso ane a fhungudza nḓila ine ṱhoḓisiso ya tshimbidzwa ngayo.

Muṅwali uyu u khou amba zwone. Nḓila ndi nnzhi dzine vhaṱoḓisisi vha dzi shumisa u tshimbidza ṱhoḓisiso dzavho fhedzi naho zwo ralo, u vha hone ha ngona kha ṱhoḓisiso zwi sia hu tshi vha na u fhungudzea ha maitele a u tshimbidza ṱhoḓisiso nga u tou nanga ngona ine muṱoḓisisi a vhona yo fanela uri a i shumise kha ṱhoḓisiso yawe.

Soeters, Shields na Rletjens (2014: 65) vha tshi khwaṱhisedza nga ngona ya ṱhoḓisiso vha ri: *“Research methodology is a process, plan and measures that the researcher uses to approach a problem and find answers”.*
Izwi zwi amba uri ngona ya ṱhoḓisiso ndi maitele, vhupuḽani na zwikalo zwine muṱoḓisisi a zwi shumisa musi a tshi livhana na thaidzo na u wana thandululo.

Zwine vhaṅwali avha vha khou amba ndi khou ima nazwo. Ndi ngoho uri ngona ya ṱhoḓisiso a yongo tea u sokou endelela. U vha hone ha tshikalo kha ṱhoḓisiso zwi ita uri na zwine muṱoḓisisi a khou ṱoḓisisa nga hazwo, mafhedziseloni azwo zwi pfhadze.

Soeters na vhaṅwe (2014) vha tshi isa phanḓa nga ngona ya ṱhoḓisiso vha sumbedzisa uri matshimbidzele a ngona a ṱuṱuwedzwa nga mvelelo, ndavhelelo na zwipikwa.

Sa musi zwo no sumbedzwa uri ṱhoḓisiso iyi ndi ya tshivhumbeo tsha khwaḽithethivi, zwi amba uri nḓila na maitele ane a ḓo tevhelwa kha u kuvhanganya na u saukanya datha zwi ḓo vha zwine ya laedzwa nga maitele a ambyaho nga ngona ya khwaḽithethivi.

Denzin na Lincoln (2011:121) vha tshi ṱalutshedza ngona ya khwaḽithethivi vha ri: “*Qualitative research method is defined as an enquiry of understanding where a researcher develops a complex, holistic picture, analyse word, report detailed view of information and conducts a study in a natural setting”.*

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Izwi zwi amba uri ṱhoḓisiso ya khwaḽithethivi i ṱalutshedzwa sa tsenguluso ya u pfhesesa hune muṱoḓisisi a bveledza tshifanyiso tsho fhelelaho, u saukanya maipfhi, u vhiga nga u dodombedza mbonalo ya mafhungo na u tshimbidza ṱhoḓisiso nga u ḓi vhetshela nzulele.

Muṱoḓisisi u ḓi vhetshela nzulele ya nyimele yawe, afha ndi hune muṱoḓisisi a tshimbidza ṱhoḓisiso yawe o ḓi sendeka nga zwine ene muṋe ari a tshi lavhelesa a vhona zwi tshi khou vha khaedu. Muṱoḓisisi u bveledza tshifanyiso tsho fhelelaho tsha zwine a khou zwi vhona sa nyimele a dovha hafhu a zwi vhiga nga vhudodombedzi i nḓila ya uri na vhaṅwe vhathu vha kone u pfhesesa.

Grafanaki (1996:329) a tshi amba nga ngona ya khwaḽithethivi uri: "*qualitative research method is a process of systematic enquiry into the meaning used by individuals to make sense of their actions and to guide them".*

Izwi zwi amba uri ṱhoḓisiso ya khwaḽithethivi ndi maitele a u vhudzisa kha ṱhalutshedzo i shumiswaho nga vhathu u ita uri zwiito zwavho zwi pfhale na u vha eletshedza.

Zwine muṅwali uyu a khou amba ndi ngoho, ṱhoḓisiso ya khwaḽithethivi i tendela muṱoḓisisi a tshi shumisa nḓivho ine vhathu vha vha nayo malugana na zwine a khou ṱoḓisisa nga hazwo.

Kha ngona ya khwaḽithethivi, datha i kuvhanganywa i tshi bva kha zwiko zwivhili zwine zwa vha zwi tevhelaho: tshiko tsha phraimari na tshiko tsha sekondari.

Tshiko tsha phraimari

Tshiko tsha phraimari ndi tshine muṱoḓisisi a vha a tshi khou kuvhanganya datha u bva khatsho nga u tou vha na vhudavhidzani na vhathu, Babbie (2001). Izwi zwi amba zwa uri muṱoḓisisi u vha a tshi khou kuvhanganya datha yawe u bva kha vhathu vhe a tou vha ta kana u vha nanga vhukati ha vhaṅwe nga maitele o themendelwaho. Afha ndi hune muṱoḓisisi a tou ta vhathu uri vha vhe vhone vhane vha ḓo shela mulenzhe kha ṱhoḓisiso yawe.

Behr (1980) ene u zwi vhea zwavhuḓi musi a tshi ri: "*A primary research method is a direct method of obtaining information in a face-to-face situation and select what he wants which is relevant to his research only".*

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Izwi zwi amba uri ngona ya phraimari ndi ngona yo livhaho kha u wana datha kha nyimele ya u livhana zwifhaṱuwo na u nanguludza zwine ene muṋe muṱoḓisisi a ṱoḓa fhedzi, zwine zwa elana na ṱhoḓisiso yawe.

U bva kha tshiko tsha phraimari, muṱodisisi a nga kuvhanganya datha o shumisa tshiṅwe tsha zwishumiswa zwivhili zwine zwa nga vha inthaviyu kana mbudzisavhathu. Kha dziṅwe nyimele, zwi a konadzea uri muṱoḓisisi a shumise zwishumiswa zwoṱhe vhuvhili hazwo, tsha inthaviyu na tsha mbudzisavhathu.

Tshiko itshi tsha phraimari tshi ḓo shuma kha ṱhoḓisiso iyi sa vhunga tshi tshi ita uri muṱoḓisisi a vhe na tshikhala tsha u nga wana nḓivho yo ḓalaho na u fhirisa ya zwine a khou ṱoḓisisa nga hazwo nga u tou livhana zwifhaṱuwo na vhathu vhane a khou ṱoḓa datha yawe khavho vhane vhavha vha aluwa na vhane vha ḓo kona u vha na tshifhinga tsha u fhindula mbudziso vho livhana zwifhaṱuwo na muṱoḓisisi.

Mbudzisavhathu

Afha ndi hune muṱoḓisisi a wana datha yawe nga u tou shumisa mbudziso dzo dzudzanywaho dza dzula dzo ṅwalwa kha bammbiri. Muṱoḓisisi u ṋetshedza mbudziso idzo kha tshigwada tsho tiwaho nga u fhindula mbudziso idzo. Nga u ralo vhathu vha fhindula nga u tou ṅwala phindulo dzavho kha bammbiri ḽeneḽo ḽine ḽa vha na mbudziso ḽe vha ṋetshedzwa.

Patten (2016:34) ene a tshi ṱalutshedza mbudzisavhathu u ri: *“A questionnaire is a research instrument consisting of a series of questions for the purpose of gathering information from the respondents”.*

Izwi zwi amba zwa uri mbudzisavhathu ndi tshishumiswa tsha ṱhoḓisiso tshi katelaho mutevhe wa mbudziso hu na ndivho ya u kuvhanganya datha i bvaho kha vhafhinduli.

Kanzhi tshishumiswa itshi tshi shumiswa nga muṱoḓisisi arali a tshi ḓo shumisa na vhathu vhane vha vho farekanea, hu nga vha nga mushumo kana nga zwiṅwevho.

Inthaviyu

Afha ndi hune muṱoḓisisi a vha a tshi khou tou vhonana na muvhudziswa musi a tshi khou kuvhanganya datha yawe. Nga iṅwe nḓila kha tshishumiswa itshi hu vha na

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nyambedzano vhukati ha muṱoḓisisi na vhathu vhenevho vhe a vha nanga. Kanzhi nyambedzano iyi i itea vhathu vho dzula fhethu huthihi nahone vho tou livhana zwifhaṱuwo. Gray (2016:396) a tshi ṱalutshedza inthaviyu u ri: "*Interview is a verbal exchange in which one person, the interviewer, attempts to acquire information from and gain an understanding of another person, the interviewee".*

Izwi zwi amba uri inthaviyu ndi mufhindulano une muthu muthihi ane a vha muvhudzisi a edzisa u wana mafhungo na u pfhesesa uyo muṅwe muthu ane a vha mufhinduli.

Bryan (2011:232) ene atshi amba muhumbulo wawe nga inthaviyu u ri: *"interview is a face to face interpersonal role situation in which an interviewer asks respondents questions designed to delicate answers pertinent to the research hypothesis. The questions they are wording, and their sequence define the structure of interview".*

Izwi zwi ambaho uri inthaviyu ndi nyimele ya mushumo wa nnḓa wa u livhanya zwifhaṱuwo hune muvhudzisi a vhudzisa mufhinduli mbudziso dzo sikwaho u amba phindulo dzi tshimbidzanaho na mahumbulelwa a ṱhoḓisiso. Mbudziso dzi kha maipfhi, na mutevhe wadzo u ṱalutshedza tshivhumbeo tsha inthaviyu.

Maree (2007:159) u bvisela khagala vhuḓi na vhuvhi ha u shumisa inthaviyu nga nḓila i tevhelaho:

Vhuḓi ha inthaviyu

- Dzi thusa u kunda u sa pfhesesana na u sa ṱalutshedzwa zwone ha maipfi kana mbudziso
- Dzi nga kona u ṋekedzwa kha vhafhinduli vhane vha nga balelwa u vhala kana u ṅwala.
- Muvhudzisi anga thusa nga mafhungo ane a sa vhe khagala kha vhafhinduli.
- Itshi tshivhumbeo tshi na ndinganyo khulwanesa ya vhafhinduli.
- Mbudziso ndapfu dzi nga shumiswa.
- Inthaviyu dzi nga khwaṱhisedza uri zwipiḓa zwoṱhe kha mbudzisavhathu zwi dzhielwe nṱha na uri vhafhinduli vha sa sie mbudziso dzi konḓaho.

Izwi zwi ambaho zwauri:

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- They assist to conquer misunderstanding and misinterpretation of words or questions.
- They can be given to participants who cannot read or write.
- The interviewer can help with issues that are not clear to the participants.
- This process has the highest reply rate.
- Long questions can be used
- Interview can ensure that items on the questionnaire have been viewed and that participants did not skip difficult questions.

Vhuvhi ha inthaviyu

- Muvhudzisi u fanela u vha o pfumbudzwa
- U dzhia sia ha muvhudzisi ndi u ḓivhea khomboni zwihulu

Izwi ri zwi pfha musi a tshi ri:

- Interviewers should be well trained
- Interviewer's bias is a great risk.

Nga u ralo muṱoḓisisi u vhona zwo fanela uri tshiko itshi tsha phraimari a tshi shumise musi a tshi yo kuvhanganya datha ya ṱhoḓisiso yawe vhunga tshi tshi ḓo mu ḓisela datha ine ya tou vha nṋunṋu i bvaho kha vhafhinduli vha re na tshenzhemo ya zwine a khou ṱoḓa zwone. Nga iṅwe nḓila, datha iyo i vha i tshi bva mulomoni wa phalaphala yone iṋe. Datha i ḓo kuvhanganywa ubva kha tshiko tsha phraimari nga nḓila i tevhelaho:

- Muṱoḓisisi u ḓo topola mahosi maṋa, (mahosi mavhili a ḓo bva kha ḽa Dzimauli Harammbuḓa ngeno maṅwe mahosi mavhili a tshi ḓo bva kha ḽa Thengwe).

- Kha ṱhoḓisiso iyi hu ḓo dovha ha topolwa vhomaine vhaṋa, vhomaine vhavhili vha ḓo bva Dzimauli Harammbuḓa ngeno vhaṅwe vhavhili vha tshi ḓo bva kha ḽa Thengwe.

- Hu ḓo vha na u topolwa ha vhomazwale vha vhaaluwa vha mbeu ya tshinnani na vhomazwale vha vhaaluwa vha mbeu ya tshifumakadzini. Afha muṱoḓisisi

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u ḓo topola vhomazwale vha rathi Dzimauli Harammbuḓa, (vhararu vha mbeu ya tshinnani na vhararu vha mbeu ya tshifumakadzini.

- Hu ḓo dovha ha topolwa vhomazwale vha vhaaluwa vha rathi kha ḽa Thengwe, (vhararu vha ḓo vha vha mbeu ya tshinnani ngeno vhararu vha tshi ḓo vha vha mbeu ya tshifumakadzini.

Tshiko tsha sekondari

Afha kha tshiko tsha sekondari muṱoḓisisi u vha a tshi khou lavhelesana na zwine vhaṅwe vhaṅwali kana vhaṅwe vhaṱoḓisisi vha vha vho no vhuya vha amba ngazwo zwine zwa vha na vhushaka na ṱhoho ya ṱhoḓisiso yawe. Nga iṅwe nḓila, nga u shumisa tshiko tsha sekondari muṱoḓisisi u vha a tshi khou dovhololа u sengulusa maṅwalwa o no senguluswaho.

Afha kha tshiko itshi, datha i vha i tshi khou bva fhethu ho fhambanaho hu katelaho hu tevhelaho: kha bugu, gurannḓa, magazine, disithesheni, thyesisi, mabammbiri o vhalwaho khonferentsini, dzhenala na maṅwe maṅwalwa u ya nga u fhambana hao.

Ceary (1991:58) a tshi ṱalutshedza ngona ya sekondari u ri: "*Secondary method is the studies which researchers use existing data such as census data, documents and texts that were produced previously".*
Izwi zwi amba uri ngona ya sekondari ndi ngudo ine vhaṱoḓisisi vha shumisa datha yo no vhaho hone u fana na mbalavhathu, maṅwalwa na milaedza ye ya vhuya ya bveledzwa.

Nga u ralo, muṱoḓisisi u vhona zwo fanela uri tshiko tsha sekondari na tshone tshi shumiswe kha ṱhoḓisiso iyi musi a tshi yo kuvhanganya datha ya ṱhoḓisiso yawe sa vhunga na nḓivho ya vhaṅwe vhaṅwali i tshi ḓo vha ya ndeme ro lavhelesa ndivho na zwipikwa zwa ṱhoḓisiso iyi kha ndangulo na kutandululele kwa khuḓano u ya nga mvelele ya Tshivenḓa.

3.3. Mutheo wa thyiori

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Ladzani (2014: 13) a tshi ṱalutshedza mutheo wa thyiori uri muṱoḓisisi u kona u vhona na u pfhesesa zwipiḓa zwa tshiwo kana nyimele ine ya khou itwa ngudo nga hayo. A tshi isa phanḓa u sumbedza uri mutheo wa thyiori ndi mihumbulo yo dziaho ine ya sumbedza hune ya ḓo dadamala hone.

Hawkins (1998:68) ene a tshi ṱalutshedza thyiori uri *"is an explanation and exposition of abstract principles of a science or art".*

Izwi zwi ambaho zwauri ndi ṱhalutshedzo na khaseledzo ya maitele a manweledzo a zwa saintsi kana vhutsila.

Izwi zwi khwaṱhisedzwa nga Monette, Sullivan na Dejong (1990: 32) musi vha tshi bvisela khagala mishumo ya thyiori kha ṱhoḓisiso vhari:

- U dededza na u livhisa ṱhoḓisiso na u gudisa
- U ṱanganyisa na u ṱalutshedza u lavhelesa hunzhi hu itwaho kha u dzudzanya ho fhambanaho nga vhaṱoḓisisi na vhaḓivhi.
- Vhari vhudza uri ndi ngani zwiṅwe zwithu zwo itea na u ita uri ri kone u tshimbidzana na mvelelo dza ngudo dzo vhalaho na u dzhenelela hu itwaho kha nzudzanyo dzo fhambanaho.

Izwi ri zwi pfha musi vha tshi ri:

- To offer guidance and direction when conducting the research.
- To bring together and interpret different observations made by researchers and practitioners in different contexts.
- They explain the causes of events and conduct findings from different studies and intervention conducted in different setting.

Ṱhoḓisiso iyi yo ḓi tika nga thyiori ya 'Postmodernism' na thyiori ya "Ethnography of Communication' (thyiori ya nzulele ya Vhudavhidzani).

Thyiori ya 'Postmodernism'

Thyiori ya 'postmodernism' ndi thyiori yo tumbulwaho nga Jacque Derrida nga 1930. Thyiori iyi i dovha hafhu ya ḓivhiwa sa 'Postmodernity theory'.

Zwine thyiori ya Postmodernism ya amba zwone.

Rezaei (2014: 16) a tshi ṱalutshedza thyiori ya postmodernism u ri: "Postmodern literature is part of Socio-Cultural and historical development and can be seen as a specific way of a depiction of the postmodern life and culture. It shows a crisis of identity of human being (ethnic, sexual, social and cultural) and its struggle for legitimization in a hypocritical society".

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Izwi zwi amba zwa uri maṅwalwa a ‘postmodern’ ndi tshipiḓa tsha nyaluwo ya ḓivhazwakale tshi ṱuṱuwedzwaho nga mvelele ya lushaka lwonolwo, enea maṅwalwa a nga dzhiiwa sa nḓila yo khetheaho ya u ṱana kutshilele kwa zwino na mvelele. Zwi sumbedza khombo kana khakhathi ya u ḓi ḓivha kana u ṱaluswa ha vhathu (murafho, mbeu, matshilisano na mvelele) na u konḓelwa u vhusa kha vhathu vha muhoyo.

Izwi ndi ngoho, maṅwalwa a “postmodern” a ṱuṱuwedza zwinzhi kutshilele kwa zwino na mvelele.

Nḓila ye thyiori ya Postmodernism ya shumiswa ngayo kha ṱhoḓisiso iyi.

Sa vhunga thyiori iyi i tshi bvisela khagala khuḓano ine ya dzulela u bvelela vhukati ha vhathu musi vha tshi ṱangana na tshanduko dzine dza kwama mvelele na maitele a sialala kha lushaka lwonolwo. Izwi kanzhi zwi vhangwa ngauri vhathu a vha na nḓivho yo teaho nga ha kutandululele kwa khuḓano. Izwi zwi sia hu na uri muṅwe na muṅwe a pfhe u nga zwine ene a ḓivha ndi zwonezwone, nahone hu tea u tevhelwa zwenezwo.

Khuḓano ndi tshipiḓa tsha vhutshilo tshee tsha vha tshi hone zwiḽa mulovha na ṋamusi i kha ḓi vha hone na u ya phanḓa i ḓo ḓi vha i hone kha vha vhoṱhe vha tshilaho, ndi ngazwo ṱhoḓisiso iyi itshi ḓo shumisa thyiori iyi i nḓila ya u wana maitele oneone o teaho ane a ḓo shumiswa kha u vha thandululo kha zwine lushaka a lu na nḓivho nazwo ho sedzwa nḓila ine khuḓano ya nga langiwa na u tandululwa ngayo.

Vhunga kutshilele kwa mulovha na kwa ṋamusi zwi si tsha fana zwi sia hu tshi vha na tshanduko khulu vhukuma kha mvelele zwihuluhulu musi vhaaluwa vha tshi vhona ho laṱwa kuitele kwonekwone kwa mvelele ya Tshivenḓa, ho sedzwa kutandululele na kulangulele kwa khuḓano. Izwi zwi sia muṱoḓisisi a tshi vhona zwo fanela uri a shumise thyiori ya “Postmodernism” kha ṱhoḓisiso yawe sa vhunga i tshi kona u bvisela khagala tshoṱhe khaedu ine ya vha hone.

Thyiori ya ‘Ethnography of Communication’

Thyiori ya ṱhalusamirafho ya vhudavhidzani ndi thyiori ye ya tumbulwa nga Dell Hymes nga (1974). Thyiori iyi ndi thyiori yo thomaho i tshi pfhi ‘ethnography of speaking’, nga murahu ya kona u pfhi ‘ethnography of communication’.

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Zwine vho ramaṅwalo vha amba nga thyiori ya ṱhalusamirafho ya vhudavhidzani.

Vho ramaṅwalo vho yaho nga u fhambana vho ṱalutshedza thyiori ya ṱhalusamirafho ya vhudavhidzani nga nḓila i tevhelaho:

Saville (1989:1) a tshi ṱalutshedza thyiori ya ṱhalusamirafho ya vhudavhidzani u ri: "*Ethnography is a study which is concerned primarily with the description and analysis of culture. It is also understood as a method of studying about a person or a group of people. Ethnography involves a study of a small group of people in their own environment".*
Izwi zwi amba uri ṱhalusamirafho ndi sia ḽa ngudo ḽine ḽa sengulusa na u ṱalutshedza mvelele. I dovha ya pfheseswa sa maitele a u guda nga muthu kana tshigwada tsha vhathu. Ṱhalusamirafho i katela u guda ha tshigwada tshiṱuku tsha vhathu kha vhupo havho.
Nga u guda tshigwada tsha vhathu kana nga u guda nga muthu, muthu u a kona u vhona mvelele ya tshigwada tshenetsho kana ya muthu onoyo. Muṅwali uyu u amba ngoho musi a tshi ri thyiori iyi i sengulusa na u ṱalutshedza mvelele, thyiori iyi i ṱalusa mvelele ngauri ahuna u nga amba nga mvelele arali hu sa khou ambiwa nga luambo.

Ladzani (2014:13) a tshi amba nga thyiori ya ṱhalusamirafho ya vhudavhidzani uri vhudza uri ndi ngona ya u pfhesesa uri ndi zwifhio zwine muambi a ḓivha nga ha nḓila dza kushumisele kwa luambo kha fhethuvhupo honoho na uri u lu guda hani.

Izwi ndi ngoho, thyiori iyi i a bvisela khagala nḓivho ya muambi ro lavhelesa luambo na kushumisele kwalo kha fhethuvhupo honoho khathihi na uri vhathu vhenevho vha guda hani luambo lwonolwo. Vhunzhi ha vhathu vha a amba luambo fhedzi wa wana vha sina nḓivho na luambo lwonolwo.

Saville-Troke (1995: 24) ene u khwaṱhisedza zwi ambiwaho nga Ladzani, izwi ri zwi pfa musi a tshi ri zwipiḓa zwa vhudavhidzani zwi katelaho nḓivho ya luambo, zwikili zwa vhukwamani na nḓivho ya sialala.

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Saville-Troke (1982: 21) u ri vhudza nga ha vhukoni ha u amba. U sumbedzisa zwi tevhelaho nga vhukoni ha u amba: “ethnography is a field of study which is concerned primarily with the description and analysis of culture. It is also understood as a method of studying about a person or a group of people typically ethnography involves the study of a small group of people in their own environment”.

Izwi zwi ambaho zwauri ṱhalusamirafho ndi sia ḽa ngudo ḽine ḽa kwamana nga maanḓa na ṱhaluso na tsaukanyo ya mvelele. I dovha hafhu ya pfheseswa sa maitele a u guda nga ha muthu kana tshigwada tsha vhathu. Kanzhi ṱhalusamirafho i katela ngudo ya tshigwada tshiṱuku tsha vhathu kha vhupo havho.
Muṅwali uyu u amba ngoho musi a tshi ri thyiori iyi i sengulusa na u ṱalutshedza mvelele, thyiori iyi i ṱalusa mvelele ngauri ahuna u nga amba nga mvelele arali hu sa khou ambiwa nga luambo (Saville 1989).

Vhukoni hau amba

Farah (1998: 125) ene a tshi amba nga vhukoni ha u amba u ri: “the study of language must concern with describing and analysing the ability of the native speakers to use language for communication in real situations (communicative competence) rather than limiting itself to describing the potential ability of the ideal speaker or listener to produce grammatically correct sentences.

Izwi zwi ambaho zwauri ngudo ya luambo i fanela u elana na u ṱalusa na u saukanya vhukoni ha vhaambi vha lwonolwo luambo kha u shumisa luambo lwa vhudavhidzani kha nyimele ya vhukuma (vhukoni ha vhudavhidzani) nṱhani ha u ḓi vhetshela mikano kha u ṱalusa vhukoni havhuḓi ha vhaambi kana vhathetshelesi u bveledza phenḓaluambo yo teaho kha mitaladzi.

Gumperz (1964: 205) ene u ṱalutshedza vhukoni ha u amba sa: “*Communicative competence describe the speaker’s ability to select from the totality of grammatically correct expressions available to him, from which approximately reflect the social norms governing behaviour in specific encounters”.*

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Izwi zwi amba uri vhukoni ha vhudavhidzani vhu ṱalusa vhukoni ha vhaambi ha u nanguludza u bva kha phenḓaluambo yoṱhe kha vhuḓipfi ho teaho vhu re kha muthu, u bva kha zwi ṱoḓaho u sumbedza vhuimo ha maitele a vhusaho vhuḓifari kha zwine vha ṱangana nazwo zwo vha livhaho.

Tshigwada tsha vhaambi

Saville-Troke (1982: 47) u ṱalutshedza tshigwada tsha vhaambi sa tshigwada kha lushaka lwonolwo tshine tsha vhonala nga u vha na zwithu zwine zwa fana kana u elana sa mvelele, vhurereli, nḓivho na zwiṅwe.

Kushumiselwe kwa thyiori ya ṱhalusamirafho ya vhudavhidzani

Saville-Troike (1982) a tshi amba uri: “Ethnography of communication focuses on the number of issues, patterns and functions of communication nature and definition of speech community, means of communicating, components of communicative, competence relationship of language to world view and social organisation, linguistic and social universal and inequalities”.

Izwi zwi amba uri ṱhalusamirafho ya vhudavhidzani yo sedzana na nomboro ya zwithu zwo fhambanaho, maitele na mishumo ya nzulele ya vhudavhidzani na ṱhalutshedzo ya muambo wa vhadzulapo, nḓila ya u davhidzana, zwivhumbi zwa vhudavhidzani, zwipiḓa zwa vhushaka ha luambo kha mbonalo ya shango na tshiimiswa tsha matshilisano, nyambo, matshilisano a ḽifhasi na u sa eḓana

Izwi ndi ngoho, thyiori iyi ya ṱhalusamirafho ya vhudavhidzani i a lavhelesa vhukuma nḓila ine vhathu vha davhidzana ngayo sa vhunga nga yone iṋe i tshi lavhelesana na vhudavhidzani. Arali ha sa vha na vhudavhidzani ha vhuḓi kha lushaka, zwi sia na matshilisano a sa vhi a vhuḓi.

Saville-Troike (1996) u ri: “ethnography of communication thus seeks to account not merely for what can be said but for when, where, by who, to whom, in what manner and in what particular circumstances, and perhaps more important for language

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educational professionals, it seeks to account for the process of acquiring such knowledge.

Izwi zwi amba uri ṱhalusamirafho ya vhudavhidzani i ṱoḓa na mafhungo husi kha zwine zwa nga ambiwa fhedzi zwa lini, ngafhi, nga nnyi, kha nnyi, nga nḓila ḓe na uri nga kha nyimele ya hani, na uri tsha ndeme kha ngudo ya luambo, zwi ṱoḓa mafhungo kha u dzudzanya u wanwa ha nḓivho yeneyo.

Izwi zwi ambiwaho nga Saville-Troike ndi zwone, tsha ndeme ndi ngudo ya luambo. Luambo ndi lwa ndeme, arali lu tshi khou ambiwa nga nḓila yone yo fanelaho, zwi sia hu tshi vha na nyaluwo. Honeha zwoṱhe hezwo zwi ṱoḓa nḓivho uri luambo lu dzhielwe nṱha.

Nḓila ye thyiori ya ṱhalusamirafho ya vhudavhidzani ya shumiswa ngayo kha ṱhoḓisiso iyi.

Sa vhunga afho nṱha ho bviselwa khagala ṱhalutshedzo ya thyiori ya ṱhalusamirafho ya vhudavhidzani khathihi na kushumiselwe kwayo, na kha ṱhoḓisiso iyi, thyiori iyi na yone yo shumiswa nga nḓila i tevhelaho:

Sa vhunga thyiori iyi itshi amba nga tshigwada tsha vhathu vha shumisaho luambo luthihi, hune ra vha ro sedza mvelele, thyiori iyi i ḓo shuma sa vhunga muṱoḓisisi a tshi ḓoya kha lushaka lwa Vhavenḓa, kha mvelele ya Tshivenḓa hune a ḓo kuvhanganya mafhungo awe hone i nḓila ya u ṱoḓa u ḓivha zwinzhi nga mvelele iyi kha zwi kwamaho khuḓano.

Thyiori iyi i dovha hafhu ya amba nga nḓila yone ya vhudavhidzani khathihi na vhukoni ha vhudavhidzani ngauralo thyiori iyi i ḓo shuma sa vhunga muṱoḓisisi a tshi ḓo ṱoḓa u ḓivha vhukuma khathihi na u pfhesesa nḓila dzone dza u langa na u tandulula khuḓano sa vhunga zwoṱhe zwi tshi ṱoḓa vhukoni ha vhudavhidzani nahone vhathu vha ḓo kona u pfhasesa ndeme ya u tandulula na u langa khuḓano nga u tou amba u fhirisa u ita zwa dzi nndwa.

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3.4. Zwiṱoḓuluswa

Vhoramaṅwalo Tarsi na Tuff (2012) vha tshi ṱalusa zwiṱoḓuluswa vha ri: *"Population is a group of individuals of the same species living and interbreeding within a given area."*

Izwi zwi amba zwa uri zwiṱoḓuluswa ndi tshigwada (tshi nga vha tsha vhathu) vha lushaka lu fanaho, lu tshilaho na luṅwe lushaka henefho kha vhupo honoho.

Vhunga ṱhoḓisiso iyi yo livhana na ndangulo na kutandululele kwa khuḓano, ane a vha maitele a vhathu, zwiṱoḓuluswa ndi Vhavenḓa vha Tshiṱiriki tsha Vhembe kha Vundu ḽa Limpopo.

3.5. Maṱumbulele

Afha ndi hune muṱoḓisisi a bvisela khagala nḓila dzine a ḓo dzi shumisa u nanguludza vhafhinduli vhane a ḓo vha shumisa musi a tshi kuvhanganya datha ya ṱhoḓisiso yawe.

Trochim, Donnelly na Arora (2015:85) vha tshi ṱalutshedza maṱumbulele vha ri: *"Sampling procedure can be defined as a method used to select sample within the population to be included in the study".*

Izwi zwi amba uri maṱumbulele a nga ṱalutshedzwa sa maitele ane a shumiswa u nanguludza muṱumbu kha zwiṱoḓisiswa zwo dzheniswaho kha ṱhoḓisiso.

Ben-Shlomo, Brookes na Hickman (2013:25) vha tshi ṱalutshedza maṱumbulele vha ri: *"Sampling is the method that allows researchers to infer information about a population based on results from a subset of the population, without having to investigate every individual*".

Izwi zwi amba uri maṱumbulele ndi maitele ane a tendela vhaṱoḓisisi vha tshi wana vhuṱanzi nga zwiṱoḓuluswa ho ḓi tikaho nga mvelelo kana zwi ṱahaho u bva kha tshigwada tshiṱuku tsha zwiṱoḓuluswa, hu songo tou itwa ṱhoḓisiso nga nthihi nga nthihi kana nga muthu nga muthu.

Izwi zwi amba uri mawanwa a bvaho kha tshigwada tshiṱuku a dzhiiwa a mawanwa a katelaho zwine zwiṱoḓuluswa zwa vha zwone zwoṱhe. Tshigwada itsho tshiṱuku tshi nanguludzwaho tshi nga dzhiiwa sa muimeli wa zwiṱoḓuluswa zwoṱhe.

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Wild na Diggines (2013:183) vha amba nga tshaka mbili dza maṱumbulele, dzine dza vha ‘probability sampling’ na ‘non-probability sampling.
U itela tshipikwa tsha ṱhoḓisiso iyi, muṱoḓisisi u ḓo shumisa matshimbidzele a u ṱumbula a ‘non-probability’.

Wolf, Joyce, Smith na Yang-Chih fu (2016:329) vhone vha tshi ṱalutshedza maṱumbulele a ‘non-probability’ vha ri: “*Non-probability sampling is a sampling technique where the samples are gathered in a process that does not give all individuals in the population equal chances of being selected”.*

Izwi zwi amba uri ndi maṱumbulele ane muṱumbu wa kuvhanganywa kha maitele ane a sa ṋee zwiṱoḓuluswa zwoṱhe tshikhala tshi no lingana tsha u nangwa.

Afha kha maṱumbulele ane a vha a ‘non-probability’, muṱoḓisisi u ḓo shumisa maṱumbulele a nḓivho (purposive sampling). Maṱumbulele aya a dzhiiwa sa maṱumbulele a u haṱula kana a u nanguludza u tshi itela u wana zwine zwa nga ita uri u swikelele ndivho ya ṱhoḓisiso yau.

Izwi zwi khwaṱhisedzwa nga Sulaiman na Rukayya (2016:2) musi vha tshi ri: “*Purposive sampling is a form of non-probability sampling in which researchers rely on their own judgement when choosing members of the population to participate in their study”.*

Izwi zwi amba uri muṱumbu wa nḓivho ndi tshipiḓa tsha maṱumbulele a ‘non-probability’ hune vhaṱoḓisisi vha ḓi tika nga khaṱhulo ya vhone vhaṋe musi vha tshi nanga miraḓo ya zwiṱoḓuluswa zwine zwa ḓo shela mulenzhe kha ngudo yavho.

Khaṱhulo iyo i vha yo ḓi sendeka nga zwe ṱhoḓisiso ya livha kana ya pika u swikela zwone. Zwa amba uri tshigwada tshiṱuku tshi vha tsho imela zwinanguludzwa zwoṱhe kha zwine tshigwada itsho tsha ḓo zwi pfhukisa zwi tshi ya kha muṱoḓisisi.

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Allen na Babbie (2016:1) vha tshi ṱalutshedza maṱumbulele a nḓivho vha ri: *"Purposive sampling is the selection of the sample based on knowledge of the population and the context of the study*".

Izwi zwi amba uri maṱumbulele a nḓivho ndi u nanguludzwa ha muṱumbu ho ḓi tikaho nga nḓivho ya zwinanguludzwa na vhuvha ha ṱhoḓisiso.

Nga iṅwe nḓila, hu nangiwa u bva kha zwinanguludzwa ho sedzwa nḓivho ine wa vha nayo zwi tshi elana na ṱhoḓisiso, khathihi na u sedza nḓivho ya ṱhoḓisiso yone iṋe na zwe ya pika u swikelela zwone sa thandululo ya thaidzo i re hone.

Muhumbulo muhulwane wa u ṱumbula zwiko zwa datha u bva kha zwiṱoḓuluswa ndi wa uri hu wanale tshigwada tshiṱuku tshine tsha ḓo shuṅwa natsho u swikelela nḓivho ya ṱhoḓisiso. Tshiitisi tsha izwo ndi tsha uri a zwi konadzei u shuma na zwiṱoḓuluswa zwoṱhe, hone zwo leluwa u shuma na tshigwada tshiṱuku tsho imelaho zwiṱoḓuluswa zwoṱhe. Tshenetsho tshigwada tshiṱuku tshine ha shuṅwa natsho tshi vhidzwa u pfhi muṱumbu.

3.6. Muṱumbu

Bless (2004:156) a tshi ṱalutshedza muṱumbu uri: *"A group of elements drawn from the population which is considered to be representative of the population and which is studied in order to acquire some knowledge about the entire population".*

Izwi zwi amba uri ndi tshigwada tsha zwivhumbi zwa vhathu zwine zwa dzhiiwa sa vhaimeleli vha vhathu vhenevho na u gudwa i nḓila ya u wana nḓivho nga ha vhathu vhoṱhe nga u angaredza.

Kha ṱhoḓisiso iyi, muṱumbu u ḓo vha nga nḓila i tevhelaho:

- Muṱoḓisisi u ḓo topola mahosi maṋa, (mahosi mavhili a ḓo bva kha ḽa Dzimauli Harammbuḓa ngeno maṅwe mahosi mavhili a tshi ḓo bva kha ḽa Thengwe). Izwi zwi khou itiswa nga nṱhani ha uri vhunzhi ha khuḓano u ya nga mvelele ya Tshivenḓa dzi tandululwa musanda.

- Kha ṱhoḓisiso iyi hu ḓo dovha ha topolwa vho maine vhaṋa, vho maine vhavhili vha ḓo bva Dzimauli Harammbuḓa ngeno vhaṅwe vhavhili vha tshi ḓo bva kha ḽa Thengwe. Sa vhunga hu na dziṅwe dza khuḓano dzine musi miṱani

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vha nadzo dza tandululwa nga vhomaine, muṱoḓisisi u vhona zwo fanela uri vhomaine vha shele mulenzhe kha ṱhoḓisiso iyi.

- Hu ḓo vha na u topolwa ha vho mazwale vha vhaaluwa vha mbeu ya tshinnani na vho mazwale vha vhaaluwa vha mbeu ya tshifumakadzini. Afha muṱoḓisisi u ḓo topola vho mazwale vha rathi Dzimauli Harammbuḓa, (vhararu vha mbeu ya tshinnani na vhararu vha mbeu ya tshifumakadzini.

- Hu ḓo dovha ha topolwa vho mazwale vha vhaaluwa vha rathi kha ḽa Thengwe, (vhararu vha ḓo vha vha mbeu ya tshinnani ngeno vhararu vha tshi ḓo vha vha mbeu ya tshifumakadzini.

  Izwi zwi khou itiswa ngauri hu na khuḓano nnzhi dzine dza itea ngomu miṱani fhedzi ngauri vhone sa vhathu vhahulwane vha vha vho no pfhuka khazwo, wa wana vha tshi ḓivha uri hu khou fanela u itwa mini uri khuḓano ine ya vha hone henefho ngomu muṱani i tandululee.

3.7. Makuvhanganyele a datha

Creswell (2015) u ri makuvhanganyele a datha ndi khuvhanganyo ya datha ya thevhekano na khuvhanganyo ya datha yo khetheaho nahone yo teaho ine ya tshimbilelana na ndivho, zwipikwa na mbudziso dza ṱhoḓisiso.

Afha muṱoḓisisi u ḓo shumisa inthaviyu u kuvhanganya datha yawe

Inthaviyu

Inthaviyu ndi ṱhoḓisiso ine muṱoḓisisi a vha a henefho musi a tshi khou vhudzisa mbudziso. Afha muṱoḓisisi u vha a tshi khou tou vhonana na muvhudziswa musi a tshi khou kuvhanganya datha ya ṱhoḓisiso yawe. Hu ḓo vhudziswa mbudziso dzi tevhelaho kha vhavhudziswa uya nga zwigwada zwavho.

1. Vha pfhesesa mini nga ipfhi khuḓano?
2. Ndi dzifhio khuḓano dzine vha ṱangana nadzo?
3. Thandululo ya khuḓano dzenedzo i vha ifhio?
4. Ndi afhio maga ane a tevhelwa musi hu tandululwa khuḓano?

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5. Ndi vhafhio vhathu vho khetheaho vhane vha dzhenelela musi hu tshi khou tandululwa khuḓano dzenedzo?
6. Khuḓano dzenedzo vha dzi langula nga ndilaḓe?
7. Ndi vhufhio vhuḓi ha khuḓano kana zwine khuḓano ya gudisa vhathu?
8. Ndi afhio masiandoitwa a si avhuḓi a khuḓano?
9. Kutandululele kwa khuḓano kha musalauno kwo fhambana ngafhi na kwa musalauḽa?
10. Ndi zwifhio zwine zwa nga itwa u itela u vhuisa maitele one a u tandulula khuḓano kha mvelele ya Tshivenḓa?

Mbudzisavhathu

Muṱoḓisisi u vhona zwo fanela hafhu u sa shumisa mbudzisavhathu.

3.8. Tsaukanyo ya datha

Nga murahu ha musi muṱoḓisisi o no kuvhanganya datha yawe, u a dovha hafhu a dzula fhasi a i saukanya.

Chekanov (2015) a tshi ṱalutshedza tsaukanyo ya datha uri: "*Data analysis is a method of studying, changing and exhibiting evidence to learn valuable evidence, backing up and suggesting decision making".*

Izwi zwi amba uri tsaukanyo ya datha ndi maitele a u guda, u shandukisa na u ṱana vhuṱanzi, u guda vhuṱanzi ha ndeme, u tikedzana na u eletshedza kha u dzhia tsheo. Izwi ndi ngoho, nga murahu ha musi datha i tshi khou saukanyiwa, hu vha hu tshi khou bviselwa khagala maitele oneone a u guda zwithu zwa ndeme zwi tshi elana na vhuṱanzi he muṱoḓisisi a vhu wana. Hu a dovha hafhu ha vha na u ṱanwa a zwe muṱoḓisisi a zwi wana nga murahu ha musi a tshi khou kuvhanganya mafhungo awe, zwa amba zwa uri mafhedziseloni a zwo hu vha na tsheo i ne ya dzhiiwa zwi tshi ṱuṱuwedzwa nga thikhedzo na ngeletshedzo zwine muṱoḓisisi a khou zwi wama.

Xia na Gong (2015) vhone vha tshi ṱalutshedza tsaukanyo ya datha vha ri: *"It is also defined as the method in which data is collected and organised so that important information can be derived from it".*

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Izwi zwi amba uri tsaukanyo ya datha i nga dovha hafhu ya ṱalutshedzwa sa maitele ane khao datha ya ko ḽekiwa na u dzudzanywa u itela uri vhuṱanzi ha ndeme vhu bviswe khayo".
Musi datha yo kuvhanganyiwa, ndi ngoho uri i a tea u saukanyiwa na u dzudzanywa nga nḓila yone yo fanelaho, izwi hu u itela uri hu sa sokou bva vhuṱanzi vhuṅwe na vhuṅwe, hu be vhuṱanzi vhune ha vha ndeme fhedzi.

Ngauralo ṱhoḓisiso iyi i ḓo shumisa makuvhanganyele a datha a "thematic".
Hammersley (2015) musi a tshi ṱalutshedza makuvhanganyele a datha a "*thematic" uri: "Thematic analysis is a method of analysing data in qualitative research which focuses on identifying, assessing and recording forms of themes within data".*
Izwi zwi amba uri tsaukanyo ya datha ndi maitele a u saukanya datha kha ṱhoḓisiso ya khwaḽithethivi ane a livhiswa kha u ṱalusa, u ṱola na u rekhoda nḓila dza ṱhoho kha datha.

Datha iyi ya khwaḽithethivi i ḓo saukanywa hu tshi khou tevhelwa maga a tevhelaho e a ḓo bviselwa khagala nga Lincoln na Guba (1985) nga nḓila i tevhelaho:

Tshipiḓa tsha u thoma: U ḓi baḓekanya na datha yau

- Datha ya khwaḽithethivi i ḓa nga zwivhumbeo zwo yaho nga u fhambana zwi katelaho mafhungo o tou rekhodiwaho, u tou sedza, inthaviyu na zwiṅwe zwinzhi.
- Vhaṱoḓisisi vha datha ya khwaḽithethivi vha nga dzhenisa maitele a u kuvhanganya datha o yaho nga u fhambana u itela u engedza khonadzeo dza uri mawanwa na ṱhalutshedzo zwa ṱhoḓisiso zwi wanale zwi na vhuṱanzi.
- Kha itshi tshipiḓa, vhaṱoḓisisi vha ṱuṱuwedzwa u ḓi dzhenisa kha tsaukanyo sa dzi ṱhanzi dzi fhulufhedzeaho kha mafhungo a datha, u vha a fhulufhedzeaho na u fhaṱuwa kha kuvhonele kwa vhone vhaṋe, lutendo na u bveledza thyiori.

Phase 1: Familiarising yourself with your data

- Qualitative data come in various forms including recording recorded, observation, and interview etc.

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- Qualitative researchers may triangulate different data collection modes to increase the probability that the research findings and interpretations will be found credible.
- In this stage, researchers are encouraged to engage with the analysis as a faithful witness to the accounts in the data, being honest and vigilant about their own perspective, beliefs and developing theories.

Tshipiḓa tsha vhuvhili: U bveledza khoudu u thoma

- Itshi tshipiḓa tshi thoma musi muṱoḓisisi o no vhala na u ḓi baḓekanya na datha, u vha na muhumbulo nga ha zwine zwo faredzwa kha datha na zwine zwa nyanyula nga hayo.
- Itshi tshipiḓa tshi katela u bveledzwa u thoma ha dzi khoudu u bva kha datha, u tendela mushumo une wa ṱoḓa muṱoḓisisi a tshi dzulela u dalela kana u ṱola datha.

Phase 2: Generating initial codes

- This phase begins once the researcher has read and familiarised themselves with the data, having idea about what is in the data and what is interesting about them.
- This phase involves the initial production of codes from the data, authorizing activity that requires the researcher to keep revisiting the data.

Tshipiḓa tsha vhuraru: U ṱoḓa thero

- Hetshi tshipiḓa tshi thoma musi datha yoṱhe yono khoudiwa u thoma na u sengulusiwa, na mutevhe wa khoudu dzo yaho nga u fhambana dzi ṱaluswaho kha mutevhe wa datha yo dzudzanywaho i tshi bveledzwa.
- Hetshi tshipiḓa tshi katela u dzudzanya na u sengulusa datha yoṱhe i elanaho yo khoudiwaho yo fhelelaho kha mafhungo i tshiya kha thero.

Phase 3: Searching for themes

- This phase begins when all data have been initially coded and collated, and a list of the different codes identified across the data set has been developed.

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- This phase involves sorting and collating all the potentially relevant coded data extracts into themes.

Tshipiḓa tsha vhuṋa: U sengulusa thero

- Tshipiḓa itshi tsha vhuṋa tshi thoma musi mutevhe wa thero wo no tumbulwa, zwino i ṱoḓa u khwiniswa.
- Kha itshi tshipiḓa, vhaṱoḓisisi vha sengulusa mafhungo a datha yo khoudiwaho kha thero iṅwe na iṅwe u lavhelesa arali i tshi nga bvelela kha u vhumba mutevhe muthihi.
- Kha itshi tshipiḓa, zwi nga dovha hafhu zwa leluwa uri dziṅwe thero dzi sa vhe na datha yo linganaho.

Phase 4: Reviewing themes

- The fourth phase begins once a set of themes has been devised and they now require refinement.
- During this phase, researchers review the coded data extracts for each theme to consider whether they appear to form a coherent pattern.
- During this phase, it may also become evident that some themes do not have enough data.

Tshipiḓa tsha vhuṱanu: U ṱalutshedza na u rina thero

- Kha itshi tshipiḓa, vhaṱoḓisisi vha sumbedza uri ndi sia ḽifhio ḽa datha hune thero na u ṱalusa zwine zwa vha na na dzangalelo nga hazwo na uri ndi ngani.

Phase 5: Defining and naming theme

- During this phase, researchers determine what aspect of the data each theme captures and identify what is of interest about them and why.

Tshipiḓa tsha vhurathi: U bveledza muvhigo

- U ṅwalwa ha tsaukanyo yo fhelelaho zwi fanela u ḓisa datha i nyanyulaho, pfhufhi, nthihi, i pfhalaho nga ngomu na u mona na thyimu.

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Phase 6: Producing the report

- The write-up of thematic analysis should provide a concise, co-herant, logical and interesting account of the data within and across themes.

3.9. U fhulufhedzea ha ṱhodisiso

U fhulufhedzea ha ṱhoḓisiso ndi u tendisea ha mawanwa a muṱoḓisisi.

Polit na Beck (2014: 54) vha tshi ṱalutshedza vha ri: "*Trustworthiness of a study refers to the degree of confidence in data, interpretation and method used to ensure the quality of a study*".

Izwi zwi amba zwa uri u fhulufhedzea ha ṱhoḓisiso hu livhiswa kha vhuimo ha vhuḓifhulufheli kha datha, ṱhalutshedzo na ngona dzo shumiswaho u khwaṱhisedza vhuḓi ha ṱhoḓisiso.

Kha ṱhoḓisiso iyi, mawanwa a ḓo fhulufhedzea vhunga hu tshi ḓo vha ho shumiswa tshishumiswa tsha u kuvhanganya datha tshine tsha vha inthaviyu, tshi fhulufhedzeaho. Afha hu ḓo dovha ha shumiswa maga a tevhelaho u khwaṱhisedza uri ṱhoḓisiso i ḓo vha i fhulufhedzeaho.

Khonadzeo ya u fhulufhedzea

Moser na Korstjens (2018: 121) vha tshi ṱalutshedza khonadzeo ya u fhulufhedzea vha ri:

"*Credibility is how confident the qualitative researcher is in the truth of the research study's findings, that is, the certainty that can be set in reality of the research findings".*

Izwi zwi amba uri khonadzeo ya u fhulufhedzea ndi nḓila ine muṱoḓisisi wa khwaḽithethivi a vha na fhulufhelo kha ngoho ya mawanwa a ṱhoḓisiso ane a vha na vhungoho vhune vhu nga kona u vhetshelwa kha ngoho ya mawanwa a ṱhoḓisiso.

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A tshi isa phaṋda uri khonadzeo ya u fhulufhedzea i dovha ya vha nḓila ya u ḓivha uri mawanwa a muṱoḓisisi ndi a ngoho na nḓivho yo teaho. Izwi ri zwi pfha musi a tshi ri “It is also a way of knowing that the researcher’s findings are true and accurate”.

Nga u ralo ṱhoḓisiso iyi i ḓo ḓi tika nga u fhulufhedzea na mawanwa ane a vha a vhukuma nahone a nḓivho yo teaho.

Khonadzeo ya u pfhukisela

Ritchie na vhaṅwe (2013) vha sumbedzisa uri khonadzeo ya u pfhukisela ndi nḓila ine ṱhoḓisiso ya khwaḽithethivi ya sumbedza uri mawanwa a ṱhoḓisiso a shuma kha vhuṅwe vhubvo vhune mawanwa a ṱhoḓisiso a rathiselwa kana a bveledzwa fhedzi kha zwi itea zwine zwo tea kha madzudzanyele maswa nga nnḓa ha vhuṅwe vhubvo ha ṱhoḓisiso ha vhukuma.

Vha tshi isa phaṋda vha ri khonadzeo ya u pfhukisela a i fhambanyiswi na vhuṱanzi ha nga nnḓa, zwine zwa ri swikisa kha uri mawanwa a nga bveledzwa.

Nga u ralo ṱhoḓisiso iyi i ḓo vhona nga nḓila dzoṱhe uri mawanwa a vhe a fhulufhedzeaho nahone a kone u dovha a vhe ane a pfhukiselwa kha vhaṅwe vhaṱoḓisisi.

Khonadzeo ya ndovhololo

Merrium (2015) u amba nga khonadzeo ya u dovholola sa nḓila ine mawanwa a ṱhoḓisiso a nga dovhololwa nga u vhambedza vhane vha nga ḓidzhenisa kha madzudzanyele a u vhambedza.

Ṱhoḓisiso iyi i ḓo vha i fhulufhedzeaho lune vhaṅwe vhaṱoḓisisi vha nga dovha vha i shumisa kha ṱhoḓisiso dzavho zwine zwa ḓo sumbedza uri mawanwa a ṱhoḓisiso iyi ndi a fhulufhedzeaho.

Khonadzeo ya khwaṱhisedzo

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Moser na Korstjens (2018: 121) vha tshi ṱalutshedza khonadzeo ya khwaṱhisedzo vha ri: "*Confirmability is the degree to which the research findings can be confirmed by others".*

Izwi zwi amba uri khonadzeo ya khwaṱhisedzo ndi nḓila ine mawanwa a ṱhoḓisiso a nga khwaṱhisedzwa nga vhaṅwe. Vha tshi isa phanḓa vha ri: "*It is analogous to objectivity, that is, the extent to which a researcher is aware of or accounts for individual subjectivity or bias".*

Izwi zwi amba uri khonadzeo ya khwaṱhisedzo ndi u vhambedza kha tshipikwa tshine tsha swikelelea hune muṱoḓisisi a ḓivha nga mafhungo a muhumbulo wa muthu kana sia.

Nga u ralo ṱhoḓisiso iyi i ḓo khwaṱhisedza mawanwa nga u sumbedza fhethu he a wanala hone hune ha ḓo vha kha data ine muṱoḓisisi a ḓo vha o i kuvhanganya u bva kha lushaka kana vhathu vhenevho vhane vha ḓo vha tshipiḓa tsha ṱhoḓisiso yawe.

3.10. Hune Ṱhoḓisiso ya ḓo itiwa hone

Ṱhoḓisiso iyi i ḓo itwa kha Vundu ḽa Limpopo, kha Tshiṱiriki tsha Vhembe, Afrika Tshipembe sa vhunga hu hone hune ha wanalesa lushaka lwa Vhavenḓa. Yone i ḓo tou ṱoka midzi kha ḽa Dzimauli Harambuḓa na kha ḽa Thengwe. Afha ndi hune ya ḓo dzhena kha misanda, vho maine na ngomu miṱani.

3.11. Ṱhanngelo ya vhuḓifari

Ṱhanngelo ya vhuḓifari ndi u dzhielwa nṱha ha milayo na maitele ane a fanela u tevhedzwa musi hu tshi khou kuvhanganywa datha ya ṱhoḓisiso. Afha hu fanela u khwaṱhisedzwa uri a hu na muthu ane a nga ḓifara nga nḓila ine ya nga sala i tshi huvhadza vha vhudzisiwa.

Izwi zwi khwaṱhisedzwa nga Hammer (2017) musi a tshi ri: *"Ethics are a set of moral principles that control or influence a person's behaviour".*

Izwi zwi amba uri vhuḓifari ndi u vhetshelwa ha maitele a vhuḓifari ane a langa kana a ṱuṱuwedza vhuḓifari ha muthu. Izwi zwi khwaṱhisedzwa nga Huysamen (1994:174)

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musi a tshi ri: "*ethics is when the research participants do not owe anything to the researcher and they are entitled to be treated with respect, dignity and courtesy".*

Izwi zwi ambaho zwauri vhuḓifari ndi musi vhathu vhane vha ḓo dzhenelela kha ṱhoḓisiso a vha kolodi tshithu muṱoḓisisi na uri vho faredza u farwa lu ṱhonifheaho, lu na tshirunzi na mikhwa.
Nga u ralo ṱhoḓisiso iyi i ḓo dzhiela nṱha vhukuma vhupfhiwa ha vhathu vhane vha ḓo ḓidzhenisa kana vhane vha ḓo vha tshipiḓa tsha ṱhoḓisiso iyi. Izwi zwi ḓo itwa hu tshi khou dzhielwa nṱha maga a tevhelaho:

U sa ḓivhea

Lawrence na Neumann (2012:154) vha tshi ṱalutshedza u sa ḓivhea vha ri: *"Anonymity is the ethical protection that participants remain nameless, their identities are protected from disclosure and remain unknown".*

Izwi zwi amba uri u sa ḓivhea ndi u tsireledzwa ha vhuḓifari hune vhathu vhane vha ḓo ḓidzhenisa vha sa ḓo bulwa madzina, zwiṱaluli zwavho zwo tsireledzwa kha u sa dzumbya na u dzula vha sa ḓivhei.

Nga u ralo muṱoḓisisi u ḓo fhulufhedzisa vhathu vhane a ḓo kuvhanganya datha ya ṱhoḓisiso yawe khavho uri madzina avho a nga si bvele khagala, a ḓo vha a tshidzumbe.

Khonadzeo ya tshiphiri

Jones (2010:10) a tshi ṱalutshedza khonadzeo ya tshiphiri u ri: "*Confidentiality involves the deepest interest of information, or for no reasons that are less vital, but it is traditional to honour our subject's wish, that what we learn from them may not be communicated to a larger public in any way that will affect their interests or identify them".*

Izwi zwi amba uri khonadzeo ya tshiphiri i katela vhudzivhani ha dzangalelo ḽa mafhungo kana hu si na tshiitisi tshine tsha vha tsha ndeme fhedzi ndi nḓowelo u hulisa lutamo lwa vhathu vhashu uri zwine ra guda khavho a zwi nga davhidzanwi

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ngazwo kha tshigwada tsha vhathu vhanzhi nga nḓila iṅwe na iṅwe ine ya nga kwama dzangalelo ḽavho kana u vha bvisela khagala.

Izwi zwi khwaṱhisedzwa nga Nachmias (1996:89) musi a tshi ri: "*confidentiality is when participants in social science research are often told that the information they provide will be treated as confidential. That is, although researchers are able to identify a particular participant's information, they will not reveal it publicly*".

Izwi zwi amba uri khonadzeo ya tshiphiri ndi musi vhathu vhane vha ḓo dzhenelala kha ṱhoḓisiso ya saintsi ya matshilisano vha dzulela u vhudzwa uri mafhungo ane vha ḓo a ṋetshedza a ḓo dzhiiwa sa tshiphiri. Izwi ndi uri, naho vhaṱoḓisisi vha tshi nga kona u bvisela khagala mafhungo a vhane vha ḓo dzhenelela, ha nga ḓo bviselwa khagala.

Nga u ralo muṱoḓisisi u ḓo zwi ita tshidzumbe uri datha yawe a si i vhudze vhathu nahone hanga vha buli madzina avho sa vhunga a tshi ḓo zwi ita tshiphiri.

Thendelano hu na u ḓivha

Fouka na Mantzorou (2011: 6) vha tshi ṱalutshedza khonadzeo hu na u ḓivha vha ri: "*Consent should be given freely or voluntarily, subjects should understand what is being asked of them and involved person must be competent to consent".*

Izwi zwi amba uri thendelo i fanela u vha hone nga mahala nahone nga u ḓi ṋetshedzela, vhafhinduli vha fanela u pfhesesa zwine vha khou vhudziswa ngazwo na muthu ane a khou ḓidzhenisa u fanela u vha a na nḓivho nazwo.

Izwi zwi khwaṱhisedzwa nga Bryman na Bell (2011:124) musi vha tshi ṱalutshedza 'thendelano hu na u ḓivha' vhari: "*informed consent is when researchers fully inform participants, in language they can understand, of the aims and implications of the research project and any other considerations which might reasonably be respected to influence their willingness to participate".*

Izwi zwi amba uri 'thendelo hu na u ḓivha' ndi musi muṱoḓisisi a tshi ḓivhadza tshoṱhe vhathu vhane vha ḓo dzhenelela, nga luambo lune vha ḓo kona u lu

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pfhesesa, nga ha zwipikwa na ndeme ya mushumo wa ṱhoḓisiso na dziṅwe ṱhogomelo dzine dzi ngavha dzi ṱhonifheaho lu pfhalaho u ṱuṱuwedza lutamo lwavho u dzhenelela.

Nga u ralo muṱoḓisisi u ḓo ita uri phanḓa ha musi a sa athu u vhudzisa vhathu, muṱoḓisisi u ḓo thoma u wana thendelo kha vhathu vhenevho a sa athu u vha vhudzisa.

Thendelo ya u ita ṱhoḓisiso

Maxwell (2013:1) a tshi ṱalutshedza 'thendelo ya u ita ṱhoḓisiso' u ri: "*Research candidates have both benefits and or burdens for the participants and the community, hence, the need for ethical clearance".*

Izwi zwi amba uri ṱhoḓisiso i nga vha na zwoṱhe, malamba kana ya vha muhwalo kha vhadzheneli na kha lushaka, nga zwenezwo hu ṱoḓea thendelo ya vhuḓifari.

Nga u ralo muṱoḓisisi u ḓo ya kha vhafhinduli nga murahu ha musi o no wana bammbiri u bva kha Yunivesithi ya Venḓa, ḽine ḽa mu tendela uri a ye kha vhafhinduli.

3.12. Mvalatswinga

Ndima iyi yo kona u bvisela khagala ngona na tshivhumbeo tsha ṱhoḓisiso, kha makuvhanganyele a datha muṱoḓisisi u ḓo kuvhanganya datha u bva kha tshiko tsha phuraimari, hune ha ḓo shumiswa inthaviyu sa zwe ndima iyi ya sumbedzisa.

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4. NDIMA YA VHUṄA: ṄETSHEDZO NA TSAUKANYO YA DATHA

4.1. Mvulatswinga

Ndima iyo yo fhiraho yo vha i tshi khou bvisela khagala ngona dza ṱhoḓisiso khathihi na mutheo wa thyiori. Hune ṱhoḓisiso iyi ya ḓo itwa hone khathihi na tshigwada tsha vhathu tshi ne tsha ḓo dzhenelela.

Kha ino ndima hu ḓo senguluswa mawanwa ane o kuvhanganyiwa ubva kha zwigwada zwi ngaho vhomazwale vha vhakegulu kana vha vhafumakadzi, vhomazwale vha vhakalaha kana vhanna, vhomaine khathihi na mahosi. Kha ndima iyi ho kuvhanganyiwa mafhungo aya muṱoḓisisi o tou livhana zwifhaṱuwo na vha vhudzisiwa.

Mafhungo aya o tou vheiwa uya nga thyimu dzo yaho nga u fhambana, i nḓila ya uri dzi kone u bviselea khagala nga u khouda. Sa nḓila ya u bika mawanwa oneone o vhibvaho, ndi zwa ndeme u shumisa inthaviyu khathihi na ‘thematic analysis” u sengulusa mawanwa aya.

Muṅwali Fine (1987) ene a tshi amba nga ha “thematic analysis” u ri: *“thematic analysis is about people’s view, opinion, experience, knowledge from a set of qualitative data.* Izwi zwi ambaho zwauri thematic analysis ndi nga ha kuvhonele kha vhathu, kuhumbulele, tshenzhemo na ndivho ubva kha mutevhe wa datha ya khwaḽithethivi.

4.2. U khouda

Afha musi hu tshi khou khoudiwa, hu a vha vhathu, maḽeḓere danzi khathihi na dzi nomboro, zwi khou ṱuṱuwedzwa ngauri ho vha na tsaino na thendelano musi muṱoḓisisi a tshi khou kuvhanganya mafhungo awe, zwauri a hu nga vhi na madzina a muthu ane a ḓo bviselwa khagala khathihi na miṅwaha. Flik (2013:11) ene a tshi ṱalutshedza nga ha u khouda u ri: “*coding basically means to find a label that allows the grouping of serveral elements”.*

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Izwi zwi amba zwauri u khouda kanzhi zwiamba u wana tshiṱaluli tshine tsha tendela u kuvhangana ha zwivhumbi zwo vhalaho.

THEBUḼU YA U KHOUDA

Muṱumbu	**Nomboro**	**Mbeu**	**U khouda**
Vhomazwale	6	Vhakegulu/ vhafumakadzi	A1 – A6
Vhomazwale	6	Vhakalaha/ vhanna	B1 – B6
Vhomaine	4	Vhanna / vhafumakadzi/ vhakegulu	C1 – C4
Mahosi	4	Vhakalaha/ vhanna	D1 –D4

4.3. U bveledza Thero

Afha muṱoḓisisi u vhona zwo fanela uri a bvisele khagala thero dzawe, zwi tshi tevhela nḓivho na tshenzhemo zwine vha vhudzisiwa vha vha nazwo khathihi na u itela u swikelela mbudziso na zwipikwa zwa ṱhoḓisiso ro sedza ndangulo na kutandululele kwa khuḓano uya nga mvelele ya Tshivenḓa. Mafhungo aya a tikedzwa na u khwaṱhisedzwa nga Mafela (1996: 23) musi a tshi ri: "*the theme can be defined as a meaningful central idea, whose main function is to unify elements in a story and which ultimately result in generalization about life and experience".*

Izwi zwi amba uri thyimu ndi muhumbulo muhulwane, une mushumo wawo muhulwane ndi u ṱumanya zwivhumbi kha tshiṱori zwine mafheleloni havha na mvelelo kha mirafho nga ha vhutshilo na tshenzhemo. Kha ino ṱhoḓisiso thyimu ndi dzi tevhelaho:

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- Ṱhalutshedzo ya ipfhi khuḓano
- Khuḓano dzi ne vha ṱangana nadzo
- Thandululo ya khuḓano dzenedzo
- Maga ane a tevhelwa musi hu tshi tandululwa khuḓano
- Vhathu vho khetheaho vhane vha dzhenelela musi hu tshi khou tandululwa khuḓano dzenedzo
- Vhuḓi ha khuḓano kana zwine khuḓano ya gudisa vhathu
- Masiandoitwa a si a vhuḓi a khuḓano
- Ndangulo ya khuḓano dzenedzo
- Phambano ya kutandululele kwa khuḓano kha musalauno na kwa musala uḽa
- Zwine zwa nga itwa u itela u vhuisa maitele one a u tandulula khuḓano kha mvelele ya Tshivenḓa.

4.3.1. Ṱhalutshedzo ya ipfhi khuḓano

MUFHINDULI A1

Phindulo: Khuḓano ndi nndwa kana u sa anḓana muṱani vhukati ha munna na mufumakadzi.

MUFHINDULI A2

Phindulo: Khuḓano ndi musi muṅwe a tshi konḓisela vhutshilo muṅwe nga u mutambudza lwa muhumbulo.

MUFHINDULI A3

Phindulo: Khuḓano ndi ya muthu wa tshinnani na muthu wa tshifumakadzini musi vha tshi khou amba tshithu vha sa koni u pfhesesana

MUFHINDULI A5

Phindulo: Khuḓano ndi ulwa ha munna na mufumakadzi

MUFHINDULI B3

Phindulo: Khuḓano ndi pfhesesa zwauri arali vha vhathu vhavhili musi vho dzula vhe muṱani sa mufumakadzi na munna, khuḓano iḓa musi ni sa khou anḓana kha zwine na khou amba zwone, muṅwe a tshi khou hanedza, zwino hezwo zwi ita uri zwi ḓise khuḓano na u sa tsha pfhana

MUFHINDULI B5

Phindulo: Khuḓano ndi u kuḓana ha vhathu hafha muṱani, ndi u sa pfhana.

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MUFHINDULI C3

Phindulo: Khuḓano ndi nyabedzano ya vhathu vhavhili vhane vha sa khou pfhesesana kha nyambo.

MUFHINDULI D1

Phindulo: Ipfhi heḽi ḽi amba u kuḓana ha vhathu hune ha ḓiswa nga u sa pfhesesana kana musi vhathu vha sa khou tendelana zwi tshi bva kha kuhumbulele zwa dovha zwa bva na kha kuvhonele na matshimbidzele a zwithu

MUFHINDULI D2

Phindulo: Ri tshi amba nga ha khuḓano zwiamba uri zwine matshilele na mihumbulo ya muṅwe muthu ya khou vhona zwone uri naa i khou livhisa vhutshilo hawe gai, na vhutshilo ha muṅwe muthu vho na ene a vhona zwauri zwi khou livhisa vhutshilo hawe gai, hawanwa zwithu zwoṱhe zwi sa khou ya fhethu huthihi

Vhafhinduli avha vhoṱhe vho ṋea ṱhalutshedzo dzi sa fani ro sedza ṱhalutshedzo ya ipfhi khuḓano, fhedzi vha pfhala vha na nḓivho ro sedza ṱhalutshedzo ya ipfhi khuḓano. Izwi zwothe zwi tikedza zwine Rahim (2011) a amba musi a tshi ri: *"conflict affects power dynamics between couples by compelling them to negotiate and renegotiate the level to which they share their power".*

Izwi zwi amba zwauri khuḓano i kwama mannḓa mahulu vhukati ha vhavhingani nga u vha kombetshedza u ambedzana na u ambedzana hafhu u swika kha tshikhala tshine vha ṋekana mannḓa

Khuḓano a i tuvha na ṱhalutshedzo yayo yo imaho nga yoṱhe, fhedzi maambiwa oṱhe haya a kwamaho ṱhalutshedzo ya khuḓano a khou tikedzwa nga Msila (2011:44) musi a tshi ri: *"conflict has no single or clear characterized meaning"*

4.3.2. Khuḓano dzi ne vha ṱangana nadzo

MUFHINDULI A1

Phindulo: Khuḓano dzi ne nda ṱangana nadzo ndi musi ṅwananga a tshi vhuya vhusiku, mazwale a tsh iri a ambe a sinyutsheliwa ha vha u thoma ha khuḓano

MUFHINDULI A2

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Phindulo: Musi muṱani vhana na vhabebi vha sa konani kana u pfhana, ndi dzone khuḓano dzine nda ṱangana nadzo.

MUFHINDULI A3

- **Phindulo:** Ndi musi mazwale ori a tshi ḓa muḓini a sa ambe ngoho uri ene o sia luranga nnḓa. Musi ro no dzula ḽi ḽa maladze ha vho bvelela ṅwana a tshi vho ḓa muṱani, a vho ri nṋe ndo tevhela mme anga, khuḓano i thoma hanefho musi wa munna atshi thoma u vhudzisa uri ndi ngani ni songo mmbudza uri ini no sia luranga nnḓa.
- Khuḓano musi ri nḓuni ri sa khou ita zwe ra langana zwone sa munna na mufumakadzi, thaidzo i tshi khou bva khauri nṋe ndi ngari ndi khou bva mushumoni, ndi tshi vhuya ndi tshi ḓi vhudza munna uri ndo neta. Wa munna u a thoma u vha na thaidzo uri ndi ngani uyu muthu a tshi ri a tshi vhuya a soko amba zwezwo, nndwa i thoma ubva hanefho ha vho sokou vuwa vilili uri zwi amba uri ini hu na zwine na khou ḓifhelwa nnḓa ngazwo. Ndi yone khuḓano heyo ine ya kombetshedza vhathu uri vha lwe.

MUFHINDULI A4

Phindulo: khuḓano dzi ne nda ṱangana nadzo ndi dza hangei ngangomu pfhamoni, hangei nga ngomu pfhamoni zwiamba zwauri zwi vha zwi tshi khou konḓa hu si tshena pfhano. Hezwi hu si tshena pfhano havha vhathu, nga manḓesa hoyu mazwale, u a ḓa a amba, a losha, ari hangei nḓuni a ri khou vhuya ra pfhana na luthihi ngauri hoyu ṅwana wavho nne hatsha isa fhethu huthihi na nṋe zwino nṋe ndo vha ndi tshi khou tama uri vhone kha vha kaidze vho ṅwana wavho, nda muvhidza houḽa ṅwana nda mukaidza.

MUFHINDULI A5

Phindulo: Mazwale a na tseḓa, a tshi ḽela zwiḽiwa nḓuni.

MUFHINDULI A6

Phindulo: Mazwale a tshi funa munna wawe fhedzi, a sa nkuvheli, a sa bikeli.

MUFHINDULI B1

Phindulo: U sa pfhesesana musi ri tshi amba vhukati ha muḓi

MUFHINDULI B6

Phindulo: Ndi dza vho mazwale, a vha ṱoḓi u vhiga zwine vha ṱangana nazwo vha nḓuni, na vhaṱhannga a vha nyagi u amba uri hu khou bvelela mini kha hoyu

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mazwale. U wana vha sa tsha ambisana, wa wana u sa tsha ḓivha uri hu khou bvelela mini kha havha vhavhili.

Arali vha na dzi khuḓano kha vha dzule fhasi vha ambe uri vha khou ṱangana na hezwi, vha ambe na nṋe, na mme awe kana na makhadzi, a ambe uri u khou balelwa u zwi tandulula na mufumakadzi.

MUFHINDULI C1

Phindulo: Khuḓano dzine ra ṱangana nadzo ndi dzine dza nga dza u fhambana ha munna na mufumakadzi musi vhe muṱani hu na zwine zwa khou lweliwa zwone sa mafhungo a musi zwithu zwi sa khou tshimbila zwavhuḓi muṱani kana mbebo kana u luṱana u ya nga hune vhathu vha dzulisa ngaho muṱani.

•Zwithu zwine zwa nga vhathu vha fhasi, ri ari ri tshi khou sedza riṋe sa vhomaine rawa na na zwone zwi tshi khou kona u dzhenelela kha dzinndwa.

•U savha na vhana ha munna na mufumakadzi.

• U luṱana musi munna a tshi khou mala a sa imi zwi dovha zwa dzhenelela kha dzi khuḓano dza miṱani.

MUFHINDULI C2

Phindulo: Khuḓano dzine ra ṱangana nadzo tshifhinga tshinzhi vha nga wana khamusi hu tshi khou ḓa munna a tshi khou ri muṱani wanga ahuna mulalo, nṋe maine ndi fanela u ḽi tandulula nda ḽi dzulela fhasi uri ndi ḽi dzudzanye nga nḓila ḓe uri vhavhe na mulalo havha vhathu vhavhili.

MUFHINDULI C3

Phindulo: - Khuḓano dzi ne nda ṱangana nadzo ndi dza vhathu vhane miṱani yavho a vha khou funana ane a vha munna na mufumakadzi wawe.

MUFHINDULI C4

Phindulo: Khuḓano dzine ra ṱangana nadzo, ndi afha hune wa wana vhathu vha tshi pomokana vhuloi.

• Musi muṱani hu si na mbebo.

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• Musi vha tshi pomokana nga ha zwa vhafhasi, havha vhathu vha ne vho no ri sia.

• Musi vha tshi pomokana nga ha u zwizwiedza (heḽi ḽa u via)

• Musi vha tshi pomokana musi mufumakadzi kana munna a sa tsha funa munwe.

MUFHINDULI D1

Phindulo: Khuḓano dzine ra ṱangana nadzo ndi dza musi vhathu vha tshi vutshelana.

• Dziṅwe khuḓano ndi dza musi vhathu vha tshi ṱereka arali zwithu zwi sa khou tshimbila nga ngona.

• Musi vhathu vha tshi khou levhelana, huṅwe u wana vhathu vha tshi pomokana zwa vhuloi.

• Khuḓano dzine dza ḓiswa nga u semana na u ambelana mazwifhi.

• Dziṅwe dzi ḓiswa nga u ḓihudza na u tswelana.

• Dziṅwe dzi ḓiswa musi vhathu vha tshi fhambana vha fhedza nga u huvhadzana.

MUFHINDULI D2

Phindulo: khuḓano dza vhuhosini

Khuḓano dzi ne ra ṱangana nadzo sa mahosi dzi a vha dzi nnzhi, hu na dzine ra ṱangana nadzo miṱani henefho hune vhathu vha vha vha tshi khou kuḓana, u bva henefho ha vha na hedzi khuḓano dza vhuhosi, dzine hedzi dza vhuhosi khuḓano, dzi thoma zwenezwi ṅwana a tshi bebiwa hafha musanda.

Vhathu vhane vha sedza uri vhumatshelo ha musi mativha o no xa vhu ya gai ndi dzikhadzi, dzikhadzi musi dzo no ḽi vhofha dza kona u vhona uri ri swikisa hani kha vhokhotsimunene.

Zwezwi onoyu muṱanuni a tshi beba ṅwana wa u thoma, hu a dovha ha lavhelesiwa, u sedziwa uri naa anga dovha muṅwe naa, arali a tshi dovha muṅwe, ha sedziwa uri kha avha vhavhili matshilele avho, ndi nnyi ane a nga ranga lushaka phanḓa, hezwo zwi itiwa musi ṅwana a tshi rumiwa, a tshi ambiwa nae, a tshi semiwa, a tshi laiwa uri uyu u na nḓevhe, u ya ofha naa. Khamusi henevho vhathu, ngau tou khauledza, vhasadzi arali a muthihi a na vhana vhararu, kha havha vhana ha wanala uri hoyu

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wa tanzhe u khou tea uri a ḓo dzhena vhuhosi, fhedzi vha wana uri matshilele awe, ha tei u vha murangaphanḓa, a ṱangana na nḓila ine a sa kone u fara vhathu zwavhuḓi, onouḽa vho nga Tshivenḓa u a tondiwa.

U tondiwa ri amba uri hu a iwa ngei ḓakani kha vhathu vho teaho vhaya vha ri ṱoḓela mivuso ya hone, a vhuya aḓa henefha, kana ri dzhenisa murohoni kana mabunduni mara ra mukula miraḓo ra muita gunukwa (dodo) heḽia ḽa u fhedzisela ḽa u vha dzenganamuḓi, muthu ane u tshi amba nae tshiṅwe tshifhinga a lenga u u fhindula. Ri a ṱavhanyedza ra mu ṱoḓela musadzi, hezwi o no wana musadzi, ri a ṱavhanya ra ṱanganyisa hangei hune ra ṱanganyisa hone uri a songo ita vhana, ra ṱanganyisa na heningei uri mme vha songo ita vhana.

Zwino muthu a sa bebi ha tei u vha khosi ngauri ha nga ḓo beba khosi mativha a tshi xa. Ri tshi pfhukela kha hoyu wa vhuraru, na ḽone arali zwi tshi konadzea ri a ḽi faka (u panga) tshipengo ḽa ya nazwo, ḽa soko ḓi ya nazwo ngo ralo, kana ra soko ḽi ita uri ḽi sokou vha muthu wa u soko u lwa na vhathu, ri muitela uri a si vhe na vhutshilo kwaho naluthihi, uri ri kone u wana tshikhala tsha hoyu ane ari a tshi tshila ra vhona uri a nga kona u vha khosi, a nga kona u vha murangaphanḓa, hezwi zwithu zwoṱhe zwi itiwa nga vhakegulu, a zwi itiwi nga vhakalaha, vhakalaha vha tou ḓivhadziwa.

Zwi ḓi nga na musi musadzi a tshi maliwa, ha tou khakha haya ha maliwa musadzi e wa luṅwe lushaka, a sa funei, hu vhengwa na vhana vhahone vhoṱhe uri vho bebwa nga a si ene. Arali wo malwa muṱani une havha vhakegulu vha u funa, ḽo lala ndi ḽa maladze, i a vhewa khosi, arali o bebwa nga muthu wa nnḓa a ne vha si mu fune, vha ḓo devha vha devha na mme, u swikela hu tshi yo dzhiiwa muzwala wawe uri khaḓe hafha hayani a bikele khaladzi ngauri ha tshena musadzi, hu khou ṱoḓwa uri hu bebwe khosi.

Khuḓano dza vhalanda

Khuḓano dza vhalanda dzi huvhili, hu na dzine muṱani vha tshilwa, wa wana uri ndi munna na musadzi vha khou ḓi tou lwa nga zwithu zwa u tou lwa henefho fhedzi u tandulula hezwi zwithu u thomani, wa munna a khakheliwa nga mufumakadzi, u yo vhudza khaladzi uri khaladzi hafhaḽa hayani kha vha ḓe vha laye hoyu, ri khou kuḓana nga hezwi na hezwi. Na honoyu vho wa mufumakadzi, arali khaladzi a kule, u ya kha mukegulu uri kha vha vhudze ṅwana wavho u khou ita hezwi na hezwi. Fhedzi makhadzi, hoyu khaladzi, u dovha a vhudziwa na ene uri a ḓe a kaidze hafha

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hayani khaladzi a khotsi vhone vho makhadzi, ndi vhone vhane vha aḓa vha tandulula mafhungo, zwino mulingo khoyu, hoyu mufumakadzi arali a sina vhushaka na vho makhadzi, o ṱuwa, havhaḽani a vha khou vhuya vhaḓa u thithiedza mafhungo nori hu vhe na mulalo, vha khou tou dovha vha ḓa u vhasa mulilo uri a ni mulitshi a ṱuwa? A ninga wani muṅwe? Ufhani muzwala waṋu a hone?

Zwiamba zwauri hoyu mufumakadzi ha ṱhonifhi havha vhathu. U sa ṱhonifha ha vhafumakadzi kha lushaka lwa vhomunnani ndi mulingo muhulu. Lushaka lwa vhomunnani kha luvhe lwone lu ṱhonifhiwaho, na musi munna a si tsheho, havhaḽa vhathu ndi vhone vha salaho vho u tsireledza uri mulitsheni.

Mafhungo a nga vha a fhio na a fhio, a songo vhuya a ya kha vhashumelavhapo, a songo vhuya a iswa kha madzhisiṱiraṱa, a songo vhuya a iswa mapholisani, mafhungo aya kha vhakoma, vhakoma vha takuwa vha ya musanda, musanda vhari khorotshitumbe nga u ṱavhanya, khoro hei ya mbo ḓi dzudzanya, havha vhathu vha mbo ḓi vhudziwa, mafhungo a mbo ḓi fhela a songo vhuya a yo ṅwaliwa fhasi nga madzhisiṱiraṱa ngauri onoyo o no khou pfhi ndi mushumelavhapo, vhana ndi vhaṋa, vho khotsi ndi vhaṋa. Iwe u tshiya u ḓo wana uri havha vhararu vha khou dzula na vho khotsi avho, ene o sala na muthihi hanefha nahone zwi khou bala hayani, miawe vha dzula huṅwe, khotsi vha na muṅwe musadzi kha tshenetsho tshiṱaraṱa ngeno ene a tshi ri ndi mushumelavhapo, naa mulilo u a dzimiwa nga piṱirolo naa?

Kha vha dzudzanye mafhungo hayani, arali vha ita zwithu nga mvelele ya Tshivenḓa vha ḓo wana vhunzhi ha zwithu zwi tshitsa fhasi, ngauri na muthu ha ḓi a eḓela vhakoma vha songo vhudzwa zwa u pfhi ri na mueni, arali a vuwa o lovha? Zwiamba zwauri maitele haaḽa tshikale a u ṱhonifha sialala no tshimbidza nga mafhungo one ndi zwone zwe zwa vha zwi tshi ita uri shango ḽivhe na mulalo.

Vhafhinduli avha vhoṱhe u bva kha mufhinduli A1 u swika kha mufhinduli D2 vha khou sumbedzisa khuḓano dzine vha ṱangana nadzo kanzhi hu dzine dza kwama munna na mufumakadzi zwine zwi sia mbinganoni hu sina mulalo. Khuḓano idzi kanzhi dzi swika na hune dza vhaisa vhana vhane vhathu avho vhavha navho.

Mufhinduli A3 NA A4 vha amba nga khuḓano dza nga ngomu pfhamoni hune vha sumbedzisa uri dzi a vha hone arali munna na mufumakadzi vha sa tsha takadzana sa kale.

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4.3.3. Thandululo ya khuḓano dzenedzo

MUFHINDULI A1

Phindulo: Kha thandululo ri tea upfha vhupfhiwa ha munna na mufukadzi, ndi ha ndeme musi ri tshi tandulula khuḓano hei.

MUFHINDULI A2

Phindulo: - U pfhumedzanya vho kuḓanaho uri vha sa ise phanḓa na khuḓano na u tambudza.

MUFHINDULI A3

Phindulo: Thandululo i nga vha ya u pfhumedzana muṱani na u ṱoḓa vho nḓivho, na kha vhafunzi, a ri vha laṱeli nga nnḓa ngauri na vhone vha vha vha tshi khou tea u zwi dzhenelela zwa mbinganoni.

MUFHINDULI A4

Phindulo: Thandululo ya khuḓano dzenedzo ndi u dzhia vhomakhadzi vhane vha kona u tandulula, ra dzula navho, ri tshi kaidza vho hoyu washu, ra muvhudza uri hoyu muthu hezwi oḓa hafha, o ḓela zwe a ḓela zwone zwino ini ni fanela u ṱhogomela mufumakadzi wanu ngauri na sa rali na ene vho ngori ho ngoḓa u bika na u kuvha, o ḓela hanea mafhungo a pfhamoni ngauri naene ndi muthu ane avha na zwipfhiwa zwawe.

MUFHINDULI A6

Phindulo: Ri tou dzula fhasi navho ra amba navho, ro vhidza vho na vhaṅwe vhahulwane, ra dzula fhasi ra amba uri ini ni khou zwi itelani zwa u safha vhuswa mazwale, u kuvhela mazwale na u vha bikela, ini matsina afha muḓini no ḓela munna waṋu fhedzi?

MUFHINDULI B1

Phindulo: Ri fanela uya ha vhomakhadzi, ra dovha hafhu ra ṱoḓa na muṅwe muthu wa vhuraru uri ri kone uvha na vhuṱanzi matshelo uri ro zwi itisa zwone.

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MUFHINDULI B3

Phindulo: Thandululo ya khuḓano ndi u tou dzula ra amba, ra humbelana pfharelo. Onoyo ane a ḓivha zwauri o khakha, a humbela pfharelo mara hoyo ane a khou humbeliwa pfharelo u fanela na ene u vha o ḓi ṱanganedza uri u khou ṱanganedza pfharelo ndi hone ri tshi ḓo kona u dzula zwithu zwa kona uya fhethu huthihi.

MUFHINDULI B4

Phindulo: Thandululo ya khuḓano ri dzula roṱhe muṱani ra amba, ra tendelana uri ri khou ita hezwi, ra ita zwenezwo.

MUFHINDULI B5

Phindulo: Khuḓano heyo ndi ya musi hu tshi tou dzuliwa fhasi ha tandululiwa kana ha vhidziwa vhomakhadzi vha dzula fhasi vha fhungudza khuḓano heyi ine ya khou itea hafha muṱani.

MUFHINDULI C1

Phindulo: Musi zwo tou ralo ri dzula fhasi ra zwi sedza, hune zwa tandululea nga miri ine riṋe ra shumisa yone nga Tshivenḓa ri tandulula nga miri heneyo, hune ha tandululea nga u tou amba na vhathu vhenevho, ra dzula fhasi navho ra vha sumbedzisa nḓila ya uri musi ho itea hezwi zwithu a hu lwiwi, hu itiwa zwezwo zwine ra shumisa zwone nga u tou vha vhudza kana ra shumisa mishonga uri zwithu zwine zwa khou lweliwa zwi lulame kana u dzudzana.

MUFHINDULI C2

Phindulo: Zwi amba zwauri uri ndi dzi tandulule, arali ndi na ndaela dzine nda dzi shumisa dzi no nga sa mishonga ine ra i ḓivha ngauri a ri khou vhulaya ri khou tou ṱanganya vhathu, ndi dzhia yone nda dzudzanya uri kha havhaḽa vhathu kha huvhe na mulalo vhukati ha muṱa, uri muṱa u songo thuthea.

MUFHINDULI C3

Phindulo: Musi ri tshi tandulula hedzo dza khuḓano ndi musi ro ya ra vhidza vhathu vha hafho muḓini vhane vha vha vhahulwane sa tsumbo: vha ngavha vha mufumakadzi kana vhabebi vha munna uri ri kone u dzula fhasi ri kone u pfhesesana.

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MUFHINDULI C4

Phindulo: Khuḓano hedzi riṋe sa vho maine ri tou dzivhela nga mindaandaane kana ra vhona uri ri tou ḽi dzudzanya arali havho vhathu vhane vha khou kuḓana vha tshi pfhesesana kana vha tou ṱangana ri ambe navho, zwi tshi ya vho nga kha uri marambo ari mini

MUFHINDULI D1

Phindulo: Thandululo i vha ya nyambedzano na u tendelana na u lamukanya zwigwada zwivhili zwine zwa khou vha na phambano ri tshi tevhela mulayo na u shumisa milayo ine ya vha hone ine yanga langa matshilele vhukati ha zwitshavha.

MUFHINDULI D2

Phindulo: Thandululo ya khuḓano dzenedzo ndi yeneiḽa ya khorotshitumbe, ine musi arali yo vhona zwauri hoyo o khakhaho ndi wa munna, ngauri nga Tshivenḓa munna ha khakhi hu khakha mufumukadzi.

Arali ri tshi khou senga mafhungo ra vhona uri havha mufumakadzi ndi zwavhukuma vha khou vhaisiwa, hu mbo ḓipfhi henefho, vhakalaha kha vha takuwe na havha muthu vha yo songa navho mutumba, ndi uri nga iṅwe nḓila vha khoyo vhudzwa upfhi hezwo zwithu hafhaḽa vho vha vha khou ri shonisa, kha vha litshe hezwiḽa zwithu mini mini mini... Ri tshi vhuya fhaḽa ha kona upfhi hai, ro ḽi songa ḽo dzudzanyea muhali, nazwino ri ḓo tou wana kubudzana, ndi uri o kaidziwa houḽa muthu.

Zwi ḓi nga na musi vhathu vho tou kuḓana fhedzi, muthu o kuḓana na muṅwe, muthu ha vhudziwi vhukati ha vhathu uri vhone vha na mulandu, hupfhi vhavenḓa kha ri thome ri takuwe nae, o no vhonala uri u na vhukhakhi. Ḽa dzudzanyiwa, vha tshi vhuya ḽa vhewa nga nḓila ya vhuḓi. Muhuweleli wa hedzi dzi khuḓano ha khou ri hoyu muthu a lifhiswe ndi vhuye na tshelede, ene u khou ri tenda a lifhiswa, a takalela zwenezwo fhedzi zwa uri musanda vho muwana mulandu vha mulifhisa, tshelede i ḓo ḽiwa haningei musanda ene o vhuya o takala. U vhuya henefho ḽo lala ngauri vhamusanda vha ḓo ri ndi songo tsha dovha nda pfha zwi tshi ambiwa.

Vhafhinduli avha vhoṱhe vha amba nga mafhungo a u dzula fhasi vhathu vha tandulula, afha hu ambiwa nga mafhungo a u kuvhanganya vhathu ubva kha masia

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oṱhe ro sedza kha vhomakhulu hune ri wana vhabebi vha ha mufumakadzi na kha tshiṱanga tsha vhomazwale hu ne ri wana hu na dzi khadzi na vhomalume na vhoṋenḓila khathihi na vhabebi vha munna.

4.3.4. Maga ane a tevhelwa musi hu tshi tandululwa khuḓano

MUFHINDULI A1

Phindulo: Hu tea u wanala tshivhangi tsha khuḓano ra kona u wana thandululo ya yeneyo khuḓano.

MUFHINDULI A3

Phindulo: Hu dzuliwa fhasi ra langana uri ri nga ḽi tandululisa hani nga u ṱoḓa tsivhudzo kha vhaṅwe vho vhuyaho vha ṱangana na heyi nyimele ya khuḓano muṱani, zwa amba uri arali zwa ḓivha zwi khou ḓi konḓa ria kona u vhona uri ri fhirele phanḓa zwifhio zwine zwa ḓo ri tandululela khuḓano ya muṱani.

MUFHINDULI B2

Phindulo: Hezwi khuḓano dzi hone hu a vhidziwa vhathu vhahulwane, hoyu musidzana arali hu na zwi no khou konḓa hafha hayani, u na mme muṅwe, u a muvhudza, houḽa mme aḓa hafha hayani a zwi amba kha vhabebi vha mutuka hafha hayani.

Hezwi musi o amba nga u ralo, havha vhathu vha ḓo vhidza hoyu musidzana na hoyu mme a hone muswa uri a tou ḓi ambela, vhapfha zwauri a no khou khakha ndi wavho kana ndi uyu wa musidzana naa, arali hu hoyu misidzana a no khou khakha, hu rumiwa vhathu vhaya kha vhabebi vhawe vha amba zwauri ri dzhia muthu ri sa ḓivhi uri u ḓo tou rali khamusi vhone vhaṋe vha nga zwikona. Vha dovha hafhu vha muisa haningei kha vhabebi vhawe uri vha ambe nae ngauri ndi wavho vha ḓo mukona. Vhabebi vhawe vha a kona u semana na ṅwana wavho vha muvhudza uri ro ni vhudza uri ni tshi ṱuwa fhano ni tshilise hani zwino ni khou ri shonisa, vha ya amba nae vhukuma ngauri muthu ha kwashei nga u vhudziwa, u tou pfha mbilu i tshi vhavha uri ndo ita vhuaḓa.

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MUFHINDULI B5

Phindulo: Musi vhathu vho dzula hafha muṱani vha sa aṋḓani vha vhidzelwa vhomakhadzi.

MUFHINDULI B6

Phindulo: Maga ndi u vhidza vhokhotsimuhulu, vhomakhadzi na vhoṋenḓila vhe vha vha vha tshi khou tshimbidza mafhungo a mbingano.

MUFHINDULI C1

Phindulo: Maga ane ra a dzhia ndi musi ri tshi khou shumisa miri ra tandulula vhuleme vhune ha vha vhathu vha khou ṱangana naho, ra dovha ra dzula navho ra vha ṱalutshedza uri musi hu tshi khou lwiwa hu dzuliwa na vhathu vhavhili vhararu kana ra vhidza miṱa yeneyo yo fhambanaho ine ya vha ya ha musadzini, na ya ha munna kana ra dzula nga muṱa sa vhokhotsimunene, vhomakhadzi na vhomazwale, ra tandulula zwine zwa tea u tandululwa nga mulomo, zwine zwa khou tea u shumiselwa mishonga ra i shumisa ra tandulula heyo thaidzo uri zwine zwa khou dina zwi songo tsha dovha zwa vha hone kana zwine zwa nga dzi nndwa kana dzi tsemano uya nga hune muṱa wa khou lemelwa ngaho.

MUFHINDULI C3

Phindulo: Maga ane ra a tevhele musi ri tshi tandulula khuḓano ndi musi arali havha vhathu vhavhili vho dzula fhasi ra kona u amba, ra vhona uri a vha pfhesesani ri ḓo vha hwala ra vha fhirisela kha vhahulwane vhashu vhane vha vhori ndi vhakoma vha ḽino shango.

MUFHINDULI C4

Phindulo: Riṋe sa vho maine ri tou dzivhela, ri tou dzula fhasi ra ṱanganyisa miri ya uri hedzi khuḓano dzi sa tsha vha hone, kana ra ṱanganya havha vhathu vha ne vha vhori vha khou kuḓana vho khakhelanaho arali vha tshi pfhesesana.

• Kana ra shumisa tsunda musi ri tshi khou vhona zwauri hu na muthihi a no tea u sundiwa uri heyi khuḓano i fhele.

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MUFHINDULI D1

Phindulo: Maga ane ra a tevhelela musi hu na khuḓano, ndi u sengisa zwigwada zwine zwa khou fhambana zwine zwa vha kha khuḓano. Musi ri tshi sengisa zwigwada hezwo zwivhili zwine zwa vha na phambano, ri thoma nga u thetshelesa tshigwada tshiṅwe ra ḓa ra thetshelesa tshigwada tshiṅwe, ra sumbedza vhuḓi na vhuvhi vhune ra vhu vhona vhu tshi vha hone hanefha kha khuḓano.

Zwigwada na zwone musi ro no sumbedza vhuḓi na vhuvhi ha dzi khuḓano, ri a zwi humbela uri vhaḓe na mihumbulo ine vha vha nayo ine vha vhona u nga i nga ḓisa thandululo kha khuḓano dzi ne vha vha vha tshi khou ṱangana nadzo. Hu tea u vha na thendelano kha zwigwada, thendelo dzine dza vha hone dzi a ṅwaliwa fhasi arali vhathu vho tendelana, ha dovha ha pfhaniwa uri ndi zwifhio zwine zwigwada zwa nga ita uri hu kone u bveledziswa thendelano dzo swikelelwaho nga zwigwada.

MUFHINDULI D2

Phindulo: Maga ane a nga tevhelwa ndi anea a u thoma ngomu muṱani, arali a nga ngomu muṱani kha hu iwe kha dzi khadzi, kha hu iwe kha khaladzi hanefho wa mukegulu, arali e mufumakadzi e na thaidzo, u a ḓi ya henengei ha makhadzi, khaladzi a khotsi hafha muṱani a swika a vha ḓivhadza ha mafhungo, u aya na kha mme a munna uri kha vha kaidze ṅwana wavho u khou ita hezwi na hezwi, vha ya vha mukaidza, vha ḓo wana zwoṱhe zwo fhelela zwo ralo hanefho.

Hangei musanda musi hu tshi swikiwa, hu tshi khou sengiwa mulandu, hu a sedziwa uri uyu mulandu woṱhe wo fhelela kha sia ḽa muṅwe ahuna maṅwe maipfhi e ari a tshi a amba avhaisa uyu naa, u a vhudziwa na honouḽa zwauri vhone maipfhi e vha vha vha tshi khou a amba vha tshi vhudza houḽa ha ngo vha a vhuḓi, a ri khou ima nao. Fhedzi naho vho vha vha so ngo khakha vho khakheliwa mara haya maipfhi o khakhea. Na honouḽa muhwelelwa u a vhudziwa vho uri hafha wo vha wo ita zwone fhedzi hafha vho wo khakha. Khoro ya musanda i a kona u sumba vhathu nga thuba zwauri kha ḽi yo vha ḽa maladze, ri songo tsha dovha ra zwi pfha fhedzi arali zwi tshi konadzea, hu songwa mutumba, phanḓa ha ndau a hu yiwi u sina tshikuni.

Khuḓano na yone a i sokou dzuliwa fhasi ya thoma u tandiluliwa, hu divha na maga ane vhathu avha vha a tevhela uya nga mufhinduli A1 u swika kha mufhinduli D4. Maga ayo ndi ane na one ri khou ḓi wana a tshi dzhenisa muṱa khathihi na vhabebi

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vha avha vhavhili, vho makhadzi khathihi na vho khotsimuhulu sa vhunga dzi dzone dzi thikho dza miṱani.

4.3.5. Vhathu vho khetheaho vhane vha dzhenelela musi hu tshi khou tandululwa khuḓano dzenedzo

MUFHINDULI A1

Phindulo: Vhathu vha ne vha tea u dzhenelela musi hu tshi tandululwa khuḓano ndi vhathu vhahulwane henefho muṱani hu tshi katelwa vhokhotsimuhulu, vhomakhadzi na vhokhotsimunene.

MUFHINDULI A2

Phindulo: vhathu vho khetheaho ndi vhomakhadzi, vhokhotsimuhulu, vhabebi na vhalushaka.

MUFHINDULI A3

Phindulo: Ndi ha musi riṋe vhomazwale ri tshi ṱangana na vha ha mufumakadzi na vha ha munna na ṋenḓila onoyo ano fulufhedzea ra dzula fhasi ra ḽi dzudzanya uri ri tandululisa hani thaidzo ya havha vhavhili ngauri munwe muthihi a u ṱusi mathuthu. Ri ṱoḓa tsivhudzo kha muthu muṅwe na muṅwe, a nga vha wa ha vhuhadzi, ndi hone hu tshi ḓo kona u tandulwa heyo thaidzo.

MUFHINDULI A4

Phindulo: Vho tendeliwaho ndi vhomakhadzi, vhokhotsimunene na vhoṋenḓila vha hafha muḓini. Vhoṋenḓila ndi vhone vha no amba na havha vhana vhavhili.

MUFHINDULI A5

Phindulo: Ndi vhokhotsimuhulu vha muṱa na vhokhotsimunene vha muṱa na vhomakhadzi.

MUFHINDULI A6

Phindulo: Ndi khaladzi a wa munna kana makhadzi vha wa munna vhane ndi khaladzi wa khotsi awe.

MUFHINDULI B1

Phindulo: Ndi vho makhadzi

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MUFHINDULI B2

Phindulo: Mafhungo manzhi manzhi oṱhe a dzhena kha vhahulwane, ngauri nga tshavho vhana avha koni u tandulula dzi thaidzo dzavho. Musi mafhungo a tshiḓa a u ri ṅwana u khou khakha, ri a kona u ḓivha uri ri ya u vhudza vha hawe, ri vhudza vhabebi vhahulwane, vhabebi vha ḓo amba na hoyu mufumakadzi uri na ene a kone u zwiḓivha uri na riṋe ro fhaṱa miḓi ra vha na vhana ra kegula nga mulandu wa uri ri tshi khou fara mulayo u nonga sa hoyu. Thandululo iya kha vhahulwane, na bivhili i amba zwauri vheiwe vhaswa thetshelesani vhathu vhahulwane ndi vhone vhane vha ḓivha zwa kale uri ni kone u aluwa zwavhuḓi.

MUFHINDULI B4

Phindulo: Hu tshi tandululwa khuḓano ndi vhomazwale na vha ha musadzi arali ho vhifha tshoṱhe, ri a vha vhidza vha ḓa ra amba ra tandulula khuḓano.

MUFHINDULI B5

Phindulo: Hu vhidziwa lushaka lwa ḓa, lu no nga sa vhomazwale na vhomakhadzi.

MUFHINDULI B6

Phindulo: Vhathu ndi vhafunzi, vhomakhadzi, vhokhotsimuhulu, vhoṋenḓila na vhomazwale.

MUFHINDULI C1

Phindulo: Vhathu vhane vha nga sa vho makhadzi, vho khotsimunene vha muṱani vha tea u vha vha hone kana na vho mazwale, hune zwa ri konḓela hone ri a kona u vhidza vhabebi vha mufumakadzi honoyo vhane vha nga kona u ri swikelela ra ḓa ra dzula sa muṱa ra farisana, ra ḓi vha ri tshi khou laya havhaḽa vhathu, a hu laiwi wa mufumakadzi fhedzi hu laiwa mufumakadzi na munna wawe, ri tshi vha sumbedzisa uri, uri hu vhe na muṱa wavhuḓi wo dzikaho ndi musi ri tshi khou tshilisa hani, ri vhalaya zwe riṋe ra ṱangana nazwo hangei murahu, uri musi ri tshi khou ṱangana na thaidzo dzenedzo ro dzuliwa fhasi na riṋe ra vhudziwa zwifhio, ndi zwone zwine ra ḓo vha vhudza zwone.

MUFHINDULI C2

Phindulo: Ri nga ṱo ḓa vhathu vha no nga sa vhaaluwa vha ṱhonifheaho vha no ḓivha u tandulula mafhungo vha no nga sa vhakalaha vha no ḓivha u tandulula mafhungo, ndi vhone vhaṋe vha nga ita zwauri vha ri fhaṱe muhumbulo ngauri riṋe ri kha ḓivha vhaṱuku, zwi amba hu ṱoḓiwa vhakalaha kana vhakegulu vhane vha ḓo tandulula mafhungo.

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MUFHINDULI C3

Phindulo: Vhathu vho khetheaho kha ḽino shango u ya nga mvelele yashu ndi vhamusanda, ra shumisa vhakoma, ra ya ra shumisa vhathu vhane vha vha vhahulwane kha riṋe.

MUFHINDULI C4

Phindulo: Ri nga shumisa vhathu vhahulwane vha dzudzanya haya mafhungo. Vha nga vha vhabebi, a no maḓuvha vho ho no vha na vhashumelavhapo, na a vha vha nopfhi vhafunzi u ḓi wana vhathu vha tshi gidimela vha tshi ya haningei vha a kona u tandulula ha vha vhathu.

MUFHINDULI D1

Phindulo: Vhathu vho khetheaho musi hu tshi khou tandululwa khuḓano ndi vhane vha vha vharangaphanḓa vhane vha vha vha zwigwada zwo no khou vha na khuḓano. Ha dovha hafhu ha kwamiwa na zwigwada zwine zwa khou fhambana.

Ri a ṱoḓa na vhathu khamusi vhane vha ita zwa u sengisa milandu, vha thetshelesa zwauri khuḓano dzi khou ḓiswa nga mini, u fana na khoro, milandu heyo i nga thetsheleswa nga vhathu vha khoro kana ya thetsheleswa nga vhathu vha ha madzhisiṱiraṱa.

Ri a dovha hafhu ra vhidza na vhathu vhane vha ngavha vho vhona arali hovha na tshinyalelo dzo vhaho hone, uri vhaḓe vha ṋee vhuṱanzi kha zwe vha vhona zwi tshi khou itea. Ri a dovha futhi fhethu hu ne ha vha na dzi tshinyalelo, ri a kwama na mapholisa uri vha vhe hone hu u itela uri hu vhe na tsireledzo ya vhuḓi.

MUFHINDULI D2

Phindulo: khuḓano dza miṱani

Vhathu vho khetheaho ndi vhabebi, musi hafha kha khuḓano dza muṱani ri tshi vhona uri muḓi u khoyo pwashea, ri vhidza vha ha munna, ra vhidza vha ha mufumakadzi, ra tandulula thaidzo.

Arali dzi thaidzo dza afho hayani fhedzi, ndi afha hune ra ri makhadzi khayo vhidziwa aḓe a tandulule na khaladzi, kha huyo vhudziwa khaladzi a khotsi a munna (upfhi ndi khulu ya danga nga Tshivenḓa) vhaya vha vhidziwa vha ḓa vha ḽi kaidza, arali wa munna o khakha, vha mukaidzela phanḓa ha mufumakadzi, arali mufumakadzi o

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khakha vha mukaidzela khoneni, uri ni so ngo tsha dovha hezwiḽa zwithu na ini vho ni khou khakha.

Zwino hangeno kha Tshivenḓa hu iwa musanda, musanda hu saathu swikiwa hu vha ho thoma ha fhiriwa kha vhakoma, vhakoma vha kona u takuwa vha gonya musanda, musanda arali fhungo ḽi shishi, khorotshitumbe i khou vhidzwa, u fhedza hanefho fhungo ḽi khou tshewa ha vha na mulalo hu songo vhuya ha iwa na ha madzhisiṱiraṱa.

Mushumo wa makhadzi ngomu muṱani khathihi na musanda ndi muhulwane vhukuma ngauri mafhungo ha dzudzanyiwi arali makhadzi a siho, ngei kha vho maine na hone vhundeme ha makhadzi ri a vhuwana, musi marambo o posiwa, ari vhana kha vha phaselelwe, nahone u ḓi vha mushumo wa makhadzi wo phaselela uri zwa vhana vha khaladzi zwi tshimbile, hone mushumo wa makahadzi ri upfha u tshi khou ambiwa nga Munyai (2008:10) musi a tshi ri : *" a special person, the aunt of the family, according to Vhavenḓa custom, always performs the offering of sacrifices".*

Izwi zwi amba uri muthu wa tshipentshela muṱani ndi makhadzi, makhadzi vha muṱani, uya nga maitele a Vhavenḓa, makhadzi ndi vhone vha no ita munikelo wa zwiṱhavhelo.

Naho zwo ralo hu ḓi vha na vhaṅwe vha ṅwali vhane vha hanedzana na kuitele ukwu kwune Vhavenḓa vha ku shumisa kha u tandulula khuḓano hune vha amba uri a zwo ngo fanela u dzhenisa vhabebi na vhangana uri vha vhe tshipiḓa tsha thaidzo dzine muthu avha a tshi khou ṱangana nadzo. Izwi ri zwi pfha musi Guererro (2001) a tshi ri: *"another principle is to avoid bringing other people into the conflict such as parents and friends".*

4.3.6. Vhuḓi ha khuḓano kana zwine khuḓano ya gudisa vhathu

MUFHINDULI A1

Phindulo: Khuḓano i ri thusa uri nga murahu, thandululo ya vho khakhelanaho vha tea u dovha vha farelana.

MUFHINDULI A2

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Phindulo: Vhuḓi ha khuḓano nga murahu ha thandululo ndi uri masia o̱the a ḓivhe vhuimo hao nauri ri guda na vhukhakhi

MUFHINDULI A5

Phindulo: Muthu u tea u vha na vhuthu.

MUFHINDULI B3

Phindulo: Hezwi musi hoyu muṅwe muthu o khakha, a zwi vhona zwauri hoyu ha zwifuni ri kuḓana ngazwo, hoyu muthu a zwiḓivha u ḓo zwilitsha na kona u dzula no̱the ḽo lala.

MUFHINDULI B6

Phindulo: Khuḓano i gudisa ṱhompho nga mannḓa.

MUFHINDULI C1

Phindulo: Vhuḓi ha khuḓano hoya nga u fhambana ngauri ri wana na zwine vhathu vha zwilwela zwoya nga u fhambana. U fhambana ha hone ri nga hu dzhia nga nḓila ine yanga sa hei, huna u kuḓana ha vhathu musi vha tshi khou lwela zwezwiḽa zwine khamusi zwa nga “ndo mu vhona o ima na mukene”, musi mufumakadzi a tshi ṱalutshedza uri ndi shakaḽanga, wa wana hu na khuḓano henefho kana khuḓano ya ḓi bva kha mufumakadzi musi a tshi amba uri vhone vha na muthu ane vha khou tshilisana nae, houḽa a ḓisumbedzisa uri muthu we avha a nae ndi shaka ḽawe zwa vha khuḓano na zwezwo, khamusi wawana uri henefho huna dzi khuḓano dzi ne havha hu khou luṱanwa na vhomazwale ngauri na ri̱ne vhomazwale a ri na zwiṱuku zwi swikisa hune zwa ita na khuḓano kha vhathu vhavhili.

Zwino hedzo dzi khuḓano na dzone dzi ḓi ṱoḓa u dzuliwa fhasi vhathu vha dzi amba ngauri tshithu tshiṅwe na tshiṅwe tsho tshinywaho nga muthu tshi vha tsho tshinyiwa nga mulomo, ahuna tshithu tshine tsha nga liga tshi sina mulomo nga ngomu ngauri ndiwone wo khakhaho.

MUFHINDULI C2

Phindulo: Musi arali vhathu hu na khuḓano, zwithu zwine vha guda zwone vhathu havho vhavhili vha ne vha vha na khuḓano, arali vho dzuliwa navho fhasi ri tshi khou kona u vhona zwinwe zwithu ngauralo, zwi a vha gudisa zwiṅwe matshelo ngauri vhana vhaṱuku vha a balelwa u konḓelela, fhedzi arali ri̱ne vhathu vhahulwane ra dzula fhasi navho, zwi a ita uri khuḓano dzi fhele.

MUFHINDULI C3

Phindulo: Vhuḓi ha khuḓano ndi ha uri arali vhathu vha sa khou shumisana a vha nga koni u tshila zwavhuḓi. Vhuḓi ha khuḓano ndi ha musi vhathu vhavhili vha sa

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khou pfhesesana, vha vhuya vha kona u pfhesesana matshelo hu avha na tsumbo ine ni nga vha sumbedza yone.

Tshithu tshi khou ya u wela muḓini wa muṅwe uri a kone u ya a tshi dzhia, a vha nga koni u ya tshi dzhia ngauri vhone vha na swili, fhedzi vhone arali vho kona u dzula fhasi vha amba mafhungo avho vha ḓo kona u tshi tevhela sa mudzula tsini

MUFHINDULI C4

Phindulo: Kha khuḓano ri guda u konḓelelana.

• Ri guda u farelana.

• Ra dovha ra guda u fulufhelana.

• Na u kona u vhonela phanḓa ḽa matshelo.

MUFHINDULI D1

Phindulo: Vhuḓi vhune ha ḓiswa nga khuḓano ndi hovhu: Mbilahelo dzine dza vha hone dza vhathu na zwililo zwa vhathu zwi a bviselwa khagala. Musi hu tshi khou tandululwa khuḓano dzine dza vha hone, hu a vha na tshanduko fhethu huṅwe hu a ita uri hu vhe na milayo miswa.

Vhuṅwe vhuḓi ndi ha u fhaṱa vhushaka vhuswa na matshilisano, vha vha a hangwelana, hu a vha na vhuthihi kha vhathu, hu a vha na mulalo kha zwigwada. Hu vha na u ṉekana na u kovhekana mishumo zwi tshi bva kha thendelano dzi ne vhathu vha dziita. Hu a vha na tsedzuluso dza uri milayo yo vhewaho i tevhelwe, hezwi zwi ita uri khuḓano dzi fhele.

MUFHINDULI D2

Phindulo: Vhuḓi ha khuḓano ndi ha uri musi muṉwe a tshi khou tshila nga vhutshilo hawe o ḓi dina (o ḓiimisa) a tshi ri ndiri, na muṅwevho na ene nga thungo a tshiri ndiri, havho vhuvhili havho vhoṱhe vha vhori vha khou lingana nga mannḓa fhedzi zwine zwa vha zwavhuḓi ndi zwauri kha ngoho ine muṅwe a vha khayo na kha zwine iwe wa sa kone u vhona zwa vhumatshelo, ane a vhona zwauri o fara i si yone, u a tea u vhuelela kha onouḽa we avha a khou ḓi vhudzana nae uri heiḽa nḓila ye nda vha ndo fara yone, ndi khou tenda uri ndo vha ndi songo fara yone, ndi uri khuḓano dzi vhuisa vhumatshelo ha vhuḓi, na honoyu vho arali huna huṅwe vho hune u khou vhona uri nga hangei ha ngo ḽi tshimbidza zwavhuḓi, u tea u zwi bvisela khagala uri havho vhathu vhoṱhe vhuvhili havho, vha fara fhungo ḽithihi ḽa vhukuma.

Naho u fhambana ha vhathu zwi zwithu zwo ḓoweleaho kha vhutshilo ha ḓuvha na ḓuvha, hu a vha na zwine muthu a guda nga kha khuḓano dzenedzo sa vhunga hu si tshifhinga tshoṱhe hu ne muṅwe muthu avha a tshi khou khakha. Izwi zwi tou amba uri arali vhathu vh nga ḓiwana vha tshi khou tshila fhedzi ha vha hu sin a khuḓano

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ngomu, fhethu hanefho hu nga si vhe na u guda hone zwi a konḓa u wana vhathu vha tshi khou tshila vha sa kuḓani.

Mafhungo aya a khwaṱhisedzwa nga Guererro (2001) musi a tshi ri: *"close or intimate relationship that do not have conflicct are very rare and are highly exceptional*"

Izwi zwi amba uri vhushaka ha tsini vhune a vhu na khuḓano vhu a konḓa nahone thudzelwa kule vhukuma.

4.3.7. Masiandoitwa a si avhuḓi a khuḓano

MUFHINDULI A1

Phindulo: Musi khuḓano i hone muṱani zwi vhanga mabulayo, na mulalo hu vha hu sina.

MUFHINDULI A2

Phindulo: Masiandoitwa a khuḓano ndi uri miṱa i a pwashea, ha vha na ṱhalano zwine zwa swikisa kha u vhulahana, vhana vha sala vha tshi tambula.

MUFHINDULI A3

Phindulo: Dzi nga vha nndwa na ṱhalano na mabulayo, kanzhi ndi hafhaḽa hu ne wa wana munna a tshi mbo ḓi remekanya mufumakadzi na vhana, na ene a fhedza a ḓi vhulaya nga u sa kona u tandulula thaidzo muṱani.

MUFHINDULI A4

Phindulo: Masiandoitwa a si a vhuḓi a khuḓano ndi mabulayo, na ṱhalano hune muthu u aya a humbela ṅwana tshikoloni uri a muvhulaye, a fhedza a ḓi vhulaya na ene.

MUFHINDULI A5

Phindulo: Musi vhone vha na khuḓano vha sa vhudzi muthu, vhavhili vha tshi lwa vha sa vhudzi vhahulwane, hu fhedzisela ho no vha na mabulayo**.**

MUFHINDULI A6

Phindulo: Ndi u vhulahana, na u rwana na ṱhalano.

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MUFHINDULI B1

Phindulo: Masiandoitwa a si avhuḓi a khuḓano ndi musi ho no vha na mafhungo a u vhulahana.

MUFHINDULI B2

Phindulo: Masiandoitwa a si avhuḓi ndi a uri vho no kwata vha a ṱhavhana nga dzi phanga, vho no kwata vha a lwa na u dovha uri vho no kwatelana vho no ita zwa vhuḓabaḓaba vha a balangana**.**

MUFHINDULI B3

Phindulo: Kha masiandoitwa a si avhuḓi hu a bvelela mabulayo, ha dovha ha bvelela na u ṱalana, vhathu vha ṱalana vha sa tsha vha fhethu huthihi zwino hayo maga ha ngo tou naka.

MUFHINDULI B6

Phindulo: Ndi mabulayo ane ra khou a vhona ṋamusi ane a sa lugisiwi nga mulomo, ha vho shuma dzi mbaḓo, ha vho shuma zwigidi, ha vho shuma dzi phanga.

MUFHINDULI C1

Phindulo: Masiandoitwa a si avhuḓi ndi musi vhathu vha tshi kha khuḓano dzenedzo hu tshi vha na mabulayo, na nyambo dzine dza vhaisa ngauri musi vhathu vha tshi khou lwa hu itea zwithu zwinzhi zwi vhaisaho zwine zwa sia zwo novha na masiandoitwa a si avhuḓi.

Vha sedza musalauno hu na u thuntshana, hu na u ṱhavhana nga dzi phanga, hu na u shelana nga maḓi, hu na u fhambana miḓi i tshi kwashea, muṅwe aya hahawe, muṅwe a sala hahawe, zwi vhuela kha dzi khuḓano na zwenezwo. Ndi one masiandoitwa ane musi khuḓano dzi songo dzudzanyiwa zwavhuḓi hu itea zwenezwo.

MUFHINDULI C2

Phindulo: Masiandaitwa a si avhuḓi ndi haaḽa ane a dzhena na mabulayo, wa wana vha tshi vho thuntshana, vha vhulayana ngauri a ro ngo kona u dzudzanya riṋe vhahulwane uri hai, hezwo a zwi itiwi, zwino zwi sala zwi na masiandaitwa heneo a uri vha vhe vha tshi ḓo fhedza hu tshi vha na mabulao vhukati, vhana vha sala vha tshi tambula.

MUFHINDULI C3

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Phindulo: Masiandaitwa a si avhuḓi a khuḓano ndi a musi vhathu vha ne vha sa khou pfhana tsumbo: vhabebi vha vhana arali vha sa khou pfhana, vhana vha ne vha vha hone muṱani a vha nga koni u guda vhumatshelo ha vhuḓi, a vha nga koni u vha na zwiḽiwa nga mulandu wa khotsi na mme vha ne a vha khou pfhana.

MUFHINDULI C4

Phindulo: Hu avha na mabulayano.

• Hu dovha hafhu ha vha na ṱhalano.

• Musi ro tungula ro no vhona uri khamusi ahuna ṅwana muṱani, hu a vha na dzi ṱhalano kana musi wo wana uri hafha muṱani ho bebiwa vhana fhedzi hu tshi yo sedziwa maramboni, ra wana uri marambo a khou sumbedza uri ṱhoho hedzi dzire hafha muṱani a si dza hafho muṱani, ndi hezwi zwine ra zwi guda ngauri masiandoitwa a hone hu a vha na mabulayano kana ṱhalano.

MUFHINDULI D1

Phindulo: Masiandoitwa a si avhuḓi ndi u sa langea ha vhathu kha mavhusele na u fhandekana na vhuswina vhu ne ha bvelela na u sa farelana. Ha dovha futhi ha vha na u sa thusana, na u thuthekana ha ndaka, hu a vha na khakhathi na mabulayo na u huvhadzana, ha vha na u ṱereka na u imisa tshumelo, hu a vha na u vutshelana na u sa tevhela milayo yo vhewaho.

MUFHINDULI D2

Phindulo: Masiandaitwa a si avhuḓi a khuḓano ndi a uri muima woga, hu vhathu vha vhanna zwiamba muima woga ndi lufu. Khuḓano ya vhuḓi ndi ine ya vha na thandululo, ya sa vha na thandululo ndi ya muima woga, heyo a ri kho vhuya ra ima nayo, na nga Tshivenḓa a yo ngo vhuya ya tendeliwa heyo ya muima woga uri ahuna muthu a sapfhi zwine muṅwe muthu a amba, muthu u na nḓevhe ndi wa u thetshelesa.

Vhafhinduli avha vhoṱhe ubva kha mufhinduli A1 u swika kha mufhinduli D2 vha sumbedzisa uri khuḓano i a swika hune ya ita uri hu vhe na dzi khakhathi zwi tshi katela vho na u engedzea ha ṱhalano ngomu mbinganoni khathihi na u anda ha mabulayo. Mafhungo aya ripfha a tshi tikedzwa nga vhaṅwali Marcus na Swett (2002) musi vha tshiri: "*Conflict can lead to violent behaviors, separation or even death".*

Izwi zwi tou amba uri ndi zwa ndeme uri musi vhathu vha tshi khou vhona hu na khuḓano vhukati havho, vha dzule fhasi vha wane nḓila ya u tandulula.

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4.3.8. Ndangulo ya khuḓano dzenedzo

MUFHINDULI A2

Phindulo: Nga u sumbedzisa kha vha re na khuḓano u vha na mbilu dza u konḓelela na muya wa u hangwelana na u funana.

MUFHINDULI A5

Phindulo: Ri dzi langa nga u kaidza, arali vhathu vho dzula vhoṱhe vha sa kaidziwi, vhabveledza zwenezwo zwi ne zwa ḓo ḓisa mabulayo mara arali vha tshi kaidziwa vha thetshelesa, mabulayo ha nga vhi hone.

MUFHINDULI A6

Phindulo: Ri tou amba navho ri tshi kaidza.

MUFHINDULI B1

Phindulo: Khuḓano hedzi musi ri tshi dzi langula ri fanela uya mapholisani zwi tshi kha ḓi tou thoma zwi sa thu ya vhukati ngauri arali raya mapholisani ro no lenga hu vha ho no vha na mutshinyalo.

MUFHINDULI B3

Phindulo: Khuḓano ri dzi langa nga u tou dzula fhasi ra amba, arali muṅwe a sa khou pfhesesa ndi tou fhumula.

MUFHINDULI B4

Phindulo: U langula ndi u to dzula na amba noṱhe no kuvhangana, arali ni khou vhona ni khou amba tshino na wana ni sa ṱangani zwavhuḓi, ni vhidza miṱa yoṱhe na ṱangana navho.

MUFHINDULI B5

Phindulo: Khuḓano hedzo dzi lulamisiwa ngauri vhathu vha tou dzula fhasi vha dzi tandulula. Ha ya ha vhidziwa hayani ha mufumakadzi, haya ha vhidziwa hayani ha munna vha ḓa ra tandulula thaidzo uri ndi ngani ni tshi dzula ni satu pfhana afha muṱani.

MUFHINDULI C1

Phindulo: Hedzo khuḓano dzi tshi khou itea nga nḓila hei, zwine ra langula ngazwo ndi u dzula fhasi ra amba na havho vhathu vhane vha khou kuḓana, ri fanela u ḓifha tshifhinga tsha u amba navho u swika vha tshi zwivhona zwauri vhopfhesesa kana u pfhesesana .Ri tshi vhona zwenezwo zwauri hu ḓovha na mabulayo, zwino ri fanela

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u vha sumbedzisa uri musi vhathu vhane vha vha na dzi khuḓano vho kuḓana uri dzi sa tsha vha hone vha pfhesese ndi musi ro tou dzula navho fhasi ra amba, hune musi khuḓano dzenedzi dzisa tendi u ima, vhukando vhune ra vhu ita ri a kona u vunḓa dzedzo dzi khakhathi nga miri na nga u amba u swikela havha vhathu ri tshi vha vhona uri vho pfhesesa kana u humbelana pfharelo. Zwa ri sia ri tshi kona u vhona uri mushumo wa rine vhaaluwa kana vhomaine ro u ita wa vhonala.

MUFHINDULI C2

Phindulo: Khuḓano dzedzo dzoṱhe riṋe khamusi sa maine ri a dzula fhasi ra ḽisedzulusa u ri ri dzimele nga nḓilaḓe, ngori zwi a dzimeliwa thiri na shango ḽi a dzimelwa. Ri a dzimela hezwo zwithu zwa fhela hu sa tshavha na phosho vha wana ḽo eḓela, ḽi ḽa maladze, ri khou kona u vhona uri ri lange vhutshilo ha vhana vha ḽino shango.

MUFHINDULI C4

Phindulo: Hedzi khuḓano hezwi dzi hone sa zwe nda sumbedzisa, ri tou dzivhela, ra shumisa vhulivhadza vhune nga kha hovhu vhulivhadza ri vha ri khou hangwisa mafhungo haya a khuḓano hedzi, hu u itela uri vhutshilo vhu kone uya phanḓa.

MUFHINDULI D1

Phindulo: Khuḓano hedzi ri dzi langula nga nḓila ya nyambedzano. Ri ita uri zwigwada zwivhili zwivhe fhethu huthihi, hu vhe na u ambedzana nga ha zwithu zwo bvelelaho. Kha nyambedzano dzi ne dza vha hone, hu a vha na u tendelana, ra dovha ra ita uri vhathu musi vha kha nyambedzano hu vhe na u thetshelesana na u shumisana. Ndango dziṅwe ndi dza u tevhela uri hu si vhe na dzi khakhathi na u thivhela uri hu si vhe na zwiṱereke nga nḓila ya u pfhesesana, na u kaidza vhutshinyi ri tshi tevhela milayo ine ya vha hone.

MUFHINDULI D2

Phindulo: Ri dziangula nga haneya mafhungo a uri khorotshitumbe yeneyi i dzudzanye, arali zwi zwithu zwenezwi zwa haningei mahayani a zwi vhuyi zwa iswa musanda, zwi dzudzanywa nga yeneyi nḓila ya haningei ya uri a vha dzule tshiṱangani, vhe vha kuḓana vha dzudzanye. Zwa vhuya zwa pfhi zwino zwi vho ya musanda, zwo no hula nṱha ha muḓi, zwi ya ha vhakoma. Vhakoma vha ḓo hwala vha zwi isa, u bva hanefho ḽa pfhi ḽo lala. Khoro ya musanda a i baleliwi nga tshithu na tshithihi kha mulandu.

Kha musalauno ndi zwa ndeme uya mapholisani kana u ḓivhisa vhathu vhane vha vha tsini na iwe nga ha khuḓano dzenedzo ngauri musi khuḓano dzi tshi khou thoma, hu vha hu sina vhuṱanzi uri nga murahu hu ḓo bvelela mini.

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4.3.9. Phambano ya kutandululele kwa khuḓano kha musalauno na kwa musala uḽa

MUFHINDULI A1

Phindulo: Tshifhingani tsha kale mufumakadzi o vha a tshi ri u malwa a ṋewa mme ane a ḓo vhudza ene mafhungo musi hu na khuḓano. Mme hoyo ndi ene ane a ḓo kona uya a vhudza vhahulwane vha muṱa vha ḓa na thandululo. Musalauno khuḓano i tandululwa tshifhinga tshinzhi nga vhafunzi, mapholisa, vho ramilayo, misanda na vhashumela vhapo.

MUFHINDULI A2

Phindulo: Kutandululele kwa khuḓano ro vha ri tshiiya ra vhudza vhomakhadzi, raḓa ra dzula fhasi na vhathu vho kuḓanaho raḓa ra tandulula thaidzo dzine dza vha hone ngeno kha musalauno vha gidimela kha vhashumelavhapo, mapholisani na dzi ḽoyarani.

MUFHINDULI A5

Phindulo: Kwo fhambana ngauri vhana vha zwino a vha thetshelesi muthu, vha kale vho vha vha tshi rwiwa.

MUFHINDULI B3

Phindulo: Kwo fhambana ngauri musalauḽa vhathu vho vha vha tshi vhudza vhomakhadzi, na vhomalume, na vhommane vho vha vha tshi ḓi vhavhudza, fhedzi ngauri tshiṅwe tshifhinga hua vha na mafhungo a si avhuḓi ane a ita uri muthu hoyo a si muvhudze, zwa vha u ṋaṋisa khuḓano.

MUFHINDULI B6

Phindulo: Musalauno vha gidimela mapholisani ngauri vhari riṋe a ro ngoya zwikoloni, vha ya ha madzhisiṱiraṱa zwino hayo ha ngo luga ngauri a tshi vhuya o kwata u doba tshigidi ngeno musalauḽa o vha a tshi lugiswa nga vha muṱa, vha tshi tou dzula fhasi vha pfhesesana nahone mafhungo a sa ṱavhanyi uya musanda.

MUFHINDULI C1

Phindulo: Kutandululele kwa thaidzo hangei murahu kwo vha ku kwavhuḓi ngauri ro vha ri tshi khou tshila na vhana vhane vha ri pfhesesa, vho vha vha na mikhwa ngauri vho vha vho thoma nayo hangei murahu rahu. Musi vha tshi khou aluwa vho vha vhana vhane vhapfha vhabebi, ri tshi kona u vha langa nga nḓila yone vha tshi ri pfhesesa. Zwino kwovha kutandululele kwa vhuḓi kwa thaidzo ngauri ro vha ri tshi ḓivha zwauri musi ro dzula navho ri tshi khou amba navho vha ḓo ripfha, zwino zwo no fhambana na zwa zwino zwine ha tandululiswa thaidzo zwone, zwo no vha zwithu

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zwinzhi. Vhaṅwe vha khou tandulula nga one mabulayo, vhaṅwe vha khou tandulula nga u tou shavhela mapholisani, ngauri vhana vha vho ofhisa vhabebi.

MUFHINDULI C2

Phindulo: Kutandululele kwa musalauno kune ra dzudzanya uri ri tandulule khuḓano, dzire kha ḽino shango, zwavhuḓi vhuḓi khuḓano dzi tandulwa nga vhathu vho tshaho ṱhohoni, vhane khamusi vha vha na mulalo ngauri thiri hu na vhathu vhane a vha koni u amba, na musi vha nga aluwa, a vha muhulwane a vha a sina mafhungo, vha wana a tshi khou luṱanya mazwale na ṅwana wawe zwa vha zwi sa fhaṱi muṱa, zwi amba zwa uri ri ṱoḓa vhathu vho tandululeaho ṱhohoni vhane vha vha ndi vhakalaha na vhakegulu vha ri dzudzanyela haya mafhungo, ri dzudzanya haya mafhungo shango ḽa eḓela.

Phambano ya murahu yo vha i na vhakalaha vho dzingindelaho, ano maḓuvha a ri tsha tou vha na vhakalaha ngo tou ralo vho huno na shango ḽi khou tshintsha, ho no vha na vhakegulu vhane a vha na mulayo, u bva murahu hangeini hovha hu na vhakegulu vhane na musi arali hu na zwiṅwe zwithu zwine zwa khou bvelela, vha dzula na iwe fhasi u vhudza, u a pfhesesa zwauri ndi funa u ṱuwa ndaya hangei muṱani wa vho nnyi nnyi, havhaḽa mukegulu hu tou nga vha a kona u dzudzanya mafhungo.

MUFHINDULI C3

Phindulo: Kutandululele kwa khuḓano kha musalauno ndi kwa uri vhathu vhane vha khou tandulula khuḓano kha musalauno ndi vhathu vho vhalaho dzibugu vha ya vha funzea ngeno vhathu vha musala wa kale vhe vha vha vha tshi khou tandulula khuḓano mafhungo a vho ndi a uri vho vha vha tshi shumisa tshenzhemo na uri r inga itisa hani musi ro tou dzula fhasi ra kona u thoma ra pfhana ri songo kona u thoma ra sengulusa.

MUFHINDULI C4

Phindulo: Vha musalauno wa zwisedza vha gidimela ha madzhisiṱiraṱa, vha gidimela mapholisani, vha dovha vha gidimela ha vhashumelavhapo vhari vhone ndi vhone vhane vha kho ḓo vha tandululela ngeno ha musalauḽa ro vha ri tshi dzula fhasi nga tsha muṱa ra amba mafhungo a fhela. Ro vha ri tshi dzudzanya mafhungo ro shumisa vhakoma na musanda.

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MUFHINDULI D1

Phindulo: Kulangele na kutandululele kwa khuḓano tshifhingani tsho fhiraho kwo ḓivha kwa demokirasi nga u havha na milayo yo sikwaho nga tshitshavha, iri fhasi ha khoro dza mahosi, milayo heyo ndi yone ye vhathu vha vha vha tshi i tevhela. Vhathu vhe vha vha vha tshi i pfhuka, vho vha vha tshi sengiswa, vhane vha wanala mulandu vha rwiwa nga ṱhamu, vha dovha hafhu vha lifhiswa.

We a vha a tshi lifha nga tshifhinga tshenetsho o vha o farelwa a hangwelwa tshifhinga tshoṱhe. Musalauno milandu miṱuku i tandululwa kha khoro dzapo, milandu i thoma u tandululwa mivhunduni ya vhakoma ya ḓa kha khoro dzapo.

Arali muthu ane a khou ṋewa mulandu o gwevhiwa a tshi pfha a sa fushei nga tshigwevho, u a tendelwa u fhirela ha madzisiṱiraṱa, mulandu wawe wa u senguluswe. Hu vha na madzangano a vhathu ane a vhona uri milayo i khou tevhelwa. Hu na madzangano ane a nga sa civic, na maṅwe ane a nga ḓi vha a hone a ne a sedza uri pfhanelo dza vhathu dzi khou tevhelelwa naa, na vhone havha vhathu vha a thusa uri zwithu zwi tshimbile nga nḓila.

Hu a vha na zwiimiswa zwine zwa langa zwezwi zwa “u tambudzwa u ya nga mbeu”, zwiimiswa hezwo zwi a dzhenelela arali hu na zwithu zwine zwa khou bvelela zwi ne zwa sa khou tshimbilisa zwone siani ḽa dzi mbeu.

MUFHINDULI D2

Phindulo: Kutandululele kwa khuḓano kha musalauno na kutandululele kwa khuḓano kha musalauḽa, zwo fhambanaho ndi zwauri ano maḓuvha vhathu vha kuḓana, veini ya mapholisa u ḓo wana i tshi khou ḓa. Ano maḓuvha vhathu vha kuḓana, muṅwe o noya haningei milayoni uri vhavha vha songo amba na nṋe.

Zwino hezwo a si u tandulula thaidzo naluthihi fhedzi naho zwo ya haningei kha vhashumelavhapo, vhutshilo a vhu yeliwi tshikoloni, vhutshilo vhu wanala nga ngomu muḓini ri tshi khou tshila ri tshi khou ḓi aluwa, vhutshilo ri vhu guda vho kha vhaṅwe hafha nṋda. Kwa zwino ndi kwonokwu kwa mapholisa lune vhathu vha semana hanefho hayani kana vho rwana nga mipama hanefho, hu khou iwa kha mapholisa uri a ḓe, one a ḓa a fara.

Munna a vhuya a farisiwa, a hu tsha ḓo dovha ha vhuya ha vha na mulalo. Madzuloni a uri ho itiwa zwenezwi iwe u gidimela u yo ṱoḓa vhaṅwe vhathu. Zwino

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kale zwo vha zwi tshiri u tshinyala, zwa dzudzanywa nga mulomo. Heyi ṋḓila ya uya kha vhashumelavhapo, heyi ṋḓila ya u ya mapholisani u ita dzi protection order, na heyi ya u ya ha madzhisiṱiraṱa, a i khou vhuya ya ḓisa mulalo shangoni, i khou dzima mulilo nga piṱori. Vhathu kha vha ri litshe riṋe ri vhuyelele kha sialala, ri yo shuma mishumo yashu nga sialala, ri vhuelele nga yeneiḽa ṋḓila, vha ḓo vhona heḽi shango ḽi tshi Shanduka, muṅwe a tshi ṱhonifha muṅwe.

Mafhungo a musalauḽa o vha a tshi kutelwa hanefho hayani nahone zwi songo leluwa uri muthu wa nnḓa a ḓivhe nga ha mafhungo a avha vhathu, naho zwo ralo zwithu zwo ḓi swika vho hune zwa shanduka, ra wana ho novha na mafhungo ane a dzhenisa na mulayo hune naho zwo ralo, vhathu vha pfha uri mulayo u khou vha tshinyela zwithu zwavho zwe zwa vha zwo naka ro sedza kutandululele kwa khuḓano.

4.3.10. Zwine zwa nga itwa u itela u vhuisa maitele one a u tandulula khuḓano kha mvelele ya Tshivenḓa.

MUFHINDULI A1

PHINDULO: Zwine ra nga ita ndi u tou dzula fhasi na vhana vhashu ra vha funza zwa kale, zwe ravha ri tshi itisa zwone kha u tandulula khuḓano na u vha sumbedza uri zwo vha zwo leluwa u swika gai.

MUFHINDULI A2

PHINDULO: Vhaswa kha ri vha funze nga ha milayo ya mvelele ya Tshivenḓa na nga u ṱhonifha mahosi.

MUFHINDULI A3

PHINDULO: Ndi ndayo, sialala yashu kha i vhuye

MUFHINDULI A5

PHINDULO: Khamusi kha vhaṱuku fhedzi kha vhahulwane zwi nga si tsha konadzea ngauri na musi wa murwa u gidimela mapholisani.

MUFHINDULI A6

PHINDULO: Madomba, misevhetho, u imbelwa khamusi zwi nga tandulula, nahenevho vha vhaṱhannga vha ya vho zwiṱamboni sa vhakale.

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MUFHINDULI B1

PHINDULO: Ndi u shumisa mafhungo a musanda, ri shumisa tshihosi hu tshi itwa madomba, misevhetho, vhanna vha tshi ya zwiṱamboni.

MUFHINDULI B3

PHINDULO: Arali ha vhuya mitshino ya sialala na milayo yeneiḽa ya kale, vho madomba, misevhetho zwoṱhe zwa vhuya ndi vhona ungari ri nga tshila zwavhuḓi shango ḽo naka ngauri zwithu hezwiḽa zwa kale zwo vhulaiwa a zwi tshavha hone, na ṱhonifho a i tsha vha hone.

MUFHINDULI B4

PHINDULO: Kha hu vhuye zwenezwiḽa zwa kale vho madomba na misevhetho ngauri hangei dombani vha vha vha tshi khou laiwa havha vhathu vhoṱhe uri muḓini hu tshiliswa hezwi, hu ambiswa hezwi, arali ha vhuya zwa kale, zwithu zwi nga tshimbila.

MUFHINDULI B6

PHINDULO: Hunzhi kha ri lingedze u dzula fhasi na vhana vhashu ri vha funze maitele one a u tandulula khuḓano ro sedza ṱhonifho na u farina.

MUFHINDULI C1

Phindulo: U tandulula thaidzo hedzi nga maitele a Tshivenḓa zwi tou nga zwi ḓo ri konḓela ngauri hangeini murahuni ro aluwa zwithu zwo leluwa ngauri ro leliwa ri tshi thoma kha misevhetho, yo vha i na milayo, ra ḓa kha madomba riṅṋe sa vhafumakadzi, ro vha ri tshi khou laiwa haningei, zwa dovha zwa ri isa kha tshipiḓa tsha musi ri tshi maliwa, ro vha ri tshi dzuliwa na riṋe fhasi ra laiwa.

Na kha vhanna zwo vha zwo ralo musi a tshi khou thoma a mutukana, o vha a tshi ḓivha na milayo ine a vha a khou laiwa na musevhethoni vho vha vha tshiya ha vha vhatukana, vha ṱuwa vhaya na zwiṱamboni, hangei tshiṱamboni vho vha vha tshi wana milayo ine ya vha sumbedzisa uri musi vha tshi vha vhanna, ndi zwithu ḓe zwine vha nga ṱangana nazwo.

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Vhunzhi ha zwine vha ḓo ṱangana nazwo vho vha vha tshi vho zwi ḓivha ngauri vho vha vho bva na milayo fhasi, zwino zwine ranga zwi ita arali ro vha ri tshi nga kona, ro vha ri tshi nga tou thoma hangei murahu, ha vhuya dzingoma dze dza vha dzi tshi tshiniwa u bva murahu haningei misevhethoni u swika haningei kha madomba na kha vhaṱhannga ha ḓi vha na zwezwo zwe vha vha vha tshi ita zwone, uya miḽani, uya zwiṱamboni, ndi zwone zwe zwa vha zwo takula mvumbo ya Tshivenḓa. Zwi nga ri humisela murahu arali ranga dovha ra zwi dovholola.

MUFHINDULI C2

Phindulo: Kha mvelele ya Tshivenḓa, zwi ne zwa ita uri khuḓano dzi kaidziwe hu vhe na u pfhana kana na u dzula zwavhuḓi zwi nga sa zwezwiḽa zwe nda zwi gavhi tshifhingani tsho fhiraho zwauri, hezwi vha tshi khou vhona shango ḽi tshi pfhi, kha shango heḽia, mavia vhathu haho kana hu na mulalo zwi tou dzimelwa hezwo zwithu, zwi tou dzimelwa nga mushonga nga vho maine vha ne vha zwiḓivha uri ra dzhia mushonga ri a dzimela shango ḽa eḓela, vha wana hu na mulalo kha heḽo shango, zwa amba zwauri na vhathu havhaḽa vha a kona u kaidzea ngauri ro dzimelwa.

MUFHINDULI C3

Phindulo: Ro dzula fhasi ri tshi khou shumisa thendelano ya Tshivenḓa ya kundandululele kwa khuḓano ndi ya musi mahosi ashu kana vhahulwane vhashu, vharangaphanḓa vhashu vhane vha khou amba, sa musalauno ri shumisesa dzi civic, vhathu kha vha vhe na tshifhinga tsha u pfhumbudziwa uri ri kone u ḓivha, uri ri kone u vhuisa musala wa kale ngauri a si zwoṱhe zwi ne zwa ṱoḓa mapholisa.

MUFHINDULI C4

Phindulo: Uri ri i vhuise heyi thandululo ya u tandulula haya mafhungo a mvelele ya Tshivenḓa, ndi musi ro vhuisa miḽ kana mirundu, zwinzani vhusha, domb, musevhetho, ndi sa hangwi vho na tshikanda, zwi nga vha zwone zwine zwa nga ri vhuisela heyi mvelele ye ra vha ri nayo kha ḽa mulovha.

MUFHINDULI D1

Phindulo: Vhathu kha vha tevhele milayo ine ya itwa nga dzi khoro dzapo ire fhasi ha mahosi, arali ya tevheleliwa, i vha i tshi khou tevhela maitele enea a Tshivenḓa ngauri muthu o khakhelaho muṅwe muthu uya nga mvelele ya Tshivenḓa, u a tea uri a hangweliwe arali a hangweliwa hoyo muthu, u vha o hangweliwa tshoṱhe mulandu wawe u satsha saliwa murahu.

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MUFHINDULI D2

Phindulo: Zwine zwa nga itiwa ndi zwauri muvhuso u no khou vhusa zwino wo sumba Mudzimu nga munwe, uri iwe Mudzimu wo vhea vhamusanda wari vha vhuse, riṋe ri khouri ho no vha na murangaphanḓa wa tshitshavha, ane ofisi yawe riṋe a ri i ḓivhi, ndi uri vhathu a vha tsha kona u vhuelela vha ita zwa sialala ngauri ho novha na idzo dzi civic, vhathu a vha tsha kona u ita zwa sialala arali hu na dzi khuḓano hu tshi vhidzwa vhakalaha, ho novha nadzi 'policing forum', zwo no tou dzhiela mahosi maanḓa vha satsha amba tshithu, zwa zwino ri khou amba, ri khou lila ngauri vhana vha khou ḽa masimba hanea vha khou lovha, onoyu muthu ane a khou rengisa masimba vhamusanda a vha muḓivhi.

Na musi a tshi ḓiswa u ita kuvhengele hanefho giratshini a vha vhidziwi, na zwauri u na thendelo naa ya u dzula fhano, a vha vhudziwi, ndi uri zwino vhamusanda vho no sokou sedza nga maṱo.

Vhathu vha tshi lwa haningei nnḓa vha tshi ita mini, vhamusanda vha vho tou vhudzwa vha nga muṅwe a no khou fhira uri yo vha yo ṱangana mulovha. Zwiamba uri vhamusanda vho rahelwa kule, u rahelwa ha vhamusanda kha zwithu zwoṱhe, zwo vula tshikhala tshihulu tshauri fhano South Africa u nyadza ha muthu muthihi, wa vhuya wa ri kha ṅwana "kha nyadze mme", iwe u khotsi, a tshi bva kha mme u khoyo nyadza iwe khotsi ngauri hangei o fhedza.

Arali ho vha hu tshi pfhi ri a ṱhonifhana, hezwi zwithu zwi nopfhi muzavhaḽazo hafha mahayani, zwo vha zwi tshi ḓovha zwi siho ngauri vhamusanda ndi vhone vhane vha tea u vhudzwa zwauri vhathu vhari a vhana muḓagasi, vhamusanda kha vha takuwe vhaye hu ne ha vha na muḓagasi, fhedzi vhamusanda vha vho tou mangala nga, nga matsheloni bada yo valiwa, yo valelwa navhone vhamusanda uri vha songoya hu ne vha khou tea uya, zwiamba a hu tshena vhurangaphanḓa.

Hu na vhuṅwe vhurangaphanḓa ho kwanyeledziwaho hune ndiha mudzimu. Mudzimu na vhuya na munyadza a ḽi nga lali, a hu nga ḓo dovha ha iwa fhethu na huthihi, tshashu hu ḓo vha u shululana malofha.

Dzi gireme dzi khou lila vhusiku na masiari, vhamusanda a vha ambi tshithu. Vhanevha vhabva nnḓa vhane vho sokou ḓadza shango, vhathu vha a ḓa vha vhudza vhamusanda uri havha vhathu vha tshimbila na zwibugwana zwiṱanu, vha tshimbila vha tshi hwala dzi philisi hafha dzi tshi yo rengiswa seli, vhamusanda vha

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ḓo vhudza nnyi ngauri a vha pfhiwi, vha sokou ḓi fhumulela. Havha vha bva nnḓa vha nopfhi vho ḓalesa hafha shangoni a vhaho thavhani, vha dzula hanefha mahayani ashu, naho vha vhudza upfhi hu na mubva nnḓa a no dzula hafha a vha zwiḓivhi. U nyadzwa ha vhamusanda nga muvhuso wa ANC zwo vula tshikhala tshihulu nga maanḓa tsha uri vhutshilo vhu sa tsha vha nga ngona.

Sa vhunga vhunzhi ha vhafhinduli vha tshi khou sumbedzisa uri ngoma dza Tshivenḓa kha dzi vhuye, ngoma dza Tshivenḓa ndi dza ndeme vhukuma nahone dzi na mushumo muhulu kha nyaluwo ya ṅwana wa mutukana na musidzana sa vhunga hu hone hune ha vhumbiwa muthu ene ene wa vhukuma ane avha na vhumatshelo, maambiwa aya a ngoma dza Tshivenḓa a tikedziwa nga Mafenya (2002: 53) musi a tshiri: " *According to Vhavenḓa culture, a human being is considered a full audult after having undergone all the initiation schools meant for him or her'*. Izwi zwi amba uri uya nga mvelele ya Vhavenḓa, muthu u dzhiiwa upfhi u munna kana mufumakadzi o fhelelaho arali oya ngomani dza sialala dzoṱhe dzine a fanela uya.

Naho zwo ralo, vha ḓi vha hone vhane vha khou sumbedzisa uri hu songo vhuya zwikolo zwa sialala ngauri naho zwa vhuya ahuna vhana vha ne vha ḓoya, honeha muhumbulo wa uri kha hu tou tevhedzelwa mulayo wa shango uri shango ḽi lale na zwone ndi zwiṅwe zwa zwithu zwine vhathu vhari kha zwi itiwe u itela u vhuisa maitele one a u tandulula khuḓano. Vhaṅwe vha ngaho mufhinduli A5 vhari uri kutandululele kwa kale ku vhuye ro lavhelesa mvelele ya Tshivenḓa zwi nga si tsha dovha zwa konadzea.

Mvalatswinga

Ndima iyi yo kona u bvisela khagala tshoṱhe tsenguluso ya mawanwa kha iyi ṱhoḓisiso zwi tshi bva kha nḓila ine Vhavenḓa vha langa na u tandulula khuḓano ngayo. Kha ndima iyi zwo ya zwa sumbedziswa uri musi hu na khuḓano, hu na vhathu vhane vho tou fanela uri vha vhe hone musi hu tshi tandululwa khuḓano, nahone hu na maga ane na one a tevhelwa kha u tandulula dzenedzo khuḓano. Zwo dovha hafhu zwa bviselwa khagala uei ndi zwa ndeme u guma gai u tandulula khuḓano musi vhathu vha tshi khou tshila.

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5. NDIMA YA VHUṰANU: MAWANWA NA THEMENDELO

5.1. Mvulatswinga

Ndima iyi yo fhelaho yo vha yo ḓi sendeka kha u saukanya datha na u ṱalutshedza datha. Ndima iyi i ḓo ṋetshedza mawanwa na themendelo, izwi hu u itela u bvisela khagala zwoṱhe zwe muṱoḓisisi a wana khathihi na u ita themendelo.

5.2. Manweledzo a dzindima

Ndima ya u thoma

Kha ndima iyi muṱoḓisisi o thoma nga mvulatswinga na siangane zwe zwa ṱalutshedza nga vhuḓalo ṱhoho ya ṱhoḓisiso iyi. Ha tevhela tshitatamennde tsha thaidzo, ndivho ya ṱhoḓisiso, zwipikwa zwa ṱhoḓisiso, mbudziso dza ṱhoḓisiso, mutheo wa ṱhoḓisiso na mathemo a ndeme.

Ndima ya vhuvhili

Ndima iyi yo vha ya tsenguluso ya mańwalwa. Ndi ndima ye ya bvisela khagala mihumbulo ya vhańwe vhańwali kana zwine vhańwe vhańwali vha amba nga mafhungo ane a elana na zwine muṱoḓisisi a khou ṱoḓisisa ngazwo. Afha kha ndima iyi ho lavheleswa zwine vhańwe vhańwali vha amba nga khuḓano, ndangulo ya khuḓano, thandululo ya khuḓano, mbonalo ya khuḓano, vhuḓi na vhuvhi ha khuḓano, ha dovha ha bviselwa khagala zwine vhańwe vhańwali vha amba nga tshaka dza khuḓano khathihi na mvalatswinga.

Ndima ya vhuraru

Iyi ndi ndima ye ya faredza ngona dza ṱhoḓisiso. Ho thoma mvulatswinga, ngona dze muṱoḓisisi a dzi shumisa kha ṱhoḓisiso yawe, zwiṱoḓuluswa, muṱumbu, maṱumbulele, matshimbidzele a u ṱumbula, u fhulufhedzea ha ṱhoḓisiso, ṱhanngelo ya vhuḓifari na mvalatswinga.

Ndima ya vhuṋa

Nga murahu ha musi muṱoḓisisi o ita tsenguluso nga ṱhoḓisiso yawe hu a vha na zwine a wana, nga u ralo, kha ndima iyi muṱoḓisisi u ṋetshedza mawanwa a ṱhoḓisiso yawe adovha hafhu a saukanya datha. Muṱoḓisisi o ranga nga u ńwala mvulatswinga, ha tevhela tsaukanyo ya data, ha fhedzisela mvalatswinga.

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Ndima ya vhuṱanu

Afha kha ndima iyi muṱoḓisisi o ṅwala mvulatswinga a dovha a ṅwala mawanwa na themendelo zwi tshi tevhela zwoṱhe malugana na ṱhoḓisiso yawe. Afha hu ḓo kona u ṅwalwa zwiko zwo shumiswaho musi hu tshi khou itwa ṱhoḓisiso iyi.

5.3. Mawanwa

Mawanwa a ḓo ṋetshedzwa zwi tshi bva kha thero dzi tevhelaho:

5.3.1. Ṱhalutshedzo ya ipfhi khuḓano
5.3.2. Khuḓano dzi ne vha ṱangana nadzo
5.3.3. Thandululo ya khuḓano dzenedzo
5.3.4. Maga ane a tevhelwa musi hu tshi tandululwa khuḓano
5.3.5. Vhathu vho khetheaho vhane vha dzhenelela musi hu tshi khou tandululwa khuḓano dzenedzo
5.3.6. Vhuḓi ha khuḓano kana zwine khuḓano ya gudisa vhathu
5.3.7. Masiandoitwa a si a vhuḓi a khuḓano
5.3.8. Ndangulo ya khuḓano dzenedzo
5.3.9. Phambano ya kutandululele kwa khuḓano kha musalauno na kwa musala uḽa
5.3.10. Zwine zwa nga itwa u itela u vhuisa maitele one a u tandulula khuḓano kha mvelele ya Tshivenḓa.

5.2.1. Ṱhalutshedzo ya ipfhi khuḓano

Vhomazwale

Afha kha iyi mbudziso, ho wanala uri khuḓano ndi u sa pfhesesana, u lwa, u sa anḓana khathihi na u konḓiselalana vhutshilo vhukati ha munna na mufumakadzi.

Vhomaine

Khuḓano ndi nyambedzano ya vhathu vhavhili vha ne vha sa khou pfhesesana kha nyambo.

Mahosi

Khuḓano ndi u kuḓana ha vhathu, u sa pfhesesana, u sa tendelana zwi tshi bva kha kuhumbulele, kuvhonele na matshimbidzele a zwithu.

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Afha kha ṱhalutshedzo ya ipfhi khuḓano, thyiori iyi ya ṱhalusamirafho ya vhudavhidzani i a vhonala vhukuma i tshi khou dzhenelela sa vhunga i tshi ri vhudza nga ha vhukoni ha u amba. Izwi zwi ambaho zwauri ndi zwa ndeme uvha na vhukoni ha u amba kana ha u davhidzana na vhaṅwe vhathu, i nḓila ya u itela u thudzela kule khuḓano.

5.2.2. Khuḓano dzine vha ṱangana nadzo

Vho mazwale

Uya nga mawanwa a ṱhoḓisiso iyi, vho mazwale vha ṱangana na khuḓano dzi fanaho na dza musi ṅwana wavho wa muṱhannga a tshi vhuya vhusiku, mazwale a tshi amba a sinyutsheliwa. Iṅwe ya khuḓano ndi ya musi mazwale a tshi vhingwa fhedzi a sa ambe uri ene u na luranga, mafhungo a vho to sala a tshi bvela khagala nga murahu ha musi mazwale o no vha na tshifhinga tshilapfhu a tshi khou dzula hafha muḓini.

Mawanwa a dovha hafhu a khwaṱhisedza uri musi hu sa khou vha na uya nḓuni (kana pfhamoni) zwine zwa sia hu tshi vha na u humbulelana uri muṅwe a nga vha a tshi khou ya nnḓa zwi a vusa khuḓano kha vhavhili vha ne vha khou funana. Musi mazwale a na tseḓa, a tshi funa munna wawe fhedzi ngeno a sa funi na vhathu vhane a khou dzula navho ngomu hafha muṱani zwihuluhulu vhahalivho.

Vho maine

Uya nga mawanwa a ṱhoḓisiso iyi, khuḓano dzine vho maine vha ṱangana nadzo ndi dza musi hu sa khou vha na mbebo kana tshibegwa ngomu muṱani lune munna na mufumakadzi vha fhedzisela vha sa tsha tou anḓana zwavhuḓi muṅwe a tshi vhori thaidzo i na muṅwe ngeno muṅwe a tshi khou sumba muṅwe.

Mawanwa a dovha hafhu a khwaṱhisedza uri musi hu na mafhungo a vhafhasi kana vhathu vhane vho no ri sia hune wa wana muthu a tshi khou tambula, hu ngavha nga u wana mushumo, vhana, u sa dzula vhuhadzi na malwadze ngauri na zwone zwa vhafhasi zwi a fara muthu wa wana hu sin a tshi ne tsha khou tshimbila.

Musi munna a tshi khou vhinga a sa fhedzi zwine zwa sia muṱani hu sina mulalo. Musi munna na mufumakadzi vha satsha funana hune vha vho farana nga nḓila i sa takadziho. Musi hu tshi khou vha na u pomokana vhuloi na u zwizwiedza (u via).

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Mahosi

Uya nga mawanwa a ṱhoḓisiso iyi, khuḓano dzine mahosi vha ṱangana nadzo ndi dzi tevhelaho:

Dza miṱani kana dza vhalanda

Musi vhathu vha tshi vutshelana, u pomokana, u levhelana, u ṱereka, u ambelelana mazwifhi, u semana, u tswelana khathihi na u huvhadzana.

Khuḓano dza vhuhosini

Musi hu tshi thoma u sedzwa upfhi mativha a tshi xa, vhuhosi vhu ḓoya ngafhi. Musi hu tshi maliwa mufumakadzi wa lunwe lushaka, u vhengiwa ha vhengiwa na vhana vhawe.

Sa vhunga mawanwa a postmodernism a tshi ṱana kutshilele kwa zwino na mvelele, postmodernism i vhonala zwihulu kana i dzhenelela zwihulu afha ro sedza khakhathi dzine zwigwada izwi zwa ṱangana nadzo. Izwi zwi tou sumbedza tshoṱhe uri kutshilele kwa zwino ku khou hana u tevhedza maitele one o teaho a mvelele.

5.2.3. Thandululo ya khuḓano dzenedzo

Vho mazwale

Mawanwa a ṱhoḓisiso iyi a sumbedzisa uri vho mazwale vha tandulula khuḓano idzi nga u tou thoma u pfha vhupfhiwa ha munna na mufumakadzi musi thaidzo i tshi swika khavho. Vha a ya kha vhafunzi khathihi na makhadzi vha hanefho muḓini ha sumbedziswa wa munna uri u fanela u ya pfhamoni kana nḓuni tshifhinga tshoṱhe na mufumakadzi wawe sa vhunga hu zwone zwe mufumakadzi uyo a ḓela zwone. Na uyo wa mufumakadzi u a vhudzwa u pfhi u fanela uya nḓuni na wa munna tshifhinga tshoṱhe, ahuna upfhi muthu o neta, honeha u dofha hafhu a vhudzwa upfhi a fune na vhathu vhane a khou tshila navho, husi munna wawe fhedzi

Uya nga mawanwa hu dovha hafhu ha vha na u humbelana pfharelo lwa vhukuma zwi tshi bva mbiluni, fhungo ḽa ladziwa tshoṱhe, zwi sa tsha dovha zwa vuwa kha avha vhane vha khou kuḓana.

Vho maine

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U ya nga mawanwa a ṱhoḓisiso iyi, vho maine vha tandulula khuḓano idzo nga nḓila mbili, hu nga vha nga u shumisa miri ya Tshivenḓa kana vha tandulula nga u tou amba. Musi vha tshi shumisa miri, vha fha mindaandaane zwi tshi bva kha uri marambo (ṱhangu) ari mini. Hune zwa ṱoḓa u to ambiwa vha vhidza vhahulwane vha hanefho muḓini, vha nga vha vhbebi vha wa munna kana vha wa mufumakadzi, ha dzuliwa fhasi ha ambiwa, vhathu vha kona u pfhesesana.

Musi vha tshi shumisa miri, vha a dzivhela, vha a dzivhela dzi nndwa ha vha na mulalo kha shango, vha a dzivhela dzikhakhathi miṱani, musi mufumakadzi kana munna a na luambo vha a muvala mulomo muṱani ha vha na mulalo.

Mahosi

Mahosi vha tandulula khuḓano nga nḓila yeneila ya khorotshitumbe hune muthu u isiwa musanda a swika a vhonwa mulandu kana a sa vhonwe mulandu, hone arali a vhonwa mulandu u a lifhiswa. Hu a dovha hafhu ha tandululwa nga u vha na nyambedzano na u tendelana hu tshi shumiswa milayo ine ya vha hone vhukati ha tshitshavha.

Afha musi hu tshitandululwa khuḓano idzi, thyiori ya ṱhalusamirafho ya vhudavhidzani na thyiori ya postmodernism dzi a vhonala dzi tshi khou dzhenelela dza shuma ngauri thyiori ya postmodernism i ṱana kutshilele kwa zwino na mvelele, ngeno thyiori ya ṱhalusamirafho ya vhudavhidzani i gudo ine ya gudisa na u ṱana mvelele nahone i tshi khou gudisa vhathu nḓila yone yo teaho ya u amba. Izwi zwi ambaho zwauri nga u tou dzula fhasi vhathu vha thoma u tandulula, vha tshi khou ita vha tshi sumbedza kuitele kwone kwo teaho kha mvelele ya Tshivenḓa, thyiori idzi mbili dzi vha dzo no dzhenelela kale.

5.2.4. Maga ane a tevhelwa musi hu tshi tandululwa khuḓano.

Vho mazwale

U ya nga mawanwa a ṱhoḓisiso iyi, vho mazwale vha tevhela maga a tevhelaho musi vha tshi tandulula khuḓano ngauri musi ho dzuliwa hafha muṱani, hoyu wa musidzana u vhudza mme awe (mme awe ane a mu fhiwa musi a tshi vhungwa, hu

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si mme wa malofhani vho mubebaho), ha vhudzi muṅwe na muṅwe mafhungo. Mme u ḓo kona u swikisa kha vhahulwane kana vhabebi vha mutuka.

Hu a dzulwa fhasi ha ṱoḓiwa tshivhangi tsha khuḓano. Hu a ṱoḓiwa tsivhudzo u bva kha vhaṅwe vhane vho no ṱangana na nyimele ya khuḓano muṱani. Hu a vhidzwa vhahulwane vha muṱa (vhokhotsimuhulu, vhomakhadzi, vhoṋenḓila vhane vha vha vha tshi khou tshimbidza mafhungo a mbingano).

Vhomaine

Vho maine vha tevhela maga a tevhelaho musi vha tshi tandulula khuḓano zwi tshi tevhela mawanwa a ṱhoḓisiso iyi: Vha tou dzivhela, afha vha ṱanganyisa miri ha tandululea vhuleme vhune vhathu avho vha khou ṱangana naho kana ha tou dzivhelwa uri khuḓano dza sa tsha vha hone.

Hu a dzhiiwa ḽiga ḽa u shumisa tsunda uri ane a khou vhanga khuḓano a sundiwe a ṱuwe khuḓano dzi fhele. Hu a vhidziwa vhahulwane vha muṱa sa vhokhotsimunene, vhabebi vha avho vha no khou kuḓana khathihi na vhomakhadzi

Mahosi

Uya nga mawanwa a ṱhoḓisiso iyi, mahosi vha tevhela maga a tevhelaho musi vha tshi tandulula khuḓano: ḽiga ḽa u thoma ndi u thetshelesa zwigwada zwine zwa khou kuḓana. Hu a pfhiwa vhuḓipfhi ha vhathu malugana na khuḓano yeneyo. Khoro ya musanda i a ṋea thuba zwi tshi khou bva kha uri muthu onoyo o wanala mulandu naa. Vhathu vha a pfhumedzana ḽa vha ḽa maladze.

Afha kha maga ane a tevhelwa, ndi zwine hu tevhelwa maitele one a sialala ane khao a hu sokou ambiwa na muthu muṅwe na muṅwe, hu tou vha na vhathu vho teaho vhane vha ambiwa navho, izwi zwa sia thyiori idzi mbila ya postmodernism na thyiori ya ṱhalusamirafho ya vhudavhidzani dzi tshi dzhenelela.

5.2.5. Vhathu vho khetheaho vha ne vha dzhenelela musi hu tshi tandululwa khuḓano dzenedzo

Vho mazwale

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Vhathu vho khetheaho vhane vha dzenelela musi hu tshi tandululwa khuḓano u yanga vho mazwale ndi vhatevhelaho: Vhoṋenḓila vha hanefho muḓini, vhomakhadzi, vho khotsimuhulu na vho khotsimunene vha muṱa, vhabebi vha wa mufumakadzi arali ho vhifha tshoṱhe khathihi na vhabebi vha wa munna khathihi na vhafunzi.

Vho maine

Vhathu vho khetheaho vhane vha dzenelela musi hu tshi tandululwa khuḓano u yanga vho maine ndi vhatevhelaho: Vhakalaha na vhakegulu vhane vha ḓivha u tandulula mafhungo, vhamusanda na vhakoma savhone vhaḓivhi vha mvelele, hune zwa konḓa hu ḓa na vhabebi vha onoyo mufumakadzi, vhomakhadzi, vhokhotsimunene, vhashumelavhapo na vhafunzi

Mahosi

Vhathu vho khetheaho vhane vha dzenelela musi hu tshi tandululwa khuḓano u yanga mahosi ndi uri mafhungo a thoma kha vhakoma, vhakoma vha kona u takuwa vha gonya musanda, musanda arali fhungo ḽi shishi, hu vhidzwa khorotshitumbe. Hu a dzhena vho Madzhisiṱiraṱa, dziṱhanzi khathihi na mapholisa.

Afha musi hu tshi sumbedziswa vhathu vho khetheaho vhane vha dzhenelela musi hu tshi tandululwa khuḓano idzi, hu dzhena thyiori ya postmodernism sa vhunga i yone i ri vhudzaho nga ha mvelele.

5.2.6. Vhuḓi ha khuḓano kana zwine khuḓano ya gudisa vhathu

Vho mazwale

Mawanwa a ṱhoḓisiso iyi a bvisela khagala zwine khuḓano ya gudisa vhathu kana vhuḓi hayo uya nga vho mazwale ndi zwitevhelaho: khuḓano i gudisa uri muthu a ḓivhe vhuimo hawe na u kona u vhona na u guda kha vhukhakhi hawe. I dovha hafhu ya gudisa muthu u vha na vhuthu ka vhathu vhane a khou tshila navho, na kha vhaṅwe vhathu. I gudisa muthu u vha na ṱhompho kha ene muṋe na kha vhaṅwe vhathu.

Vho maine

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Zwine khuḓano ya gudisa vhathu kana vhuḓi hayo uya nga vho maine ndi u ri gudisa u konḓelela**.** Ri a guda u farelana arali ro khakhelana zwi sina ndavha uri ndi zwingafhani, ri guda u fhulufhelana khathihi u kona u vhonela phanḓa ḽa matshelo

Mahosi

Zwine khuḓano ya gudisa vhathu kana vhuḓi hayo uya nga mahosi ndi zwa uri nga murahu ha khuḓano, mbilahelo dzine dza vha hone na zwililo zwa vhathu zwi a bviselwa khagala. Hu a vha na tshanduko ha ita na u bveledzwa milayo miswa ya kuvhusele. Hu a vha na u fhaṱwa ha vhushaka vhuswa na u hangwelana kha vhathu kana zwigwada zwine zwa khou kuḓana. Hu a vha na vhuthihi kha vhathu ha vha na mulalo kha zwigwada. Khuḓano dzi vhuisa vhumatshelo ha vhuḓi kha shango khathihi na kha vhalanda nga u angaredza.

Afha ri wanahu tshi sala nḓivho yone yo teaho nga ha mvelele khathihi na nḓivho yone yo teaho nga ha kudavhidzanele kwone, zwine zwa sia thyiori ya postmodernism na thyiori ya ṱhalusamirafho ya vhudavhidzani dzi tshi tou shuma vhukuma.

5.2.7. Masiandoitwa a si avhuḓi a khuḓano

Vho mazwale

Uya nga mawanwa a ṱhoḓisiso iyi, masiandoitwa a si avhuḓi a khuḓano uya nga vho mazwale ndi a uri hu a vha na mabulayo zwihuluhulu ro lavhelesa vhana na vhafumakadzi, vha khou remekanywa, u thuntshiwa kha vhutshilo ha ḓuvha ḽiṅwe na ḽiṅwe.

Mawanwa a dovha hafhu a khwaṱhisedza uri miṱa i khou pwashea ha vha na ṱhalano, vhabebi vha fhambana vhana vha sala vhukati ha mme na khotsi. Hu khou vha na u rwana u bva kha masia oṱhe, vhanna na vhafumakadzi vha fhedzisela vha tshi khou rwana vha huvhadzana, tshiṅwe tshifhinga zwa ḓi itea na vhana vha hone henefho vho lavhelesa.

Vho maine

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Masiandoitwa a si avhuḓi a khuḓano uya nga vho maine ro sedza mawanwa a ṱhoḓisiso iyi ndi a uri hu a vha na mabulayo nga murahu ha musi vhathu vho wanulusa ngoho ya mafhungo kana ngoho ya thaidzo ine vha khou ṱangana nayo zwi tshi khou bva kha uri marambo a khou ri mini. Huṅwe vhaṅwe vha a lingedza u konḓelela fhedzi mafhedziseloni a zwo hu a bvelela ṱhalano.

Vhana vha a vhaisala zwa kwama na zwa vhumatshelo havho zwi tshi khou ṱuṱuwedzwa nga dzikhuḓano kana wa wana vhaṅwe vha vhana hu tshi thoma uvha na muya wa u sa funa uvha tsini na vhaṅwe kana a thoma u vha na muya wa u tambudza vhaṅwe zwi tshi khou bva kha zwine a khou vhona kana u vha ṱhanzi yazwo henefho hayani.

Mahosi

Masiandoitwa a si avhuḓi a khuḓano uya nga mahosi ndi a uri hu avha na u sa langea ha vhathu kha mavhusele hune vhathu vha a fhedzisela vha tshi khou fhandekana ha vha na vhuswina vhukati havho. Vhaṅwe vha a kuḓana lune ha fhedzisela hu na u sa farelana. Hu vha na mabulayo na u huvhadzana kha zwiwo zwi fanaho na zwine vhadzulapo vha vha vho neta khamusi nga muthu ane a khou vha tswela kana ane a khou tzhipa vhathu.

Vhadzulapo vha a ṱereka, u vutshelana na u sa tevhedza milayo yo vhewaho. Izwi kanzhi zwi tshi bvelela khamusi hu u nyadza vhavhusi vhane vha khou vhusa nga tshenetsho tshifhinga. Hu vha na u imisa tshumelo, u sa thusana na u thuthekanywa ha ndaka.

Afha thyiori iyi ya postmodernism iya dzhenelela sa vhunga i tshi ṱana matshilele a zwino nahone afha ndi hone he ra tou zwi vhona tshoṱhe uri matshilele a zwino na a murahuni o fhambana sa vhunga izwi zwine khuḓano dza zwino dza vhuedza zwo vha zwi siho kale.

5.2.8. Ndangulo ya khuḓano dzenedzo

Vho mazwale

Uya nga vho mazwale, mawanwa a ṱhoḓisiso a sumbedzisa uri khuḓano vha dzi langa nga u tou ṱuṱuwedza kha vhane vha khou kuḓana u vha na mbilu dza u

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konḓelela, u vha na muya wa u hangwela khathihi na u vha na lufuno. Vha dovha hafhu vha dzi langa nga u tou kaidza vhenevho vhane vha khou kuḓana.

Vho maine

Uya nga vho maine, khuḓano vha dzi langa nga u tou amba na vhane vha khou kuḓana u swika vha tshi pfhesesa vha dovha hafhu vha humbelana pfharelo. Arali khuḓano dzenedzo dzi dzine dza sa ṱoḓe uri vha tou ambiwa navho, vha a vha shumisela mushonga. Afha ndi hune vha a dzivhela, afha ndi hune hu a shumisiwa na vhulivhadza (mushonga wa u hangwisa). Hu a dovha hafhu ha dzimelwa dzi khakhathi dzoṱhe nga u dzi vunḓekanya nga miri, zwithu zwoṱhe zwa fhela na phosho ya dzika.

Mahosi

Uya nga mahosi, khuḓano vha dzi langa nga u tou vhea milayo, ine heyo milayo ya tevhelwa i nḓila ya uri hu sa vhe na dzi khakhathi, u kaidza vhutshinyi na u sa pfhesesana. Mahosi vha a dovha hafhu vha dzi langa nga u tou ya mapholisani, vha shumisana na vha mulayo. Vha a dovha hafhu vha dzi langa nga nḓila ya nyambedzano na vhane vha khou kuḓana.

Afha kha nḓila ine khuḓano dza langiwa ngayo ri wana thyiori ya postmodernism na thyiori ya ṱhalusamirafho ya vhudavhidzani dzi tshi dzhenelela ngauri khuḓano dzi langiwa nga nḓila ya mvelele kana ha tou ambiwa zwine hezwo zwi ṱoḓa vhukoni ha u amba.

5.2.9. Phambano ya kutandululele kwa khuḓano kha musalauno na kwa musala uḽa

Vho mazwale

Mawanwa a ṱhoḓisiso iyi a bvisela khagala uri tshifhingani tsha kale mufumakadzi o vha a tshiri u malwa a ṋewa mme ane a ḓo vhudza ene mafhungo musi hu na khuḓano. Mme hoyo ndi ene ane a ḓo kona uya a vhudza vhahulwane vha muṱa vha ḓa na thandululo. Ho vha hu tshi ya ha vhidziwa vhomakhadzi vhaḓa vha tandulula thaidzo. Vhana vha kale vho vha vha tshi rwiwa vha tshi kaidziwa.

Musalauno u sokou mangala muṱhannga o vhinga, wa wana u sa ḓivhi na zwauri musidzana wa hone ubva ngafhi zwine zwa ita uri na musi a tshi vha na thaidzo a sa ḓivhe uri a vhudze nnyi. Khuḓano i tandululwa tshifhinga tshinzhi nga vhafunzi,

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mapholisa, vho ramilayo, misanda na vhashumela vhapo. Vhana vha zwino a vhapfhi muthu, a vha tsha kaidziwa, a vha rwiwi ngauri wa tou vharwa u ḓo mangala mafhungo o novha mulayoni.

Vho maine

Mawanwa a ṱhoḓisiso iyi a sumbedzisa uri kutandululele kwa thaidzo hangei murahu kwo vha ku kwavhuḓi ngauri vho vha vha tshi khou tshila na vhana vhane vha vha pfhesesa, vho vha vha na mikhwa ngauri vhovha vho thoma nayo hangei murahu rahu. Musi vha tshi khou aluwa vho vha vhana vhane vhapfha vhabebi, vhabebi vho vha vha tshi kona u vha langa nga nḓila yone vha tshi vha pfhesesa. Zwino kwovha kutandululele kwavhuḓi kwa thaidzo ngauri vho vha vha tshi ḓivha zwauri musi vho dzula navho vha tshi khou amba navho vha ḓo vhapfha.

Vhathu vhane vha khou tandulula khuḓano kha musalauno ndi vhathu vho vhalaho dzibugu vhane vho funzea. Vha musalauno wa zwisedza vha gidimela ha madzhisiṱiraṱa, vha gidimela mapholisani, vha dovha vha gidimela ha vhashumelavhapo vhari vhone ndi vhone vhane vha kho ḓo vha tandululela.

Mahosi

Mawanwa a ṱhoḓisiso a sumbedzisa uri mafhungo a musalauḽa o vha a tshi kutelwa hanefho hayani nahone zwi songo leluwa uri muthu wa nnḓa a ḓivhe nga ha mafhungo a avha vhathu.

Kulangele na kutandululele kwa khuḓano tshifhingani tsho fhiraho kwo ḓivha kwa demokirasi nga u ha vha na milayo yo sikwaho nga tshitshavha, iri fhasi ha khoro dza mahosi, milayo heyo ndi yone ye vhathu vha vha vha tshi I tevhela. Vhathu vhe vha vha vha tshi i pfhuka, vho vha vha tshi sengiswa, vhane vha wanala mulandu vha rwiwa nga ṱhamu, vha dovha hafhu vha lifhiswa. We avha a tshi lifha nga tshifhinga tshenetsho o vha o farelwa a hangwelwa tshifhinga tshoṱhe.

Kha musalauno milandu miṱuku i tandululwa kha khoro dzapo, milandu i thoma u tandululwa mivhunduni ya vhakoma ya ḓa kha khoro dzapo. Arali muthu ane a khou ṅewa mulandu o gwevhiwa a tshi pfha a sa fushei nga tshigwevho, u a tendelwa u fhirela ha madzhisiṱiraṱa, mulandu wawe wa senguluswa.

Hu vha na madzangano a vhathu ane a vhona uri milayo i khou tevhelwa. Hu na madzangano ane a nga sa khoro ya lushaka (civic) na maṅwe ane a nga ḓivha a hone a ne a sedza uri pfhanelo dza vhathu dzi khou tevhelelwa naa, na vhone havha vhathu vha a thusa uri zwithu zwi tshimbile nga nḓila. Hu a vha na zwiimiswa zwine

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zwa langa zwezwi zwa “u tambudzwa u ya nga mbeu”, zwiimiswa hezwo zwi a dzhenelela arali hu na zwithu zwine zwa khou bvelela zwine zwa sa khou tshimbilisa zwone siani ḽa dzi mbeu.

Afha na hone ri wana khuḓano dzi tshi nga langiwa nga nḓila mbili, i ngavha nḓila ya sialala na nḓila ya u tou amba, zwine zwa sia hu tshi vha na u shumiswa ha thyiori idzi mbili dzine dza vha postmodernism na thyiori ya ṱhalusamirafho ya vhudavhidzani.

5.2.10. Zwine zwa nga itwa u itela u vhuisa maitele one a u tandulula khuḓano kha mvelele ya Tshivenḓa.

Vho mazwale

Kha hu vhuye dzenedziḽa ngoma dza kale ngauri hangei ngomani vho vha vha tshi khou laiwa havha vhathu vhoṱhe uri muḓini hu tshiliswa hezwi, hu ambiswa hezwi, muthu ha iti kana u tshila uya nga lufuno lwawe.

Vho maine

Uya nga mawanwa a ṱhoḓisiso iyi, uri ri i vhuise heyi nḓila ya u tandulula haya mafhungo a mvelele ya Tshivenḓa, ndi musi ro vhuisa miḽa kana mirundu, vhusha, domba, musevhetho na tshikanda, zwi nga vha zwone zwine zwa nga ri vhuisela heyi mvelele ye ra vha ri nayo kha ḽa mulovha.

Ho dzulwa fhasi hu tshi khou shumiswa thendelano ya Tshivenḓa ya kundandululele kwa khuḓano ndi ya musi mahosi ashu kana vhahulwane vhashu, vharangaphanḓa vhashu vhane vha khou amba, sa musalauno ri shumisesa dzi civic, vhathu, kha vha vhe na tshifhinga tsha u pfhumbudziwa uri vha kone u ḓivha, uri vha kone u vhuisa musala wa kale ngauri a si zwoṱhe zwi ne zwa ṱoḓa mapholisa.

Na kha vhanna zwo vha zwo ralo musi a tshi khou thoma a mutukana, o vha a tshi ḓi vha na milayo ine a vha a khou laiwa, na musevhethoni vho vha vha tshiya ha vha vhatukana, vha ṱuwa vhaya na zwiṱamboni, hangei tshiṱamboni vho vha vha tshi wana milayo ine ya vha sumbedzisa uri musi vha tshi vha vhanna, ndi zwithu ḓe zwine vha nga ṱangana nazwo.

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Vhunzhi ha zwine vha ḓo ṱangana nazwo vho vha vha tshi vho zwiḓivha ngauri vho vha vho bva na milayo fhasi, zwino zwine ra nga zwi ita arali ro vha ri tshi nga kona, ro vha ri tshi nga tou thoma hangei murahu, ha vhuya dzi ngoma dze dza vha dzi tshi tshiniwa u bva murahu haningei misevhethoni, u swika haningei kha madomba na kha vhaṱhannga ha ḓi vha na zwezwo zwe vha vha vha tshi ita zwone, uya miḽani, uya zwiṱamboni, ndi zwone zwe zwa vha zwo takula mvumbo ya Tshivenḓa. Zwi nga ri humisela murahu arali ra nga dovha ra zwi dovhololа.

Mahosi

Kha hu vhe na u tevhelwa ha milayo ine ya itwa nga dzi khoro dzapo, ire fhasi ha mahosi, ine arali ya tevheleliwa, i vha i tshi khou tevhela maitele enea a Tshivenḓa ngauri muthu o khakhelaho muṅwe muthu uya nga maitele a Tshivenḓa, u a tea uri a hangweliwe arali a hangweliwa hoyo muthu, u vha o hangweliwa tshoṱhe mulandu wawe u sa tsha saliwa murahu.

Afha hu dzhenelela thyiori idzi mbili zwi tshi tevhela mawanwa, hune vhathu vha khou amba nga ha u vhuiswa ha zwikolo zwoṱhe zwa sialala zwine hezwo zwi kwama thyiori ya postmodernism khathihi na thyiori ya ṱhalusamirafho ya vhudavhidzani sa vhunga hu tshi ḓo tea uvha na u davhidzana na hanefho.

5.4. Themendelo

Ṱhoḓisiso iyi i themendela zwitevhelaho:

- Vhathu vha eletshedzwa u vha na nḓivho ro sedza zwine khuḓano ya amba, arali vhathu vha vha nḓivho ro sedza ṱhalutshedzo ya khuḓano, zwi ḓo leluwa uri vhathu vha kone u fhambanyisa fhethu hu ne ha vha na khuḓano na hu sina khuḓano, na uri vha kone u ṱavhanya u wana nḓila dza u i langa.
- Vhathu vha a fanela u pfhumbudzwa nga ha maga ane vha fanela u a tevhela musi hu tshi tandululwa khuḓano, vhaswa kha vha pfhum-budzwe nga vhalala uri hu itwa zwifhio na zwifhio musi hu na khuḓano.
- Ndeme ya vhathu vhahulwane kana mushumo wa vhathu vhahulwane u fana na vho makhadzi, vho khotsimuhulu, vhokhotsimunene, vho ṋenḓila, vho mazwale na vho makhulu ngomu muṱani kha zwi bviselwe khagala tshifhinga tshoṱhe, izwi zwi ḓo thusa uri vhana vha aluwe vha tshi ḓivha vhathu vhane vha vhudzwa mafhungo ngomu muṱani.

- Ndi zwa ndeme uri lushaka lu ḓivhe vhubvo halwo. U ḓi ḓivha, wa ḓivha na maitele a mvelele yau zwi a thusa kha vhutshilo ha ḓuvha na ḓuvha. Ngauralo u vhuiswa ha ngoma dzoṱhe dza Tshivenḓa kha vhutshilo ha ṋamusi zwi nga

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thusa vhukuma khathihi na u fhungudza dziṅwe dza dzi khaedu ro lavhelesa ndangulo na kutandululele kwa khuḓano kha vhutshilo ha matshelo, ro sedza murafho une wa khou takuwa.

- Maitele one o fanelaho ane a itwa na u tevhelwa musi muṱhannga na musidzana vha tshi khou ya u dzhena mbinganoni kha vhuye. Ndayo dzoṱhe dze dza vha dzi tshi ṋewa musidzana nga vhakegulu na dze dza vha dzi tshi ṋewa muṱhannga nga vhakalaha kha dzi vhuye. Izwi hu u itela uri hu dovhe hafhu hu vhe na u konḓelelana khathihi na u alusana ngomu mbinganoni.

- Vhane vha khou ya u dzhena mbinganoni kha vha pfhumbudzwe nga ha nyimele dzine vha nga ṱangana nadzo musi vha tshi vho tshila na mufarisi, hone ha vhalala kha vha dzulele u zwi sumbedzisa vha dovhe hafhu vha ambe na uri zwi tandululwa nga nḓila ḓe.

- Hu dovha hafhu ha eletshedzwa na vhoṱhe vha ne vha vha na nḓivho ro sedza ndangulo na kutandululele kwa khuḓano uya nga mvelele ya Tshivenḓa uri vha songo tenda u dzula na nḓivho ine vha vha nayo. Kha vha onyolose hu ne vha vhona zwi tshi khou kombama, kha vha thuse hune ha vha na ṱhoḓea. Ndi zwa ndeme u onyolosa thanda i tshi kha ḓi vha nṋu, u ita nga u ralo zwi ḓo thusa kha u vhuisa Venḓa ḽa mulovha.

- Mahosi kha humele kha kuitele kwao kwa kale na kale, kulangele kwone kwa mulovha kwe kwa vha ku tshi ita uri shango ḽi lale, naho hu na khuḓano vho vha vha tshi vhona uri dzi tandululwe nga nḓila yone. Kha mahosi a mulovha, ho vha hu tshi lifhiswa muthu nahone a sa tsha dovha. Kha tshifhinga tsha ṋamusi mafhungo a khou itea a mbo ḓi fhiriselwa kha mulayo. Shangoni hu khou vhilingana hu tshi ya fhedzi naho zwo ralo, mahosi arali a nga dzula, a nga zwikona u vhuisa maitele one a u tandulula khuḓano kha mvelele ya Tshivenḓa.

- Ndi zwa ndeme uri vhaṅwali vha dzi bugu vha ṅwale nga ha nḓila dzine Vhavenḓa vha dzi shumisa u langa na u tandulula khuḓano. Nḓivho heyi ndi ya ndeme vhukuma nahone i nga khwinisa zwinzhi ro lavhelesa na mabulayo ane a khou bvelela kha masia oṱhe kha vhutshilo ha ḓuvha na ḓuvha.
- Lwa tshifhinga tshilapfhu vhukuma, vhomakhulukuku washu na vhomakhulu washu vho vha vhathu vha u tshila nga u tevhedza maitele one a mvelele ya Tshivenḓa. Naho ho novha na u dzhenelela ha zwa tshiisimane, lushaka a lu tei u laṱa zwa halwo. Ndi zwa ndeme u vhulunga zwa hashu, mirafho na mirafho i zwiḓivhe, i tshile ngazwo i tshi zwi tevhedza. Lushaka kha lu litshe u vhonela zwa halwo fhasi, sa tsumbo: u vhonela ngoma dza sialala fhasi. Ri zwine ra vha zwone nga zwa hashu.
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5.5. Mvalatswinga

Ṱhoḓisiso iyi yo vha yo ḓi sendeka nga ndangulo na kutandululele kwa khuḓano uya nga mvelele ya Tshivenḓa. Zwoṱhe zwe muṱoḓisisi a wana khathihi na themendelo ndi zwo bviselwaho khagala kha ndima iyi. Zwo bvisela khagala vhupfhiwa ha vhafhinduli khathihi na zwine zwa khou themendelwa ho sedzwa mawanwa a ṱhoḓisiso iyi. Ho dovha hafhu havha na u fhindulwa ha mbudziso dza ṱhoḓisiso iyi khathihi na u swikelelwa ha zwipikwa zwa ṱhoḓisiso iyi.

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