

**ṰHODṰISISO YA U SA LONDWA HA VHANA NGA VHOKHOTSI NA MASIANDOITWA A
HONE ZWINE ZWA VHONALA KHA NGANEA MBILI: *VHUSHA HO SHANDULELA*
(*MAHUWA, 1997*) NA *THONGA I PFI NDO VHAḂA* (*DEMANA, 2015*)**

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**Mushumo uyu wo ṽetshedzwa sa ṽhoḂea ya u swikela
ṽhoḂea dza Mastasi ya TshivendḂa fhasi ha Muhasho wa Nyambo dza Afrika
(khethekanyo yaTshivendḂa), Fakhalthi ya Saints, Matshilisano a Vhathu na Pfhunzo
Yunivesithiya VendḂa**

MUFHAṰUSI: DOKOTELA VHO TD RAPHALALANI

MUTHUSAMUFHAṰUSI: DOKOTELA VHO NC ṽETSHISAULU

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MUANO

Nḡe, Fhaḡuwani Grace Siaga, ndi khou ana uri mushumo uyu wa ḡhoḡisiso ya u sa londwa ha vhana nga vhokhotsi na masiandoitwa a hone zwi vhonehalaho nganeani mbili: *Vhusha ho shandulela (Mahuwa, 1997)* na *Thonga i pfi ndo vhaḡa* (Demana, 2015) ndi une wo ḡetshedzwa nga nḡe hu tshi itelwa u wanwa ha Digrii ya Mastasi ya Tshivendḡa kha Yunivesithi ya Vendḡa. Mushumo uyu a u na mafhungo a muḡwe muthu, he zwa ralo ndo sumbedzisa nga ḡḡila yo fanelaho he zwa bva hone.



Tsaino:

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Ndi kumedzela mushumo uyu kha vha tevhelaho: Mufarisi wanga Vho Netshiheni Tshinyadzo Robert vhe vha ntika nga maipfhi avho a thuthuwedzo e a ita uri ndi vhe na mafulufulu a u isa phanda na thodisiso iyi. Vhananga Azwihangwisi, Gudani na Tshilidzi na vhone vho shela mulenzhe nga u nkondelela ndi tshi vha dzima tshifhinga tsha u vha navho ndi kha mushumo hoyu.

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Ndi rumela ndivhuwo dzanga kha vhabebi vhanga Vho Namadzavho Agnes Siaga Ramasimu na Vho Mmbangiseni Nnditsheni Samson Siaga. Naho Mudzimu o tsvhanya u vha dzhia vho vha tshuṭhuwedzo khulwane kha uri ndi diwane ndi na mafulufulu a u isa pfhunzo dzanga phanḁa. Ndi dovha hafhu nda livhisa ndivhuwo kha mufhaṭusi wanga Dokotela Vho TD Raphalalani vhe vha lusa nga nungo dzoṭhe uri tshodisiso iyi i kone u khunyelela. Ndi livhuwa Yehova Mudzimu Ramaandaoṭhe we a kona u ndededza, a mpha nungo, a nthanga phanḁa u swikela ndi tshi khunyeledza mushumo uyu.

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MANWELEDZO

Ndayotewa ya Riphabl̩iki ya Afrika Tshipembe ya 1996, kha khethekanyo ya 28 i dubekanya pfhanelo dza n̩wana. Dziñwe dza pfhanelo dza vhana ndi dzi tevhelaho: >pfhanelo ya ndondolo muṭani kana ndondolo nga mubebi wawe kana iñwe ndondolovho yo teaho arali o bviswa kha muṭa we a bebya khawo.

>pfhanelo ya u ñeiwa zwiliwa zwa pfhushi, vhudzulo na ndondolo ya mutakalo wawe; pfhanelo ya u tsireledzwa kha u sa farwa zwavhuḍi, u litshedzelwa, u tambudzwa na u nyadziswa.

Hu vhonala vhabebi vhanzhi vha sa khou dzhiela nṭha pfhanelo dza vhana idzo sa zwe zwa laedzwa kha Ndayotewa. Kha vhabebi vhenevho vhane vha khou vhonala vhatshi khou litshedzela kana vha sa khou dzhiela nṭha pfhanelo ya ndondolo ya vhana ndi vha mbeu ya tshinnani kana vhokhotsi. Vha vhonala vha tshi ḍiwana vhe kule na vhana vhavho lune vha fhedza vha tshi laṭela mbebo yavho kha mubebi muthihi ane a vha mme a vhana uri vha vhe vhone vhane vha dzhia vhuḍifhinduleli ha u londana u londota vhana vhe vhoṭhe. Ṭhoḍisiso iyi yo livhiswa kha u ṭoḍisisa u sa londwa ha vhana nga vhokhotsi na masiandoitwa a hone zwi vhonalaho khanganea mbili: *Vhusha ho shandulela* (Mahuwa, 1997) na *Thonga i pfi ndo vhaḍa* (Demana, 2015). Hu ḍo shumiswa ngona ya khwalithethivi u kuvhanganya data u bva kha nganea idzi mbili na kha mañwalwa o fhambanaho a katelaho Ndayotewa ya Afrika Tshipembe (1996). Ṭhoḍisiso iyi yo ḍisendeka nga thyiori ya 'Literary Structuralism (Structuralist approach)'. Hu lavhelewa uri ṭhoḍisiso iyi i ḍo bvisela khagala zwiitisi zwa u sa londa vhana nga vhokhotsi avho. I ḍo dovhavho ya bvisela khagala masiandaitwa kha vhana musi vha sa khou londiwa zwavhuḍi nga vhokhotsi.

Maipfhi a ndeme: Pfhanelo dza vhana, u sa londwa ha vhana, u tambudzwa ha vhana, muṭa, vhabebi, vhokhotsi.

ABSTRACT

The constitution of the Republic of South Africa Section 28 of 1996 tabulates the rights of children as follows: family care, parental care or to appropriate alternative care when removed from the family environment, basic nutrition, shelter, basic health care services and social services, be protected from maltreatment, neglect, abuse or degradation.

Most parents do not take care of the right of their children as indicated in the Bill of Rights. These parents who do not take care of their children are mostly males or fathers. They appear to be very far from their children which results in them neglecting their children. Subsequently, mothers are the ones who take the responsibility of their children. This research is aimed at finding out the negligence of the children and its consequences by their fathers which are reflected in two novels *Vhusha ho shandulela* (Mahuwa, 1997) and *Thonga i pfi ndo vhaḡa* (Demana, 2015). A qualitative methodology will be used to collect data from these two novels and also from the Constitution of South Africa. The research is based on the theory of Literary Structuralism (Structuralist Approach). It is expected to focus on the factors that revealed the negligence of children by their respective fathers. It will also reveal the consequences faced by the neglected children.

Key words: Children`s rights, child neglect, child abuse, family, parents, fathers.

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NDIMA YA U THOMA

1.1 MVULATSWINGA NA SIANGANE YA ṪHODISISO

Mbingano ndi tshiimiswa tsha ndeme kha lushaka. Van Warmelo na Phophi (1948:343) vha tshi amba nga ha mbingano na ndeme yayo vha ri:

“When a man marries a woman, the main object is to have children to increase the continuation thereof, so that when he dies his name lives on.”

Izwi zwi amba uri musi munna a tshi mala musadzi, tshipikwa tshihulwane ndi uri vha vhe na vhana u itela uri lushaka lu hule lune na musi a tshi ḁo fa fhanu shangoni a ḁo vha o sia dzina ḁawe ḁi tshi khou tshila nga we a sia o mu ḁisa shangoni.

Raphalalani (2015:61) a tshi redza (Mbiti, 1990:139) a tshi amba nga ha mbingano na u vha hone ha vhana u ri:

“Marriage in terms of the customary law is meant mainly for procreation. Reproduction is needed for the survival of the human race”.

Izwi zwa amba uri tshiimiswa tsha mbingano u ya nga mvelele ya Tshirema tsho vha hone muhumbulo muhulwane hu uri hu vhe na u beba vhana. Mbebo ndi ya ndeme kha tshaka dzoṭhe nahone i ya ṭodea u itela uri lushaka lu ḁi hula lu tshi ya phanḁa.

Zwo ralovho na kha lushaka lwa Vhavenḁa. Muhumbulo muhulwane wa mbingano u ya nga mvelele ya Tshivendenḁa ndi uri hu vhe na vhana vhane vha bebya ndivho khulwane ya muṭa hu u alusa muṭa wonoyo. Ndi vhenevho vhana vhane muṭa na lushaka zwa hula ngavho.

Musi vhana vha sa wanali mbinganoni, zwi vha thaidzo khulwane kha vhavhili vha re mbinganoni. Izwi zwi khwaṭhisedzwa nga Mashau (2006:60) a tshi ri:

“Lack of the present of children in marriage can also cause division within a family. Those who do not have children tend to fight over the barrenness of the other or lack of children in their marriage. Some even go to the extent of having extra-marital affairs in the effort to prove that they can bear children”.

Izwi zwi amba uri u sa vha hone ha vhana mbinganoni zwi nga vhang a pfiṛipfiṛi na dziṛifudzungule muṭani. Avho vhane vha si vhe na vhana vha anzela u lwa, muṅwe a tshi sumba muṅwe uri ndi ene ane a khou kundelwa u ri vhana vha vhe hone. Kha vhaṅwe zwi vha swikisa na kha uri vha vhe na vhushaka ha nṅa kana vha vhe na vhafarekano, muga hu uri vha sumbedze uri vhone vha beba.

Zwenezwo musi vhana vha sa wanali mbinganoni, zwi kwamavho na muṭa woṭhe nga u angaredza vhunga vha tshi vha vho lavhelela u hula ha muṭa kana u engedzea ha lushaka u bva kha mbingano iyo. Zwo ralo, vhahulwane vha muṭa vha a kombetshedzea u dzhenelela kha mbingano ya vhavhili u tandulula thaidzo dzine dza nga vha dzi hone hu tshikatelwa na yenei ya u sa vha hone ha vhana. Izwi zwi ṭalutshedza zwavhuḍi nga Verryn (1975:222) a tshi ri:

“The Venda marriage so closely unifies the two families that they feel they are relatives. The fact that the Venda marriage is community affair, enables the family members and relatives to help the marriage couple with advice when they experience problems which may destroy their marriage”.

Izwi zwi amba uri mbingano Vhavenda dzi konanya miṭa mivhili lune vha pfa vho no vha na vhushaka. U vha na vhuthihi ha miṭa mivhili ndi zwa ndeme vhukuma vhunga zwi tshi ita uri musi vhavhili vha re mbinganoni vha tshi tṅana na khaedu, miṭa i dzhenelele i tshi eletshedza uri mbingano i sa fe kana hu sa vhe na tṅalano.

Zwa amba uri vhahulwane vha muṭa wonoyo vha ya imaima u vhona uri thaidzo ya u sa beba vhana vha i tandululee vhana vha fhedze vho wanala. Musi ṛwana a sa ḡi kana u wanala mbinganoni, vhahulwane vha muṭa vha a takuwa vha amba na makhadzi uri a pfhe uri vha fhasi vha ri mini ngazwo. U bva afho makhadzi u ḡo takuwa a yo phasela kha vha fhasi uri a pfhe uri hu khou bvelela mini. Arali na henefha zwa bala ndi hune muṭa wa ḡo dovha wa takuwa wa ya u vhonisa ha vhondiaḡivha vha kule uri vha vhone tshi kondisaho mbebo muṭani uyo.

Musi vhana vho wanala, vhabebi vha vhana na lushaka lwoṭhe vha a farisana u vhona uri vhana avho vha khou aluswa zwavhuḡi, vhe na mulayo na mutakalo wo fanelaho vhunga vhe vhone vhane vha ḡo bveledza phanda dzina ḡa muṭa musi vha tshi aluwa.

Arali vhabebi vha vhana vha sa khou dzhiela nṅha nḡila idzo dzine dza tea u tevhelwa uri vhana avho vha aluswe zwavhuḡi, vhomakhulu vha vhana avho vha a dzhia vhuḡifhinduleli, lune vhana avho vha vho fhedza vha tshi wana thusedzo ya ndondolo u bva khavho. Hu a swika na hune vhomakhulu vha vhana vha humbela vhana avho vhane vha vhonala hu tshi nga vhabebi a vha khou vha londola zwavhuḡi zwi khou konḡa uri vha tou dzula navho vha tshi vha londola.

Muvhuso wa demokrasi fhanu Afrika Tshipembe wo zwi dzhiela nṅha uri u katelavho ndeme ya u londola vhana lwe zwa vhuya zwa tou ṛwaliwa na kha Ndayotewa ya

shangoya 1996 uri zwi tou vha mulayo. Khethekanyo ya 28 ya Ndayotewa (1996) i vhea pfhanelo dza vhana nga ndila i tevhelaho:

Nwana muñwe na muñwe u na pfhanelo:

(a) ya dzina na u vha muraḏo wa lushaka a tshi tou bebya,

(b) ya ndondolo muḏani kana ndondolo ya mubebi wawe, kana inwe ndondolo yo teaho arali o bviswa kha muḏa we a bebya khawo,

(c) ya zwiliwa zwa pfhushi, vhudzulo, ndondolo ya mutakalo ya ndeme na tshumelo dza vhathu,

(d) ya u tsireledzwa kha u sa farwa zwavhuḏi, u litshedzelwa, u tambudzwa kana u nyadziswa,

(e) ya u tsireledzwa kha u shuma mishumo ya u vha tambudza,

(f) ya uri vha sa ḏoḏee kana vha sa tendelwe u shuma mushumo kana u ḡetshedza tshumelo.

Zwoḡhe zwo angaredzwaho kha khethekanyo iyo afho nḡha, ndi zwine arali zwa dzhielwa nḡha, vhana vha nga aluwa vhe na mutakalo mivhilini, mihumbuloni na maluvhini avho.

Musi zwo ralo vhana avho vha fhedza vho no vha vhahulwane vha tshi vha vhathuvhathu vha re na matshilisano avhuḏi, ḡhonifho kha vhañwe vhathu na vhuḏifhinduleli kha lushaka. Musi zwoḡhe zwo bala kha vhabebi zwa u alusa vhana nga ndila ya u vha londola sa zwo eledzwaho nga Ndayotewa (1996), Muhasho wa Mveledziso ya Matshilisano u a dzhenelela nga ndila dzo fhambanaho dzi katelaho nazhendedzi ḡa Tshumelo dza Tsireledzo ya Matshilisano Afrika Tshipembe. Nga fhasi ha zhendedzi ili vhana vhenevho vha a ḡneiwa magavhelo a u vha unḡa kana u vha londola (Child Support grant).

Thodisiso iyi yo livha kha u thodisisa u sa londwa ha vhana nga vhokhotsi na masiandoitwa a hone zwi vhonekhalo kha nganea idzi mbili: *Vhusha ho shandulela na Thonga i pfi ndo vhaḁa*.

1.2 NDIVHO

Ndivho ndi zwine mutodisisi a tḁa u zwi swikelela nga thodisisoine a khou dzhena khayo. Nkatini (2005:26) u tḁutshedza ndivho nga ndila hei:

“An aim is a general statement of intent, a broad goal with little precision that the researcher plans to achieve when the whole research is completed”.

Izwi zwi amba uri ndivho ndi tshitamennde tsha vhuḁiimiseli, tshipikwa tshihulwane tshi na vhulondokwahovhune mutodisisi a lugisela u vhu swikelela musi thodisiso i tshi fhela. Zwine Nkatini a amba nga ha ndivho, zwi nweledzwa zwavhuḁi nga Grey (2009:52) musi a tshi ri:

“Aims are general statements on the intent and direction of the research”.

Izwi zwi amba uri ndivho ndi zwitamenndenyangaredzitsa vhuḁiimiseli na u sumbedzalurumbu lune thodisiso ya khou tḁutshela hone.

U bva kha vhaḁwali avho vhavhili vho bulwaho afho nḁha ndivho i nga dzhiiwa i tshiteḁwa tsha thodisiso tshi bviselaho khagala he thodisiso ya livha kana u pima u

swika hone nga murahu ha musi yo khunyelela. Nga inwe ndila, muthu a nga kona u kala uri thodisiso yawe yo kona naa kana yo kundelwa u swikela ndivho yayo naa.

Ndivho ya thodisiso iyi ndi u thodisisa u sa londwa ha vhana nga vhokhotsi na masiandoitwa a hone zwine zwa vhone kha nganea idzi mbili: *Vhusha ho shandulela* (Mahuwa, 1997) na *Thonga i pfhi ndo vhaḁa* (Demana, 2015).

1.3 ZWIPIKWA

Tshipikwa ndi tshiteḁwa tsha thodisiso tshine tsha bula zwine thodisiso ya ḁo zwi swikela musi yo swika magumoni kana yo khunyeledzwa. Nkatini (2005: 26) a tshi talusa zwipikwa u ri:

“An objective is a special and precise goal that the researcher sets to achieve during the research process. It provides concrete direction regarding content, methods and mental process involved in the research”.

Izwi zwi amba uri zwipikwa ndi ndavhelelo dza ndeme dzine muḁodisisi a ḁirandela dzone musi a tshi khou ita thodisiso. Dzi nea ndila kwayo ho sedzwa mafhungo, ngona dza thodisiso na muhumbulo zwo katelwaho kha thodisiso.

Zwipikwa zwa thodisiso iyi ndi zwi tevhelaho:

1.3.1.U bvisela khagala vha re na vhuḁifhinduleli ha ulonda vhana.

1.3.2.U ḁandavhudza vhushaka vhu re hone vhukati ha u sa londa vhana na u tambudza vhana.

1.3.3.U bvisela khagala masia ane vhana vha sa khou londwa khao.

1.3.4. U tšandavhudza zwiñwe zwa zwiitisi zwa vhokhotsi u sa londa vhana vhavho.

1.3.5. U bvisela khagala masiandaitwa a u sa londa vhana nga vhokhotsi.

1.3.6. U bvisela khagala u sa londwa ha vhana nga vhokhotsi hu vhonealaho kha nganea mbili dzo topolwaho.

1.4 MBUDZISO DZA THODISISO

Kha tshiteñwa itshi ndi hone hune muṭodisise a bvisela khagala mbudziso dzine dza ḡo fhindulwa nga ṭhodisise iyi. Mbudziso idzo dzi vha dzo ḡisendeka nga zwo pikwaho u swikelwa nga ṭhodisise.

ṭhodisise iyi i ḡo fhindula mbudziso dzi tevhelaho:

1.4.1. Ndi vhafhio vhane vha vha na vhuḡifhinduleli ha u londota vhana?

1.4.2. Ndi vhushaka vhufhio vhu re hone vhukati ha u sa londa vhana na u tambudza vhana?

1.4.3. Ndi afhio masia ane vhana vha sa khou londwa khao?

1.4.4. Ndi zwifhio zwine zwa ita uri vhokhotsi vha sa londe vhana vhavho?

1.4.5. Ndi afhio masiandaitwa a u sa londwa ha vhana nga vhokhotsi avho?

1.4.6. Ndi zwifhio zwi vhonealaho nganeani mbili dzo topolwaho zwine zwa sumba u sa londwa ha vhana nga vhokhotsi avho?

1.5 NDEME YA THODISISO

Tshiteńwa itshi tshi bvisela khagala vhane vha ɔo vhuyelwa nga thodisiso iyi. Yin (2006: 24) u bvisela khagala zwine tshiteńwa itshi tsha vha zwone nga ndila ya mbudziso musi a tshi ri:

“What is the potential usefulness of the findings of the study to all stake holders?
How will the findings assist or be of benefit to each stakeholder?”

Izwi zwi amba uri khonadzeo ya u vhuyelwa kha vhafaramikovhe nga mawanwa a thodisiso iyi ndi afhio? Mawanwa ayo a ɔo vhuyedza kana u thusa mufaramukovhe muńwe na muńwe nga zwifhio kana nga ndilade?

Thodisiso iyi i ɔo vhuyedza vhokhotsi, vhabebi na lushaka lwothe lwa Vhavenda nga ndila dzi tevhelaho:

- Lushaka lwothe nga u angaredza lu ɔo divha vhudifhinduleli ha vhabebi kha vhana vhe vha vha disa shangoni, zwiuhuluhulu vhokhotsi vhane vha vha na samba la u sa londa vhana vhavho.
- Vhokhotsi na lushaka lwothe nga u angaredza vha ɔo divha masiandaitwa a u sa londa vhana vhavho vhe vha vha disa shangoni.
- Lushaka lwothe nga u angaredza lu ɔo divha zwiitisi zwine zwa swikisa kha uri vhokhotsi vha si londe vhana vhavho.
- Lushaka lu ɔo divha zwiitalusi zwa vhana vhane vha sa khou londwa nga vhabebi vhavho.
- Lushaka lu ɔo divha zwine lwa nga ita musi lu tshi vhone vhana vha sa khou londwa nga vhabebi vhavho, zwiuhuluhulu mubebi wa tshinnani ane a vha khotsi.

- Magaraba, ane kanzhi ha vha vhokhotsi, vha do divha zwine vha tea u zwi thanyela musu vhe kule na mita yavho nga nzwambo wa mushumo.

1.6 TSHITATAMENDE TSHA THAIDZO

Hu vhonele hu na vhana vhanzhi vhane vha khou tshila vha si na vhashavhedzi, vhatundeli kana vhalondoti. Vhonzhi ha vhana avho vha tshila vhutshilo vhe fhasi ha vhuleme vhuhulu. Vhanwe vhavho vha wanala vha tshi humbela zwiwiwa kha vhafhiri vha gondo ngeno vhanwe vhavho vha tshi fhedza vha tshi didzhenisa kha zwa vhutshinyi ho fhambanaho sa vhugevhenga, u tzipa na u shumisa zwidzidzivhadzi nga ndila yo kalulaho. Zwiitisi zwa uri avho vhana vha diwane vha kha nyimele iyo zwo fhambana zwa dovha zwa angalala vhukuma. Zwiwe zwa zwiitisi izwo ndi u sa londiwa nga vhabebi vhavho, zwiulu vhabebi vha tshinnani.

Vhunga nyimele dza vhutshilo dzo fhambana u ya nga u fhambana ha mita, muvhuso wa Afrika Tshipembe u na vhudifhinduleli ha u unda vhana vhothe vhane vha si vhe na vhaundi kana vhane vhaundi vhavho vha khou kundelwa ho sedzwa zwiqwama zwavho. Kha nyimele yo raloho, vhana vhane vhabebi vhavho vha sa khou swikela u vha unda zwi tshi bva kha mbuelo ine vha i wana sa mita, Mhasho wa Mveledziso ya Matshilisano nga fhasi ha lufhafha lwa zhendedzi la Tshumelo dza Tsireledzo ya Matshilisano Afrika Tshipembe vha a nea vhana avho Magavhelo a u Unda Vhana (Child Support Grant). Magavhelo enea a vha a tshi khou bva kha mithelo ya lushaka lwothe.

Musi zwo ralo, thaidzo ndi ya uri vhañwe vha vhenevha vhana vhane vha khou wana magavhelo ayo, vha vha vha na vhabebi vhane vha kona u swikela u unḁa vhana vhavho, hu tshi tou vha uri mubebi muñwe, zwiuhuluhulu wa munna kana vhokhotsi, ha khou dzhia vhuḁifhinduleli hawe ha u londa ñwana wawe. Nga iñwe nḁila, avho vhokhotsi vha khou tou litsha u londa vhana vhavho vho ḁiimisela, hu si ñwambo wa uri tshikwama a tshi swiki lini, hu tshi tou vha na zwiñwe zwiitisi, ngeno huñwe vho tou ḁivhudza u sa londa, hu u tou ita nga khole. Vhokhotsi vhenevho vhane a vha khou londa vhana vhavho, vha lemedza Muhasho wa Mveledziso ya Matshilisano musi u tshi bvela phanḁa na u vha londolela vhana vhavho nga u vha badela masheleni a u unḁa, ngeno vhone vha tshi swikela nga tshikwama tshavho, vha tshi khou tou litsha.

Ṭhoḁisiso iyi yo livhiswa kha u ṭoḁisisa u sa londwa ha vhana nga vhokhotsi na masiandoitwa a hone zwi vhonealaho nganeani mbili: *Vhusha ho shandulela* (Mahuwa, 1997) na *Thonga i pfi ndo vhaḁa* (Demana, 2015).

1.7 MIKANO

U sa londa na u tambudza ñwana vhuvhili hazwo zwi wela kha u sa fara zwavhuḁi ñwana. Vhuḁifhinduleli vhuuhulwane ha izwo zwivhili kha vhana vhu kha vhabebi vha vhana vhuvhili havho. Hu ḁo itwa ṭhoḁisiso iyi ho sedzwa u sa londwa ha vhana nga vhokhotsi ho sedzwa fhedzi data i bvaho kha zwo ñwalwaho kha nganea mbili dzine dza vha *Vhusha ho shandulela* na *Thonga i pfi ndo vhaḁa*.

1.8 MVALATSWINGA

Thodisiso iyi yo disendeka nga u sa londwa ha vhana nga vhokhotsi na masiandoitwa a hone. Kha ndima iyi ya u thoma muṭodisisi o sengulusa nga vhuronwane ndivho ya thodisiso, zwipikwa, mbudziso dza thodisiso, tshitamennde tsha thaidzo na mikano ya thodisiso.

NDIMA YA VHUVHILI

TSENGULUSO YA MAÑWALWA NA THYIORI

2.2 MVULATSWINGA

Afha ndi hone hune muṭodisisi a ḁo ṭodisisa mañwalwa o ñwalwaho nga vhañwe vhañwali a tshi ṭodou vhona zwe vha amba zwi elanaho na ṭhoho ine a khou ṭodisisa ngayo ine ya amba nga u sa londwa ha vhana nga vhokhotsi. Muṭodisisi u ḁo vha a tshi khou ita izwi zwoṭhe o sedza zwo ñwalwaho kha mañwalwa mañwe a katelaho bugu, athikili, disithesheni na thesisi.

Muṭa ndi tshiimiswa tshihulwane kha lushaka tsho tumbukaho tsikoni tshine tsha lavhelelwa u thoma kha mbingano. Ndi henefha kha muṭa hune vhana vha lavhelelwa u bebya hone, ha vha na ndavhelelo ya uri vha tea u aluswa zwavhuḁi nga vhabebi vhavho na lushaka lwoṭhe nga u angaredza. Raphalalani (2015:10) u zwi vhea zwavhuḁi musi a tshi ri:

“The family is a critical part of the society that both the law and society have always sought to protect”.

Izwi zwi amba uri muṭa ndi tshiimiswa tsha ndeme kha lushaka tshine tsha tea u tsireledziwa. Ndavhelelo kha lushaka ndi ya uri vhana vha bebye muṭani vho ḁa nga vhavhili vha re kha mbingano. Amoateng et al (2007) vho ṭalusa tshakha tharu dza miṭa fhanu Afrika Tshipembe:

- musadzi a na munna (muṭa wo fhelelaho u re na khotsi, mme na vhana),
- muṭa muhulwane (muṭa wo fhelelaho wo engedzwaho nga mashaka),
muṭa wo ṭandavhuwaho (musi munna a na vhafumakadzi vhane vha fhira muthihi na vhana vhavho vha tshi khou dzula fhethu huthihi vhoṭhe vho ṭangana).

Vhana sa zwibveledzwa zwa mbingano vha na pfhanelo dzo yaho nga u fhambana. Pfhanelo dzenedzo dzo angaredzwavho kha Ndayotewa ya Riphabl̩iki ya Afrika Tshipembe (1996) kha tshiteṅwa 28 tsha Pfhanelo dza Vhathu (Bill of Rights).

Prinsloo na du Plessis (1998:124) vha dodombedza pfhanelo dza vhana nga ṅdila hei:

The right to protection and safety. The community as a whole has the responsibility of protecting the children from physical and psychological harm, inside and outside the home or place of care. In South Africa the Child Care Act (Act 33 of 1960) and the Act by which it was repealed, the Child Care Act of 1983, provide for the protection, care, custody, and control of children.

Izwi zwi tshi amba uri vhana vha na pfhanelo ya u tsireledzwa. Lushaka lwoṭhe nga u angaredza lu na vhuḍifhinduleli ha u tsireledza vhana kha u vhaiṣwa muvhilini na muhumbuloni, nga ngomu na ṅḍa ha ṅḍu kana fhethu ha u londa vhana. Fhano Afrika Tshipembe Mulayo wa u Tsireledza Vhana (Mulayo 33 wa 1960) mulayo we wa fheliṣwa, Mulayo wa u Londota Vhana (Mulayo wa 1983), u ṅea vhana tsireledzo, u londotwa, u fara vhana zwavhuḍi na u vha langa. Chidi na Formella (2018) vha bvisela khagala tshaka dza u tambudza vhana nga ṅdila i tevhelaho:

“There are four types of abuses, and they include the following: physical abuse, sexual abuse, psychological abuse and child neglect”.

Izwi zwi amba uri hu na tshaka nna dza u tambudza vhana dzine dzi katela dzi tevhelaho; u tambudzwa muvhilini, lwa vhudzekani, lwa mihumbuloni na u sa londwa.

Hezwi zwi amba uri u sa londota nwana ndi u tambudza nwana. Thodiso iyi i do sedza kha muta wo fhelelaho une wo lawa, wo tushelwa kana a u khou londotwa nga khotsi a vhana, zwi huluhulu ho sedzwa masiandaitwa a zwiito izwo kha vhana vhone vha. Afha fhasi hu tevhela thandavhudzo ya zwothe izwo zwi kwamanaho u sa londota vhana uya nga vhoramañwalo vho fhambanaho.

2.3 U SA LONDOTA

U sa londa ndi u litsha kana u tushela u ita zwine u ya nga mulayo, wo vha wo tea u tshi khou zwi ita. U sa londa hu bviselwa zwavhudi khagala nga Cambridge Dictionary (2019: online), ine ya ri:

“Negligence is the failure to give enough care or attention to someone or something that you are responsible for”.

Izwi zwa amba uri u sa londota ndi u kundelwa u nea ndondolo yo linganaho kha muñwe muthu ane wa vha na vhudifhinduleli khae.

Musi vhana vha tshi da shangoni, vathu vha u thoma kha u vha na vhudifhinduleli khavho ndi vhabebi vho vha disaho shangoni, vhane vha vha khotsi na mme. Nwana u aluwa zwavhudi musi a tshi khou wana ndondolo yo teaho u bva kha

vhuvhili#havho. Zwa amba uri arali ha vha na u litshedzela kana u tšutshela vhuđifhinduleli ha u londa vhana nga muñwe wa avha vhavhili, kana vhuvhili havho, hu vha na masiandaitwa a si avhuđi khavho.

U khwařisedza řhaluso ya uri u sa londa zwi amba mini, O'Brien (2012:17) u řalutshedza nga u rali:

“To neglect something or someone is to fail to look after them or deal with them”.

Izwi zwi amba uri u sa londota tshithu kana muthu ndi u shaya ndondolo ya tshithu tshenetsho.

řhalutshedzo dza uri u sa londa zwi amba mini, zwi khagala u bva kha zwigwada zwivhili zwa vhoramañwalo afho nřha uri ndi fhungo ři kwamaho u sa dzhia vhuđifhinduleli hau sa muthu. Buchel (1995: 288) u řadzisa nga u bvisela khagala vhuđifhinduleli ha vhabebi kha vhana vhavho musi a tshi ri:

“The parents are responsible for providing their children with shelter... emotional security and support system against outside threats”.

Izwi zwi amba uri vhabebi vha na vhuđifhinduleli ha u ñea vhana vhudzulo, u tsireledza zwipfhi na thikhedzo kha tshutshedzo dza nřđa. Vhuđifhinduleli ha u londa vhu lavhelelwaho u bva kha vhabebi vha vhana vhu dovhavho ha tou dodombedzwa zwavhuđi nga Ndayotewa (1996) tshiteñwa 28, ine ya sumbedza uri ñwana muñwe na muñwe u na pfhanelo dzi tevhelaho: ndondolo ya mubebi wawe, zwilwiwa zwa pfhushi, vhudzulo, ndondolo ya mutakalo, tsireledzo kha u sa farwa zwavhuđi, u sa litshedzelwa, u sa tambudzwa na u sa nyadziswa.

Zwo faredzwaho kha Ndayotewa (1996) sa pfhanelo dza vhana zwo bulwaho afho n̄tha, zwo d̄itika zwihuluhulu kha vhuḍifhinduleli ha vhabebi vhoṭhe vhuvhilihavho (mme na khotsi). Zwiteṅwa izwo zwo bulwaho zwi vhone zwo katela vhatu vhoṭhe nga u angaredza. Ndi zwenezwo zwiteṅwa zwine arali zwa dzhielwa n̄tha nga vhabebi vhuvhili havho, zwa ita mutheo wavhuḍi wa ṅwana, lune a fhedza a tshi aluwa na u bvelela zwavhuḍi vhutshiloni hawe, a dovha a vha muthumuthu a re na vhutshilo vhu sa shonisi vhabebi vhawe.

Vhaṅwali vha Ndayotewa vho vha na mbonelaphanda ya uri vha dzhenise vhabebi sa vhone vhaḍisi vha ṅwana shangoni uri vha vhe vhone vharangaphanda kha u dzhia vhuḍifhinduleli kha ṅwana kana vhana vhe vha vha beba. Miṅwe mirado ya muṭa na shango vha nga ḍa nga murahu ha musi vhuḍifhinduleli ha u thoma ho dzhiwa nga vhabebi vha vhana.

Chidi na Formella (2018) vha sumbedza u sa londa i iṅwe ṅdila ya u tambudza vhana vha dodombedza zwi welaho fhasi ha u sa londa musi vha tshi ri:

“Child neglect encompasses abandonment, lack of appropriate supervision, failure to attend to necessary emotional or psychological needs, and failure to provide necessary education, medical care, nourishment, shelter and clothing”.

Izwi zwi amba uri u sa londota ṅwana zwi katela u ṭutshela, u shaea ha u fhaṭusa ṅwana nga ṅdila yo teaho, u kundelwa u dzhenelela kha ṭhoda dza ṅwana dza muhumbulo, u kundelwa u d̄idzhenisa kha zwapfhunzo yawe, zwa mutakalo, u mu ṭundela, u mu fha vhudzulo na u mu shavhedza.

Zwo bulwaho afho n̄tha nga vhoramañwalo avho vhavhili, zwi tou amba zwoṯhe zwine ṅwana a tea u unḁiswa zwone nga vhabebi vhawe vho mu ḁisaho shangoni.

Hu na ḁiambele ḁa Afrika ḁi no ri: 'It takes the whole village to raise a child', zwine zwa amba uri u alusa ṅwana ndi vhuḁifhinduleli ha lushaka lwoṯhe, vhuḁifhinduleli uho vhu tshi sala vhu tshi pfhukela kha lushaka vhu tea u vha ho takuwa kha vhabebi vha ṅwana.

Musi vhana vha tshi ita vhutshinyi kana vha tshi tshila vhutshilo vhu si havhuḁi ngei nḁa shangoni, hu thoma u shona vhabebi vhavho vho vha bebaho hu sa athu shona lushaka. Musi nyimele yo ralo ndi hune lushaka lwa solwa nga dziñwe tshaka uri a lu na zwiimiswa zwo khwaṯhaho zwi itaho uri vhaswa vhalwo vha vhe vhatshuvhatshu. Honohu u shoniswa ha vhabebi nga vhana musi vha sa tshili vhutshilo havhuḁi ngei nḁa shangoni hu bviselwa khagala zwavhuḁi nga 'Contemporary Bible' kha Mirero (17:25), hune ya ri:

"Foolish children bring sorrow and pain to their parents".

Izwi zwi amba uri vhana vha sa ḁivhalekani vha ḁisa vhuṯungu na tshililo kha vhabebi vhavho.

Nga iñwe nḁila musi vhana vha tshi ita zwithu zwi si zwavhuḁi kha lushaka, zwi no nga vhutshinyi ho fhambanaho, vha vhamal̄isambilu a vhabebi vhavho. Vhabebi vhenevho vha dzula miṯodzi i shamani. Huñwe vha vhuya vha ḁisola uri vho bebela mini ṅwana uyo ane a tou vha mal̄isambilu kha vhutshilo havho.

U sa londa vhana zwi wela fhasi ha u tambudza vhana. Izwi ri zwi vhona musi Smith na Fong (2004: 1) vha tshi zwi bvisela khagala musi vha tshi ri:

“Child neglect is an overlooked area of child welfare practice. The consequences of neglect to children are at least as serious as the consequences of abuse”.

Izwi zwi amba uri u sa londotwa ha vhana ndi tshiñwe tsha zwipiḁa zwi dzhielwaho fhasi musi hu tshi sedzwa maitete a ndondolo ya vhana. Masiandoitwa a u sa londotwa ha vhana a tou fana na masiandoitwa a u tambudzwa ha vhana kokotolo.

Nga iñwe nḁila, u sa londotwa ha vhana zwi na vhuḁumani na u tambudzwa ha vhana, hu nga vha u tambudzwa lwa vhudzekani, u rwiwa na u sa wana ḁhoḁea dza ndeme vhuḁshiloni. Vhunga u tambudza vhana zwi vhuḁshinyi vhune muthu a tea u farwa a ya thumbuni ya lukhohe, zwi amba uri na u sa londota vhana ndi vhuḁshinyi vhune muthu a tea u farelwa hone.

Beckett (2007: 69) u sumbedza u sa londota ḁwana zwi tshi nga ḁi thoma na musi ḁwana a tshee muvhilini wa mme awe nga nḁila i tevhelaho:

Neglect may occur during pregnancy as a result of maternal substance abuse. Once a child is born, neglect may involve a parent or carer failing: to provide adequate food, clothing and shelter (including exclusion from home and abandonment), protect a child from physical and emotional harm or danger, ensure access to appropriate medical care or treatment.

Izwi zwi amba uri u sa londota ḁwana zwi nga itea musi muthu a muimana zwo vhangwa nga u shumiseswa ha zwidzidzivhadzi nga mme. Musi ḁwana a tshi bebya, u sa londa hu nga katela mubebi kana muunḁi ane a khou kundelwa u ḁea ḁwana

zwiliwa, zwiambaro na vhudzulo (zwo katela u pandelwa hayani na u siiwa u wothe), u tsiredza vhana kha u huvhadzwa namani na muyani, u swikela kha zwa khwiwe zwa mutakalo kana dzilafho.

Vha Tshiimiswa tsha Mafhungo a Ndongolo ya Vhana 2019 (Child Welfare Information Gateway (2019) vha khwaṭhisedza vhuṭanzi ha uri u sa londota ṅwana zwi wela fhasi ha u tambudza ṅwana. Vha tshi bvela phanda vha bvisela khagala zwi tevhelaho sa tsumbo dza ṅwana ane u khou shaya ndondolo kana ha khou londiwa:

“Consider the possibility of neglect when the child:

- Is frequently absent from school.
- Beggars or steals food or money.
- Lacks needed medical or dental care.
- Is consistently dirty.
- Has severe body odour.
- Lacks sufficient clothing for the weather.
- Abuses alcohol or other drugs.
- States that there is no one at home to provide care”.

Zwi amba uri vhana vhane a vha khou londotwa vha nga vhonelela nga zwi tevhelaho:

- ṅwana uyo u dzulela u lova tshikolo.
- U humbela kana u tswa zwiliwa kana tshelede.
- U ṭahelwa nga ṭhoda dza mutakalo kana u londa maṅo.
- U dzulela u vha a na tshika kana a songo kuna.
- U vha na munukho wo kalulaho kana lwehfa.

- U kundelwa u vha na zwiambaro zwi elanaho na khalañwaha u ya nga u fhambana hadzo.
- U shumisesa zwikambi na zwidzidzivhadzi.
- U bula uri a hu na muthu hayani a no khou mu londa.

Izwo zwo bulwaho afho n̄tha zwi tou bvisela khagala uri ñwana ane ha khou londotwa u nga mu pfha nga zwiambo zwawe, nga mafukele na nga vhuada hawe. Tshiñwe tshine ñwana uyo ane a sa khou londwaho a nga vhone ngatsho ndi musi a tshi dilatela kha zwikambi na zwidzidzivhadzi lune zwa vho tou vha tshipida tsha vhutshilo hawe ha duvha liñwe na liñwe. Musi zwothe izwo zwo vheiwa nga ndila iyo, zwi khagala uri matsina zwo lelutshela mubebi kana vhabebi na lushaka lwothe u vhone vhana vhane a vha khou londotwa. Izwo zwa amba uri na u dzhia vhudifhinduleli ha musi zwo vhone nga lushaka zwi a konadzea uri vhana avho vha dovhe vha vhuzelele kha nyimele ine vha vhavhathuvhathu.

Vhoramañwalo Duminy, Dreyer na Steyn (1990: 87) vha vhone vhudifhinduleli vhezhi ha u londota vhana hu ha vhabebi vha tshinnani u fhirisa vhabebi vha tshisadzini musi vha tshi ri:

“The child’s relationship with his or her father is usually one of the adventure and exploration. The father is the strong one, the supporter, the one to be admired. He invites the child to discover the unknown world of adventure and wonders. He opens the world to the child and becomes a model to be emulated”.

Izwi zwi amba uri vhuwaka vhuwati ha khotsi na ñwana ndi lwendo lwa u diphina na u diwanulusa. Khotsi ndi muhali, mutikedzi na u vha muthu a ðhonifheaho. U thusa

ñwana kha u bvukulula zwa shango zwine a si zwi ðivhe na zwi mangadzaho. U bvisela ñwana khagala kha zwa shango na u vha muthu ane ñwana a nga mu edzisela.

Tðoðisiso iyi yo livha kha u toðisisa u sa londotwa ha vhana nga vhokhotsi na masiandoitwa a hone zwi vhonekhalo kha nganea mbili: *Vhusha ho shandulela na Thonga i pfi ndo vhaða.*

2.3.1 TSHAKA DZA U SA LONDOTWA HA VHANA

Vhana vha ðitika nga vhabebi kana vhaundi kha u wana ndondolo yothe yo fhelelaho, hu nga vha u londota muvhili, u tsiredzea, u funiwa na u takalelwa. Honeha, tshifhinga tshinzhi vhana avha vha a vhaiswa nga vhatu vhenevho vhe vha ðitika ngavho uri vha tsireledze. Tshiñwe tshifhinga vhana vhenevha vha a vhulahwa, vha ya huvhadzwa kana vha tambudzwa lwa vhudzekani zwine zwi nga sia hu tshi vha na masiandoitwa a si avhuði a tshifhinga tshilapfhu kha vhana vhenevho.

U sa londotwa ha vhana ndi iñwe ndila ya u tambudza vhana yo ðowealeho kha shango nga vhuphara kana u ya he ða ya. U sa londwa ha vhana hu nga bvelela nga zwivhumbeo zwo fhambanaho ho sedzwa lushaka lwa u sa londwa ha vhana. Chidi na Formella (2018) vha tshi amba nga ha tshaka dza u tambudza vhana vha ri:

“There are four types of abuses, and they include the following: physical abuse, sexual abuse, psychological abuse and child neglect”.

Izwi zwi amba uri hu na tshaka n̄a dza u tambudza vhana dzine dzi katela dzi tevhelaho:

U tambudzwa ha muvhili, lwa vhudzekani, lwa mihumbuloni na u sa londwa.

Ho sedzwa izwo zwo bulwaho nga avho vhoramañwalo vhavhili, u sa londwa ha vhana na u tambudziwa ha vhana zwi na vhushaka lune tshiñwe tsha dzhenelela kha tshiñwe. U sa londwa ha vhana zwi katela u sa londiwa mihumbuloni, muvhilini, mutakaloni, pfunzoni na hune a dzula hone.

2.3.1.1 U sa londotwa ha muvhili

U sa londa uhu ndi lushaka lwa u tambudza hune ha nga vhonelela nga maño. Hu nga katela u rwiwa kha muvhili wawe. U fhirea, hu nga vha mulenzhe kana tshand̄a, u zwimba, u swa, u lumiwa na zwiñwe zwinzhi. Izwo zwi nga vhonelelavho na nga mavhadzi muvhilini wawe zwaure ñwana uyo u khou shaya ndondolo muvhili wawe.

Prinsloo na du Plessis (1998 :21) u t̄alutshedza u sa londwa ha muvhili nga nd̄ila i tevhelaho:

“This implies that the parents or child carers do not provide in the child’s minimum physical needs even though they have means to do so. Examples are malnutrition, inadequate clothing, and medical care, poor hygiene and constant lack of supervision which exposes the child to hazardous situation”.

Izwi zwi tshi amba uri u sa londwa ha muvhili zwi bvisela khagala uri vhabebi kana vhaund̄i vha kundelwa u itela vhana t̄hox̄ea dza u und̄a muvhili naho vha tshi

swikelela u ita ngauralo. Tsumbo dzi katela u sa fha n̄wana zwiliwa zwire na pfhushi, u sa shavhedza n̄wana lwo linganaho, u sa londa mutakalo wawe na zwa vhutatatshili khathihi na u sa mu fhaṭusa lune zwa vhea n̄wana u yo kha nyimele dza khombo.

Hezwi zwi tou sumba uri hu na u sa londa hune ha itwa nga mubebi kana vhabebi hu si n̄wambo wa u kundelwa kana u balelwa nga zwa masheleni lini, hu tshi tou vha ṭhamusi zwiñwevho.

Ammerman, Van Hasselt, Herson, McGonigle, na Lubetsky, (1989: 25) vha ṭalutshedza u sa londwa ha muvhili nga n̄dila hei:

Physical abuse occurs when a child is injured by a parent or other caregiver. Additional factors that may play a role in defining physical abuse include parental approaches to discipline, intent injure, the effect of an act on the child, and the vulnerability of the child.

Izwi zwi amba uri u tambudzwa lwa muvhili hu bvelela musi n̄wana a tshi huvhadzwa nga mubebi kana muunḑi. Zwiñwe zwa u ḑadzisa zwine zwa nga vha tshipiḑa tsha u ṭalutshedza u tambudzwa kha muvhili zwi katela n̄dila dza u lemulula, u huvhadza, zwi si zwavhuḑi zwine zwa nga itwa kha n̄wana na u sa kona u ḑilwela ha n̄wana.

Nga iñwe n̄dila, n̄wana a nga ḑiwana a tshi khou sa londwa muvhilini wawe i iñwe ya n̄dila dzine vhabebi vha khou dzi shumisa kha u mu lemulula. Compton (2008: 317) u ṭalutshedza tambudzwa ha muvhili nga n̄dila hei:

“Physical abuse, which may include hitting, punching, shaking, or beating a child, even if the perpetrator did not intend to cause injury”.

Izwi zwi amba uri u tambudzwa muvhili hu nga vha u rwa nga thamu, u rwa nga mafeisi, u sukumedza naho mutambudzi a sa khou tou zwi ita o di imisela u huvhadza.

Zwothe izwi zwi tou bvisela khagala uri zwi a itea muvhili wa nwana wa fhira kha u tambudziwa hu sa tou vha na muhumbulo wa u vhaisa. Beckett (2007: 64) u talutshedza u tambudzwa ha muvhili nga ndila hei:

Physical abuse is defined by the fact that it results in injury. Looking at it as something that people do, however, we can see that it covers a very wide range of behaviour. It includes both impulsive act of anger and frustration, ranging from excessively hard smacks to fatal assaults and deliberate premediated acts. Certain injuries are pretty clearly indicative of abuse, including hand-shaped bruises, bite marks, multiple cigarettes burns and the long bruises and/or lacerations caused by blows from sticks and other implements.

Izwi zwi amba uri u tambudzwa kha muvhili zwi nga talutshedzwa sa mvelele dza u huvhala. Zwi vhone sa zwiwe zwa zwithu zwine vhathu vha ita, honeha ri nga zwi vhona uri zwithu izwi zwi katela zwithu zwinzhi zwa kutshilele. Zwi katela u sinyuwa u songo thoma wa zwi humbula zwavhudi na u dda, u rwa na u huvhadza lwo kalulaho na zwiwe zwi si zwavhudi zwo dzudzanyiwaho. Manwe a mafuvhalo a vha

a tshi khou sumbedza uri hu na u tambudziwa, zwi katelaho mavhala a na tshivhumbeo tsha tshanḁa tsha muthu, mavhadzi a sumbedzaho u luḁwa nga maḁo, mavhadzi a sumbedzaho u swa nga fola na mavhudzimalapfhu a sumbedzaho u rwiwa nga ḁhamu na zwiḁwe zwinzhi.

Beckett (2007: 64-65) u dodombedza zwiḁwe zwa zwiito zwi sumbedzaho u tambudzwa muvhilini:

- The child is evasive about how the injury occurred or gives an account of it that he seems to have been taught to say.
- The child says contradictory stories about the injury or gives a different story to the one given by carer.
- A child is frightened when questioned about the injury.

Beckett (2007) u bula zwi tevhelaho sa zwine muthu a nga ḁivha ngazwo uri ḁwana u khou tambudzwa muvhilini:

- ḁwana uyo ha ḁoḁi u tou bvela khagala nga mafuvhalo ane a vha nao, kana a amba vhuḁanzi vhune u tou nga o fundedzwa nga muḁwe muthu.
- ḁwana u ḁea zwitatamennde zwa u ḁihanedza nga mafhungo a mafuvhalo awe, kana a ḁea zwitatamennde zwo fhambanaho na zwo ambiwaho nga muundḁi wawe.
- ḁwana u sumbedza u ofha musi a tshi vhudziswa nga mafuvhalo ane a vha nao.

Zwa amba uri vhana vhane vha khou tambudzwa muvhilini tshiḁwe tshifhinga a vha ḁoḁi u bvela khagala vha vhudza vhathu ngoho ya zwine vha khou ḁangana nazwo

kha mivhili yavho. Crosson-Tower (1999: 89) u sumbedza u tambudzwa ha muvhili zwi nga si fhambanywe na mvelele ya lushaka musi a tshi ri:

The structure of society must be considered. For example, as part of their heritage, other cultures have practices that by Western standards would be considered abusive. It is agreed that physical abuse of children refers to nonaccidental injury inflicted by caregivers. The medical community sees abused children by virtue of bruises, welts, broken bones and burns in a hospital or other medical setting.

Izwi zwi amba uri nzudzanyo dza lushaka kana mvelele na dzone dzi fanela u sedziwa musi ri tshi ri mivhili ya vhana i khou tambudziwa. Sa tsumbo, sa tshipida tsha vhufa hadzo, dziñwe mvelele dzi na maitete ane u ya nga tshikalo tsha mvelele ya vha Vhukovhela ha nga pfhi ndi u tambudza vhana. Ho vha na u tendelana kha zwa uri u tambudzwa muvhili ha vhana zwi amba u huvhadza ñwana zwine zwa itwa nga vhaundi avho vho tou ñimisele. Vha mutakalo vha zwi vhona nga mavhadzi, u vunde a ha marambo na u swa zwauri vhana vha khou tambudzwa mivhilini musi vha tshi ña vhuongeloni u ilafhiwa.

Ho sedzwa izwo zwa mvelele na sialala, zwine sialala ya Vhavenda ya laedza zwone uri zwi itiwe kha vhatukana musi vha tshi hula zwi no nga u vha isa murunduni ngei ñakani, hu nga vhoniwa nga ito ña vha mutakalo sa u tambudza muvhili. Naho maitete a u fumbiswa a tshi ñitwavho na nga vha mutakalo zwiimisiwani zwavho, hu vha hu na zwine vha ita, zwi no nga u dzidzivhadzi uri mufumbiswa a si pfhe

vhuṭungu, ngeno ngei ḁakani hu si na uri ṅwana a nga thoma a dzidzivhadziwa. Honeha, vhuvhili hazwo, u fumbisa u ya nga maitele a vha Muhasho wa Mutakalo na u fumbisa uya nga maitele a sialala la Vhavana, tshipikwa ndi tshithihi, ndi tsha uri ṅwana uyo wa mutukana a vhe na mutakalo wa zwa vhudzekani musi a tshi hula.

2.3.1.2 U tambudzwa lwa vhudzekani

Crosson- Tower (1999: 118) a tshi ṭalisa u tambudza lwa vhudzekani u ri:

“Sexual abuse is the use a child for the sexual gratification of an adult”.

Izwi zwi amba uri u tambudzwa lwa vhudzekani ndi ṅdila ya u shumisa ṅwana kha u ḁi fusha lwa vhudzekani nga muthu muhulwane.

U tambudza lwa vhudzekani hu vha hu na muthu muthihi ane kha nyimele iyo a fhedza o fushea nga zwe a ita, ane kanzhi ndi mutambudzi ngeno mutambudzwa (ṅwana) a tshi sala a songo farea zwavhuḁi. DES (2006: 38) a tshi ṭalutshedza uri u tambudza lwa vhudzekani zwi amba mini, ene u ri:

Forcing or enticing a child or young person to take part in sexual activities, including prostitution, whether or not the child is aware of what is happening. The activities may involve physical contact including penetrative (e.g. rape, buggery or oral sex) or non- penetrative acts. They may include non- contact activities, such as involving children in looking at, or in the production of, sexual online images or

watching sexual activities, or encouraging children to behave in sexually inappropriate ways.

Izwi zwi amba uri u kombetshedza kana u emula n̄wana kana muthu muṭuku uri a ite zwa vhudzekani, zwi tshi katela u rengisa muvhili, zwi sa khathali uri n̄wana uyo u a ḡivha zwine zwa khou bvelela naa. Nyito iyo i nga katela u kwamana ha muvhili kana vhudzekani ha u sa dzhenisana miraḡo ya zwa vhudzekani. Zwi nga ḡi katela u sa vha na vhukwamani, tsumbo, u ita uri vhana vha tou vhona, musi zwithu zwi tshi khou itea, zwifanyiso zwa vhudzekani kha zwileludzi zwa vhudavhidzani kana u vhona zwiitei zwa vhudzekani kana u ṭuṭuwedza vhana uri vha ḡidzhenise kha u ita zwa vhudzekani.

Nga inwe n̄dila, n̄wana a nga pfhi u khou tambudzwa lwa vhudzekani ngeno ene muṇe a songo dzhena khazwo nga muvhili wawe, o tou zwi vhona fhedzi nga maṭo awe, hu nga vha kha zwifanyiso kana vidio. Izwo zwi khwaṭhisedzwa nga Crosson-Tower (1999: 118) musi a tshi ri:

“Sexual exploitation, for example, can be not only the actual genital manipulation of a child and request to touch an adult but also compelling the child to observe sexual acts or have pictures taken for pornographic purposes”.

Zwi amba uri u tambudza lwa vhudzekani sa tsumbo, a zwi tou amba u dzhenisana miraḡo ya vhudzekani kana u kwamana fhedzi, zwi katelavho na u kombetshedza n̄wana muṭuku u vhona zwiito zwa vhudzekani kana zwifanyiso zwa vhudzekani. U ḡadzisa kha zwo ambiwaho nga Crosson-Tower (1999) afho nṭha, Beckett (2007:

67) kha la u tambudza vhana nga u vha sumbedza zwifanyiso zwa vhudzekani ene u ri:

In the case of sexual abuse, physical symptoms are likely to be the signs that can draw the attention of an outside observer. Many forms of sexual abuse do not result in any physical evidence. Where there is physical evidence, which is mainly when the abuse has involved penetrative sex, then this is usually something that is identified after the possibility of abuse has come to professional attention in another way.

Izwi zwi amba uri kha mulandu wa u tambudzwa lwa vhudzekani, kanzhi hu vha na zwine zwa nga vhonala nga muvhonizwauri uyo n'wana u khou tambudzwa lwa vhudzekani. Honeha, vhunzhi ha zwivhumbeo zwa u tambudzwa lwa vhudzekani a zwi bveledzi vhuṭanzi vhune ha vhonala kha muvhili nga nṅa hawo. Hune ha vha na vhuṭanzi vhune ha farea ndi musi ho vha na u dzheniwa ha muraḁo wa vhudzekani kha muthu ane a khou tambudziwa, hezwi zwi nga konadzea fhedzi musi ho vha na u ṭoliwa nga madokotela vho zwi gudelaho.

U tambudzwa ha vhudzekani a si tshifhinga tshoṭhe tshine ha itiwa nga muthu a sa ḁivhiwiho nga mutambudzwa. Huṅwe zwi khou itwa na nga miraḁo ya muṭa une n'wana a dzula khawo lune zwa tou shonisa na u shonisa. Izwo zwi bviselwa khagala zwavhuḁi nga Giddens (1993: 414) musi a tshi ri:

“Sexual abuse is a widespread phenomenon and much of it happens in the family context of the family”.

U tambudzwa lwa vhudzekani zwo angalala vhukuma ngauri vhunzhi hazwo zwi bvelela henefha ngomu muṭani une ṅwana a khou aluwa khawo. Crosson-Tower (1999:118) a tshi isa phanḁa u sumbedza tshaka dza u tambudzwa lwa vhudzekani nga ṅdila hei:

Familial abuse (Incest): It is a sexual abuse by blood relative who assumes to be part of the child's nuclear family. An individual assuming the role of a surrogate parent such as stepfather or live-in boyfriend may be included in a functional definition of incest. Older siblings who differ significantly in age or by virtue of their power and resources, may also be considered abusive.

Izwi zwi amba uri u tambudzwa lwa vhudzekani henefho muṭani nga mashaka a malofha mathihi vhane vha ḁi dzhia vhe tshipiḁa tsha muṭa. Muthu ane a ḁi dzhia a tshipiḁa tsha muṭa sa khotsi wa u vhumbela kana ṭhama ya muṭhannga ine wa dzula nayo i nga vha tshipiḁa tsha vhudzekani ha tshishaka. Vhakomana vhana vha mme, nga u vha havho na maanḁa kana masheleni vha nga vha vhatambudzi vha zwa vhudzekani.

Kanzhi u tambudza lwa vhudzekani nga ṅdila iyi a zwi ṭavhanyi u bvela khagala ngauri zwi itea vhukati ha vhathu vhane vha ḁivhana, vhane vha dzula vhoṭhe, vha dovha vha vha na vhushaka ha tsini, lune u zwi bvisela khagala zwi nga vha tshovholo khulu na u shonisa kha muṭa na kha lushaka. Nga zwenezwo, u tambudza uhu hu sala hu tshi bvela khagala nga murahu ha tshifhinga tshilapfhu.

Crosson- Tower (1999: 118) u bvela phanḁa a tshi ri:

“Extrafamilial abuse: Extrafamilial abuse, perpetrated by someone outside the child`s family”.

Izwi zwi amba u tambudzwa lwa vhudzekani nga mutsinda kana muthu ane a sa vhe shaka la mutambudzwa.

Kanzhi u tambudzwa uhu hu a fhedza ho bvela khagala u tshavhanya ngauri mutambudzi na mutambudzwa a vha vhi vhe na vhushaka lune dambudzo ilo la nga dzumbiwa kana la nga dzumbea.

Naho u tambudza lwa vhudzekani zwi tshi ambelwa kanzhi kha vhatu vha tshinnani sa vhone vhatambudzi, Elliot (1993:53-54) u amba hezwi nga u tambudzwa lwa vhudzekani nga vhafumakadzi:

Apart from the fact that females do not have a penis, the type of sexual abuse inflicted upon children appears to be same as that inflicted by men. Another idea that arises from the image of women as gentle carers is that, if women do sexually abuse it is gentle, unaggressive cuddling, fondling, or kissing. ...Boys have had their penis roughly and brutally handled whilst their abuser was trying to get them to erect. Sexual abuse perpetrated by women includes oral sex and masturbation of the child and the child being forced to reciprocate.

Izwi zwi amba uri naho vhafumakadzi vha si na tshitungulo, vhushaka ha u tambudzwa lwa vhudzekani kha vhana nga vhafumakadzi vhu di tou fana kokotolo na hune ha itwa nga vhatu vha tshinnani. Vhafumakadzi sa vhatu vhane vha

dzhiwa sa vathu vha vhulenda na u fara zwavhudi vhana hu na u humbulela uri na u tambudza havho lwa vhudzekani hu do vha ha u vhavhalela, ha u sa vha na khakhathi, u mumatshitungulo nga mulomo, u farafara hune nwana a do kombetshedzea u tevhedzelavho.

Vhatukana vha a vhaiswa zwitungulo zwavho lu shushaho hu u itela uri zwitungulo izwo zwi vuwe vha ite zwa vhudzekani. U tambudza lwa vhudzekani nga vhafumakadzi hu katela vhudzekani ha u shumisa zwanza na mulomo na u farafara zwipiqa zwa muvhili zwa vhudzekani hune vhana vha kombetshedzwa u tenda zwine zwa khou itwa.

Ndi zwithu zwo dowealeho uri musi hu tshi ambya u tambudza lwa vhudzekani, kanzhi mutambudzi u vha e wa mbeu ya tshinnani ngeno mutambudzwa e wa mbeu ya tshisadzini. Afha zwi khou bvela khagala uri mathina u tambudza lwa vhudzekani a zwina mbeu ine ha nga tou pfhi ndi vha mbeu nkene vhane vha vhavhatambudzi. Hu vha tshinnani, he vha tshisadzini, a hu na nda a hu na gai, zwothe ndi zwilumi.

2.3.1.3 U sa londwa muhumbuloni

Becket (2007: 68) u talutshedza u tambudziwa muhumbuloni nga ngila hei:

Emotional abuse and neglect are in some ways easier to identify than other kinds of maltreatment and in some ways harder. Emotional abuse and neglect do not necessarily involve specific comparable to sexual or physical assaults.

This means that we need to look at the quality of the parent-child relationship as a whole in order to determine whether emotional abuse or neglect is taking place and to decide how severe it is.

Izwi zwi amba uri u tambudzwa muhumbuloni kana u sa londwa zwo leluwa u zwi t̄alusa u fhirisa dziñwe tshaka dza u tambudzwa na uri dziñwe n̄dila dzi a konḡa u t̄alusa u tambudzwa uhu. U tambudzwa muhumbuloni na u sa londwa a zwi kateli u fanyiswa ha u tambudzwa lwa vhudzekani kana u tambudzwa muvhili. Hezwi zwi amba uri ri fanela u sedzulusa vhushaka havhuḡi vhune ha vha hone vhukati ha n̄wana na mubebi nga u angaredza u itela uri ri kone u t̄alusa arali hu na u tambudzwa ha n̄wana muhumbuloni kana u sa londwa ha n̄wana na u dzhia tsheo ya uri u tambudzwa uho ho vhifha u swika ngafhi.

U sa londwa zwi tshi kwama muhumbulo zwi a vha vha nahone zwi nga kwashekanya muhumbulo wa n̄wana na kwalutshele kwawe. U sa londwa uhu hu bvelela musi n̄wana a sa khou londwa nga n̄dila dzo fhambanaho, dzi katelaho u sa n̄eiwa lufuno lwo fhelelaho, u dzulela u semiwa, u sa t̄anganedzwa, u shushedzwa na u tshuwiswa ha n̄wana. U sa londa honohu hu nga vha nga zwivhumbeo zwo fhambanaho, sa u dzhiela n̄wana fhasi na u dzulela u mu shonisa, u vhidza n̄wana nga madzina na u mu fanyisa na vhañwe vhathu, u vhudza n̄wana uri u ḡabaḡaba nahone a si wavhuḡi, o vhifha, nahone ha na mushumo, zwo tou khakhea uri a vhe hone, u fhumulela n̄wana na u sa mu londa sa n̄dila ya u mu laḡisa kha vhukhakhi he a ita, u sa tsha vha na vhukwamani na n̄wana kana u mu n̄ea ngafhadzo ya u sumbedza uri u ya funwa na zwiñwe zwinzhi zwine zwa nga ita uri n̄wana a

ḡihumbulele zwivhuya vhutshiloni, a vhe na vhuḡifhinduleli khathihi na u ḡihudza nga muḡa wa hawe.

Prinsloo na Du Plessis (1998:217) vha tshi ḡalutshedza u sa londwa mihumbuloni ya vhana vha ri:

“Emotional neglect refers to indifference or unconcerned towards the child on the part of parents or carers, whereas emotional abuse implies more direct and overt rejection”.

Izwi zwi amba uri u sa londwa muhumbuloni zwi ambelwa kha u sumbedza u sa takalelwa kana u sa vha na ndavha ho sedzwa vhana nga vhabebi kana vhaunḡi vhavho ngeno u tambudzwa muhumbuloni zwi tshi katela zwinzhi zwo livhaho na u tou hanwa zwi tshi tou vha khagala.

Honohu u sa takalelwa ha ḡwana nga vhabebi kana vhaunḡi zwi bvisa vhuḡifhulufheli ha ḡwana kha vhutshilo. Izwo zwi khwaḡhisedzwa nga Ammerman na vhaḡwe (1989:7) vhane vha ri:

“Psychological or emotional maltreatment comprises repeated verbal assault and manipulations that can lead to lowered self-esteem in the child”.

Izwi zwi tshi amba uri u sa londwa lwa muhumbulo zwinga vha hone musu muthu a tshi dzulela u seḡwa nga mulomo zwine zwa fhedza zwo ita uri ḡwana uyo a vhe muthu ane a ḡivhonela kana u ḡidzhiela fhasi. A tshi tikedza muhumbulo uyu

Compton (2008: 317) u amba nga leneli la u tambudza vhana mihumbuloni yavho nga u dzulela u amba navho nga maipfhi a u vhaisa kana u semana, u ri:

“Emotional abuse, which may take various forms, including unjustified verbal abuse (such as calling a child stupid, ugly or unwanted), or discipline that can cause severe mental trauma (such as keeping a child locked up in closet)”.

Izwi zwi amba uri u tambudza muhumbuloni zwi nga vha nga zwivhumbeo zwo fhambanaho hu tshi katelwa u shumisa maipfhi nga ndila i songo kunaho (sa u vhudza nwana uri u tshidahela, o vhifha kana uri ha wa ndeme), kana u kaidza nwana nga ndila ine ya nga vhanga uri nwana a vho vhaisala muhumbuloni (sa u khiqetshela nwana lufherani).

Kha tshaka dzothe dza u sa londa, heyi ya u tambudza muhumbuloni i vhonala i tshi konḡa uri muḡwe muthu a kone u zwi vhona zwauri muthu mukene u khou tambudzwa muhumbuloni wawe. Depanfilis (2006 :14) a tshi talutshedza vhuḡungu ha u sa londwa muhumbuloni u ri:

Emotional neglect is more difficult to assess than other types of neglect but is thought to have more severe and long-lasting consequences than physical neglect. It often occurs with other forms of neglect or abuse, which may be easier to identify, and includes, inadequate nurturing or affection.

Izwi zwi tshi amba uri u sa londwa lwa muhumbuloni zwi a konḡa u zwi vhona kana u zwi tumbula u fhirisa dziḡwe tshaka dza u sa londa, honeha zwi na masiandoitwa

ane a vha a tshifhinga tshilapfhu u fhirisa u sa londwa lwa muvhilini kana namani. Kanzhi u sa londa uhu hu anzela uitea khathihi na dziñwe tshaka dza u sa londa kana u tambudza zwine zwa fhedza zwo ita uri zwi leluwe u zwi vhona. Honeha u tambudza muhumbuloni zwi katela u shaedza mveledziso kana lufuno kha ñwana.

A tambudzaho ñwana muhumbuloni u fana na muthu ane a khou mu vhulaha vhunga zwi tshi kwama zwipfhi zwawe zwothe zwine zwa mu ita uri a vhe muthumuthu. U tambudzwa muhumbuloni zwi dovha zwa dzula kha muhumbulo wa ñwana onoyo lwa tshifhinga tshilapfhu zwi sa bvi kana u thuthea na u shandukisa vhuḍifari hawe kha vhañwe vhana ngae.

2.3.13.1 Zwiito zwa vhabebi zwi tambudzaho vhana muhumbuloni

Hu na zwiḵalusi zwinzhi zwine zwa vhoneka kha vhana vhane vha khou tambudzwa muhumbuloni. Hu na zwinzhi zwine zwa vha tsumbo ya uri vhana vha khou tambudzwa muhumbuloni sa musi ñwana a tshi kundelwa u tamba na vhañwe vhana, ñwana wa hone u dzula ndi u sokou ri go! u kundelwa u vhala bugu dza tshikolo, u sa kona u ḍiḵanganedza vhukati ha vhañwe vhana na u sa ḍifulufhela.

Beckett (2007:71) u dodombedza zwiito zwi songo ḍaho zwa vhabebi zwi tambudzaho vhana muhumbuloni:

The following are some parental behaviours that would generally be considered emotionally abusive:

- Deliberately humiliating a child.
- Making a child feel ashamed for not being able to do or understand something which she is in fact develop mentally incapable of.
- Expecting a child to put the needs of other family members before her own and dismissing the expression of her own needs or wishes as selfish. This might involve consistency singling one child out, for inferior treatment against her siblings.
- Shutting a child into a small space.
- Persistently verbally abusing a child.
- Persistently threatening to leave a child on her own as a punishment. This is abusive whether or not the threat is actually carried out, but obviously more so if the child is actually left alone.
- Making threat of other cruel and excessive punishment and/or carrying them out.
- Telling a child that he was not wanted, was a mistake, or was the wrong gender.
- Exposing a child to age-inappropriate activity. For example, exposing a small child to horror videos (exposure to pornographic videos is generally regarded as sexual abuse).
- Isolating a child, preventing him from socialising with his peers.”

Izwi zwi amba uri vhudifari ha vhabebi vhune ha dzhiwa hu u tambudza mihumbuloni ndi vhu tevhelaho:

- U dzulela u shonisa n'wana nga khole.
- U ita uri n'wana a dzule a tshi d'ishona nga u sa kona u pfhesesa zwiñwe zwine ha zwi koni ngauri ha athu u aluwa khazwo muhumbuloni wawe.

- U lavhelela uri n̄wana a vhee muṭa phanḁa kha zwine ene muṅe a zwi ṭoḁa, na u ita uri n̄wana a litshe zwine a zwi tama kana zwine a zwi ṭoḁa ngauri hu ḁo p̄phi ha humbuleli vhañwe. Izwi zwi dovha zwa katela u ṭalula n̄wana na u mu dzhiela fhasi kha vhañwe vhana.
- U valela n̄wana ngomu lufherani luṭuku a eṭhe.
- U dzulela u sema n̄wana.
- U dzulela u shushedza n̄wana uri u ḁo mu sia eeṭhe i inwe nḁila ya u mu lulamisa. Iyi ndi in̄we nḁila ya u tambudza n̄wana zwi sa khathali uri mishushedzo iyo yo bveledziwana, zwi huluhulu arali n̄wana onoyo a fhedza o siiwa eeṭhe.
- U shushedza n̄wana nga zwithu zwi ofhisaho zwa tshiṭuhu.
- U vhudza n̄wana uri zwo tou khakhea u ri a bebiwe ngauri khamusi afho muṭani ho vha hu tshi khou ṭoḁea mbeu nkene.
- U dzhenisa n̄wana kha u vhona zwithu zwi sa elani na miñwaha yawe. Sa tsumbo u vhonisa n̄wana zwiṭori zwa zwi shushaho (u vhonisa n̄wana zwiṭori zwa vhudzekani na zwenezwo ndi u tambudza n̄wana).
- U khethulula n̄wana, u mu hanela a tshi tamba na thanga dzawe.

Zwoṭhe hezwi zwi sumbedza uri vhabebi vha na mushumo muhulwane kha u vhona uri a vha sheli mulenzhe kha u tambudza vhana, vha nga vha vhavho vha malofhani kana vhane vha khou vha unḁa.

2.3.1.4 U sa londwa siani ǀa pfunzo

U sa londa siani ǀa pfunzo ndi lushaka lwa u sa londa lune mubebi u vha a tshi khou kundelwa u isa ǀwana wawe tshikoloni, u mu rengela zwiambaro zwa tshikolo na zwoǀhe zwine zwa ǀoǀea tshikoloni.

DePanfilis (2006:14) u khethekanya zwi tevhelaho sa tshaka dza u sa londa vhana siani ǀa pfunzo: sa zwine zwa wela fhasi ha u khwaǀhisedza ǀikumedzwa ǀi nga ǀdila hei:

“Types of educational neglect include failure to enrol or other truancy and inattention to special education needs”.

Izwi zwi tshi amba uri tshaka dza u sa londwa siani ǀa pfunzo dzi katela u kundelwa u dzhenisa ǀwana tshikolo kana u sa ǀea ndeme zwa pfunzo yawe na u sa vha na ndavha na u mu ǀea ǀoǀea dzo khetheaho dza tshikolo.

Nga iǀwe ǀdila, musi vhabebi vha sa khou badelela ǀwana wavho masheleni a pfunzo, u mu rengela zwifuko zwa tshikolo na zwishumiswa zwa tshikolo, zwi si na ndavha uri tshiitisi ndi tshifhio, ǀwana uyo vha vha vha tshi khou mu kandekanyela pfhanelo dzawe, nahone vha khou mu tambudza lwa pfunzo, lune vho vha vho tea vha tshi dzhielwa vhukando ha u shaya vhuǀifhinduleli.

2.4 MUTHEO WA THYIORI

Mutheo wa thyiori ndi tshipiḁa tsha ndeme vhukuma kha tḁoḁisiso. Muḁoḁisisi u tea u nanga thyiori nthihi ine a vhona i tshi nga vha thikho ya tḁoḁisiso yawe. Tḁoḁisiso iyi yo ḁisendeka nga thyiori ya 'Literary Structuralism (Structuralist approach)'. Thyiori iyi yo tikedzwa nga vhaḁwali vha ngaho Claude Levi - Strauss, Roland Barthes, Tzveton Todorov na Jonathan Culler. Yo tumbulwa nga ḁwaha wa 1960.

Thyiori iyi i amba nga ha u bveledza zwithu zwiswa kha u sengulusa nganea dzo nanguludzwaho kha ngudo. Tsenguluso ya nganea idzi i ḁo itwa nga ḁḁila yo tḁḁavhuwaho nahone i sumbedzaho ndeme na phambano kha maḁwalwa a vhukuma. Piaget (1970) u shuma nga tshivhumbeo tshi elanaho na zwa saintsi ngeno Strauss o ḁwala nga tshakha dza sialala, honeha a zwo ngo leluwa u pfhukisela mihumbulo yavho kha maḁwalwa a litheretsha. Ngudo iyi i ḁo itwa yo ḁisendeka nga tshivhumbeo tshi leluwaho uri i kone u fhambana na zwivhumbeo zwa dziḁwe nganea.

2.5 MVALATSWINGA

Ndima iyi ya vhuvhili yo sengulusa nga vhudodombedzi zwe vhaḁwe vhoramaḁwalo na vhaḁoḁisisi vha amba nga fhungo ḁa u tambudzwa ha vhana. Zwo bviselwa khagala tshaka dzo fhambanaho dza u tambudza vhana dzi tevhelaho: u tambudza muhumbuloni, ḁamani/muvhilini, pfhunzoni na u tambudza kha sia ḁa vhudzekani. Kha yenei ndima ho bviselwavho khagala na mutheo wa thyiori he tḁoḁisiso iyi ya

disendeka hone. Thodiso iyi yo disendeka kha mutheo wa thyiori ine ya pphi
'Literary Structuralism (Structuralist approach)'.

NDIMA YA VHURARU

NGONA DZA THODISISO

3.1 MVULATSWINGA

U bveledza thodisiso, mutodisisi u fanela u kuvhanganya mafhungo a thodisiso yawe. Ndi u bva kha eneo mafhungo hune mutodisisi a do kona u swikelela ndivho ya thodisiso yawe musi o a saukanya u ya nga maitele a hone o dzulaho o dzudzanywa. Kha ndima iyi mutodisisi u do bvisela khagala ngona dzine dza shumiswa kha u kuvhanganya mafhungo a thodisiso yawe. Mutodisisi u do bvisela khagala ngona dzine dza shumiswa u kuvhanganya mafhungo.

Abbas (2014:39) vha tshi amba nga zwine ngona ya thodisiso ya vha yo sedzesa khazwo u ri:

“Methodology refers to ways of obtaining, organising and analysing data”.

Izwi zwi amba uri ngona ndi ndila ya u wana, u dzudzanya na u saukanya mafhungo e wa a wana. Chris (1996:225) u talutshedza ngona nga ndila hei:

“Research methodology focuses on the process and the kind of tools and the procedure to be used”.

Izwi zwi amba uri ngona ya ṭhōḍisiso i sedzesa kha zwishumiswa, maitete na matshimbidzele a u kuvhanganywa ha mafhungo ane a do thusa u bveledza ṭhōḍisiso.

Ṭhōḍisiso i nga vha ya khwaḷithethivi kana ya khwanthithethivi. Arali mafhungo ane a do ṭodea u bveledza ṭhōḍisiso i tshi kwama vhutshilo ha vhathu ha ḍuvha ḷiḷwe na ḷiḷwe, a tshi bva kha vhathu, e kha tshivhumbeo tsha maipfhi, lushaka lwa ṭhōḍisiso iyo ndi khwaḷithethivi. Kha ḷiḷwe sia, arali mafhungo a hone e kha tshivhumbeo tsha mbalo na nomboro, lushaka lwa ṭhōḍisiso iyo ndi khwanthithethivi. Zwo ralo, hu shumiswa khwaḷithethivi u kuvhanganya mafhungo a ṭhōḍisiso ya lushaka lwa khwaḷithethivi ngeno hu tshi shumiswa ngona ya khwanthithethivi u kuvhanganya mafhungo a ṭhōḍisiso ya lushaka lwa khwanthithethivi (Raphalalani, 2015:49). Hu na hune muḍḍisisi a shumisavho nḍivho na tshenzhemo yawe zwine a vha nazwo. Afha ndi hune a shumisa ngona ya ṭhōḍisiso ya soshioḷodzhikhaḷa.

3.2 NGONA DZA ṬHODISISO

Hu na tshaka tharu khulwane dza ngona dza ṭhōḍisiso, dzine dza vha ngona ya khwaḷithethivi, khwanthithethivi na ya soshioḷodzhikhaḷa. Afha fhasi hu do ambya nga Ngona ya Khwaḷithethivi na ya Soshioḷodzhikhaḷa sa dzone dzine dza vha dza ndeme ho sedzwa vhuvha ha ṭhōḍisiso.

3.2.1 NGONA YA KHWAḶITHETHIVI

Ngona ya Khwaḷithethivi i kuvhanganya mafhungo ane a ḍa e kha tshivhumbeo tsha maipfhi o tou ḱwalwaho kana o ambyaho nga mulomo. Ngona iyi i khaḱhisedza

kupfhesesele kwonekwone kune kwa lingedza u wana t̄halutshedzo yo t̄andavhuwaho ya tshenzhemo dza vhathu dzine a dzongo leluwa dza ya kha tshivhalo na mbalombalo. Wimmer na Dominick (2006: 49) u t̄alutshedza ngona ya khwalithethivi nga ndila hei:

“Qualitative research involves several methods of data collection, such as focus groups, field of observation, in-depth interviews, and case studies”.

Izwi zwi amba uri ngona ya khwalithethivi i katela ndila nnzhi dzo fhambanaho dza u kuvhanganya mafhungo sa zwigwada zwa vhathu zwo diimiselaho u sedzulusa mafhungo kha vhathu na kha nyambedzano. Strauss na Corbin (1998: 11) vha t̄alutshedza ngona ya khwalithethivi nga ndila hei:

“In qualitative research method researchers gather data by means of interviews, observations and techniques normally associated with qualitative methods. Data might consist of interviews and observations but also might include documents, films and videotapes”.

Izwi zwi amba uri kha ngona ya khwalithethivi vha tōdisisi vha kuvhanganya mafhungo nga u tou vhudzisa, u sedzulusa na nga dziñwe thekiniki dzine dza vha na vhuṭumani na ngona ya khwalithethivi. Khuvhanganyo ya mafhungo i nga vha nga ndila ya u vhudzisana na u sedzulusa, honeha i nga dovha ya katela dzidokumenthe, filimu na vidiotheiphi. Sengani (2008:10) u t̄alutshedza ngona iyi nga ndila hei:

Ndivho khulwane ya khwalithethivi ndi u talutshedza zwiwo, lutendo, mikhwa, zwithu zwa ndeme, vhuḍiimiseli, lutamo na vhuḍifari. Muḥodisisi wa mafhungo u shumisa ndila ya kuitele kwa zwithu a kona u kuvhanganya mafhungo o touralohenefho kha fhethuvhupo ane a ḍibvukulula kha nyimele i re henefho, maitele a zwithu, lutendo kana mikhwa na masiandoitwa.

Ṭhodisiso iyi i khou sengulusa matshilele a vhathu ngomu miṭani na u sa londwa ha vhana nga vhokhotsi. Mafhungo ane a khou shumiswa u bveledza ṭhodisiso iyi a ḍo wanala e kha tshivhumbeo tsha maipfhi nganeani dzine dza vha:

Thonga i pfi ndo vhaḍa (Demana, 2015)

Vhusha ho shandulela (Mahuwa, 1997)

Ho sedzwa izwo, ṭhodisiso iyi ndi ya lushaka lwa khwalithethivi. Nga zwenezwo, kha ṭhodisiso iyi muḥodisisi u ḍo shumisa ngona ya khwalithethivi u kuvhanganya mafhungo. Kha ngona ya khwalithethivi mafhungo a nga kuvhanganyiwa u bva kha zwiko zwivhili zwine zwa vha tshiko tsha phraimari na tsha sekondari. Kha tshiko tsha praimari ndi hune mafhungo a vha a tshi bva kha vhathu, hune a nga kuvhanganyiwa nga nyambedzano kana mbudzisavhathu. Kha tshiko tsha sekondari ndi hune mafhungo a kuvhanganyiwaho a vha a tshi khou bva kha zwo tou ṅwalwaho, hu nga vha kha gurannḍa, magazine, bugu kana athikili.

Kha ṭhodisiso iyi hu ḍo shumiswa tshiko tsha sekondari u wana mafhungo a kwamaho ṭhodisiso.

3.2.1.1 Tshikotsha sekondari

Kha tshiko tsha sekondari hu vha hu tshi khou shumiswa vhuṭanzi ho tou ṅwaliwaho, ndi maṅwalwa o anḡadzwaho na a sa athu anḡadzwaho. Mutoḡisisi u wana data yo no kuvhanganyiwaho kana u senguluswa nga vhaṅwe vhaṅwali kana vhoradzipfhunzo. Data yenei i a wanala kha bugu, athikili, disithesheni, thesisi, magazine, inthanethe na huṅwe hunzhi ho fhambanaho. Nga iṅwe nḡila data i kuvhanganyiwaho u bva kha tshiko tsha sekondari i vha i si ntswa kana nḡunḡu ri tshi vhambedza na aḡa a bvaho kha tshiko tsha phraimari. Nga zwenezwo vhaṅwali na vhoradzipfhunzo vha tendelana uri tshiko itshi tsha mafhungo kha tshi dzhiwe sa tshiko tshiṭuku.

Leary (1991: 58) u ṭalutshedza ngona ya sekondari nga nḡila hei:

“Secondary method is the studies which researchers use existing data such as census data or document and texts that were produced previously.”

Izwi zwi amba uri ngona ya sekondari ndi ngona ine vhaṭoḡisisi vha shumisa mafhungo u bva kha zwo ṅwaliwaho nga vhaṅwe vhatu sa mafhungo a mbalavhathu kana maṅwalwa o bveledziswa tshifhingani tsho fhiraho.

Tshipepele (2006:2) a tshi amba nga tshiko tsha sekondari u ri:

“Zwi tshi kwama u shumiswa ha bugu dzo fhambanaho ḡaiburari, mabambiri o vhaliwaho miṭanganoni, thesisi dza matshudeni o fhiraho dzi elanaho na ṭhoho iyi, na zwine vhaḡivhi vha mvelele ya Tshivenda vha nga amba nga hazwo radioni.”

Zwa amba uri kha tshiko tsha sekondari, a si hone hune muṭodisisi a wana data nṅunṅu lini, i vha data yo no kuvhanganywaho nga vhañwe vhathu, huñwe fhethu hune ya nga vha yo tou ṅwaliwa hone. Yeneyo data i nga vhidzwa u pfi ndi data ya sekondari vhunga i tshi khou kuvhanganywa u bva kha tshiko tsha sekondari.

Vha tshi amba nga data ya sekondari, vhoramañwalo Stewart na Kamins (1993: 25) vha ṭalutshedza nga ṅdila i tevhelaho:

“The quality of secondary data cannot be evaluated without knowledge of the methodology employed when collecting data. The secondary researchers must be knowledgeable of primary method as well”.

Izwi zwi amba uri vhuvha ha data ya sekondari vhu nga si kone u elea zwavhuḍi arali muṭodisisi a sa ḍivhi ngona ya ṭhodisiso yo shumiswaho u kuvhanganya data yeneyo. Vhaṭodisisi vha shumisaho tshiko tsha sekondari vha teavho u ḍivha na ngona ya phraimari yo shumiswaho hu tshi kuvhanganywa data u bva kha tshiko tsha phraimari.

Izwi zwi tou khwaṭhisedza uri data ya sekondari kuvhanganyiwa u bva kha tshiko tsha sekondari, nga murahu ha musi data iyo yo swika afho u bva kha data ya phraimari, yo kuvhanganyiwaho u bva kha tshiko tsha phraimari. Nga zwenezwo, a shumisaho data u bva kha tshiko tsha sekondari utea u ḍivhavho uri yo swika hani fhethu afho vhunga yo no vha kha tshanda tsha vhuvhili. Tshanda tsha u thoma tsho vha tshiḷa tsho i dzhiaho u bva kha tshiko tsha phraimari.

Kha ṭhodisiso iyi, muṭodisisi oshumisa data ya sekondari yo kuvhanganywaho u bva kha tshiko tsha sekondari. Data iyo yo wanala kha mañwalwa a katelaho thesisi, disithesheni, athikili na bugu u bva ḷaibrari dzo fhambanaho. Ho dzhieliwavho ṅṭha

na data ya sekondari yo wanalaho kha inthanethe. Ho shumiswavho na data i bvaho kha nganea mbili dzine dza vha: *Vhusha ho shandulela na Thonga i pfi ndo vhaḁa.*

3.2.1.2 Tshiko tsha phraimari

Tshiko tsha phraimari ndi tshiko tshine khatsho muḁodisisi a kuvhanganya mafhungo a ḁodisiso yawe u bva kha vhathu. Vhathu avho vhane muḁodisisi a kuvhanganya mafhungo a ḁodisiso u bva khavho. Mafhungo ane muḁodisisi a a kuvhanganya u bva kha vhathu avho a vha a tshi kha ḁi tou vha maḁumaḁu ngauri a vha a sa athu u kuvhanganywa nga muḁwe muḁodisisi. Nga iḁwe ndila mafhungo ayo a dzhiwa sa oneone ngauri a vha a tshi khou bva khalini yo bikaho (Raphalalani, 2015). Creswell (2012:83) u ḁalutshedza tshiko tsha phraimari nga ndila hei:

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

Izwi zwi amba uri tshiko tsha phraimari ndi hune maḁwalwa a ḁewa u bva kha tshiko tshonetshone ho ḁetshedzwa ndivho iyo nga muḁe wa mafhungo. Tshiko itshi tsha phraimari tshi ḁea vhuḁanzi nga vhuḁalo ha ḁodisiso ya u ranga u fhira tshiko tsha sekondari.

Vhaḁwe vhaḁwali na vhoradzipfunzo vho sedza uri mafhungo o kuvhanganywaho a vha a tshi tou vha maḁumaḁu vho fhedza vha tshi tendelana uri tshiko itshi tsha mafhungo kha tshi tou pfi tshiko tshihulwane. Muḁodisisi a nga shumisa mbudziso

dzo dzulaho dzo lugiselwa u vhudzisa vhatu vhe a vha khetha uri u do wana mafungo khavho nga u tou amba navho. A nga amba navho o tou livhana navho zwifhatuwo vhe nga muthihimuthihi a tshi vha vhudzisa mbudziso, vhone vha tshi fhindula. Zwi tshi bva kha nyimele a nga kha di litsha izwo zwa u vhudzisa mbudziso nga muthihimuthihi, vhuimoni ha izwo a tou kuvhanganya vhavhudziswa a vha vhea fhethu huthihi, lune a vha vhudzisa vhe kha zwigwadagwada zwavho (Bless na Achola, 1995: 106).

Huñwe vhañwe vhatodisisi musi vho lavhelesa vhukule ha hune vhavhudziswa vha wanala hone, vha a vhudzisa mbudziso idzo nga lutingo, vha di fhedza vho swikelela u kuvhanganya mafungo ane vha khou toda u bveledzisa ndivho ya thodisiso.

Inwe ndila ya u kuvhanganya mafungo u bva kha vhavhudziswa i nga vha ya mbudzisavhathu. Afha ndi hune mutodisisi a nekeda bammbiri la mbudziso dzo dzulaho dzo dzudzanywa kha vhavhudziswa. Mbudziso dzi re kha bammbiri ilo ndi dzine vhavhudziswa vha tea u dzi fhindula ene muñe a siho tsini.

Vhavhudziswa vha fhindula idzo mbudziso nga tshifhinga tshavho. Musi vho fhedza u fhindula idzo mbudziso, vha nekeda murahu ayo mabammbiri a re na mbudziso dzo fhindulwaho kha mutodisisi u ya nga he vha tendelana zwone (Bless na Achoba, 1995:106).

Tshiko itshi a tshi nga shumiswi kha thodisiso iyi vhunga hu sa do vha na nyambedzano na vhatu vhane mafungo a do wanala khavho. Mafungo othe a todeaho a do bva kha manwalwa o fhambanaho khathihi na nganea mbili, *Thonga i pfi ndo vhadza na Vhusha ho shandulela.*

3.2.2 NGONA YA SOSHIOLODZHIXHAXA

Ngona ya soshiołodzihikhała ndi ngona ine yo sedza kha matshilisano a vhathu uri vha tshilisa hani ro sedza nzulele yavho, ro sedza maanđa, zwa politiki, maimo avho, pfhudzungule na uri zwi vha tuțuwedza hani kha kutshilele sa zwigwada na musi musi muthu o diimisela nga ethe. Giddens (1993) a tshi talutshedza ngona ya soshiołodzihikhała u ri:

“It can be defined as the systematic and objective study of human social life, groups and societies”

Izwi zwi amba uri soshiołodzihikhała i nga talutshedzwa sa kuitele kana tshipikwa tsha u guda kutshilele kwa muthu. Zwigwada zwa vhathu na dzitshaka. Giddens (1993) a tshi isa phanđa u ri:

“Sociology reveals the need to take a much wider observation of why we are as we are, and why we act as we do. It teaches us that what we consider as normal, unavoidable, good, bad, false or true may not be such, and that the `givens` of our life are powerfully influenced by historical and social forces”.

Izwi zwi amba uri soshiołodzhi yo wanulusa thodea ya uri hu tea u itwa tsedzuluso yo țandavhuwaho ya uri ndi ngani ro tou rali sa zwine ra vha zwone, na uri ndi ngani ri tshi itisa zwenezwi. I ri funza uri zwine ra zwi dzhia sa zwi re zwone, zwi sa thivhelei, zwavhuđi, zwi si zwavhuđi, mazwifhi, kana ngoho zwi nga vha zwi si zwenezwo, na u uri zwe ra fhiwa kha vhutshilo hashu ndi zwone zwi re na maanđa a u ri tuțuwedza zwi tshi bva kha divhazwakale na matshilisano a henefho.

Kha ngona iyi hu sedzwa ndivho ine muṭodisisi a vha nayo zwi tshi kwama ṭhodisiso yawe. Hafha ndi hune muṭodisisi a shuma nga zwea dzula a tshi zwi ḍivha sa muthu, zwo ḍisendeka kha zwe a tou pfha zwi tshi ambiwa, u vhona nga maṭo kana o tou zwi tshenzhela zwenezwi a khou tshila kha masia o fhambanaho a vhutshilo, zwine zwithu izwo zwa nga mu thusa u bveledza ṭhodisiso yawe.

Kha ṭhodisiso iyi, ngona ya soshioḍodzhikhaḷa i vhonala i tshi ḍo shuma vhukuma vhunga muṭodisisi a sa dzuli tshikhalani kana muyani, a tshi dzula na vhathu vhuponi ha mahayani hune vhana vhane vho laṭelwa kana a vha khou londiwa nga vhokhotsi avho vha malofha, vha vha vha hone nga vhunzhi. Vhunzhi ha vhokhotsi vhuponi uho vha shumela dubo dza tshikhuwani hune vha ḍi tou vhuya nga tshidola sa magaraba.

3.2.3 NGONA YA KHWANTHITHETHIVI

Ngona ya khwanthithethivi ndi ngona ine ya kuvhanganya data i kha tshivhumbeo tsha nomboro kana mbalombalo (Ladzani, 2014,61). Zwa amba uri ngona iyi i sedza kha zwine vhoramaṅwalo Welman, Kruger na Mitchell (2005: 8) vha zwi vhea nga ṅdila hei:

“...the measurement and analysis of causal relationships between variables within a value free context”.

Izwi zwi amba uri ngona ya khwanthithethivi i shuma kha zwi elanaho na zwikalo na tsaukanyo ya vhushaka vhukati ha zwithu zwivhili zwi ṭuṭuwedzanaho.

Zwa amba uri fhethu afho hune ngona ya khwanthithethivi ya shumiswa hone ndi hune ha vha na mbambedzo uri hu kone u vhonala tshi re na mbalo khulwane u fhirisa tshiñwe.

Kha ṭhōḁisiso iyi, ngona ya khwanthithethivi a yo ngo shumiswa vhunga hu songo vha na data ine ya ṭōḁea i kha mbalombalo kana nomboro. Nga iñwe n̄dila, a ho ngo vha na ṭhōḁea ya u vhambedza zwithu zwivhili zwi hanedzanaho.

3.3 MVALATSWINGA

Kha ndima iyi muḁōḁisisi o bvisela khagala tshaka dzo fhambanaho dza ngona dzine dza vha ya khwanthithethivi, khwalithethivi na soshioḁodzhikhaḁa. O sumbedzavho na uri ṭhōḁisiso iyi ndi ya lushaka lwa khwalithethivi nahone mafhungo a ḁo kuvhanganywa ho tevhelwa ngona ya khwalithethivi. Naho hu na zwiko zwivhili zwine data ya nga kuvhanganyiwa i tshi bva khazwo, kha iyi ṭhōḁisiso muḁōḁisisi o sumbedza uri o kuvhanganya data u bva kha tshiko tsha sekondari hu tshi katelwa mañwalwa a vhañwali vho fhambanaho na nganea mbili: *Thonga ipfi ndo vhaḁa na Vhusha ho shandulela*. O dovhavho a ḁadzisa mafhungo e a kuvhanganya nga n̄divho na tshenzhemo ine a vha nayo sa muthu ane a vha na zwine a ḁivha vhutshiloni zwi kwamaho fhungo ḁa u sa londwa ha vhana nga vhokhotsi.

NDIMA YA VHUNA

KHUVHANGANYO YA DATA

MANWELEDZO: *THONGA I PFI NDO VHAḐA* (DEMANA) NA *VHUSHA HO SHANDULELA* (MAHUWA)

4.1 MVULATSWINGA

Kha ndima iyi ndi he muḑḑisisi a kuvhanganya data u bva kha maḥwalwa u ya nga u fhambana hao ho sedzwa ḑeneḑi ḑithihi ḑa u tambudza vhana nga vhokhotsi vhane vha sa khou vha londa. Ho dovhavho ha kuvhanganyiwa data u bva kha nganea mbili dzo topolwaho dzine dza vha *Vhusha ho shandulela* na *Thonga i pfi ndo vhaḑa*. Nganea idzo vhuvhili hadzo dzo topolwa ngauri khadzo hu na zwiito zwa u sa londa vhana nga vhokhotsi avho vha malofha. Muḑḑisisi o swikela izwo zwoḑhe nga u tou nweledza nganea idzo vhuvhili hadzo. Nga murahu ha manweledzo muḑḑisisi u ḑo kuvhanganya mawanwa awe a zwi kwamaho masiandoitwa a u sa londwa ha vhana nga vhokhotsi.

4.2 KHUVHANGANYO YA DATA U BVA KHA MAḥWALWA

4.2.1 ZWIITISI ZWA U SA LONDWA HA VHANA

Vhana ndi mpho i bvaho ha Musiki (Psalme,127:3). Vhana vha vha hone nga murahu ha musu ho ḑangana lwa vhudzekani vhatu vhavhili vha mbeu dzo

fhambanaho. U vha hone ha vhana muṭani ji vha dakalo la vhabebi vhave vha malofhani, la dovha la vha dakalo la muṭa na lushaka lwoṭhe nga u angaredza. Musi vhana vha sa vhi hone mbinganoni zwi vhaisa lushaka lwoṭhe nga u angaredza vhunga zwi tshi nga amba u fa ha lushaka lwonolwo (Raphalalani, 2015). Phophi (1982:127) kha leneli la u da ha vhana shangoni u ri:

“Children are commonly believed to bring joy to any household. The desire to have them is certainly one of the major reasons that the couples marry”.

Zwine Phophi a khou amba zwone zwi khagala ndi zwa uri vhathu vha tenda kha la uri ṅwana a bebiwa muṭani zwi disa dakalo jihulu. Lutamo lwa u vha na vhana ndi dzzone mbuno khulwane dza uri vhathu vha malane.

U ya nga mvelele ya Tshivenda, vhabebi vhavhili vha malofha vha hweswa vhuḍifhinduleli ho fhelelaho ha u alusa ṅwana uyo nga ndila yo teaho nga ndila ine mvelele ya laedza ngayo. Prinsloo na Du Plessis (1998: 93) u amba hezwi nga masiandoitwa a u sa londa:

“As parents spend little time with their children their unsatisfied need for communication leads to frustrations, anxiety, tension, confusion, loneliness and insecurity. Such children easily fall prey to the materialistic values of society”

Izwi zwi tshi amba uri u sa vha na tshifhinga na vhana na u sa fusha ṭhoxea dzavho dza vhudavhidzani zwi sia vhana vhenevho vha tshi daḍa, vha vha nyofho, vha vha

na vhuludu na u sa difhulufhela. Vhana vhenevho zwo leluwa uri vha diwane vha tshi vha zwipondwa zwa u funesa lupfhumo kha tshitshavha.

A tshi amba nga ha vhudifhinduleli ha vhabebi kha vhana vhavho, Compton (2008:147) u ri:

“Successful child rearing requires extensive parental involvement and the cooperation of both parents.”

Zwine Compton a khou amba ndi zwa uri u alusa nwana ha vhukuma zwi toda u dzhenelela huhulu na u farisana ha vhabebi vhuvhili havho.

Nga inwe ndila, musi nwana a tshi aluswa nga mubebi muthihi, zwi vha zwi songo edana u bveledza nwana lwo fhelelaho. Naho vhuvhili ha vhabebi vhe na vhudifhinduleli sa zwe zwa sumbedzwa afho ntha, mishumo yavho khae vhanwe vha a i khethekanya uri hu sa vhe na u thulana hayo kha nwana na kha muta nga u angaredza, ngeno vhanwe vha tshi ri a i tei u khethekanywa.

Mvelele ya Afrika i sumbedza mishumo ya munna na musadzi mutani yo khethekanyiwa u ya nga u fhambana hayo. Gibbs (1963:557) a tshi khethekanya mishumo na vhudifhinduleli ha munna na musadzi mutani u ri:

“A wife’s place is in the kitchen, from where she is supposed to operate, and the husband’s place is outside looking for the things he would use to feed and support his family.”

Zwi amba uri zwi tshi ḁa kha mishumo ya muḁani, musadzi yawe i monamona heneḁha tshiḁangani, ngeno ya munna i ya u bva a ya ngei nḁa a yo ḁoḁa zwithu zwa u fusha na u tikedza muḁa.

Zwa amba uri tsheetsho tshine munna musi o bva a ḁangana natsho a vhona tsho fanela nahone tshi tshi nga fusha na u tikedza muḁa u a vhuya natsho.

Tshiteḁwa itshi tshi sia munna tsho mu vulela tshoḁhe tshikhala tsha uri u ya nga u fushea ha maḁo awe henegei nḁa kha ite. Honohu u vulea ha vhuḁifhinduleli uho kha munna hu mu swikisa na kha uri a dzhene na kha zwiḁwe zwine zwa nga fhedza zwi tshi ita uri a kundelwe u fusha na u tika vhana na muḁa wawe nga pfhanelo. Hendricks (2007) atshi khou tou sedza vhuḁifhinduleli na mushumo wa muthu wa munna muḁani u tou khauledza a bula uri:

“The role of the man is to look for food.”

Izwi zwi amba uri vhuḁifhinduleli ha munna muḁani ndi u bva a yo ḁoḁa zwiḁiwa. Kha yoḁhe mishumo muḁani, munna o hweswa vhuḁifhinduleli vuhulwane ha u bva a yo ḁoḁa ndodo kana u tshela nḁala uri vhana vha sa wele tshivhasoni.

U vulea ha vhuḁifhinduleli ha muthu wa munna muḁani sa zwe zwa sumbedzwa afho nḁha nga Gibbs (1963), hu swikisa kha u dzhena ha munna kha zwinzhizwinzhi zwa vhutshilo zwi fanaho na zwi tevhelaho: U mala vhafumakadzi vha fhiraho muthihi, vhufarekano, vhushai, mpfhu, u shumiseswa ha zwikambi na zwidzidzivhadzi, vhugaraba, ḁhalano.

na zwiñwe zwinzhi. Afha fhasi hu tevhela tñandavhudzo ya zwiitisi zwine zwa nga shela mulenzhe kha u sa londwa ha vhana nga vhokhotsi avho:

4.2.1.1 U mala vhafumakadzi vha fhiraho muthihi

Mvelele ya Afrika i a tenda uri munna a male vhafumakadzi vha no fhira muthihi.

Mbiti (1973:82) o sedza ðeneḽi ḽa u mala vhafumakadzi vhanzhi u ri:

“Polygamy is widely practiced in almost every African traditional society.”

Zwa amba uri zwa u mala vhafumakadzi vhanzhi ndi maitete o ḽowealeho kha lushaka lwa MaAfrika. Zwo raloho zwi khwaḽhisedzwa nga Mashau (2006:32) we a ri:

“Marriage to more than one wife is said to be one of the trademarks in Africa.”

Mbingano ya u vha na vhasadzi vhanzhi yo no tou vha dzema kana maitete o ḽowealeho kha mashango a Afrika.

Nga inwe ndila, musi hu tshi tevhelwa mvelele ya Afrika, musadzi o no malwaho ha vhi na mulomo zwi tshi ḽa kha uri a wanelwe muhadzinga afho muḽani vhunga zwi maitete a mvelele. Vhoramañwalo Higgins, Fenrich na Tanzer (2006:1684) vho sedza ilo ḽo bulwaho nga Mbiti ḽine ḽa vha maitete a Afrika, vha ri:

“Under customary law generally, husbands are free to enter into as many subsequent additional marriages as they can afford to support”.

Zwi amba uri u ya nga maitele a mulayo wa sialala Afrika, vhanna vho vhofoholowa zwi tshi ḁa kha tshivhalo tsha vhafumakadzi vhane vha nga vha mala, tenda vha tshi swikelela u vha ḁea thikhedzo.

Mbiti (1969:142) o sedza tshiitisi tsha uri vhanna vha male vhafumakadzi vhanzhi u sumbedza hu u ḁoda u vha na vhana vhanzhi musi a tshi ri:

“The more wives a man has the more children he is likely to have, and the more children the stronger the power of immortality in the family. Such a man has the attitude that the more we are the bigger I am”.

Mbiti u khou amba uri u vha na vhafumakadzi vhanzhi zwi amba u vha na vhana vhanzhi muḁani. U tshi vha na vhana vhanzhi zwi amba u vha na vhuḁanzi ho khwaḁhaho ha uri dzina ḁawe ḁi ḁo sala ḁi tshi bvela phanda na musi ene a si tsheho shangoni. Munna uyo u tenda uri musi vhana vhe vhanzhi muḁani, ene u a hula.

Naho munna o malaho vhafumakadzi vha no fhira muthihi a tshi nga vhonala a tshi nga u khou ḁiphina nga u vha na avho vhafumakadzi, hu ḁi vha na khaedu dzine munna uyo a ḁangana nadzo dzine uḁa o malaho mufumakadzi muthihi a sa ḁangane nadzo. U khwaḁhisa ḁlo ḁo bulwaho Pieterse (2001:366) u ri:

“The institution of polygamy is not free from challenges and problems associated with having more than one wife”.

Izwi zwi amba uri mbingano ya munna muthihi na vhafumakadzi vha fhiraho muthihi a yo ngo vhofoholowa kha u sa ḁangana na khaedu khathihi na thaidzo dzine dza

baḁekanywa nayo. Nga inwe ndila, mbingano ine khayō munna a vha o mala vhafumakadzi vha no fhira muthihi, hu anzela u vha na khaedu dzo tou lumbaho kha lushaka lwa mbingano yo raloho dzine dzi nga si tou fana na dza musi munna o mala mufumakadzi muthihi. Musi munna a na vhafumakadzi vha fhiraho muthihi, zwi amba uri vhuḁifhinduleli ha u fusha na u tikedza vhana na vhafumakadzi avho ho engedzea.

Vhunga vhatu vha si pfhuko ine ya ḁa mavu, munna uyo u ḁo tea u filimba vhukuma uri hafho muḁani ḁhoḁea dzoḁhe dzi kone u swikelea. A tshi ḁalutshedza nyimele ya mbingano ine munna a vha na vhafarisi vha fhiraho muthihi, Giddens (1993: 392-393) u ri:

In polygamous families, co-wives sometimes live in the same dwelling as one another, but often have different household. Where separate household exist, each including the children of one wife, there are effectively two or more-family units. The husband usually has one home as his primary dwelling but may spend a certain number of nights per week or month with each wife in rotation. Co-wives are frequently cooperative and friendly, but their situation is obviously one that can lead to rivalry and tension, since they may see themselves as competitors for the husband's favour.

Izwi zwi amba uri miḁani hune ha vha ho malwa vhafumakadzi vhane vha fhira muthihi, vhafumakadzi avho tshinwe tshifhinga vha a dzula fhethu nthihi sa muḁa muthihi, hone ha vha na nḁu dzo fhambanaho. Hune nḁu dza vha dzo fhandekana, ho katelwa na vhana vha mufumakadzi onoyo, hu a vha hu na miḁa mivhili kana u fhira. Munna u vha na muḁa muthihi une wa vha wone muhulwane,

honeha u fanela u vha na masiku o vhalaho kha vhege kana kha n̄wedzi a tshi khou monamona na vhafumakadzi vhave nga u sielisana. Vhafumakadzi avha tshiñwe tshifhinga vha a pfhesesana na u vha na vhukonani havhudi, honeha nyimele dzavho dzi a ita uri hu vhe na vhuswina na u sa andana ngauri vha divhona vha kha mutatisano wa u funeswa nga munna wavho.

Mutatisano u no khou ambiwa afha nga Giddens (1993) ndi uja une Vhavenda vha ri ndi u hadzingana. Zwa amba uri vhafumakadzi avha musi vha tshi tshila, zwiito zwavho zwi vha zwi zwa u pfhisana vhuṅungu tshifhinga tshoṭhe. Mavhina (2010:56) a tshi khwaṭhisa izwi u ri:

“There is a strong contest for love by husband. One uses every kind of power to win his love”.

Mavhina u khou amba u ri hu vha na mutatisano muhulu kha vhahadzinga, vha khou ṭoda u funiwa nga munna. Muñwe u do shumisa maanda kana maano oṭhe uri a funiwe.

Vhavenda vha ri vhafumakadzi avho vha nga vhidzwa khwine ho tou pfhi ndi vhahadzinga vhunga vha tshi dzulela u hadzingana sa zwiṭa nzie dzi tshivhasoni. Musi vhafumakadzi vhenevha vhe kha wonoyu mutatisano wavho, hu a dzhenavho na u itelani vhuvhi ho fhambanaho. Kha ilo ja u itelani vhuvhi, Colson (1961:63) u ri:

“It is believed that co-wives often resort to various love medicines in an attempt to gain first place with the husband and that they may use sorcery to kill hated co-wives or her children”.

Zwine Colson a amba ndi zwa uri vhahadzinga hu a swika hune vha shumisela munna wavho mishonga uri a funese vhone, huñwe vha swika na hune vha shumisa vhuloi u vhulaya muhadzinga kana vhana wawe.

Ndi wonoyu muṭaṭisano u bulwaho nga Colson (1961), Giddens (1993) na Mashau (2006) une wa ita uri vhunzhi ha vhanna vha re kha mbingano dzine vho mala vhafumakadzi vha no fhira muthihi vha fhedze vha tshi balelwa u fusha na u tika vhana vhavho na miṭa lwa pfhanelo. Zwa amba uri munna arali a vha na vhafumakadzi vha fhiraho muthihi, khonadzeo khulwane i vhe ya uri a kundelwe u londota vhana vhawe vhoṭhe u eḍana. Zwi fhedza tshiñwe tshifhinga hu tshi londwa vha mufumakadzi ane a khou funeswa nga tshenetsho tshifhinga ane kanzhi ndi vhana vha mufumakadzi muṭuku. Vhana vha mufumakadzi muhulwane, vhunga a tshi vha a si tsha tou vha buguni dza mukalaha wawe nga u tou ralo, vha fhedza vha tshi vha zwiṭhavhelo, vha sa londiwa uri vha ḽa mini vha ambara mini. Thikhedzo khavho i a thoma u nyetha sa vhulimbo ha mukwatule ḍuvhani.

Naho Vhavana vha na ḽambeke ḽa uri 'ndou a i lemelwi nga musingo wayo', hu a swika hune vhathu na lushaka vha zwi vhona uri hai, afha ndou i tou nga I khou lemelwa nga musingo wayo musi vha tshi vhona vhana vha tshi sokou tshatshalika naḽo, vha tshi shaya zwiḽiwa, vha shaya zwifuko, vha shaya ndondolo ya mutakalo, vha shaya ndayo u bva muṭani. Zwa amba uri u mala vhafumakadzi vha no fhira muthihi zwi nga vha tshiñwe tsha zwiitisi zwa u sa londwa ha vhana nga khotsi avho. Zwiuhulu kha maḍuvha ano ane vhathu vha tou shuma vha wana tshelede vha londa, u renga zwine vha funa, u fusha na u takadza miṭa yavho.

.4.2.1.2 Vhugaraba

Vhugaraba ndi zwiḽa zwine vhathu vha shuma kule na hayani havho. Vhathu avho vhane kanzhi vha vha vha mbeu ya tshinnani, vha vhidzwa u pfhi ndi magaraba. Vhathu avho vha vhuya hayani nga murahu ha tshifhinga. U shumela kule na mahayani avho zwi ita uri vha si tsha vha na tshifhinga na miḽa yavho. Vhana vha fhedza vha tshi khou aluwa muḽa u songo fhelela nga u shaya tshivhumbeo tsha muthu wa munna kana khotsi muḽani. Prinsloo na Du Plessis (1998: 95) a tshi amba nga vhugaraba u ri:

The industrial revolution drastically changed the man`s traditional role. The most significant and conspicuous change was that his economic work no longer took place in or near the home as before, but in structures away from immediate neighbourhood. The long hours he has to spend away from home estrange him economically and psychologically from the other members of the family. The problem attached to migrant labour are even more complex. The absence of father who is removed from the intimate home circle of the family affect such different aspects of the child`s development, sex-role identity, socialisation and cognitive functioning.

Izwi zwi amba uri tshanduko zwi tshi ḽa kha mishumo zwo shandukisa mishumo ya munna u ya nga mvelele yawe. Zwa ndeme nga tshanduko idzi ndi zwa uri mushumo wawe a u tsha itea nga ngomu kana tsini na hayani sa kale, fhedziha u vho itea kha mashango a maḽedzani. U fhedza hawe tshifhinga tshilapfhu a kule na hayani zwi mu vhaisa kha zwa masheleni na muhumbuloni u bva na kha miḽwe

mirado ya muta. Thaidzo i kwamanaho na vhugaraba i a konda vhukuma. U sa vha hone ha vhokhotsi vho bviswaho mitani yavho zwi kwama kualutshele kwa vhana vhavho, u didivha ho sedzwa mbeu na u kona u tshila na vhañwe vhathu.

Musi vhanna vho bva vho ya u toda u fusha na u tika mita yavho nga u shuma mishumo yo fhambanaho, tshiñwe tshifhinga vha diwana vha tshi khou shumela kule na mahayani avho. Izwo zwi kombetshedza uri vha diwanele vhudzulo tsini na afho hune vha shumela hone. Izwo zwi vha zwi khou vha leludzela kha uri vha sa shumise tshelede nnzhi kha zwiñamelwa vha tshi vhuya mahayani zwifhinga zwothe. Naho muhumbulo wa u ita izwo zwothe nga khotsi u tshi vha u wavhudi nahone vhu vhudifhinduleli hawe mutani ha u tunda vhana na u tika muta wothe, hu sala vhana hafha mutani vha tshi khou aluwa vha si tshi shaya thikhedzo ya khotsi uyo yo tou fhelelaho vhunga khotsi vha hone vha tshi nga fhedza vha tshi vhuya nga tshidola lune vhana vha si tou vhonana navho lwa tshifhinga tshilapfhu. Zwi tshi ya zwi tshi ya, nga heneho ha uri tshelede i na mishumo minzhi i katelaho u tunda hayani na u tunda afho hune khotsi a khou dzula hone lwa mushumo, hu fhedza hu tshi vha na thahalelo kha zwine zwa tea u londota vhana hayani ho sedzwa na zwa tshikolo tsha vhana.

Musi vhanna vhe henengei mishumoni yavho hune ha vha kule na mahayani, vha a diwana vha tshi vha na u emula vhañwe vhasadzi vha si vhavho musu vhe henengei. Vha a dzhena kha zwa vhudzekani na vhasadzi avho uri vha fushe nyemulo dzavho. Ding (2010:24) u tou zwi vhea khagala uri tshiitisi tsha u dzhena kha zwa vhpombwe uho ndi tshini, musu a tshi ri:

“To satisfy lust”.

Zwine a amba zwone ndi zwa uri munna u vha a tshi tōda u fusha ndala ya nyemulo musi a tshi dzhena kha zwa vhudzekani na vhatu vha songo malanaho navho.

Huñwe vha fhedzavho vho dzhena na kha zwa mbingano iñwe nga henengei zwikhuwani. Kanzhi mbingano idzo dzi vha dzi songo tou dzhenwa khadzo lwa mulayo u fana na zwiḽa zwo ambiwaho kha tshipiḽa tsho fhiraho tshine munna a pphi u na vhafumakadzi vha no fhira muthihi. Mwambene (2017:7) a tshi amba nga uho vhushaka vhu songo themendeliwaho nga lushaka u zwi vhea nga ndila hei:

“Polygyny in Urban African areas appears to take on different forms, such as informal marriages without the knowledge of the first wife”.

Zwine Mwambene a amba ndi zwa uri zwa u vha na musadzi a no fhira muthihi vhuḽoni ha ḽoroboni zwi vhoneḽa zwi khou dzhia tshiñwe tshivhumbeo, ndi mbingano i si ho kha maitete a mvelele ngauri i khou vha hone musadzi wa u thoma a sa zwi ḽivhi uri munna wawe u na muñwe musadzi.

Zwa amba uri vhasadzi avho vha khou hadzingana vha sa ḽivhani na luthihi. A ḽivhaho zwoḽe ndi hoyu wa munna ane u khou tshila a tshi dzumbamela musadzi wawe wa mulayoni. Mufumakadzi onoyo ane a khou dzheniwa khae kha maitete a vhushaka a zwa vhudzekani a sa ḽivhiwi kana a si na themendelo i bvaho muḽani wa uyo munna, ha pphi ndi musadzi wa hoyo munna lini. U vhidzwa u pphi ndi mufarekano wa onoyo munna.

Mwambene (2017:7) a tshi bvela phanda u sumbedza zwi bvaho kha muvhigo wa dzangano la zwa vhafumakadzi u ri:

“Women and Law in Southern Africa (WLSA) report that migrant workers contract marriages with women in the rural areas and then enter into informal unions in the cities.”

Izwi zwi tshi amba uri dzangano la vhafumakadzi na mulayo Afrika Tshipembe lo bvisa muvhigo une wa amba uri magaraba vha vHINGA vhafumakadzi vha mahayani vha fhedza vha di dzhenisa kha vhuñwe vhushaka musi vha ngeo zwikhuwani hune vha shumela hone.

Zwa amba uri musi vhanna vha tshi didzhenisa kha zwa vhuñwe vhushaka ha zwa vhudzekani vhu songo tangedzwaho nga muṭa musi vhe ngei mishumoni yavho hune ha vha kule na hayani, hu fhedza hu tshi vha na u tshinyalelwa hunzhi nga zwa masheleni lune masheleni a u londa vhana na muṭa ngei hayani a fhedza a si tsha swikela thodea dzothe. Zwi ralo ngauri kanzhi muthu ane ha vha hu khou dzheniswa nae kha zwa vhushaka ha zwa vhudzekani henengei mishumoni u vha a na thodea dzawevho sa muthu dzine dzi swikelelwa nga yenei tshelede nthihi ine munna a khou hola yone. Tshiñwe tshifhinga onoyo mufumakadzi kana vhafumakadzi vhane ha khou dzhenwa navho kha zwa vhushaka ha vhudzekani, vha wanala vhe na vhana vhavho vhe vha vha wana huñwevho. Musi zwo ralo, uyu munna u shanduka u vha khotsi a vhana vha si vhawe vha malofha. Nga honohu u sa humbulelana, u wana vhafumakadzi vhenevho vha tshi nga dzhenwa nga vivho la u vhivha musadzi wa uyo munna na vhana vhawe zwine zwa nga fhedza zwi tshi swikisa na kha uri munna uyo a si tsha posa tshelede hayani kana u ya hayani u tola vhana vhawe sa

zwe a vha tshi ita hu sa athu vha na uho vhushaka. Musi zwo ralo vhana vha re hayani vha thoma u wela tshivhasoni, vha tshimbila muvhili u nnda vha tshi nga a vha na khotsi, ngeno e hone a tshi khou tshila a tshi khou londota vha muñwe. Nga iñwe ndila munna u fhedza a tshi balelwa uri a ri ngeno tshikhuwani, a dovhe a ri ngei hayani. Hu vhuya hu zwiḽa zwine Vhavenda vha ri 'midi mivhili yo kundisa pfhuko u fhaḽa'. Zwoḽhe hezwi zwi amba uri vhugaraba vhu nga vha tshiñwe tsha zwiitisi zwa u sa londa vhana nga vhokhotsi muḽani.

4.2.1.3 Vhushai

Vhushai ndi zwiḽa zwine muthu a kundelwa u vha na zwithu zwa ndeme zwi itaho uri vhutshilo vhu bvele phanda ho leluwa. Zwenezwo zwithu zwa ndeme zwi nga si fane kha vhathu vha mvelele dzo fhambanaho. Sa tsumbo, ḽhodega dza ndeme dza vhutshilo dza muthu Murema dzi nga si fane na ḽhodega dza muthu Mutshena. Zwi khou ralo ngauri mvelele dzavho a si nthihi, dzo fhambana. Compton (2008: 575) a tshi amba nga ha u fhambana uho u ri:

“The reality of poverty varies with the location and social and political conditions. Poverty basically means a lack of, or an insufficient amount of the three primary physical needs – food, clothing and shelter.”

Izwi zwi tshi amba uri vhushai vhu fhambana u ya nga fhethu, matshilele na nyimele ya zwa politiki. Nga u tou angaredza, vhushai zwi amba u ḽahelelwa kana u sa swika ha ḽhodega tharu dza ndeme dza muvhili dzine dza vha zwiḽiwa, zwiambaro na vhudzulo.

Compton u sumbedza vhushai vhu tshi fhambana u ya nga fhethu hune muthu a dzula hone. Zwa amba uri zwine zwa nga dzhiiwa sa vhushai kha muthu a no dzula kha vhupo ha doroboni a si zwine zwa nga dzhiiwa sa vhushai kha ane a dzula kha vhupo ha mahayanihayani. Izwi zwi tou amba uri hu na vhushai vhune muthu a nga ri u naho musu a khou tou divhambedza na muñwe ane thamusi u kha vhupo vhukene vhune ha vhonala vhu ha khwine kha vhune ene a khou dzula khaho. Nga inwe ndila vhushai uho a hu tou vha hone tshothe lini. Muthu uyo a nga wanala a si tou vha na vhushai nga u tou ralo, fhedzi musu a tshi divhambedza na muñwe, a divhona a tshi nga ha na tshithu, a vho ri ene u mushai.

Compton u dovha a sumbedza vhushai hu thahalelo ya thodea dza ndeme dza zwa muvhilini, dzine dza vha zwiliwa, vhudzulo na zwiambaro. Honeha vhushai vhu vhonala ho tandavhuwa u fhirisa zwine uyu muñwali a amba afho ntha. A zwo ngo tou leluwa u kala nyimele ya vhushai. Honeha, Giddens (1993:249) u talusa ngona mbili dzine dza nga shumiswa u talusa vhushai musu a tshi ri:

“There are two methods of assessing poverty, one involves the notion of `subsistence poverty` which is a lack of the basic resources needed to maintain health and effective bodily function. The other, relative poverty involves assessing the gaps between the living conditions of some groups and those enjoyed by the majority of a population”.

Izwi zwi amba uri hu na ndila mbili dza u tola vhushai, ya u thoma i katela vhushai vhune ha dzulela u vhonala vhune ha vha ha u thahelwa nga zwishumiswa zwa

ndeme zwa vhutshilo zwine zwa t̄oḁea kha u unḁa mutakalo na zwine zwa ita uri muvhili u shume zwavhuḁi. Vhuḁwe vhushai ndi ha mbambedzo vhu katelaho u t̄ola mavhaka a nyimele na vhutshilo kha zwiḁwe zwigwada na zwine vhunzhi ha vhathu vha khou ḁiphina ngazwo.

Izwo zwa amba uri hu na vhushai vhukuma na vhushai zwaho. Ha vhukuma ndi hune ha kwama u t̄ahelwa nga zwine zwa bvedza mutakalo wa muthu na mvedziso ya muvhili woḁhe nga u angaredza. Vhushai vhune ha nga dzhiiwa sa hu si ha vhukuma ndi huḁa hune muthu a ri u mushai ngauri a ḁivhambedza na muḁwe ane zwa mutakalo na zwa mvedziso ya muvhili wawe woḁhe zwa nga zwi khou mu tshimbilela zwavhuḁi.

Jary na Jary (1995: 512) vhone vha t̄alutshedza vhushai nga vhuphara nga hei nḁila:

“Poverty is the lack of sufficient material and cultural resources to sustain a healthy existence. Most of discussions distinguish between absolute or primary poverty and relative or secondary poverty. Absolute poverty refers to a lack of the basic requirement to sustain physical life, the subsistence poverty of not having sufficient food and adequate shelter. Relative poverty is used to demonstrate the inadequacy of the definitions of absolute or primary poverty by referring to the cultural needs of individuals and families within the context of the rest of society”.

Izwi zwi amba uri vhushai ndi t̄ahelelo ya zwishumiswa zwa ndeme na zwishumiswa zwa mvelele zwi itaho uri muthu a tshile zwavhuḁi. Vhunzhi ha nyambedzano dzi ḁea phambano vhukati ha vhushai ha vhukuma kana ha phraimari

na vhushai ha u tou vhambedza kana ha sekondari. Vhushai ha vhukuma ndi vhushai vhune muthu a vha a tshi khou kundelwa u wana zwiliwa zwo linganaho na vhudzulo ha khwiṅe. Vhushai ha u vhambedza ndi vhuḽa vhune muthu nga muthihi nga muthihi na miṭa vha kundelwa u swikela ṭhoḽea dzavho vha tshi vhambedza na lushaka lwoṭhe nga u angaredza.

Zwi tou sumbedza uri vhushai ndi ipfhi lo ṭandavhuwaho vhukuma u fhirisa zwine muthu a nga humbulisa zwone. Zwa amba uri muthu a nga pfhi u mushai musi a sa koni u swikela zwithu zwo fhambanaho zwi bveledzaho vhutshilo, sa tsumbo: zwi bveledzaho muhumbulo wavhuḽi, mutakalo wavhuḽi, vhudzulo havhuḽi, matshilisano avhuḽi, zwiliwa zwa pfhushi, zwifuko zwo linganaho na zwiṅwe.

Hezwo zwoṭhe zwo bulwaho afho nṭha ndi zwine ṅwana muṭani a sa kone u ḽitela vhunga a tshi kha ḽi vha muṭuku. Kha zwoṭhe izwo zwi bveledzaho vhutshilo hawe, u ḽitika nga vhabebi vhawe uri vha mu ṅee kana u mu itela zwone. Vhabebi vha nga zwi tama zwoṭhe uri vha itele vhana vhavho, honeha vha ḽiwana vha tshi kundelwa nga ṅwambo wa vhushai. Honeha, kha nyimele dzi fanaho na idzo dzine vhabebi vha vha vha khou kundelwa u swikela ṭhoḽea idzo nga ṅwambo wa vhushai ha vhukuma, ndi hune Mhasho wa zwa Vhulondolavhathu wa shela mulenzhe nga u ṅea magavhelo vhana avho vhane vhabebi vhavho vha vha kha nyimele ya vhusiwana ho sedzwa mbuyelo ine vhabebi vha i wana vhuvhili havho.

Vhushai ha u vhambedza a si hune ha nga tou dzhiwa sa vhushai nga u tou ralo vhunga muthu kana mubebi a tshi nga vha a tshi swikela ṭhoḽea dza ndeme dza ṅwana, hu tshi tou vha uri ene u khou ḽitakulela nṭha a ḽivhambedza na vha re na

zwavho, a vho fhedza a tshi didzhia sa mushai. Kha nyimele ine mubebi a nga vha a khou ri u kha vhushai uho ha u vhambedza, a si hune Mhasho wa Vhulondolavhathu wa nga mu thusa nga tshithu. Mubebi uyo u khou tōda zwa u diphina ngazwo u fhirisa zwa ndeme i bveledzaho vhutshilo. Nga zwenezwo, mubebi uyo ndi ane a fhedza o dzhielwa vhukando ha u sa londa vhana vhawe nga mulayo vhunga a tshi vha a khou tou litsha nga khole kana o tou diimisela na u divhudza uri ha nga mu londi. Kha nyimele yeneyo, mubebi uyo, ane kanzhi ndi wa mbeu ya tshinnani ane a vha khotsi a űwana, u fhedza a tshi vho tou kombetshedzwa u bvisa tshelede nga űwedzi nga űwedzi ya u londa űwana wawe.

4.2.1.4 U sa dzudzanyea ha muṭa

Muṭa wa sa vha tshithu tshithihi vhathu vhane vha vha na vhuleme ndi vhana. Muṭa u nga kundelwa u vha fhethu huthihi nga nyimele dzo fhambanaho, sa tsumbo arali muñwe mubebi a tshi khou kundelwa u ita mushumo wo mu teaho sa u unḁa vhana na u ita tshumelo dzoṭhe dzo tewaho nga u itwa ngae muḁini. Izwi zwi nga ita uri muṭa u si vhe tshithu tshithihi. Prinsloo na Du Plessis (1998: 93) vha tshi amba nga ha muṭa u songo dzudzanyeaho vha ri:

“In the dysfunctional family the vulnerable child is actually an ‘endangered species’ as can be seen from the symptoms as emotional confusion, underachievement at school, unacceptable school behaviour and inappropriate sexual behaviour. The child is the victim of socio- pathological phenomena such as divorce, family disintegration, drug abuse, child abuse, alcoholism, crime, family murder and juvenile suicide.

Izwi zwi amba uri muṭani hu songo dzudzanyeaho, vhana vha vhazwipondwa zwa kha zwithu zwo fhambanaho sa u ḍaḍa muhumbuloni, u wana maraga dza fhasi tshikoloni, zwiito zwi sa ṭanganedzei tshikoloni na zwiito zwi songo ḍaho zwi tshi kwama vhudzekani. Vhana vha vhazwipondwa zwa maitete a si avhuḍi tshitshavhani, sa tsumbo, ṭhalano, muṭa wo kwashekanaho, u shumisesa zwikambi na zwidzidzivhadzi, u tambudzwa ha vhana, vhudakwa, vhugevhenga, mabulayo miṭani na u ḍihaṭula vhutshilo.

Zwa amba uri musu muṭa u songo dzudzanyea zwavhuḍi, na zwine ha tshiliswa zwone heneḥo muṭani zwi vha zwo vhilingana.

Ndondolo ya vhana, zwiḥuluhulu nga vhokhotsi, na yone i a kwameavho. U wana ṛwana a tshi litshedzelwa kha sia ḷa zwi kwamaho u mu bveledzisa kha zwa tshikolo, mutakalo wawe, zwifuko na vhudzulo vhu ṭanganedzeaho. Musu hu na u litshedzela kana u sa londa honoho nga vhokhotsi, vhana vha fhedza vho vha mavheleṭe, vha tshila sa phukha dza ḍaka. Huṅwe vha fhedza vha tshi dzhena na kha zwa vhugevhenga uri vha kone u swikela kana u wana zwine vha khou shaya zwone, zwe vha vha vho tea vha khou zwi wana kha khotsi avho. Tshiṅwe tshifhinga hu fhedza ho gevhengiwa na vhone vhaṅe vhabebi heneḥo muṭani.

4.2.1.5 U sa vha hone ha vhokhotsi miṭani

Vhokhotsi vha na mushumo muḥulwane kha matshilo a vhana vhavho. Nga Tshivenda muḍi u si na khotsi u a nyadzisea na vhana vha hone a vha koni u vha na vhuḍifhinduleli ngauri vha aluwa vha si na thikhedzo i bvaho kha vhokhotsi.

Prinsloo na Du Plessis (1998: 95) u amba hezwi nga ha ndeme ya u vha na khotsi muṭani:

Studies of the role of the father determine that he mainly functions as a link between the family and the society, representing the family in society and society in the family. His role definition includes fair-minded exercise of authority and discipline, good balanced judgement, encouragement of achievement, the inculcation of skills and competence and the disciplined and the active striving for ideals. It is mainly the father who encourages instrumental behaviour in sons and expressive behaviour in girls. He plays rough games with his sons and encourages self –assertive behaviour, while he treats his daughters more gently. This prepares them to fulfil their roles effectively later in society at large.

Izwi zwi amba uri ṭhodiṣiso dzo itwaho nga mushumo wa vhokhotsi dzi sumbedza uri mushumo wa vhokhotsi ndi u ṭanganya muṭa na lushaka, u imelela muṭa lushakani na u imelela lushaka muṭani. ṭhalutshedzo ya mushumo wa vhokhotsi i katela u ṭandavhuwa ha muhumbulo ho sedzwa vhulangi na u funza mikhwa yavhuḍi, u haṭula ho khetheaho, u ṭuṭuwedza kha u bvelela na mihumbulo yo fhaṭeaho nahone i nyanyulaho. Ndi mushumo wa vhokhotsi u ṭuṭuwedza mikhwa kha vhana vha vhatukana na u ṭuṭuwedza vhuḍiambeli kha vhana vha vhasidzana. Vhokhotsi vha tamba mitambo i lemelaḥo na vhana vhavho vha vha vhatukana vha dovha hafhu

vha vha funza u i divha na u vha na maanda, ngeno hu uri vhokhotsi vha tshi fara vhana vhavho vha vhasidzana sa midzio mitete. Hezwi zwothe zwi lugisela vhana uri vha kone u shuma mishumo yavho kha shango nga vhuphara.

Zwa amba uri musikhotsi a siho mutani nwana wa mutukana u fhedza a tshi shaya mikhwa yavhudi ine a tea u i wana kha khotsi awe ngeno nwana wa musidzana a tshi nga shaya khwahtisedzo ya uri a vhe na vhudiambeli vhutshiloni. Vhokhotsi vha vhea mikano kha vhana vhavho na u vha khoza kana u vha nea ngeletshedzo na u vha kaidza. Ndi zwiya zwine musikhotsi nwana a sa khou difara zwavhudi kana o khakha tshithu mutani, wa pfha mubebi wa tshisadzini kana vhomme vha tshi vhudza nwana uri vha do vhuya vha tshi vhudza khotsi awe. Musikhotsi nwana o pfha uri vhukhaki hawe vhu do vhiyiwa kha vhokhotsi, ndavhelelo ndi ya uri u do mbo di hwete! Zwe a vha a tshi khou ita zwo khakheaho u mbo di bva khazwo na zwenezwo ngauri u a zwi divha zwauri arali muvhigo wa swika kha khotsi awe, zwithu zwi do tshinyala. Zwi si na ndavha uri vhokhotsi vha kule vhungafhani kana vha do vhuya lini, nwana u tou pfha uri khotsi awe vha do vhiyelwa vhukhaki hawe, u tenda na u divha uri lenelo divha line vha vhuya ngalo vhukando vha do mu dzhiela hone. Naho u bulwa ha dzina la vhokhotsi kha nwana o khakha tshithu, zwi tshi nga zwi ita uri vha nge tshiguru khaye, zwi khou thusa uri vhana vha aluwe vhe na vhudifari havhudi. Zwa amba uri vhokhotsi vha na mutsindo na maanda mahulwane u fhira a vhomme hafha mutani.

Vhana vhane vha khou aluwa mutani wo dzudzanyeaho zwavhudi vha a vha na mbonelaphanda kha vhutshilo. U sa vha hone ha khotsi zwi sia vhana vhanzhi nga u touangaredza vha sa khou bveledziswa nga ndila yo fanelaho lune vha nga kona u

vha miraḁo ya lushaka i re na vhuḁifari havhuḁi, mikhwa na vhuḁifhindulelikha lushaka. Vhokhotsi vhenevha musu vha siho tsini na vhana vhavho, vha fhedza vha tshi vha hangwa lune vha si tsha vha tḁndela, u vha shavhedza na u vha ḁea thikhedzo yoḁhe ya vhutshilo ine vha shaya. Zwa amba uri vhana avho a vha tsha londwa nga vhokhotsi avho. Izwi zwi amba uri vhabebi vhana, zwi huluhulu vhokhotsi vha na mushumo muhulwane kha vhana vhavho vhane vha khou aluwa.

4.2.1.6 Ṱhalano

Ṱhalano ndi u fhaladzwa ha mbingano vhukati ha munna na mufumakadzi. Izwi zwi ita uri vhatu avha vha si tsha dzula vhoḁhe fhethu huthihi. Kha mafhungo enea a tḁhalano hu vha salesa vhana vho bebyaho kha mbingano iyi yo fhaladzwaho. U ḁo wana vhana vha sa ḁivhi uri vha tikedze nnyi kha mme na khotsi honeha vha litshe nnyi. Prinsloo na Du Plessis (1998: 96) vha amba hezwi nga tḁhalano:

Family disintegration and divorce are two of the realities which are increasing at a disturbing rate and reaching crisis proportions. Divorce affects the functioning of every individual in the family causes a general deterioration of the family life today. The legal dissolution of a marriage is only one of the many painful events of disintegration. The problem is not so much divorce as such, but marriages which are unhappy and personally destructive. Marriage partners are often incompatible or not equipped for the demands of marriage and parenthood. Children may be better off once

the source of once the source of family tension is removed than in family marked by conflict, aggression or an atmosphere of coldness.

U kwashekana ha muṭa nga ṭhalano ndi zwithu zwa ngoho zwine zwa khou ḡalesa zwa dovha zwa ḡisa u vhasana na u vusa zwililo. Ṭhalano i kwama mashumele a muthu muṅwe na muṅwe muṭani ya dovha ya tsitsa tshiimo tsha vhutshilo ha muṭa ḡamusi. U fhaladzwa ha mbingano ndi tshiṅwe tsha zwithu zwine zwa vhaisa vhukuma. Thaidzo a i tou vha nga ṭhalano fhedzi lini, ndi ya mbingano i si na dakalo na u kwashekanya vhuvha ha muthu. Vhathu vho malanaho vha vhavhasa fanelani kana vha songo shavhedzwa zwavhuḡi nga ṭhōḡea dza mbingano na vhuḡifhinduleli ha u vha mubebi. Vhana vha vha khwiṅe musi ho bviswa tshiko tsha thaidzo muṭani u fhirisa u vha muṭani wa khakhathi, phambano na fhethu hune ha rotholaho ḡalaho u zwondololana na mutsiko.

Zwa amba uri tshiṅwe tshifhinga vhana vha nga ḡiwana vha sa khou londwa nga ṅwambo wa uri vhabebi vhavho vho ṭalana. Khotsi ane a tea u ṭuṅḡa, u shavhedza na u tikedza ṅwana u a dzhenwa nga gonobva ḡa u londa vhana vhawe ngauri u vha a sa khou dzula navho nga ṅwambo wa ṭhalano. Vhana avho vha khou shaya ndondolo nga ṅwambo wa zwine zwa vha ṭhalano i re vhukati ha vhabebi vhavho, hu si na tshee vhone vhaṅe vhana vha khakha tshone kha mbingano ya avho vhavhili. Zwa nga zwila zwine Vhavenda vha ri, 'musi ṅḡou dzi tshi lwa hu huvhala hatsi'. Na henefha, u ṭalana ha vhabebi zwi kwama vhana nga ṅḡila i si yavhuḡizwa vho sia zwo vha pyashekanya mihumbulo na u vha tsitsa tshirunzi kha khonani, mashaka na vhadzulatsini navho.

4.2.1.7 U shumisesa zwikambi na zwidzizivhadzi

Vhathu vha shumisa zwikambi na zwidzizivhadzi fhethu ho fhambanaho na kha nyimele dzo fhambanaho kha vhutshilo havho. Huñwe hune zwikambi na zwidzizivhadzi zwa shumiswa hone ndi musi hu tshi itwa miaro nga vha mutakalo. Honeha, u shumiseswa ha zwikambi na zwidzizivhadzi zwi khombo vhukuma kha mutakalo na vhutshilo ha muthu. Kanzhi zwi vha khombo musi zwitshikhoushumiseswa nga nḽa ha ngeletshedzo ya vha mutakalo. Honeha, kha zwikambi na zwidzizivhadzi, tsho ḽowealeaho kha vhunzhi ha vhathu ndi zwikambi.

Mwamwenda (2004: 383) u amba hezwi nga ha zwikambi:

“Alcohol includes a number of drinks containing ethyl alcohol, such as beer, wine and distilled spirit. A drunken person has a `who cares` attitudes. As a result of being drunk, a person`s self-esteem is boosted, and he becomes less inhibited. Of all drugs, alcohol is the most commonly abused by people from all walks of life. The effects of alcohol abuse are not only limited to the person concerned, but extend to others, in particular to family members. Alcohol affects many people, the addicted person and his or her family suffer and society in general suffers the loss of the person`s productivity”.

Izwi zwi amba uri zwikambi zwi katela zwinwiwa zwine zwa nga 'ethyl alcohol', biya, waini na thothotho. Muthu o kambyaho u a laṭa vhuvha hawe na u sa vha na ndavha na zwithu. Kha zwoṭhe izwo, zwikambi ndi zwone zwine zwa khou shumiswa lwo kalulaho nga vhathu u ya he shango ḽa ya. Masiandoitwa a u shumisesa zwikambi ha kwami vhanwi vhazwo fhedzi, a kwama na vhaṅwe vhathu, zwi huluhulu mirado ya muṭa. Zwikambi zwi vhaisa vhathu vhanzhi, tshidakwa tshone tshiṅe na mirado ya muṭa watsho i a tambula, na lushaka lwoṭhe lu vha lwo xeelwa nga zwe uyo muthu a vha a tshi nga bveledzisa zwone vhutshiloni.

Zwa amba uri musi vhathu vha tshi shumisesa zwikambi hu swika hune vha xedza khoṅo ya vhutshilo. Zwo ralo ngauri muthu onoyo u vha o no shanduka phuli ya zwikambi izwo, a si tsha tshila sa muthu a londaho. A vho ḽi wana a tshi vho tshila sa phukha ya ḽaka. Vhuthu na u vhavhalela zwi vha zwo bva khae tshoṭhe.

Ammerman na vhaṅwe (1989: 89) vha amba hezwi nga zwiitisi zwa u sa londwa na u tambudzwa ha vhana:

There have been many causal models of maltreatment. Some propose that abusive parents have a personality disorder or mentally ill. Others suggest that abusive parenting styles are learned, or that there is an intergenerational transmission of abuse. Still others suggest that abuse is a result of frustration because of stress that leads to excessively aggressive parenting. Societal norms and attitudes that tolerate or condone domestic violence can further influence the occurrence of maltreatment.

Izwi zwi amba uri ha na zwithu zwinzhi zwi vhoneleho sa zwone zwiitisi zwa u tambudzwa ha vhana. Vhañwe vhatu vha sumbedza uri vhabebi vha tambudzaho vhana vha na thaidzo malugana na kutshilele kana vha tshi vhaaisala muhumbuloni. Vhañwe vho vha dzinginya la uri maitele a u alusa ñwana a tou gudiwa kana zwa tou pfhukela zwi tshi bva kha vhabebi vha onoyo ane a khou tambudza vhana. Zwi tshi ya phanda vhañwe vha sumbedza uri dambudzo ilo la vhana dzi a vha dzimvelelo dza u da da zwo vhangwa nga mitsiko ine ya alusa ñwana nga ndila ya tshituho. Milayo na zwiito zwa lushaka zwi tendelanaho na khakhathi dza mitani ndi zwiñwe zwine zwa tshutwedza u tambudzwa ha vhana.

4.2.2 MASIANDAITWA A U SA LONDA VHANA

Kha tshipida tsho firahe tsha ngudo yenei zwo bviselwa khagala uri vhu diphinduleli ha u alusa na u unda ñwana nga ndila yone vhu zwandani zwa vhabebi vhawe vha malofha. Vhabebi vhuvhili havho vha tea u tou ita mutingati vha tshi farisana kha u unda na u londa uyo ñwana we vha mu disa shangoni. Musi mutingati uyo u siho kha vhabebi vhuvhili havho, zwi amba uri hu na u sa londa ñwana kana vhana vhavho vhe vha vha disa shangoni. Musi zwo ralo, hu itea zwinzhi mivhilini, mihumbuloni na kha vhutshilo havho nga u angaredza. Zwiñwe zwine zwa itea musi vhabebi vha sa khou tou dinetshedzela tshothe kha u londota vhana vhavho zwi dodombedzwa zwavhu di nga Prinsloo na Du Plessis (1998: 93) musi vha tshi ri:

“As parents spend little time with their children, their unsatisfied need for communication leads to frustrations, anxiety, tension, confusion, loneliness and insecurity. Such children easily fall prey to the materialistic values of society”.

Izwi zwi tshi amba uri musi vhabebi vha si na tshifhinga na vhana vhavho, tshoḁea ya vhana vhenevho ya zwa vhudavhidzani zwi sia vhana vhenevho vha tshi ḁaḁa, vha vha nyofho, vha vha na vhuludu na u sa ḁifhulufhela. Vhana vhenevho zwo leluwa uri vha ḁi wane vha tshi vha zwipondwa zwa u funesa zwithu zwi fareaho zwa lushaka.

Zwa amba uri musi vhana vha tshi aluwa vhabebi vha sa khou londa ndeme ya u vha tsini navho tshifhinga tshoḁhe, vhana vhenevho vha fhedza vha sa aluwi zwavhuḁi. Vha tshila vho tshuwa, vha sa ḁifhulufheli nahone vho ḁaḁa, vha sa ḁivhi uri hu khou itea mini khavho, zwihuluhulu ngauri vhabebi vhane vha khou tea u wana ipfhi ḁa thikhedzo na tsivhudzo khavho a vhaho tsini navho ngauralo. Zwi itisaho uri vhabebi vha sa vhe na tshifhinga na vhana vhavho zwi nga vha u sa dzudzanyea ha muḁa une vhana avho vha khou aluwa khawo, u shumiseswa ha zwikambi na zwidzidzivhadzi, u mala vhafumakadzi vha no fhira muthihi nga munna muthihi na vhugaraba, sa zwe zwa sumbwedzwa ngei murahu.

Mubebi muḁwe u sokou pfha uri ndi vhuḁifhinduleli ha uḁa muḁwe u dzula fhasi na vhana ha ambya ano na aḁa. Kanzhi kha vhabebi, hu dzulwa fhasi musi ho no vha na zwo khakheaho fhedzi, nahone vhana avho vha tshi khou sengiswa kana u kaidzwa zwe vha khakha zwone. Muthu u waniwa mulandu wa musi o pfhuka mulayo wo vheiwaho. Zwino afha u nga wana vhana avho vha tshi vho sengiswa na u kaidzwa zwithu zwe na mulayo wa hone vha vha vha songo u vhudziwa. Nga iḁwe ḁḁila,

havha vhana vha khou khakha nga u sa ḡivha ngauri mulayo a wo ngo vha hone u bvaho kha vhabebi, ngauri a vha ḡifhi tshifhinga tsha u dzula fhasi navho. Zwino maitete eneo a u thoma nga u sengisa na u kaidza a na masiandaitwa a si avhuḡi kha vhana. Tshiḡwe hafhu ndi tsha uri u kaidza muthu o no khakha a zwi tsha shandukisa tshithu, zwo khakheaho zwo no ḡi khakhea.

Kanzhi musi vhabebi vha si na tshifhinga na vhana vhavho, na u londa mivhili ya vhana vhenevho kha sia ḡa u vha ḡundela na u vha shavhedza zwi a kondela vhana vhenevho uri vha tshile vhutshilo havhuḡi vhune ha tamisa kha lushaka. Musi vhabebi vha sa vhi na tshifhinga na vhana vhavho, vhana vha fhedza vha tshi tshila nga nyofho, vha sa ḡifhulufheli, vha dovha vha ḡidzhenisa kha zwa u funa zwa miḡwe miḡa lune vha vhuya vha dzhenwa nga ḡimuya ḡa vhutshivha, vha ya u tswa miḡani iyo, i ndila ya u ḡodou u ḡiedanyisana vhane vha khou u tama vhutshilo havho. Prinsloo na Du Plessis (1998) vha tshi bvela phanḡa vha khethekanya zwi iteaho kha vhana vha sa khou londwaho nga vhabebi vha bula u ri:

- Consequences for personality development

“Attribution found fairly commonly among abuse children are aggression, impulsiveness, anxiety (heightening the risk of suicide), unhappiness and inability to play, self-consciousness and a poor self- concept. “

Izwi zwi amba uri zwiḡwe zwo ḡowealeho nga vhana vho tambudzwaho ndi zwauri vhana vhenevho vha a vha na dzikhakhathi, u vha na vhunḡe, nyofho (vha a vha na

lutamo lwa u ǀi vhulaha), u sa takala na u sa kona u tamba na vhañwe, u ǀi nyadza na u sa ǀi fulufhela.

Zwa amba uri musi ñwana a sa khou londotwa u vha a tshi khou tambudzwa lune u aluwa e muthu a songo takalaho, a sa koni u tshilisana na vhañwe vhana zwavhuǀi musi vha tshi tamba ngei nǀa. Musi a tshi tamba na vhañwe, u dzulela u vha tambudza vhunga na ene e tshipondwa tsha zwenezwo. Ñwana uyo u ǀivhonela fhasi a dovha a ǀinyadza. U funa hawe khakhathi zwi ita uri a dzule a tshi humbula u ǀifhirisa fhana shangoni.

Hezwi zwi ri vhudza uri u sa londa ñwana zwi fana na u mu vhulaha. U funa hawe khakhathi zwi swikisa na hune a tama u ita tshiǀuhu na kha zwipuka, u gevhenge vhathu na u sa pfha tsha muthu. Ñwana onoyo u fhedza a tshi vha na mutsiko une wa mu ǀisela thaidzo ya u eǀela, lune tshiñwe tshifhinga o eǀela a ǀora zwithu zwi songo ǀaho.

- Consequences for the child's social development

When interaction occurs, they do not appear to derive much happiness from it and they behave negatively and disobediently.'

Zwi amba uri vhana vha sa khou londotwaho nahone vhane vha khou tambudzwa musi vha tshi tshila na vhañwe, vha ǀivhelwa u sokou hanedza tshiñwe na tshiñwe vha sa ǀoǀi u pfha tsha muthu.

Zwa amba uri musi kha lushaka ri tshi vhona hu na vhatu vhane a vha tḵoḵi u pfha tsha muthu, nahone vha dzulelaho u hanedza na musi maambya e one, tshiitisi ndi tsha uri a vho ngo londwa nga pfhanelo nga vhabebi vhavho ngei murahu musi vha tshi aluwa.

- Consequences for the child`s cognitive development

“Language and speech problems are often the results of abuse. This is understandable, since language development in particular depend partly on early stimulation by parents”.

Izwi zwi amba uri vhana vhane vha vha na thaidzo ya luambo na u bula maipfhi ndi vhe vha tambudzwa. Hezwi zwi a pfhala sa vhunga u aluwa ha luambo lwa ḵwana zwo ḵisendeka kha vhabebi.

Zwa amba uri ḵwana u guda luambo nga u ambya nae tshifhinga tshoḵhe. Vhatu vhane vha vha tsinitsini na ḵwana musi a tshee muḵuku ndi vhabebi vhawe. Honeha, arali vhabebi avho vha ḵisendedza kule na ḵwana uyo, u ḵo guda hani luambo, vhunga u amba hu tshi tevhela u pfha. Nga iḵwe ḵḵila, a songo pfhaho ha koni u amba. Hu ambya zwo pfhiwaho zwi tshi khou ambya. Nga zwenezwo vhana avho vhane vhabebi a vha ḵifhi tshifhinga tsha u vha navho, hu a swika hune vha vha na ḵhahalelo zwi tshi ḵa kha u guda u bula maipfhi na u amba nga u angaredza.

Musi vhana vha sa khou londwa nga khotsi nga ḵḵhani ha vhugaraba kana ḵhalano, hu swika hune vhana vhenevho vha tshila vhe na nyofho ya vhumatshelo havho.

Nyofho dzavho dzi bva kha uri zwi nga itea khotsi avho vha namba vha vha hangwa tshoṭhe zwenezwi musi vhe kha mbingano ntswa, kana vhe henengei zwikhuwani vha si tsha vhuya hafha muṭani, lune vha ḁo tou bvela hani phanḁa na vhutshilo arali nangoho zwa ralo. Vha dovha vha vha na nyofho dza uri mme avho na vhone vha nga fhedza vha tshi vha laṭela sa zwine khotsi avho vha khou ita zwone. Mihumbulo heyi yoṭhe ya dzhena kha ṅwana i mu shela nyofho lune a ḁaḁa na kutshilele kwo fanelaho (Prinsloo na Du Plessis, 1998: 95).

<https://www.chidwelfare.gov> (04 April 2019) i amba hezwi nga masiandoitwa a tshifhinga tshilapfhu a u tambudzwa na u sa londwa ha vhana:

(The long-term consequences of child abuse and neglect).

“Some long-term physical effects of abuse or neglect may occur immediately (e. g, brain damage caused by head trauma), but others can take months or years to emerge or be detectable. There is a straightforward link between physical abuse and physical health, but it is also important to recognise that maltreatment of any type can cause long-term physical consequences”.

Izwi zwi amba uri maṅwe a masiandoitwa a u tambudzwa kana u sa londwa ha ṅwana a nga bvelela nga tshenetsho tshifhinga (tsumbo u huvhala ha maluvhi zwo vhangwa nga u vhaiṣala kha ṭhoho), honeha maṅwe masiandoitwa a nga dzhia tshifhinga tshilapfhu uri a vhone. Hu na vhuṭumani vhune ha tou vha khagala vhu re hone vhukati ha u tambudzwa lwa muvhili na u tambudzwa kha zwa mutakalo,

fhedzi ndi zwa ndeme uri zwi ñvhee uri u tambudzwa vhufhio na vhufhio vhu na masiandoitwa a tshifhinga tshilapfhu kha vhana.

Zwa amba uri u sa londa ñwana kana u mu tambudza zwi nga mu vhangela khakhathi khulu vhuluvhinihawe lune a nga balelwa u bvela phanda na vhutshilo e muthumuthu kha lushaka.

4.3. KHUVHANGANYO YA DATA U BVA KHA NGANEA

4.3.1 MANWELEDZO A NGANEA: *THONGA I PFI NDO VHADA*

Nganea iyi i tshi thoma i sumbedza Vho Magelegede vho vha vhe munna a re na muñi wavho Venda vha tshi dzula na mufumakadzi wavho Vho Laedzani na ñwana Thambatshira. Vho ño ya Tshikhuwani u shambila sa vhañwe vhanna he vha ño tholwa kha feme ya Krost. Vho vha vha tshi shuma na khonani yavho Vho Masikhwa.

Henefha mushumoni Vho Magelegede vho ño funana na Vho Grace mufumakadzi wa mufu Vho Makgato. Ho mbo ñitakuwa lufuno lwe Vho Magelegede vha tou pfhulutshela tshoñhe henengei muñini wa Vho Grace. U pfhulutshela tshoñhe afho muñini zwo ita uri Vho Magelegede ha mbo ñi ita uri vha shanduke vha thome u tshila Tshikhuwa. Munna a shanduka a vho nga muthu o funzeaho. Khonani dza kale dza kovhela na ñuvha ha bvelela ntswa dzo vha fanelaho. Vho Magelegede vho vha vha si tsha amba luambo lwa Tshivenña vha tshi vho amba Tshitswana.

Izwo zwo do ita uri Vho Magelegede vha si tsha vha na ndavha na muṭa wavho wa ngei hayani Venda. Khonani ya Vho Magelegede, Vho Masikhwa, vho lingedza u kaidza Vho Magelegede kha fhungo la u khunyelela havho muḍini wa Vho Grace zwa sea zwi tshi ṭanama vha vho fhedza vho khunyelela muḍini wa Vho Grace. Izwo zwo do ita uri vha si tsha vha na ndavha na muṭa wavho. Nḍala yo vha i tshi bya lwe havha makhadzi Vho Nyabele vha vha vha tshi lingedza u thusa hoyu muṭa wa khaladzi avho Vho Magelegede nga u u ṭundela. Vho vha tshi tou rengisa mbudzi dzavho uri hafha muṭani wa khaladzi avho Vho Magelegede hu wanale zwiḵiwa. Thambatshira kha tshikolo o vha a tshi khou thuswa nga mudededzi Vho Khamusi. Vho Magelegede vha tshimbidza zwa muṭani wa Vho Grace ngei Tshikhuwani lwe na Vho Grace vha litsha na mushumo. Vho Magelegede vho vha tshi ri vho no kangwa nga lufuno vha vha vha tshi ṅea Vho Grace tshelede yoṭhe ine vha vha nayo, Vho Grace vha tou vha ṅea ya u ṭuwa fhedzi. Izwi zwi khou ralo ngei Tshikhuwani ngeno Thambatshira na mmeawe, Vho Laedzani, vha tshi khou wela tshivhasoni, hu hone nngwe yo dzhena muḍini.

Vho Grace vho vha vha na vhana vhaṅa vhe Vho Magelegede vha vha wana vhe navho vha mufu Vho Makgato, vhe vha vha vha tshi vha dzhia sa vhana vhavho vha malofha ngeno ṅwana wavho muthihi fhedzi, Thambatshira, a tshi kundwa na zwiambaro zwa u ya tshikoloni. U sa vha hawe na zwiambaro zwa tshikolo zwi ita u ri a kolelwe khathihi na u seiwa nga vhaṅwe vhagudiswa.

Kgopelo o ri u fhedza pfhunzo dzawe dza phuraimari ya ṅṅha Vho Magelegede na mufumakadzi Vho Grace vha mbo ḍi pfhana uri u fanela u ya u dzhena tshikolo nḍa

mabulasini hune a do dzula hositele uri a gude zwavhuḍi. Avha vharathu na vhone vha mbo ḍi tevhelavho u swika vhuḅa havho vhoṭhe vha tshi vha tshikoloni. Vho Magelegede na Vho Grace zwa tshikolo vho vha vha tshi zwi ṭhanngela vhukuma ngei tshikoloni tshe a vha a tshi dzhena khatsho. Tsho do ngaho u vha kulekanya mirado ndi vhana havho vhe vha vha vha tshi khou tamba nga tshelede ngeno hu si na tshi no khou itwa. Naho zwo ralo, a vho ngo vhuya vha bonyolowa kha khofhe khulu dza vhutshilo dze vha vha vhe khadzo. Ngangoho Vhavenda a vha ngo zwifha vha tshi ri mafhuri a wela vha si na khali.

Kgopelo ene zwa tshikolo o vha a sa khou tou zwi londa u ya ngafhi. Hu tou nga ene o vha a tshi khou tou tshi dzhena ngauri itali tshi hone. Ndi ngazwo ṅwaha wo ri u tshi fhela a wana o feila, vhabebi vha vho tou mu kombetshedza uri a vhuelele tshikoloni. Arali zwi songo vha izwo ndi musi tsho vha tshombo ḍi fhela wonoyo ṅwaha. Izwo zwi si ri mangadze ngauri Vho Magelegede vho vha vha tshi mu itela tshiṅwe na tshiṅwe tshine a tshi ṭoda. Honohu u itela Kgopelo tshiṅwe na tshiṅwe zwo vha zwi tshi ita zwi tshi vhanga khudano vhukati ha Vho Magelegede na Vho Grace ngauri vho vha vha tshi khou vhona Vho Magelegede vha tshi khou vha tshinyela vhana.

Kgopelo nga honoho u fheswa tshelede nga Vho Magelegede, na zwi no itwa tshikoloni zwo vha zwi si tsha ḍivhalekana. Swili be! Muthu a funa na zwiliwa zwa hositele o vha a si tsha ḷa ngauri tshelede khae yo vha i tshi dzula yo ḍala. Kgopelo o mbo ḍi thoma u ḍinwela mahalwa na u daha mbanzhe na khonani dzawe. Muṅwe musi vho do ri vho no kangwa vha ya vha tshi ṭokonya murangaphanda wa matshudeni, he vha mu rwa ene Kgopelo a fhedza o ṭhavha muṅwe nga lufhanga.

Thohoyatshikolo vho vha vha tshi dzula henefho tsini na hositele. Vho mbo dīda nga goloi vha mu hwalela vhuongeloni. Thohoyatshikolo vho mbo dī founela mapholisa na zwenezwo vhe nga u bonya ha iṭo vha vha vha tshi ri a ri taṅwi. Kgotelo o mbo dī farwa a ya dzhele. Nga dūvha lī tevhelaho Vho Magelegede na mufumakadzi vha mbo dī ya vha mu rengulula a bva dzhele. Kgotelo o mbo dī pandelwa tshikoloni nge milandu yawe ya vha yo no dālesa.

Vhana vha Vho Grace vho vha vha tshi ambara zwiambaro zwa u dūra na tshikolo vha tshi dzhena tshi na hositele. Zwa Vho Magelegede na Vho Grace zwi tshi khou dīfha, Vho Magelegele a vho ngo tsha dovha vha lu vhea hafha hayani Venda, hu dī nga na u posa tsheledevho vha vha vha si tsha posa. Vho vha vha tshi dzulela u ṅwala marifhi a u pandela Vho Laedzani na ṅwana wavho muthihi fhedzi, Thambatshira, muḍini wavho wa ngei Venda. Thambatshira o vha ene we a vha a tshi vhalela makhadzi wawe Vho Nyabele marifhi ayo a u pandela ene na mme awe Vho Laedzani. Mme awe a vho ngo vhuya vha vuwa vho tenda u tūwa afho muḍini naho vha sa khou londwa, vho ri vha nga namba vha fela henefho muḍini nga ṅdala sa vhunga muḍi uyu na vhone vho u pfhela vhuṭungu.

Zwithu zwoṭhe zwa mushumoni wa Vho Magelegele na tshelede yoṭhe zwo vha zwo ṅwaliswa Vho Grace. Vho Laedzani ho vha hu si na he vha ṅwaliswa hone na ṅwana wavho Thambatshira.

Vho Khamusi vhane vha vha mudededzi wa Thambatshira vho dō langana nae uri musi zwikolo zwi tshi vala u dō tea u ya u dalela khotsi awe uri a vhone zwine vha dō ita. Mme awe Vho Laedzani mafhungo a uri Thambatshira a ye u dalela khotsi awe Makhuwani vho thoma vha sa tou zwi pfhesesa zwavhuḍi fhedzi vha fhedza vho dī

mu tendela uri a ye u vha dalela henengei Tshikhuwani. Ngangoho Thambatshira o fhedza o ya Tshikhuwani u dalela khotsi awe. Thambatshira o do namela golo ya Vho Namaranzhe vhane vha shuma u hwala vhathu u bva Venda u ya Makhuwani ye ya tou u swikisa mudini une khotsi awe Vho Magelegede vha dzula khawo. Vho Magelegedetshifhatuwoni tshavho zwo vha zwi tshi tou vha khagala uri vho vhisala nga vhueni uho.

Vho Grace vhone Thambatshira vho vha vha tshi mu funa nga maandā nahone vho vha vha tshi mu rengela zwithu zwine zwa di takadza. Vho Magelegede vha vhudza Vho Grace uri Thambatshira ndi nwana wa khaladzi avho ngeno Vho Grace na vhana vha tshi mu takalela vhukuma. Vho Grace nga u vhona maitete a Vho Magelegede a u sa takalela Thambatshira hu swika na hune vha vhudzisa vho dinalea vhukuma Vho Magelegede uri ndi nga mini vha tshi khou balelwa u sumbedza u takalela nwana ngeno o da u vha dalela. Mafhungo ayo a Vho Magelegede Vho Grace vho pfha vha sa a pfhesesi.

Thambatshira ene o mbo di zwi vhona uri havho khotsi awe a vha takaleli u mu vhona ngauri zwo vha zwi tshi konadzea ha fhela maduvha a na tshivhalo vha tshi di vhuya mushumoni vha sa ambi nae ngeno vha tshi di tou sea na u vhudzisa zwe avha vhanwe vhana vha tswisa zwone. Vhukati ha Thambatshira na Kgopelo ho mbo vuwa vhukonani vhuhulu. Thambatshira o do fhedza o vhudza Kgopelo uri Vho Magelegede ndi khotsi awe nahone u bva tshee a phasela kha greidi ya u thoma a vha athu u kanda hayani Venda.

Vho Grace vho fhedza vho wana vhuṭanzi ha u khwaṭhisedza uri Thambatshira ndi nwana wa Vho Magelegede kha Vho Masikhwa khonani ya vhone Vho Magelegede

musi vho ḁa u vhona ene Thambatshira afha muḁini wa Vho Grace. Mafhungo a mazwifhi a Vho Magelegede o sinyusa Vho Grace nga maanḁa. Naho ngoho yo bvela khagala Vho Magelegede a vho ngo shandukisa kutshilele kwavho vho ḁi isa phanḁa na u fara Thambatshira nga nḁila ya tshiḁuhu.

Vho Magelegede vha luḁana na ḁwana Kgotelo, vha mu sema nge a fha Thambatshira badzhi iḁwe ya dze vha mu rengela. Nndwa yeneyi yo ḁo fhela nge vha mu rengela iḁwe suthu ya maḁhakheni, wavho Thambatshira a tshi ḁi vha heneḁha vha si mu renegele. Zwo mu vhaiesaho ndi musi khotsi awe vha tshi ḁuwa na vhana vha Vho Grace ḁoroboni vha vharengela zwiambaro zwa u ḁura zwa khushumusi ene vha si mu renegele na tshithu na tshithihi.

ḁuvha ḁe mvelelo dza bva o vhudza Vho Grace vha takala vhukuma. Tsho vha akhamadzaho ndi u vhona uri Vho Magelegede madzuloni a uri vha takale vho vha vha tshi sumba u dinalea vhukuma. Vho Magelegede vho ri u pfha nga u phasa ha ḁwana wavho Thambatshira tshifhaḁuwo tsha mbo ḁi vhiḁhelwa nga khathihi fhedzi. U phasa ha Thambatshira Vho Magelegede a vho ngo vha na ndavha nazwo. Ri pfha vha tshi ri: “Kana o phasa kana o feila, ndi zwawe na mme awe hezwo. U mmbudza uri ndi iteni ngazwo?”

Thambatshira u ya kha khotsi awe musi zwikolo zwo no vha tsini na u vula a humbela tshedele ya u ya gudedzini ḁa u gudela vhudededzi. Vho Magelegede vha fhindula Thambatshira nga nḁila i vhavhaho vhukuma vha ri: “Hafhu ni fanela u zwi ḁivha uri vha tshikoloni vhoḁhe havha vhana. A thi na mugodi une nda khou bya

khawo tshelede lini. Ndi tou shuma sa muñwe na muñwe. Na inwi ni munna no rali, shumani. Ndi na vhana na inwi ni khou zwi vhona”.

Phindulo iyi yo vhaisa Thambatshira zwi hulwane vhukuma lwe a fhedza a tshi khou vhudzisa khotsi awe uri ene ha na khotsi naa. U dovha hafhu a vhudza khotsi awe uri vha khou mu tamba ngauri vho no renga vhañwe vhana, u amba izwi a tshi tsengisa na miṭodzi.

Thambatshira u sema khotsi awe he a fhedza a tshi vha vhudza vhubya na vhuguluvhe. Izwi zwo ita uri Vho Magelegede vha shone na u bvela nṅa vha si tsha bvela nṅa. Thambatshira o humela Venṅa khotsi awe vha songo mu fha tshithu na tshithihi. Izwi zwo thusa Thambatshira uri a tṱovhowe a kone u zwi vhona zwa uri khotsi awe a vha na ndavha nae, vha na ndavha na vhana vha Vho Grace.

Thambatshira musi a tshi swika hayani Venṅa, mme awe Vho Laedzani zwo vha takadza vhukuma. Vho ri musi vha tshi vhona Thambatshira vha mbo ḍi litsha zwe vha vha vha tshi khou ita vha ya hu re na ṅwana wavho vha tshi sumbedza u takala vhukuma. Thambatshira u toolela mme awe zwoṱhe zwe zwa itea ngei Makhuwani vhukati hawe na khotsi awe Vho Magelegede.

Thambatshira o ita khumbelo gudedzini ḷa vhudededzi a tṱanganedzwa. Zwishumiswa zwoṱhe zwa u ḍo zwi shumisa gudedzini o zwi wana ha Vho Khamusi. U kolelwa hawe nga vhañwe vhagudiswa ho ḍi ya phanḍa na henengei gudedzini. O vha a tshi kolelwa nge zwi ambaro zwawe zwa vha zwi zwi hulwane khae na u tṱahala zwiñwe zwo no tṱahala. Thambatshira na henengei gudedzini o vha a tshi dzulela u tṱahelwa nga masheleni a u badela hositele na zwenezwi zwo itisa uri a ḍi kolelwa nga

vhañwe vhagudiswa. Thambatshira o mbo ɔ̄i wana tshikhala tsha u wana magavhelo a zwa pfhunzo henefho gudedzini nge a vha o shuma zwavhuḏi kha pfhunzo dzawe. Izwi zwa thusa na Vho Khamusi vhe vha vha vha tshi khou mu thusa vhukuma nga mbadelo dza pfhunzo dzawe.

Thambatshira o ri u fhedza tshikolo a mbo ɔ̄i ita mashudu a wana mushumo henefha hayani. Vhutshilo ha vho thoma u shanduka kha Vho Laedzani na ñwana wavho Thambatshira. O ɔ̄o thoma u nakisa muḏi wa hawe ngeno hu uri ngei muḏani wa Vho Grace, Kgopelo o vho thathwa tshikoloni nge a vha o t̄havha muñwe mugudiswa nga lufhanga. O vha o no vha muthu wa u daha mbanzhe na u nwa mahalwa. Ho mbo ɔ̄i vha u bala ha tshikolo kha ñwana wa Vho Grace, Kgopelo.

U aluwa na u shuma ha vhana vha Vho Grace zwo ɔ̄isa zwililo na u shenganya maño kha mukalaha Vho Magelegede. Vho Grace na vhana vha vho sokou vha hambekanya sa ñwana. Muholo vha vhuya vha vhuya nawo u mbo ɔ̄i ngalangala. Vho Magelegede vho shanduka mmbengwa-mbudzi-ya-gwembe hafha muḏini wa Vho Grace, na vhana a vha tsha vha t̄oḏa hafha muḏini. U sa tsha t̄oḏea honohu zwo ita uri Vho Magelegede vha humbule maipfhi a khonani yavho Vho Masikhwa musi vha tshi vha kaidzela u sa londa muḏa wavho wa Venda.

Vho Magelegede vho ri musi vha tshi ya u awela mushumoni vha itelwa na vhuḏambo ha u takalela uri vha khou ya u awela. Vho ñeiwavho na mpho ya watshi yo ñwaliwaho dzina ɔ̄avho. Vhutshilo ha thoma u vha kondela. Vhana vha Vho Grace a vha tsha vha t̄oḏa nduni ya khotsi avho. Vhutshilo vhu thoma u kondela Vho Magelegede. Tshiñwe tshifhinga Kgopelo o vha a tshi ita a tshi vha longa tshand̄a.

Liñwe ðuvha musî Vho Magelegede na Vho Grace vha tshi khou vhuya tshîtokofelani nga tshikovhelelo, Vho Magelegede vho ðo rwiwa lu si na vhukoni, vha fhedza nga u dzhielwa watshi ye vha i ñeiwa mushumoni sa mpho musî vha tshi ya u awela, na tshelede ye vha vha vhe nayo. Vho Grace u vhona zwo rali vha mbo ði shavha vha vha sia henefho badani vha si tsha kona tshithu na tshithihi. Vho Magelegede vho ðo thuswa nga vhafhiri vha gondo vhe vha vha hwala vha vha isa sibadela.

Vho Grace vho ðo vhudza Vho Magelelele uri kha vha ðuwe vhunga vhana vha si tsha vha ðoda afho muðini. Naho vho thoma nga u koloñwa u humela hayani Venda nga u vhona nyimele ine vha vha khayoy ya u tambudzwa nga Vho Grace na vhana vhavho, vho fhedza vho zwi ðanganedza uri ndi khwiñe vha ye Venda hune ha vha na vhathu vha havho. Vho Magelegede vho vha vha tshi vho nga mulwadze wa muhumbulo ngauri vho vha tshi vho sokou tshimbila vha tshi sumbasumba vha tshi muñedzamuñedza milomo. Na u onda vho vha vho no tou onda vhukuma nga thaidzo ya u pandelwa hafha muðini.

Ðuvha ðe vha langana na Vho Grace ða swika ða uri vha humele Venda. Vho Magelegede vha paka thundu dzavho dzothe sa zve vha laelwa zwone. Nge vha vha vha si tshee na bugu ya bannga, madzina othe o ñwaliswa musadzi, Vho Grace vho ðo dzhia tshelede i si na vhukono banngani vha i ñea mukalaha wavho. Izwi zwone vho zwi ita vhana vha sa zwi ðivhi nga u vha shavha uri zwi ðo vusa bonyongo. Tshîtishini na u renga thikhithi vho ði tou fheletshedzwa nga musadzi na ñwana Funeka we a vha rengela thikhithi. Musî Vho Magelegede vha tshi oneswa nga Vho Grace vho vha vho no vha ngomu tshidimelani, mukalaha vha pfha vho sokou ðalelwa lwe vha thoma u semana lwe na avha vha re ðorokisini ðithihi navho

vha vhavho sokou hari! Vho Grace na n'wana vha mbo ɔi ɔirembulutshela vha tshi khou sea. Tshidimela tsha takuwa tsha livha Venda.

Matsivha na u vha isala muyani zwa mbo ita uri Vho Magelegede vha mbo ɔi tou vha gosha vhukuma, tshaha dza bodekana na tshifhatuwo tsha swifhalelwa. U tshimbila itali ho tou vha u ɔiruma. Vho Magelegede vho ri vha tshi swika Venda, vha vha vha si tsha ɔivha muɔi wavho, vho tou thuswa nge vha tou vhudzisa hune Thambatshira a dzula hone vha konaha u sumbedzwa. Vho Magelegede musi vha tshi swika Venda vho wana muɔi wavho wo no shanduka vhukuma. Vho vhona muɔi wa hone u tshi vho tou nga wa likhuwa. O fhatu lido lihulu la malege lo penndwaho lwa manakanaka. Nga murahu ha leneli lido hu na garatshi ya goloi na dziwe ndu mbili dza mahatsi dzo tou dekwoho dza dovha dza penndwa zwonezwone.

Zwenezwi vha tshi tou dzhena hafha muɔini vha mbo ɔi tou gwagwagwa na Vho Laedzani vha tshi khou bva nduni. Na musi vha tshi ri "ndaa" vho pfhiwa nga nnyi? Vho Laedzani vha mbo ɔi thoma u semana nga u vhona mukalaha wavho vho vhuya hayani. Musi Thambatshira a tshi vhona mme awe vha tshi khou semana, o mbo ɔi bvela afha nda hune vha vha hone a vha vhidza uri vha dzhene ngomu nduni. Vho Magelegede vha thomaha u toolela n'wana wavho zwothe zwo bvelelaho Makhuwani, u tambula havho na a musi vha tshi pandelwa nduni nga Vho Grace na vhana vhavho.

Thambatshira u pfha izwo ndi fhatu a tshi vhidza mme awe uri vha tou amba vhe vhararu. Vho Magelegede vha vhudza Vho Laedzani na Thambatshira uri vho vhuya hayani. Vha tshi tou ralo vha vha vho tou tungamabu. Vho Laedzani vha vha hambudza zwothe zwa murahu na u sa londwa havho vha fhedza vha mbo ɔi

takuwa vha fhambana nazwo. Na ene Thambatshira a vha o wana tshikhala tsha u boḁa. Na ene o mbo ḁi vha humbudza zwiḁa musi vha tshi mu pandela ngei muḁini wa Vho Grace.

Vho Laedzani a vho ngo ḁanganedza Vho Magelegede nge vha humbula zwoḁhe zwe Vho Magelegede vha vha farisa zwone musi vha kha ḁi shuma Tshikhuwani. Vho Magelegede vho fhedza vho tou dzhiiwa nga muzwala wavho Vho Nyadenga vhe vha vha vha tshi dzula nga heneḁho tsini na muḁi wa Vho Laedzani na ḁwana Thambatshira kha nḁu nthihi ya tshiimo tshi sa takadzi.

Fhungo ḁa u sa ḁanganedzwa ha Vho Magelegede a ḁo ngo fara zwavhuḁi mufumakadzi wa Thambatshira. O simesa ḁa uri Thambatshira u fanela u hangwela khotsi awe. Nga tshifhinga itshi Thambatshira o vha o no vha ḁhohoyatshikolo. Thambatshira o fhedzaodzhia fhungo ḁa mufumakadzi wawe ḁa uri a farele khotsi awe, he ngangoho a fhedza o farelana na khotsi awe. Vho Laedzani na vhone vho fhedza vho hangwela mukalaha wavho Vho Magelegede.

Musi Thambatshira o no sumbedzwa ḁḁila nga mufumakadzi wawe ndi hone a tshi ya a ḁolela mukalaha. O ri u swika a wana mukalaha vha tshi khou vhaaisala. O mbo ḁi ya a vha rengela mmbete wa u eḁela. Vhulwadze ha Vho Magelegede ha mbo hulela tshoḁhe. Thambatshira na mufumakadzi vha vhahwalela sibadela, vho ri u swika vha mbo ḁi valelwa. Vha heneḁei sibadela ndi fhaḁa avha vhoḁhe vha tshi pfhana kha ḁa uri vha ḁo ri vha tshi vhuya sibadela vha vhuela muḁini wa Thambatshira, mashudu mavhi mukalaha vho mbo ḁi lovhela heneḁei sibadela.

Mbulungo ya Vho Magelegede yo vha khulu vhukuma, ha ḁa na vha si no ngo ḁa. Thivhonalali mufumakadzi wa Thambatshira o vha a tshi vhonele a tshi tsa nḁha na fhasi a tshi khou lugisela mbulungo ya mazwale wawe Vho Magelegede.

4.3.2 MANWELEDZO A NGANEA: *VHUSHA HO SHANDULELA*

Nganea iyi i tshi thoma i sumbedza Vho Langalanga vho vha vhe munna a shumaho Tshikhuwani. Vho vha vhe munna we a sia muḁa ngeno Venda, muḁa uyo wo vha u na mufumakadzi Vho Tshiḁoni na vhana vhaḁa, vhenevho ndi Balanganani, mutukana wavho wa tanzhe, Bvelelani wa musidzana na zwirathu zwivhili. Vho Langalanga a vho ngo londa muḁa wavho musi vha tshi kha ḁi shuma Tshikhuwani. Tshivhangi tshihulwane tsha u sa londa vhana ho vha u funesa vhafumakadzi vha henegei Tshikhuwani.

Vho Langalanga ri wana vha tshi fhelelwa nga mushumo nge feme ye vha vha vha tshi khou shuma khayoyala. Vho Langalanga vho ḁo humela henefha hayani Venda he vha vha vha sa hu londi musi vha tshi kha ḁi shuma. Izwi ri zwi pfha musi hu tshi pfhi muḁi wa Vho Langalanga wo vha u wone u songo bveledzwaho kha miḁi yoḁhe ya kusi kwoḁhe kwe vha vha vha tshi dzula khakwo, kwa Hamahalihali. Nḁu yavho i vhonele yo fuḁuluwa ḁhanga. Tshiḁanga tshi vhonele tsho nembela mahatsi o guma nga guvha ḁine ḁa vhonele ḁi tshi khou piḁimuwa nga mvula. Tshiimo tsha muḁi wa Vho Langalanga tshi sumbedza uri vho kundelwa u londa muḁa wavho.

Wadzirobo ine khotsi vha vhea khayi zwiambaro na yone yo vunde mulenzhe muthihi yo tou imiswa ntha ha zwidina. Mmbete u re ngomu nduni u vhone wo bva dindi nga vukati. Izwi zwi tou khwathisedza uri Vho Langalanga vho kundelwa u londa muḍi wavho musi vha tshi kha ḍi shuma tshikhuwani. Vhana vha khou dzula fhethu hu songo tsiredzeaho nga nthani ha u sa londwa nga khotsi avho.

Vho Langalanga vho ri u vhuya Tshikhuwani vha kundelwa u rengela vhana zwiḵiwa, zwiambaro, zwienda khathihi na zwiambaro zwa tshikolo. Misi vha kha fulo ḵa u ḵoda mushumo zwifhatoni zwa muvhuso Gammbani vha vhona ḵwana wavho Balanganani a tshi bva nga fasiḵere Sekondari ya Phaswana. VhoLangalanga vho vhaiswa nga mafhungo ayo a Balanganani he vha fhedza vha tshi khou dzhia uri ḵwana wavho u khou ita zwa u daha fola ḵihulwane nge vha vhona hu na vhatḵannga vhane vha khou daha fola nga murahu ha mabunga, mathina ḵwana u khou shavha u rwiwa nga mudededzi nge a vha o ambara hemmbe i si ya tshikolo.

Balanganani u dovha a ya tshikoloni nga zwienda zwo ḵahalaho nahone zwi tshi vhone uri zwo no rungwa lunzhilunzhi hune na gunwe ḵa mulenzhe wa tsha monde ḵo vha ḵi tshi vha ḵo ḵolela. Izwi zwi sumbedza uri ḵwana uyu o vha a sa khou londwa nga khotsi awe. Zwoḵhe hezwi zwi tshi khou itiswa nge khotsi awe vha funesa vhasadzi.

Bveledzani u hambela tshede ya u badela mutendelo khotsi awe vha mu halifhela vha ri a vha na tshede ngeno hu uri vha khou nwa zwikoḵikoḵi zwa halwa.

Vho Langalanga musi vho no vha hayani Venda vho ḵo ya vha funana na Vho Tsemo vhe vha vha vha tshi shuma khefini u bika zwiḵiwa. Vho Langalanga vho vha

vha tshi vhudza VhoTshiṭoni uri vho vhifha nahone a vha koni u ṭamba. Vho Tsemo vha vhudza Vho Langalanga uri vha tea u vha mala vha vha mufumakadzi wavho wa vhuvhili. Fhungo ilo Vho Langalanga vho li takalela vha swika vha vhudza VhoTshiṭoni. VhoTshiṭoni vha tou rwa ṭhoho na fhasi nga mafhungo a u vha na muhadzinga. Vho Langalanga vha rwa Vho Tshiṭoni lwe vha ṭodou vha vhulaha.

Nndwa iyi vhukati ha Vho Tshiṭoni na mukalaha wavho Vho Langalanga yo ita uri vhana na vhone vha sokou lila vha tshi shavha vha tshi gidima vha tshi mona na nndu yoṭhe vha tshi khou vhona zwine khotsi vha khou ita kha mme avho. Musi Vho Tshiṭoni vho no zwi pfha nga u rahwa nga mipundu vha sa khou londwa vho mbo di bva nga khoro vha shavha. Vho Tshiṭoni vho shavhela muḍini wa murathu wa Vho Langalanga ane a vha Vho Ladzani, vha swika vha tou dzhaba vha ṅoka. Izwi a zwo ngo ita uri Vho Langalanga vha vha litshe, vho vha tevhela vha swika vha dzhia luhuni kha mupfhunda vha rwa Vho Tshiṭoni ngalwo. Nndwa iyi yo fhedza yo lamulwa nga murathu wa Vho Langalanga, Vho Ladzani.Nndu ine ya khou dzulwa khayoy fhedza yo swa yoṭhe nga mulilo wo vhangwaho nga nndwa ye ya vha hone musivho Langalanga vha tshi khou rwa mufumakadzi wavho Vho Tshiṭoni vha tshi khou vha rwela uri vha khou hana Vho Langalanga vha tshi mala mufumakadzi wa vhuvhili Vho Tsemo vhe vha funwa musivho Langalanga vho no vhuya Venda. Tshivhangi tsha mulilo tsho vha khandela lo rithwaho nga Vho Langalanga vha tshi khou rwa Vho Tshiṭoni. U swa ha muḍi uyu zwo vhaisa nga maanda Balanganani.Vho Langalanga vha thoma u vha munna wa tseḍa. Vha vhuya vho renga ṅama vho vha vha tshi i bika vha dzima musadzi na vhana, vha i la vha vhoṭhe. VhoTshiṭoni nga u vhona u shengedzwa na u sa londwa havho na vhana vhavho vha vhuya vha ṅala vha ṭuwa vuhadzi na vhana vhavho. Vho Tshiṭoni vho ri

u tuwa afha vhuhadzi vha ya vha tɔdelwa mushumo zwifhaɔoni zwa muvhuso wa Venda. Mushumo uyu vho u tɔdelwa nga vhashumelavhapo. Vhutshilo ha vho thoma u difhelela kha Vho Tshiɔoni na vhana vhavho. Vho Tshiɔoni mafheleloni a nganea iyi vho fhedza vho farela khotsi a vhana vhavho kha zwothe zve vha ita hu tshi katelwa na u sa londa vhana vhavho.

4.4 MVALATSWINGA

Kha ndima iyi muɔodisisi o kuvhanganya data u bva kha mañwalwa u ya nga vhoramañwalo vho fhambanaho. O dovhavho a kuvhanganya data u bva kha nganea mbili dzo topolwaho dzine dza vha *Thonga i pfi ndo vhaɔa* na *Vhusha ho shandulela* he mafhungo othe a nganea idzi mbili a nweledzwa hu u itela u topola zwiito na masiandaitwa a u sa londa vhana zwi re ngomu kha nganea idzo mbili.

NDIMA YA VHUṬANU

MAWANWA NA THEMENDELO

5.1 MVULATSWINGA

Kha tshiteṅwa itshi ndi hune muṭoḍisisi a bvisela khagala zwe a zwi wana kha mafhungo e a kuvhanganyiwa kha ndima yo fhiraho. Kha ndima iyi ho sumbedzwa mawanwa a bvaho kha maṅwalwa na mawanwa a bvaho kha nganea mbili, *Thonga i pfhi ndo vhaḍa na Vhusha ho shandulela*. Mawanwaguṭe one o tevhelwa nga themendelo he muṭoḍisisi bvisela khagala zwine a khou themendela kha lushaka na kha zwiimiswa zwo fhambanaho ho sedzwa ndivho ya ṭhoḍisiso iyi.

5.2 MAWANWA U BVA KHA MAṅWALWA

Ṭhoḍisiso iyi yo wana uri vhuḍifhinduleli ha u thoma ha u londa vhana vhu kha vhabebi vha malofha. Ho sedzwa mvelele ya Tshivenda na Maafrika nga u angaredza, vhuḍifhinduleli ha mubebi wa munna a vhu fani na vhuḍifhinduleli ha mubebi wa tshifumakadzini. Vhuḍifhinduleli ha munna kana khotsi ndi u shavhedza, u ṭunda na u ṅea thikhedzo yoṭhe ine ṅwana a nga i ṭoḍa. Thikhedzo iṅwe i katela u bveledzisa ṅwana kha zwa mihumbulo na kuelekanyeke kwawe. Zwa amba uri musi khotsi a siho muṭani ṅwana wa mutukana u fhedza a tshi shaya mikhwa yavhuḍi ine a tea u i wana kha khotsi awe ngeno ṅwana wa musidzana a tshi nga shaya khaṭhisedzo ya uri a vhe na vhuḍiambeli vhutshiloni hawe.

Ho wanala uri vhabebi vhenevha vha tshinnani kana vhokhotsi ndi vhone vhane vha tikedza n'wana nga u vhea mikano kha vhana vhavho, u vha khoḁa na u vha nea ngeletshedzo. Musi vho khakha ndi fhaḁa hune vhokhotsi vha tea u kaidza. Ndi zwiḁa zwine musi n'wana a sa khou ḁifara zwavhuḁi kana o khakha tshithu muḁani, wa pfha mubebi wa tshisadzini a tshi vhudza n'wana uri vha ḁo vhuya ndi tshi vha vhudza khotsi avho. U bva afho vhuḁifhinduleli uho vhu a konaha u pfhukela kha muḁa na lushaka lwoḁhe nga u angaredza. Vhunga n'wana a tshi ḁa nge vhavhili vha ḁangana lwa vhudzekani, musi o no bebya, miḁwe miraḁo ya muḁa na yone i a dzhenelela kha uri n'wana a londolwe zwavhuḁi lune arali ha vhonala hu na vhuleme fhanu na fhaḁa, vha thusedza na nga masheleni a uri zwi tshimbile zwavhuḁi kha vhana avho.

Tḁoḁisiso iyi yo dovhavho ya wana uri musi zwoḁhe zwi tshi vhonala zwi sa khou aḁwa mitshelo kha sia ḁa u londa vhana, muvhuso u a dzhenelela nga Muhasho wa Vhulondolavhathu lune vha fhedza vhana avho vha tshi wana magavhelo. Muhasho wa Vhulamukanyi na wone u a dzhenelela nga u kombetshedza lwa mulayo mubebi, zwiuhuluhulu wa tshinnani uri a londe vhana vhawe nga u tou bvisa masheleni kha mbuelo yawe.

Tḁoḁisiso iyi yo wanavho uri hu na zwiitisi zwo vhalaho zwine zwa shela mulenzhe kha uri vhokhotsi vha kundelwe u londa vhana vhavho. Zwiitisi izwo zwi katela zwi tevhelaho:

- U mala vhafumakadzi vha fhiraho muthihi.

Ho wanala uri zwa u mala vhafumakadzi vha no fhira muthihi ndi maitete o ḁowealeho a sialala ḁa Tshivenda. Tḁoḁisiso iyi yo wana uri musi munna o mala vhafumakadzi vha no fhira muthihi kanzhi vhafumakadzi avho vha a itelani vivho ḁine

Ja fhedza li tshi swikisa na kha uri vhana vha muñwe wa vhafumakadzi vha aluwe vha tshi tambula nga hone u sa londwa. Vhafumakadzi vha tshi fhira muthihi kha munna, ndi heneffho hune vhana ha do londwa vha ane a khou funwa nga tshenetsho tshifhinga, ane kanzhi ndi mufumakadzi mutuku. Uja mufumakadzi muhulwane hu swika hune a sa tsha tou vha buguni dza vhokhotsi nga u tou ralo lune na vhana vhawe vha a latelwa.

- Vhufarekano

Ho wanala uri zwa vhufarekano a si maitete maswa kha lushaka lwa Vhavenda. Musi munna e na mufarekano, kanzhi u vha na vhuleme ha u londola vhana vhawe vhunga a tshi fhedza masheleni a muta wawe nga u takadza mufarekano kana vhafarekano avho. Vhafarekano avho na vhone vha dovha vha lwela uri vhana vhavho na vhone vha wane ndondolo kha munna uyo ane vha khou tou farekana nae. Zwenezwo vha tshi zwi ita kanzhi a vha londi uri vhana vha uyo munna hune vha vha hone vha khou ja mini, vha nwa mini, vha fuka mini, zwickolo zwine vha dzhena khazwo zwi khou toda mini.

- Vhushai

Ho wanala uri vhushai nahone vhu a shela mulenzhe kha uri vhana vha sa tou londwa nga ndila yone nga vhokhotsi avho. Naho vhushai vhu tshi nga di vha hone mutani nga nyimele dzine vhatu vha khou tangana nadzo dzine a vha na ndango nadzo, hu na vhane vhushai ha vha ho vha dela nga nwanambo wa zwiito zwavho. Afha ndi fha ja hune khotsi a nga tama u engedza vhafumakadzi na vhana kha mbingano yawe a tshi tou zwi divha zwavhudivhudi uri ha nga do kona u vha londa

na u vha nea thikhedzo yawe yothe ine vha fanela u i wana. Izwo zwi nga vhidzwa u pfhi ndi vhushai ha u ita nga khole.

- U shumiseswa ha zwikambi na zwidzidzivhadzi

Ho wanala uri tshikambi tshi shumiswaho nga vhunzhi ha vhathu ndi halwa. Musi vhabebi vha tshi shumisesa zwikambi na zwidzidzivhadzi hu swika hune vha xeledwa nga mihumbulo na ngelekanyo lune vha fhedza nga u sa tsha vha ndavha na tshithu na tshithihi. Zwenezwi musu vha si tsha londa na tshithihi, ndi henefha hune vha fhedza na vhana vha si tsha vha londa. Huwe masheleni a vha a khou fhedzwa nga zwenezwo zwikambi na zwidzidzivhadzi vhunga zwi tshi vhidza vhukuma kha tshikwama.

- Vhugaraba

Ho wanala uri musu vhokhotsi vha henengei zwikhuwani hune vha shuma hone vha tshi di tou vhuya nga zwifhinga sa magaraba, vha we vha a swika hune vha vha na vhuleme ha u ditundela, u badela vhudzulo na u dovha vha rumela masheleni a u unda vhana na muta wothe ngei hayani hune vha bva hone. Izwi zwi vha zwi khou itiswa ngauri vhutshilo ha ngeyo zwikhuwani vhu pfhala vhu tshi dura u fhirisa musu hu mahayani.

- Thalano

Ho wanala uri thalano i kwamesa na u vhaiesea vhana u fhira vho thalanaho. Musi vhabebi vha tshi thalana, vhabebi, nga maanda mubebi wa tshinnani ane a vha khotsi, u a swika hune a latela vhana vhawe a sa tsha vha londa na luthihi. Zwi huluhulu ngauri ha dzuli navho. Khotsi uyo u vha o hangwa uri u thalana hawe na

mme a avho vhana a zwi ambi u tala vhana vhau. Vhana vha khou diwana vha tshi tou vha zwipondwa zwa thalano. Khotsi a tshi litshedza u londa vhana vhawe nga nzwambo ya thalano u vha a khou tanganyisa vhana vhawe na mme avho fhethu huthihi. Zwo ralo u fhedza a tshi vhona u nga u litshedzela vhana ndi hone a tshi do vha a khou vhaisa mme avho, matsina hu khou vhaaisala mbebo yawe, ine ya dovha ya vha malofha awe.

- U sa dzudzanyea ha mutani

Ho wanala uri musi mutani u songo dzudzanyea, a u vhi na mulalo. Nga honoho u sa dzudzanyea zwi tshi khou bva kha zwiitisi zwo fhambanaho, u wana vhabebi vha tshi tshila nga ndila ine vha funa, hu si na a no londa mutani kana zwa mutani. Kanzhi vhokhotsi vha fhedza vha tshi tshelavho na vhudifhinduleli havho ha u londa vhana vhavho. Ho wanala uri vhana avho vha a litsha tshikolo nga nzwambo wa u sa vha na mutani mutani ane a vha khotsi. Huwe vha litsha tshikolo ngauri masheleni a tshikolo a khou konza u bva kha vhokhotsi. Vhana vhenevho vha fhedza vha tshi shaya na mufundzedzi wa mikhwa lune vha fhedza vho no vha mavhelete. Zwothe izwo zwi tshi khou itiswa ngauri a lo ngo lala afho mutani.

- U sa vha hone ha vhokhotsi

Ho wanala uri vha we vhana vha khou aluwa hu si na tshivhumbeo tsha vhokhotsi mutani. Zwi sa ambi uri ene o tou wa nga mvula kana ha na khotsi lini. Zwi tshi tou amba uri a vha khou divhonadza nga u londota nzwana wavho. Kanzhi vhana vhenevho vhane vha aluwa hu si na tshivhumbeo tsha khotsi kha vhutshilo hawe u wanala a tshi vha thaidzo ya vhudifari, a tshi kundelwa u tshilisana na vha we, a si na mikhwa nahone a tshi dovha a sa vhe na vhudifhulufheli kha vhutshilo hawe.

Tshoḁisiso iyi yo dovhavho ya wana uri u sa londa vhana zwi na masiandaitwa khavho a katelaho a tevhelaho:

- U sa bvela phanda zwavhuḁi ha ṅwana kha tshikolo

Ho wanala uri musī ṅwana a sa khou ṅewa thikhedzo nga khotsi awe, hu swika hune a kundelwa u badela mutendelo ya tshikolo, u vha na zwifuko zwa tshikolo, a dovha a kundelwa u vha na muṭuṭuwedzi kha sia ḁa tshikolo. Musi a si na zwifuko zwa tshikolo u vha wa u seiwa nga vhaṅwe vhana tshikoloni, ha nga nyimele ine a vha khayō o tou vhangā. ṅwana onoyo, arali ha sa tou vha na huṅwe hune a wana hone thuso, u fhedza o tshi litsha. Zwo ralo, u thoma u tshila vhutshilo vhu sa ṭanganedzei nga lushaka.

- U sa vha na mutakalo wavhuḁi muhumbuloni na muvhilini.

Ho wanala uri ṅwana ane ha khou londiwa, muvhili wawe a u na mutakalo, u vha na mavhadzi. ṅwana uyo u dzula o sinyuwa, o sinyutshela mubebi ane ha khou mu londa. U na nyofho dza uri na onoyu mubebi muthihi o salaho (mme), arali a nga mu laṭela tshanda hu ḁo itea mini vhutshiloni hawe. Ha koni u bva a yo tamba na vhaṅwe zwavhuḁi, arali a ḁiwana a tshi khou tamba na vhaṅwe, u vha wa u tambudza vhaṅwe vhana ngae. ṅwana uyo ha ḁifuni, nahone hu swika na hune a dzula a tshi humbula na u ḁifhirisa shangoni.

- U sa kona u amba zwavhuḁi

Ho wanala uri ṅwana a sa khou londiwaho u vha na thaidzo ya amba luambo. Izwi zwi tevhela maitele a musī ṅwana a tshi thoma u guda u amba, uri u amba zwe a zwi

pfha zwi tshi khou ambiwa, ene nga honohuḽa u edzisela, a vha a khou guda luambo. Arali vhabebi vha ṅwana vha sa khou mu londa zwi khou bva kha uri a vhaho tsini nae, nahone hu si na ane a khou amba nae, ṅwana uyo u fhedza a tshi vha na vhuleme ha u amba.

5.3 MAWANWA U BVA KHA NGANEA: THONGA I PFI NDO VHAḽA

Muṽoḽisisi o wana uri u sa londwa ha vhana nga vhokhotsi zwi na masiandoitwa kha matshilo a vhana vhavho. Vhana na vhafumakadzi ndi vhone vhane vha tambulesa musi vha sa khou londwa nga vhokhotsi. Lushaka na vhatsinda vha a vha na vhuleme ha u ṽhogomela vhana vha sa khou londwaho nga vhokhotsi avho.

Muṽoḽisisi u dovha a wana uri u sa londwa ha vhana nga vhokhotsi zwi kwama vhana kha masia oṽhe a vhutshilo ha ḽuvha ḽiṅwe na ḽiṅwe. Hu kwamea masia a katelaho a tevhelaho:

- U wana zwiḽiwa

Muthu a si pfhuko ha ḽi mavu, u ḽa zwiḽiwa. Kha nganea iyi ro wana uri Thambatshira na mme awe Vho Laedzani vha kundelwa u wana zwiḽiwa zwa u fusha mivhili yavho. Vho-Khamusi vho vha vhone vhe vha vha vha tshi thusa Thambatshira nga u mu ṅnea zwiḽiwa. Hu swikelela na hune Vho Laedzani vha vhudza khonani yavho Vho-Muofhe uri vha khou dinwa ngauri a vha ḽivhi uri muroho vha ḽo u wana ngafhi iḽo ḽuvha.

Nḽala yo vha i tshi bwa muṽani wa ha Magelegede lwe makhadzi wa Thambatshira Vho Nyabele vha vhuya vha tou takutshedza vha tshi lingedza u thusa hoyu muṽa wa

khaladzi avho Vho Magelegede nga u tunda. Zwo vha swikisa na kha u rengisa mbudzi dzavho uri hafha mutani wa khaladzi avho Vho Magelegede hu wanale zwiliwa. Hezwi zwi sumba uri vhuleme ho swika ngauri khotsi a Thambatshira Vho Magelegede vho tushela muta wavho na nwana Thambatshira lune a vha tsha londa uri hu liwani afho mudini wavho.

- U dzhena tshikolo

Tshikolo ndi tsha ndeme musalauno vhunga u tshi nga kona u bva huwe fethu wa ya huwe kha sia ja u dikona musi u tshi hula. Ri pfha Thambatshira a tshi ri mme awe Vho Laedzani vha mu nee tshelede ya u renga mugayo a ye a badele ngayo mutendelo tshikoloni hu u itela uri a do kona u nwala mulingo wa murole wa vhumanu na vhuvhili. Tshelede ine a khou amba yone ndi yeneja ye makhadzi wawe vha disa ya u renga zwiliwa hafha mutani ine a pfha uri kha hu tumbulwe khayi a ye a badele tshikolo uri a kone u bvela phanda na vha we musi hu tshi nwalwa mulingo. Izwi zwi sumba uri nwana uyu u na phiseo ya pfhunzo u fhira zwithu zwinzhi, honeha u ro shaya mudzhenisi watsho. Hu si uri mudzhenisi a vha koni u mu dzhenisa lini, vha khou tou litshedza. Izwi zauri vha ya kona u mu dzhenisa zwi vhonele musi vha tshi kona u dzhenisa vhana vha Vho Grace tshikolo na u vha itela zwothe zwine zwa todea kha sia ja tshikolo vha dovha vha inga.

Musi Thambatshira a tshi vha humbela tshelede ya u ya gudedzini ja pfhunzo nga murahu ha musi o phasa matiriki, vha mu fhindula nga ndila i khathulaho mbilu ya dovha ya netisa nwana wavho musi vha tshi ri: “Hafhu ni fanela u zwi divha uri vha tshikoloni vhothe havha vhana. A thi na mugodi une nda khou bwa khawo tshelede lini. Ndi tou shuma sa muwe na muwe. Na inwi ni munna no rali, shumani. Ndi na

vhana na inwi ni khou zwi vhona”. Izwi zwa sumbedza uri vha a dzhiela nṯha ndeme ya pfhunzo kha vhana vhaṅa vha Vho Grace, lune vha badela na ya uri vhana avho vha tou dzula hositeḽe hune vha ḽo tou guda zwavhuḽi vha sa thithiswi nga tshithu, fhedzi kha Thambatshira a re muthihi fhedzi, a re malofha avho, ndeme ya pfhunzo a vha i vhoni. Zwa nga zwiḽa zwa ḽiambele ḽa Tshivenda ḽi no ri ‘ṅwedzi mutshenela vha kule, vhau vhe swiswini’. Thikhedzo na ṯhuthuwedzo ye ya ita uri Thambatshira a futelele zwa pfhunzo o i wana kha Vho Khamusi, hu na uri o vha o tea o i wana kha khotsi awe Vho Magelegede.

- U wana zwifuko

Thambatshira o swika he a ṯahalelwa vhukuma nga zwiambaro zwoṯhe, hu tshi zwa u ṯwa ngazwo ha dovha he zwa tshikolo. U sa vha hawe na zwiambaro zwa tshikolo zwi ita u ri a koleliwe khathihi na u sewa nga vhaṅwe vhana vhane a tamba navho khathihi na vhaḽa vhane a dzhena navho tshikolo. U seiwa uho ho bvela phanda na musi o no vha ngei gudedzini ḽa pfhunzo lwe ha ḽi tou fa vhone Vho Khamusi vhe vha vha vha tshi tou mu gabulela zwiambaro zwavho. Musi o ya u dalela khotsi awe makhuwani, ho swika na hune a tou gabulelwa zwiambaro nga Kgopelo ṅwana wa Vho Grace Zwe zwa vhaiesa Thambatshira ndi zwa musi hu tshi ya u rengeliwa vhana vha Vho Grace zwiambaro zwa u ḽura zwa khushumusi. Thambatshira o vha hone kha lwendo ulwo, hone a hu na na tshithihi tshe vha mu rengelavho. Zwa sumbedza uri vho ḽibvisa khae tshoṯhe nahone a vho ngo tou mu ṯutshela lwa ṅama fhedzi, vho mu ṯutshela na nga mbilu na muya wavho woṯhe.

5.4 MAWANWA U BVA KHA NGANEA: VHUSHA HO SHANDULELA

U bva kha nganea iyi, muṭoḍisisi o wana uri a si maitele a vhuḍi a u sa londwa ha vhana nga vhokhotsi ngauri zwi itisa uri vhana vha aluwe vha si na vhuḍifhulufheli kha masia manzhi a vhutshilo.

Muṭoḍisisi o wana uri nga u sa ḍidzhenisa ha Vho Langananga kha u londa vhana, vhana vhavho vho vha na ṭhahalelo kha zwithu zwinzhi kha vhutshilo.

- U dzhena tshikolo

Vho Langananga vha kundelwa u dzhenisa vhana tshikolo. Izwi zwi vhonele musi vhana avho vha tshi vha vha si na zwiambaro zwo fanelaho zwa tshikolo (Yunifomo). Hu swika na hune muṭwe wa vhana vhavho a no pfhi Balanganani a bva nga fasiṭere tshikoloni ngauri o vha a tshi khou shavha u rwelwa hemmbe ye a vha o i ambara i si ya tshikolo. Onoyu Balanganani u khou wanala a tshi ya tshikoloni nga zwienda zwo ṭahalaho nahone zwi tshi vhonele uri zwo no rungwa lunzhi vhukuma na gunwe ḷa tshanda tsha monde ḷo vha ḷi tshi vha ḷo ṭolela. Izwi zwi sumbedza uri ṅwana uyu o vha a sa khou londwa nga khotsi awe zwi tshi kwama u mu shavhedza kha zwi elanaho na ṭhoḍea dza tshikoloni sa Yunifomo. ṅwana wavho Bveledzani musi a tshi humbela tshelede ya u badela mutendelo wa tshikolo, khotsi awe vha mu halifhela, vha fhedza vha mu vhudza uri a vha na tshelede. U sumbedza uri vho tou laṭela vhana vhavho, nyimele hedzi dzi khou itea vhone vha tshi vhonele vha tshi khou bvela phanda na u nwa halwa ha zwikoṭikoṭi vhune ha ḍura. Hezwi zwi tou sumbedza uri a vha khou tou balelwa lini u ita zwo fanelaho kha uri vhana vhavho vha dzhene tshikolo. Ndi zwe vha tou ḍivhudza mbiluni na muyani wavho uri a vha nga ḍo itela tshithu vhana vhavho.

- U vha na vhudzulo

Muṭodīsisi o dovha hafhu a wana uri kha sia la vhudzulo muḍi wa Vho- Langalanga wo vha u kha maimo a si avhuḍi. Ṭhanga ya nḍu yo vha yo fuḍukana. Tshitanga na tshone tshi khou vhone mahatsi o nembelela o guma nga guvha line na lone li vhone lo pilimuwa nga mvula. Waḍirobo ine khotsi vha vhea khayi zwiambaro na yone yo vunde mulezhe muthihi yo tou imiswa nṭha ha zwidina. Mmbete u re ngomu

nḍuni u vhone wo bva dindi nga vukati. Izwi zwi tou khwaṭhisedza uri Vho- Langalanga vho kundelwa u londa muḍi wavho musi vha tshi kha di shuma tshikhuwani. Vhana vha khou dzula fhethu hu songo tsireledzeaho nga nṭhani ha u sa londwa nga khotsi avho.

- U tambudzwa muhumbuloni

Ndwa ya Vho Langalanga na mufumakadzi wavho yeya swikisa na kha u swa ha muḍi wavho, i vhaisa na u tambudza vhana muhumbuloni yavho. Vha diwana vha sa divhi uri vha nga i dzhena hani musi yo tangedzana kha khotsi na mme. Zwi kwamavho na pfunzo yavho musi vho dzula vha tshi elekanya zwi khou iteaho hayani havho. Zwoṭhe hezwi zwi kwamaho ndwa hafha muṭani wa Vho Langalanga zwi na vukwamani na u sa londa ha havha khotsi kha vhana vavho. Ndwa ya Vho Langalanga na mufumakadzi wavho yo fhedza yo ita na uri muḍi wavho u swe. Naho u swa ha muḍi uyu zwo vhaisa vhana vavho vhoṭhe, hu na muthihi we zwa mu kwamesa zwa vhuya zwa ṭodou swikisa na kha uri a tangedza ṭhoho. Onoyo ndi ṛwana Balanganani we a kundelwa u zwi tangedza. Henefha hune Vho Langalanga vha vha vha tshi khou kundelwa nga u shavhedza vhana vavho nga ṭhoda dza tshikolo, u khwinisavho muḍi wavho wa nga ya vhaṅwe na u

direngelavho thundu ya nduni sa mmbete, vha vha hu hone vha tshi khou toda u engedza muta wavho nga u mala muñwe mufumakadzi. Zwi amba uri u kona vha a kona, u fha na halwa vha tshi nwa ha zwikoṭikoṭini vhune vhu tshi vhambedzwa na mahafhe ha pfhala vhu sa duri zwonee. Zwoṭhe hezwi ndi zwe Vho Langalanga vha tou divhudza na u diimisela u sa londa vhana vhavho na muḍi woṭhe nga u angaredza.

5.5 THEMENDELO

Mulayo muhulwane wa Afrika Tshipembe (Ndayotewa ya 1996) uri vhana vha na pfhanelo dza u londwa nga vhabebi. Nga mvelele ya Tshivenda zwi a ila u sa londa ṅwana.

Muṭodisisi u themendela uri Muhasho wa Vhulondolavhathu kha u dzhenelele wo khwaṭhisa tshanda kha nyimele iñwe na iñwe i sumbedzaho u sa londwa ha ṅwana. Muhasho uyo kha u thuse nga u ṅea vhana avho magavhelo a unḍa vhana, zwiambaro na zwiḷiwa. Hune ha vha na ṭhodega ya vhudzulo, wonoyu muhasho kha u vhe na zwine wa ita uri vhana avho vha vhe na hune vha nga dzula hone nga tshavho sa kha zwiimiswa zwi sa shumeli malamba (NGO), hune vha do vha vha tshi wana ndondolo yoṭhe yo fanelaho u bva kha zwiimiswa izwo.

Muṭodisisi u themendela uri kha hu vhe na bembela ḷa u londa malofha au kha vhokhotsi vha Vhavenda na vha shango loṭhe nga u angaredza. Mabembela ayo kha vhe hone o rangiwa phanda nga vha zwiimiswa zwa vhurangaphanda ha sialala na vha Muhasho wa Vhulamukanyi na Tshumelo ya Vhululamisi. Vha zwiimiswa zwa vhurangaphanda ha sialala, vha na maanda a u vhudza tshivhidzo tsha vhanna khoroni dzavho hune vha nga amba nga fhungo ḷa u ṭhogomela vhana nga vhunavha

halo, la fhedza lo pfhala zwavhuḁi vhunga li tshi vha li tshi khou bva thavhani. A sa tevheli li bvaho thavhani u a dzhielwa vhukando nga vhaṅe vha mavu.

Vha Muhasho wa Vhulamukanyi na Tshumelo ya Vhululamisikha vha tshimbile na mivhundu vha tshi tsivhudza vhokhotsi na vhanna vhoṭhe nga u angaredza nga ha mulandu une vha nga livhana nawo musi vha tshi laṭela vhana vhavho vhe vha tou vha ḁisa shangoni.

Muṭoḁisisi u themendela uri vhabebi, zwihuluhulu vhokhotsi, kha vha vhe tsini ha vhana vhavho u itela vhudavhidzani vhune ha swikisa na kha uri vhana avho vha gude luambo.

Kha vhokhotsi, muṭoḁisisi u themendela zwi tevhelaho:

- Vhokhotsi kha vha bve kha u lemedza muvhuso nga u londa vhana vhavho ngeno vhone vha tshi swikela u vha londola nga zwiqwama zwavho.
- Vha vhurereli ha sialala (ṅanga) kha vha dzulele u amba nga masiandaitwa a u sa londa malofha au sa khotsi. Vha bvele phanḁa na u sumbedza phanzi ine ya nga wela lushaka lwoṭhe musi kha lushaka ulwo hu na khotsi ane ha khou londa malofha awe ane a vha kha vhana vhawe.
- Vhokhotsi kha vha sendele kule na zwa vhufarekano vhunga zwi na masiandaitwa a si avhuḁi kha vhana vhavho vha malofha.
- Vhokhotsi vha tshi dzhena kha fhungo la u mala vhafumakadzi vha no fhira muthihi kha vha humbule luvhili nga vhumatshelo ha vhana vhavho.
- Vhugaraba ndi havhuḁi vhunga hu tshi vha ho tevhelwa ndodo ya u tshelela vhana hayani, honeha, vhokhotsi vha tsivhudzwa u sa hangwa u tshelela hayani nga zwi vha takadzaho ngeo Tshikhuwani.

- Vhafarekano vha vhokhotsi kha vha tshile vha tshi hambulelavho muṭa na vhana vha uyo munna ane vha khou tshila nae nga nṅa ha mulayo.

Lushaka kha lu dzulele u tsivhudzwa uri lu vhige u sa londwa na u tambudzwa ha vhana kha zwiimiswa zwo fanelaho sa Muhasho wa Mapholisa na Muhasho wa Mveledziso ya Matshilisano vhunga zwiito izwo zwi tshi lwa na mulayo muhulwane wa shango (Ndayotewa ya 1996).

Vha vhurereli ha Tshikhriste, sa hone vhurereli vhu re phanḁa fhanḁa Afrika Tshipembe u ya nga mbalombalo, kha vha dzulele u rera nga fhungo ḁa u sa londa vhana nga vhokhotsi sa vhuvhi vhuhulu vhune ha nga swikisa kha u laṭwa tshoṭhe nga Musiki.

Vhadededzi sa vhone vhane vha ṭwa na vhana tshifhinga tshinzhi musi vhe zwikoloni, vha a kona u vhona vhuleme na u ṭhuphea ha ṅwana muṅwe na muṅwe. Zwo ralo, hu themedelwa uri vhadededzi vha thuse mihasho ya muvhuso i kwameaho nga u topola vhana avho vhane vha khou ṭoḁa thuso kana vhane vha sa khou londwa nga vhokhotsi. Kha vha dovhe vha vha ṭoḁelevho na madzangano a sa shumeli malamba uri vha wane thuso kana ndambedzo u bva khao.

Muṭoḁisisi u vhona a hone madzangano o raloho manzhi kha ḁino ḁashu, o tou lindela u kwamiwa uri nga ngeno hu na nyimele nkene. Eneo madzangano maṅwe a hone a ṅetshedza yunifomo na zwienda zwa tshikolo ngeno maṅwe a tshi ṅetshedza zwiḁiwa na zwiambaro zwa u ṭwa ngazwo kha vha shayaho. Maṅwe a tou dzhia vhana vhenevho vhane a vha khou londwa, a vha kuvhanganya fhethu huthihi hune a kona u vha unḁa nga pfhanelo hu si na tshithithisi.

Nga nṅa ha madzangano

Muṭoḡisisi u themendela uri vhaḡivhi vha muhumbulo vha ite vha tshi kuvhanganya vhana vha sa khou londwaho u itela u vha fhaṡa muhumbuloni. Izwi zwi nga ita uri vhana avha vha vhe na vhuḡifhulufheli vhutshiloni havho.

Muṭoḡisisi u themendela uri vhoramabindu vha ṅetshedze thuso ya zwiliwa, zwiambaro na nguvho zwa u thusa vhana vha sa khou londwaho.

Muṭoḡisisi u themendela uri zwikoloni thero dzi ngaho “Life Orientation” kha dzi pfhumbudze vhana nga maga ane vha fanela u a tevhela musi vho ḡiwana vha kha nyimele ya u sa londwa nga vhokhotsi sa vhunga mulayo wa Afrika Tshipembe u sa tendi vhana vha tshi laṡelwa.

Hu themedelwa uri madzangano a lwelaho u fhaṡa vhatu vha vhanna a fanaho na ḡa ‘The Real Man Foundation’ na ḡa ‘Munna ndi Nnyi’ ane o ṡoka midzi kha tshiṡiriki tsha Vhembe, a ṡuṡuwedziwe nga ndambedzo i bvaho na kha zwiimiswa zwa muvhuso. Madzangano ayo mavhili a nga thusa e na mafulufulu manzhi u fhaṡa vhatu vha tshinnani vhunga vhokhotsi vhe vhatu vha tshinnani, lune hu nga guma hu si na khotsi ane ha khou londa ṅwana wawe we a mu ḡisa shangoni. Zwa swika kha tshiimo itsho tshine a hu tshe na khotsi a sa londiho ṅwana wawe wea mu ḡisa shangoni, hu nga vha na u vhulungea ha masheleni manzhi na kha zwiimiswa zwi no nga tsha SASSA vhunga tshi tshi ḡo vha tshi si tsha ṅea magavhelo a vhana kha vhana vhanzhi.

5.6 MVALATSWINGA

ṡhoḡisiso iyi yo ḡisendeka kha data i bvaho kha tshiko tsha sekondari. Ho vha na data yo kuvhanganywaho i tshi bva kha maṅwalwa o fhambanaho u ya nga

vhoramañwalo. Ho dovha ha vha vho na data yo kuvhanganywaho u bva kha nganea mbili dzo topolwaho dzine dza vha: *Thonga i pfi ndo vhaḁa* na *Vhusha ho shandulela*. Nga zwenezwo, ndima iyi yo rera nga mawanwa a bvaho kha mañwalwa ayo khathihi na mawanwa a bvaho kha nganea dzo topolwaho vhuvhili hadzo. Kha mañwalwa ho wanala zwithu zwinzhi zwi katelaho zwiitisi zwa u sa londa vhana nga vhokhotsi. Zwenezwo zwiitisi zwiñwe zwa hone ndi u mala vhafumakadzi vha no fhira muthihi nga munna muthihi, vhugaraba, vhushai, u shumisesa zwikambi na zwidzidzivhadzi, u sa vha hone ha khotsi muḁani, ḁhalano, vhufarekano na u sa dzudzanyea ha muḁa.

U bva kha nganea mbili dzo topolwaho ho wana uri vhokhotsi vhañwe vha kundelwa u londota vhana vhavho nga ñwambo wa vhafarekano vhane vha vha navho. Vhafarekano vhenevho vha fhedza tshelede ine ya tea u thusa kha u londa vhana vha uyo munna hayani hawe. Munna uyo u fhedza a tshi londota vhana vha si vhawe vha malofha ngeno o ḁanutshela vhawe vha malofha. Vhugaraba nahone ho sumbedzwa sa tshiñwe tsha zwiitisi zwa u sa londa vhana nga vhokhotsi. Ho sumbedzwavho kha mawanwa uri vhokhotsi vhane vha fhedza vhe na vhafarekano vha tou litsha u londota vhana vhavho ngeno vha tshi swikela u vha londa nga zwi kwama zwavho.

Ndima iyi yo dovhavho ya sumbedza themendelo dzine muḁodisisi a tama dzi tshi dzhielwa nḁha nga zwiimiswa zwo fhambanaho u itela u kunda khaedu ya u sa londwa ha vhana nga vhokhotsi avho. Ho bviselwa khagala zwiimiswa zwi no ga Muhasho wa Mapholisa, Muhasho wa Vhulondavhathu, zwiimiswa zwa Vhurerele ha Sialala na ha Tshikriste, khathihi na tshiimiswa tsha Vhurangaphandḁa ha sialala.

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