

**TSENGULUSO YA U SUDZULUSWA HA VHULUVHA U BVA KHA
VHURANGAPHANĀ HA SIALALA U YA KHA VHORAPOLITIKI. NGUDO YA
KHEISI YA LUSHAKA LWA VHAVENĀ TSHITIRIKINI TSHA VHEMBE.**

NGA

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**T̄HODISISO IYI YO NETSHEDZWA HU U T̄ODĀ U SWIELA T̄HODEA DZA DIGIRII YA
MASITASI KHA SENTHARA YA M.E.R MATHIVHA YA NYAMBO DZA AFRIKA,
VHUTSILA NA MVELELE (Khethekanyo ya Tshivenda) KHA YUNIVESITHI YA
VENDA**

MUFHAT̄USI: DOKOTELA VHO NC NETSHISAULU

MUTHUSAMUFHAT̄USI: VHO SA TSHITHUKHE

ŃWAHA: 2019

Muano

Nne ndi ita muano wa uri mushumo uyu ndi wanga nahone a u athu u netshedzwa kha inwe digirii kana inwe yunivesithi kana tshiimiswa tsha pfhunzo dza ntha fhanu Afrika Tshipembe na nnda halo.

Tsaino

(Mutshudeni).....Datumu.....

Vhudikumedzeli

Mushumo uyu ndi u livhisa kha mufarisi wanga Vho Constance Shavhisani Maswielelo na vhana vhanga Mpho Maswielelo, Ndivhuwo maswielelo, Mashudu Maswielelo, Maanda Maswielelo, Joshua Maswielelo na Mulalo Maswielelo. Ndi dovha hafhu nda u livhisa kha malume a vhana vho Michael Hlarihani Risimati na kha vhathu vhothe vha re na dzangalelo la u guda luambo lwa Tshivenda.

Ndivhuwo

Ndi thoma nga u livhuwa Mudzimu we a mpha maanda a u kona u bveledza mushumo wa thodisiso iyi. Ndi livhuwa vha muṭa vhoṭhe kha thuthuwedzo, thikhedzo na thuso yoṭhe ye vha netshedza kha u ita uri mushumo uyu u khunyelele. Ndi livhisa ndivhuwo kha Vho Dokotela N.C. Netshisaulu, Vhamusanda vho S.A. Tshithukhe, Vho Dokotela N.E. Phaswana na Vho Dokotela T.D. Raphalalani vhe vha vha na mbilu ndapfhu na u sa fhela mbilu musi vha tshi nkhakhulula afho he nda khakha hone. Ngavhe hu si vhone mushumo uyu mungafha ndo vha ndi sa ḡo u tutusa. Ndi ri kha vho Dokotela N.C. Netshisaulu na vhamusanda Vho S.A. Tshithukhe “Murena vha vha tonde u swikela”.

Ndi dovha hafhu u livhisa ndivhuwo kha muṅe wa vhaṅe Vho Dokotela N.E. Phaswana vhe vha shela mulenzhe kha u nṅea thuthuwedzo na thikhedzo siani ḷa masheleni. Ndi ri mua wavho u edele nga mulalo. Ndi livhuwa mufumakadzi wanga na vhana vhanga vhe vha shela mulenzhe kha u bveledza mushumo uyu. Ndi dovha u livhuwa thama dzanga dze dza nkondelela musi ndi tshi ṭoda thuso, dzone ndi Vhengani Munyai, Abednego Nyoni, Vho Ndou Ratshilumela Tshuma, Respect Mlambo, Vho Radzilani Violet na vhoṭhe vhe vha shela mulenzhe kha u bveledza mushumo uyu.

Abstract

Muvhuso wa vhukoloni u tshi swika kha jino ja Afrika Tshipembe hu vhonala hu tshi nga wo vha wo disa ndado na masiandaitwa mivhusoni ya vhongwaniwapo vha vharema, vhe vha vhonala vha tshi nga vho vha vho dzula zwavhuji lo lala. U bva zwenezwo hu vhonala hu tshi nga yo sia ndado na masiandaitwa azwo. Zwi vhonala zwi tshi vho nga tshilonda tshi sa phuphei tshine tsha dzulela u nweka tshi sa fholi u swika na namusi. Ndivho ya iyi thodisiso ndi u ita tsenguluso ya tsudzuluswo ya vhuluvha ha vhalanda u bva kha vhurangaphanda ha sialala u ya kha vhorapolotiki vha muvhuso tshitirikini tsha Vhembe. Mutodisisi u do shumisa ngona nthihi fhedzi, ndi ngona ya khwalithethivi. Kha ngona ya khwalithethivi mutodisisi u do kuvhanganya mafhungo awe nga u shumisa mbudzisavhathu na mbudziso. Vhurangaphanda ha sialala vhu vhonala vhu tshi nga vhu do vhuvelwa nga u luvhiwa, u thonifhiwa, u wana mashango avho murahu khathihi na u do swikelela kha u vha tshipida tsha komiti ya vhusimamilayo ya muvhuso wa masipala, tshitirikini tsha Vhembe, vunduni ja Limpopo. Thodisiso iyi yo livha kha u tandulula thaidzo ya u sudzuluswa ha vhuluvha ha vhadzulapo u bva kha vhurangaphanda ha sialala u ya kha vhorapolotiki vha muvhuso. Thodisisoni iyi hu vhonala zwi tshi nga hu do konanywa vhurangaphanda ha sialala na vhorapolotiki, u tandulula thaidzo ya u sudzuluswa ha vhuluvha, u sa vha hone ha tshumisano vhukati ha vhurangaphanda ha sialala na vhorapolotiki vha muvhuso, u sa vha hone ha komiti ya thanganelano masipalani, vhurangaphanda ha sialala na vhorapolotiki vha vhonala vha tshi do divha ndila dzine vha nga dzi tevhela u vhuwedzedza mashango kha vha ne vha o. Thanganelano ya vhuvhusi ha shango na komiti ya mahosi, zwi vhonala i tshi nga vha yone ndila ine ya nga fhelisa mifhirifhiri na pfhudzungule tshitirikini tsha Vhembe, vunduni ja Limpopo, Afrika Tshipembe.

Key words: u sudzuluswa, vhuluvha, thonifho, nduvho, khosi

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NDIMA YA U THOMA

1. Mvulatswinga na Siangane

Luambo ndi vhutsila ha vhudavhidzani vhu shumiswaho nga vhathu u tana mvelele. Mvelele i bveledzwa nga luambo, na uri i khwathiswa, ya tikwa, ya aluswa, ya shandukiswa na u tūtuwedzwa nga luambo.

Afrika Tshipembe li tshi sala li tshi swika kha kuvhusele kune la vha khakwo kwa dimokirasi, lo fhira kha kuvhusele kwo fhambanaho. Ho vha na tshifhinga tshe la vha li nga fhasi ha kuvhusele kwa vharema nga tshavho, hu tshi pfhiwa vhurangaphanda ha sialala na zwiimiswa zwa hone. Nga tshifhinga itsho vhurangaphanda ha sialala ho vha hu hone gumani nga nne. Vhurangaphanda ha sialala ho vha hu na vhpfhiwa ho fhelelaho u bva kha vhadzulapo. Nga inwe ndila vhadzulapo vho vha vhe na vhuluvha kha vhurangaphanda ha sialala.

Mudzulapo kana mulanda a sa pfhi kana a si na vhuluvha kha vhurangaphanda o vha a tshi shaedzwa mbuelo dzine vhane vha vha na vhuluvha vha dzi wana kha vhavhusi vhavho. Sa tsumbo, u wana fhethu ha u lima kana u wana dziinwe tshumelo dzi bvaho thavhani o vha a tshi do tou dzi sumba. Ane a bvela phanda na u sa pfha vhavhusi kana vhurangaphanda ha sialala o vha a tshi swika na hune a nga pfhuluswa a bva nga fhasi ha vhurangaphanda uho a ya a dzula huñwevho. U bva afho shango la Afrika Tshipembe lo da la vha li nga fhasi ha kuvhusele kwa vhukoloni. Kuvhusele kwa vhukoloni kwo vha hone u bva nga gole la 1652 u swika nga gole la 1948.

U da ha kuvhusele kwa vhukoloni ho vha na u kwama nga ndila khulu mavhusele a sialala a lushaka, Trewhella (1986:62). Maanda e a vha o hwedzwa vharangaphanda vha sialala na zwiimiswa zwa sialala zwo kwamea nga ndila dzo fhambanaho. Naho zwo ralo lushaka lwa vhongwaniwapo lwo dikondelela u tshila u ya nga maitete na thodea dza vhavhusi na kuvhusele kwa vhukoloni. Kuvhusele ukwo kwa vhukoloni

kwo ḡa kwa sudzuluswa nga kuvhusele kwa khethano (Apartheid) kwe kwa thoma u vhusa u bva nga gole ḡa 1948 u swika 1994. Trewhella (1986:278) a tshi ḡalutshedza tshifhinga tsha tshiḡalula u ri: “Even before 1948 election Malan had explained how apartheid would affect the black people of South Africa. Reserves would be retained, and if possible enlarged. Separate Residential areas and improved housing schemes would be provided for “permanent” Urban blacks. On basis of its intention to convert reserves, homelands with independent system of government...”

Zwi amba uri vharangaphanda vha muvhuso wa tshiḡalula we wa thoma nga gole ḡa 1948, vho sumbedza vengo kha vharema musi vha tshi vhea milayo ine ya vha ḡalula kha ḡoḡhe ḡa Afrika Tshipembe. Muvhuso uyo wa tshiḡalula wo fhaḡela vharema kule na hune vhatshena vha dzula hone, muhumbulo muhulwane u wa uri vharema vha vhe na mashango avho thungo ane vha a langa.

Boeseken (1969:429) a tshi amba nga ha tshanduko dzo ḡiswaho nga Dr H.F. Verwoerd we a ri:

Residential apartheid was further enforced through two laws which were closely related to the previously mentioned Group Areas Act: the Resettlement of Native Act of 1954 which resulted in 100 000 Bantus being removed from the squatter camps in the western areas of Johannesburg and resettled in the better residential area of Meadowlands, and the Natives (Urban Areas) Amendment Act of 1955 which also became known as “Locations at the Sky Act...”

Zwi amba uri milayo ye ya vha i tshi langula fhethu he ha vha hu tshi dzula vharema yo dovha u engedzwa nga Verwoerd zwe zwa ita uri vharema vha dzudzwe kha ḡokishi ya Meadowlands. Izwi zwo vha zwi tsumbo ya tshiḡalula tshe tsha pyanyeledza tshaka dzoḡhe dza vhongwaniwapo.

Kuvhusele kwa khethano kwo dō vhavho na tshanduko dze kwa dīsa kha kuvhusele kwa sialala kha vhangwaniwapo vha shango lino. Naho zwo ralo ho dī vha na u tlanganedza kuvhusele ukwo la nga lo lala ngeno li so ngo ralo, i tshi tou vha thophi i no fhola nga ntha ngomu i tshi fhisa.

Kyed&Buur(2006:1)vha talutshedza mutsindo wa kuvhusele kwa khethano nga urali; “Indeed the homeland system is an obvious example of this, where traditional leaders were granted token, or limited authority within the homelands in order to extend the indirect control of the apartheid government into the areas, to gain the support of traditional leaders and their communities and to curb any possible revolutionary (anti-apartheid) activity with the area”.

Zwi amba uri musi muvhuso wa tshitalulau tshi itela vharema mashangohaya avho, vha fhiwa na vhudivhusi ha kholekhole thungo, wo vha u tshi khou ita u ri u bvedze ndivho yawo ya mavhusele a tshitalula hothe. Muhumbulo muhulwane wo vha wa u wana thikhedzo kha vhangaphanda vha sialala na lushaka lwavho.

Kuvhusele ukwo kwa khethano kwo da kwa guma nga nwaha wa 1994, musi hu tshi fariwa khetho dze khadzo ha bebwa kuvhusele ku re hone zwino kwa dimokirasi. Hu dī nga na kha kwonoku kuvhusele kwa dimokirasi, hu dī vha na u kwameavho ha vhangaphanda ha sialala na kuvhusele kwa sialala. Nga fhasi ha kuvhusele kwa dimokirasi, vhangaphanda ha sialala na zwiimiswa zwa hone vhu lavhelelwa u tshimbidzwa na u tshimbila u ya nga mulayo muhulwane wa shango une wa vha Ndayotewa ya Riphabuliki ya Afrika Tshipembe, mulayo wa vhu 108 wa 1996. U sa farea zwavhuḍi ha mahosi a sialala na zwiimiswa zwa hone nga muvhuso muswa wa dimokirasi zwi vhonala kha Muvhigo wa Mahosi (1997:4) une wa ri: “Chiefs expressed concern that the 1996 constitution fails to specifically mention powers and functions of the traditional leaders. It was mentioned that the constitution only provides chiefs to exercise ceremonial and advisory functions which in turn restricts them from governing the country and administrate their communities”.

Zwi amba uri ndayotewa ya muvhuso muswa wa dimokirasi a yo ngo n̄ea mahosi maan̄a a u vhusa na uri a yo ngo bvisela khagala mishumo yavho, nga n̄n̄a ha u vha n̄ea maan̄a a u shuma mishumo ya ngoma dza sialala fhedzi. Komitingeletshedzi yo vha dzivhisa u dzhenelela kha vhulanguli ha shango, vha fhiwa maan̄a a u vhusa lushaka lwa vharema fhedzi.

T̄hoḁisiso iyi yo livhiswa kha u sengulusa u sudzuluswa ha vhuluvha u bva kha vhurangaphan̄a ha sialala u ya kha vhorapolitiki. Ngudo ya kheisi ya lushaka lwa Vhavenda vha tshiḁiriki tsha Vhembe.

1.1. Tshitatamende tsha thaidzo

Afrika Tshipembe n̄amusi li na nyambo dza fumithihi dza tshiofisi. Izwo zwi amba uri hu na mvelele dza fumithihi sa u nga luambo luḁwe na luḁwe lu tshi imela kana lu tshi ḁana mvelele yalwo sa zwenezwo. Nga zwenezwo li vhidzwa u pfhi ndi shango la mvelele dzo ḁanganelaho. Kha mvelele dzenedzo hu na dza ḁahe dza vhongwaniwapo dzine dza vha dzi tevhelaho: Setswana, Swazi, Xitsonga, isiNdebele, isiXhosa, isiZulu, Sepedi, Sotho na Tshivenda (ndayotewa, 1996:4.). U ḁa ha muvhuso wa dimokirasi, une wa vha na vhuvhusi ho tou nangwaho nga vhathu nga kha khetho dza 1994, zwo vha na masiandoitwa o fhambanaho kha zwiimiswa zwo fhambanaho zwi katelaho zwiimiswa zwa pfunzo, vhulimi, vhulamukanyi, vhuvhusi ha sialala na zwiḁwe zwinzhi (ndayotewa, 1996). Nga fhasi ha muvhuso wa dimokirasi tshiḁwe na tshiḁwe tsho ḁo tea u shanduka ha tevhelwa maitete a kuvhusele kwa dimokirasi hune mulayo muhulwane wa vha ndayotewa. Tshiḁwe tsha zwiimiswa zwe zwa kwamea vhukuma nga tshanduko ya muvhuso u bva kha wa khethano, u ḁa kha wa dimokirasi ndi tshiimiswa tsha vhuvhusi ha sialala. Holomisa na Sanga (2001:15) vha tikedza nga u sumbedza mbilahelo dza mahosi nga urali; “The reluctance by the South African government to accord legitimate political authority to traditional leaders in the governance of the country, especially at a local level.... is a recipe for future ethnic conflict”.

Zwi amba uri mahosi vha na mbilaelo ya muvhuso we u si vha tendele u vha tshipiḡa tsha vhulanguli ha shango nga maanḡa kha masipawapo, zwine zwa vhone zwi tshi nga dzimela mifhirifhiri ya lushaka.

Vhadzulapo kana vhavhusiwa vha vhone vha si tsheena vhuluvha kha vhangaphanḡa ha sialala na zwiimiswa zwa hone. Nga inwe nḡila, vhuluvha vhu katelaho thompho na vhuḡhiwa, zwe zwa vha zwi tshi livhiswa kha vhangaphanḡa vha sialala u ya nga mvelele, zwi vhone zwi tshi nga zwo pfhulutshela kha vhorapolitiki. Maitete enea a khou nea mutsiko tshiimiswa tsha vhangaphanḡa ha sialala. Masiandoitwa a mutsiko wonoyu, a vhone nga pfhudzungule dzi pfhalaho vukati ha vhalanda na vhavhusi, zwi huluhulu ngei vhuḡoni ha mahayani. U vhone vhangaphanḡa vha tshi imedzanana vhalanda kha zwine vha zwi vhidza uri ndi pfhanelo dzavho nga u fhambana havho.

1.2. Ndivho ya thodiso

Ndivho ya thodiso iyi ndi ya u thodiso u sudzuluwa ha vhuluvha ha vhadzulapo u bva kha vhangaphanḡa vha sialala vha Vhavanḡa vha tshiriki tsha Vhembe u ya kha vhorapolitiki, kha vundu la Limpopo, Afrika Tshipembe.

1.3. Zwipikwa

- U thodiso ndeme ya vhuluvha ha vhadzulapo kha vhangaphanḡa vha sialala vha Vhavanḡa vha tshiriki tsha Vhembe, vunduni la Limpopo, Afrika Tshipembe.
- U thodiso zwiitisi zwi vhangaho uri vhangaphanḡa vha sialala vha Vhavanḡa vha hane mveledziso dza ikonomi mashangoni avho.
- U thodiso zwiitisi zwi vhulayaho vushaka ha tshumisano ya vhangaphanḡa vha sialala na vhorapolitiki.

- U tšodisa ngila dzine dza nga shumiswa u vhuwedzda vhuluvha ha vhadzulapo murahu kha vharangaphanda vha sialala vha Vhavenda.
- U tšodisa maga ane a nga tevhelwa u vhuwedzda mashango murahu kha mahosi.

1.4. Mbudzo dza tšodiso

- Ndi nga mini ano maduvha vhadzulapo vha si tsha luvha na u tšonifha vharangaphanda vha sialala kha tshiriki tsha Vhembe?
- Vhorapolotiki vha nga ita mini uri vharangaphanda vha sialala vha tende mveledziso mivhunduni yavho?
- Hu nga itwa mini u vhumba vhushaka havhudi vhukati ha mahosi na vhorapolotiki siani ja mveledziso?
- Hu nga itwa mini u vhuwedzda vhuluvha ha vhadzulapo murahu kha mahosi?
- Ndi maga afhio ane a nga tevhelwa u vhuwedzda mashango murahu kha vha vha vha re mahosi?
- Ndayotewa ya shango i ngathusa hani u maanfhadza mahosi sa vhone vha vha vha mashango?

1.5. Ndeme ya tšodiso

- Vharangaphanda vha sialala vha do wana ngila dzine vha nga dzi shumisa u vhuwedzda vhuluvha khavho.
- Vhalanda vha do elelwa maga ane vha nga a tevhela uri vha kone u vhuwedzda vhuluvha murahu kha vharangaphanda vha sialala.
- Vhorapolitiki vha do humbudzwa dziwe ngila dzine vha do dzi tevhela u vhuwedzda vhuluvha murahu kha vharangaphanda vha sialala.
- Vhorapolitiki vha do eletshedzwa zwine vha tea u ita u konanya vharangaphanda vha sialala na vharangaphanda vha zwiimiswa zwa muvhuso.

- Komiti ya mahosi i do tsivhudzwa mañwe maitele ane a nga tevhelwa kha u vha murado wa khorombusi ya vundu la Limpopo, Afrika Tshipembe.

1.6 Rationale

Hu vhonala hu na u thukhuwa ha tshikhala tsha vhudavhidzani vhukati ha vhavhusi vha sialala na vhavhusiwa zwine zwa vha na vhushaka na pojitiki.

Ngudo iyi ndi ya ndeme ngauri khayoy hu do kona u vulea tshikhala tsha vhudavhidzani vhukati ha vharangaphanda vha sialala na vhalanda, tshe tsha valea u swikani ha muvhuso wa dimokirasi.

1.7 Tsenguluso ya mañwalwa

Thalutshedzo ya ipfhi luvha

U luvha ndi u imbela khosi zwikho do tshifhinga tshine maswole a vhuya ngatsho nndwani vho wana gundo u fana na khosi Dafita, murangaphanda wa lushaka lwa Isiraele Bivhilini, hu tshi imbelwa khosi Dafita zwikho do nge a kunda Goliatha wa Vhafijisita.

Tshikota (2012:126) a tshi thalutshedza ipfhi “luvha” u ri: “U luvha zwi amba u sumbedza thonifho yo fhelelaho kha Mudzimu kana muthu a re muhulwane lushakani nga u mu losha”.

Zwi amba uri u luvha ndi u nea thonifho murangaphanda wa sialala a re thoho ya lushaka nga ndila ya u tou losha na u bvula muñwadzi kha vhathu vha tshinnani ngeno vhathu vha tshisadzini vha tshi gwadama fhasi, vha wa nga lurumbu vha losha.

Dzivhani (1958:6) a tshi kwathisedza ipfhi la “u luvha” u ri: “Vhathu misi ya kale vho rumela zwifhiwa zwa u luvha mvula. Vhañwe vho bvisa nngu, vhañwe kholomo, vhahulwane vha re na mashango vho bvisa vhananyana vhavho na zwiñwe zwifhiwa u takadza Thovheleuri a vha nee mvula”.

Zwi amba uri “u luvha” ndi musi vhathu vha tshi nea khosi i re na mpho kana vhutsila ha u nisa mvula, tshifhiwa tshavhuḁi hu u humbela u niselwa mvula nga tshifhinga tsha gomelelo shangoni.

Milubi (1996:131) u ṭalutshedza “u luvha” nga u rali: “Musi muthu o isa tshithu musanda sa mpho ri ri u khou luvha”.

Zwi amba uri arali muthu o dzhia tshithu a tshi nea vhamusanda hu pfhi u khou luvha nga luambo lwa musanda hu si na tshine a renga tshone.

Ṭhalutshedzo ya ipfhi vhuluvha

Vhuluvha ndi maitele ane muthu a a ita musi a tshi dzhia tshifhiwa a tshi nea khosi i nḁila ya u mu hulisa na u sumbedza ṭhonifho khae.

Sykes (1964:479) ene u ṭalutshedza vhuluvha nga nḁila iyi: “Homage is a formal public acknowledgement of feudal orallegence, and acknowledgement of superiority”.

Zwi amba uri nga mvelele ya Tshivenda vhuluvha ndi nḁila ya u sumbedza ṭhonifho nga lushaka lune lwa kuvhanganya masheleni lwa a isa musanda i nḁila ya u tenda u vhuswa nga khosi yeneyo.

Ṭhalutshedzo ya ipfhi sudzuluwa

Ipfhi sudzuluwa ḽi amba u dzhia tshithu wa tshi bvisa vhudzuloni hatsho wa tshi isa kana wa tshi sendedza kha vhuḁwe vhudzulo vhu si tsha fana na ha u thoma he tsha vha tsho dzula khaho.

Halls (1999:1061) a tshi ṭalutshedza ipfhi “sudzuluwa” u ri: “Shift is to move or change or cause to move or change from one position to another”.

Zwi amba uri ipfhi “sudzuluwa” ḽi amba u shandula madzulele a tshithu tsha dzula kana tsha ima nga iḁwe nḁila i sa fani na ya kale kana tsha iswa huḁwe fhethu.

Thalutshedzo ya ipfhi nduvho

Nduvho ndi tshithu tsha tshifhiwa kana mpho ine muthu a i nea muthu muhulwane wa murangaphanda wa sialala a re khosi, gota kana mukoma wa shango.

Magan na vhañwe (1999:1268) vha tshi thalutshedza ipfhi “nduvho” vha ri: “Tribute is a gift that is intended to show gratitude, respect or admiration”.

Zwi amba uri “nduvho” ndi mpho kana tshifhiwa tshavhuḍi tshine muthu a tshi fha muthu muhulwane re murangaphanda wa sialala a re na ndugelo ya u thonifhiwa na u luvhiwa nga lushaka.

Rundell (2006:1600) ene a tshi thalutshedza “nduvho” u ri: “Tribute is a money or things in the past that one leader had to give to a more powerful leader”.

Zwi amba uri “nduvho” ndi masheleni kana zwithu zwe mahosi tshifhingani tsha kale a vha a tshi zwi rumela kha inwe khosi ye ya vha i na maanda a u lwa i ndila ya u luvha u itela u thivhela nndwa.

Thalutshedzo ya ipfhi khosi

Khosi zwi amba mukololo wa mutuka we a bebwa nga mutanuni we a malwa nga kholomo dza dzekiso a dovha a vha mukololo we a malwa a tshi bva mudini wa musanda.

Nethengwe (2005:17) a tshi thalutshedza “khosi” u zwi vhea nga u rali: “A chief is the head or leader of his territory and is the person with the highest rank or authority in the area of his jurisdiction. He is regarded as the most important figure in the community he servesThe position of chief is hereditary, usually that of the first born male”.

Zwi amba uri khosi ndi thoho ya lushaka kana murangaphanda wa shango a re na maanda lushakani lwawe na hone u dzhiwa e muthu muhulwane kha lushaka we a tou bebelwa tshidulo tsha vuhosi nahone e nwana wa dzekiso.

Tshikota (2012:92) a tshi tšalutshedza ipfhi “khosi” u ri: “Ndi muthu a re kha tshiimo tsha vuhosi nga ndila ya u tou bebelwa. Nga mvelele ya Tshivenda onoyo muthu u tea u vha e tanzhe la mutuka, na uri mme awe vha vhe vho malwa nga kholomo dza dzekiso”.

Zwi amba uri khosi ndi murangaphandawa lushaka wa sialalaa re kha tshiimo tsha vuhosi he a tou bebelwa nahone mme awe vha vhe vho malwa nga kholomo dze dza mala makhadzi wawe kana dza dzekiso.

Halls (2006:642) a tshi tšalutshedza “khosi” u ri: “King is a male ruler of an independent state, especially one who inherits the position by the right of birth”.

Zwi amba uri khosi ndi murangaohanda wa tshinnani wa shango line la dilanga na hone u vha o tou bebelwa tshenetsho tshidulo.

Tšalutshedzo ya ipfhi vuhosi

Vuhosi ndi tshidulo tsha vhurangaphanda ha sialala ha lushaka tshe tsha tou bebelwana u vhwana nga Mudzimu u bva tsikoni u rangaphanda lushaka lwawe.

Van Warmelo (1989:445) a tshi tšalutshedza ipfhi “vuhosi” u ri: “royalty is the highest position of the traditional kingship”.

Zwi amba uri vuhosi ndi tshiimo tshi re nthesa kha vhurangaphanda ha sialala ha lushaka lwa Vhavana.

Megan Hall (1999:1030) a tshi tšalutshedza vuhosi u ri: “The status or power of a king or a queen”

Zwi amba uri vuhosi ndi maanda ane vhamusanda vha munna kana vha musadzi vha vha nao na ndila ine vha a shumisa ngayo.

Thalutshedzo ya ipfhi ṭhonifho

Ṭhonifho ndi musī vhathu vha tshi alusakhosi nga u tou bvula muñwadzi musī vha tshi ṭangana nayona musī vha tshi swika musandavha zwi sumbedza nga u kumela. Ṭhonifho i vha hone vhukati ha muthu muṭuku na muhulwane hune muṭuku a tshi vhidzwa a fhindula nga u ri ndaa! Arali e mutukana na u ri aa! Arali e wa musidzana.

Hornby (2010:1285) a tshi ṭalutshedza ipfhi “ṭhonifho” u ri: “Respect is a feeling of admiration for somebody or something because of their qualities or achievements”.

Zwi amba uri ṭhonifho ndi musī muthu a tshi aluswa na u huliswa nge a ita zwivhuya na u ri a vha na vhukoni vhu fhiraho ha vhañwe vhathu kha lushaka lwonolwo.

Halls na vhañwe (2006:1006) vha tshi ṭalutshedza ipfhi “ṭhonifho” vha ri: “Respect is a feeling of deep admiration for someone elite by their qualities or achievements”.

Zwi amba uri ṭhonifho ndi musī muthu a tshi alusa kana u ñea khuliso muñwe muthu kha lushaka we a ita zwivhuya kana o fanelwaho nga u khoḍiwa sa murangaphanḍa wa sialala we a vhewa nga u lidzelwa tshikona a khurumedzwa lwa mulayo.

Thalutshedzo ya ipfhi sialala

Sialala ndi vhutsila na vhukoni ha u imba nyimbo dza u ṭana vhuvha ha lushaka na vhudele ha mitshino iyo khathihi na kuambarele zwo siiwaho nga lushaka na murafho wa vhakalewo fhiraho.

Delahunty na vhañwe (2008:1551) vha tshi ṭalutshedza ipfhi ‘sialala’ vha ri: “Tradition is a custom or belief that the people in a particular group or society have practiced or held for a long time”.

Zwi amba uri sialala i tou vha mvelele kana matshilele a vhakale e vha a tshila nga tshifhinga tshenetshij̣a tsha kale ane a khou tevhedzwa nga murafho muswa wa tshifhinga tsha zwino.

Hawkins (1981:756) a tshi tšalutshedza ipfhi”sialala” u ri: “Tradition means the handing down of customs from one generation to another”.

Zwi amba uri sialala ndi mvelele ye vhakale vha i sia ine ya ratha u bva kha murafho u ya kha munwe murafho u tevhelaho.

1.8. Ngona ya tšhoḏisiso

Ngona ya tšhoḏisiso ndi maitete o fhambanaho ane a shumuswa u bveledza maḥwalwa. Maḥwalwa a vha o kuvhanganywa a tshi bva kha vhathu vho fhambanaho, vhane vha amba vha tshi ḥnea phindulo na u a ḥwala kha bugu.

Muḥoḏisisi u ḑo shumisa thiori ya “afrocentricity” ngauri ndi ine ya sedzesa na u tšhoḏisisa tshanduko dza matshilele, vhuḑifari ha vhathu, poḓitiki na ikonomi, dzi bvelelaho vhukati ha vhathu. (Asante, 2009)

Lindhard (1983:4) a tshi tšalutshedza ngona uri: “Method develops independent thinking, it raises healthy doubts about previously held option and it teaches the people that there are often many different answers to many problems”.

Zwi amba uri ngona i bveledza kuhumbulele kwo vhoḥholowaho kwavhuḑi. I bveledza muhumbulo wo vhoḥholowaho siani ḓa u tšandavhudza mafhungo na u funza vhathu uri hu na phindulo nnzhi dzi sa fani kha thaidzo dzo vhalaho.

Muḥoḏisisi u ḑo shumisa ngona ya khwalithethivi fhedzingauri mafhungo ayo a bva kha vhathu. Kha ngona ya khwalithethivi muḥoḏisisi u ḑo shumisa mbudziso na mbudzisavhathu. Kha mbudzisavhathu hu ḑo vhudziswa vhathu vha tshi ḥnea phindulo. Kha mbudziso hu ḑo ḥwalwa mbudziso dzo fhambanaho u ya nga zwigwada zwa vhathu. Tharu dza mahosi, tharu dza vhomeyara, tharu dza

dzikhantsejara, tharu dza vharangaphanda vha khoro dza vhadzulapo na tharu dza vhathu zwavho.

1.8.1. Ngona ya Khwalithethivi

Ngona ya khwalithethivi ndi ndila kana maitele o themendelwaho kha u itathodisiso vhathuni. Muṭodisisi u ḡo shumisa ngona ya khwalithethivi fhedzi ngauri mafhungo awe a ḡo bva vhathuni. Hu ḡo shumiswa mbudzisavhathu, mbudziso na bugu dzo fhambanaho u kuvhanganya mafhungo.

Zikic (2007:123) a tshi ṭalutshedza ngona ya khwalithethivi uri:

Qualitative research is a goal-orientated investigation into socio and economic phenomena. It was developed mostly in anthropology and sociology, as well as a tool for accessing the specific data among the particular populations. The goal orientation implies that there is always an overall goal of the qualitative study, which goes beyond the sole purpose of scientific inquisitiveness, beyond accumulating knowledge. Data collected using qualitative method is collected with the intention of further organizing it as the tool for some kind of social action, or intervention , so the study had to be designed that way.

Zwi amba uri ngona ya khwalithethivi ndi thikho ya ṭhodisiso i ṭodisisaho matshilele a vhathu na ikononi ya shango. Muṭodisisi ane a shumisa iyi ngona u vha e na tshipikwa tsha u swikelela thandululo ya thaidzo nga ndila i fushaho.

1.8.2. Fhethuvhupo ha tshodiso

Tshodiso iyi i do bvelela tshirikini tsha Vhembe hune ya do katela vhupo ha masipala wa Thulamela fhedzi. Ndi ha Tshaulu, Thengwe, Mukumbani, Mukula na Harambuda.

1.9. Mbalo ya vhathu

Mutodisosi u do topola vhathu vho fhambanaho u bva kha masipala wa Thulamela. Mahosi mararu ngauri ndi vhone vhane vha vha na ngivho, tshenzhemo khathihi na u vha vha tambudzwaho nga thaidzo ya u sudzuluswa ha vhuluvha u bva khavho. Meyara tharu ngauri ndi vhone vhane vha kongelwa nga u ita mveledziso dza ikonomi dzine mahosi vha dzi hana vhuponi havho. Makhantselara mararu ngauri ndi vhone vhane vha tangana na vhuleme ha nyisedzo ya tshumelo vhuponi vhu re fhasi ha mahosi.

Vharangaphanda vha khoro ya vhadzulapo vhararu ngauri ndi vhone vhane vha tangana na khaedu ya u kudana na vhavhusi vha sialala musi vha tshi bveledzisa shango. Vhathu zwavho vhararu ngauri ndi vhone vhane vha tshila vhukati ha ndado ya vhavhusi vhane vha tea u luvhiwa. Vhothe vho tangana ndi fumiathanu. Zwi do thusa kha u wana thandululo ya thaidzo ya u sudzuluwa ha vhuluvha u bva kha vharangaphanda vha sialala u ya kha vhorapolotiki.

1.9.2. Thumbulo

Thumbulo ndi ndila ya kunangele kwa vhavhudziswa nga mutodisosi musi a tshi kuvhanganya maffungo a tshodiso yawe. Blanche (2006:49) a tshi talutshedza uri: "Sampling is the selection of research participants from an entire population, and involves decisions about which people, settings, events, behaviours, and/ or social

processes to observe. Before the researcher or an organization conducts a research, it should be clear which respondents it wishes to interview, as it is extremely difficult, if not impossible...”.

Zwi amba uri ṭhumbulo ndi vhutsila ha u nanga vhavhudziswa u bva kha tshigwada tsha vhathu vhanzhi, ho sedzwa fhethuvhupo, matshilele avho, navhane vha kwamea nga ṭhoḏisiso. Muḏoḏisisi u fanela u ḏivha vhathu vhane a fanela u vha vhudzisa ngauri zwi a konḏa u vhudzisa tshigwada tshoṱhe tsha vhathu.

1.9.3. Nḏila ya ṭhumbulo

Nḏila ya ṭhumbulondi ngudo ya zwigwada zwa vhathu zwa hune ṭhoḏisiso dza ngudo ya saintsi dza itwa hone u fhirisa u ita ṭhoḏisiso kha lushaka lwoṱhe nga u angaredza.

1.9.3.1. Maṱumbulele

Nḏila dza u ṭumbula dzo fhambana.

Hu na nḏilakhulwane dza u ṭumbula dzine dza vha ṭhumbulo ya ‘probability’ na non probability. Kha ṭhoḏisiso iyi, muḏoḏisisi u ḏo shumisa ṭhumbulo ya ‘non probability’ ngauri tshumelo yayo ndi yavhuḏi. Ndi ya musu muḏoḏisisi e na fulufhelo ḏa uri vhathu vhane a vha vhudzisa ndi vhone vho teaho vhunga vhe vhone vha tambudzwaho nga thaidzo iyi.

1.9.4. Muelo wa ṭhumbulo

- Muelo wa ṭhoḏisiso iyi u ḏo katela vhupo vhu welaho fhasi ha tshiṱiriki tsha Vhembe fhedzi.

- Thumbulo i do dzhiwa vhuponi vhu welaho fhasi ha masipala waThulamela fhedzi.

1.10. Kukuvhanganyelekwa mafhungo

Muṭodisisi u do shumisa ndila ya mbudzisavhathu na mbudziso. Kha mbudzisavhathu hu do vhudziswa vathu vha fumiṭhanu vho fhambanaho mbudziso, vha tshi fhindula nga u amba. Kha mbudziso hu do vha na mbudziso dza fumiṭhanu dzo fhambanaho u ya nga khethekanyo dza vathu, dzine dza do kovhelwa vathu uri vha dzi fhindule, dzo salaho dzi do humela murahu.

1.10.1. Mbudzisavhathu

Mbudzisavhathu ndi ngona ine nga khayomuṭodisisi a vhudzisa vathu vho fhambanaho mbudziso vha tshi fhindula nga u tou amba, u itela u bvukulula zwiitisi zwi vhangaho thaidzo ya u sudzuluswa ha vhuluvha u bva kha vharangaphanda vha sialala.

U ya nga ha Bernard (1995) mbudzisavhathu dzo khethekanywa kha zwigwada zwa vathu vhane vha pfhi vhavhudziswa vha tendiseaho (key-informants) hune a dzhia ndila ya u vhudzisa vhavhudziswa vha tendisea sa yone ya khwiṅe kha u ita ṭhodosiso. Uri vhavhudziswa vhane vha fulufhelea ndi vhane wa kona u amba navho, ndi vhane vha vha na vhuṭanzi ha zwine zwa khou ṭodisiswa, na uri vha takalela u nekedza vhuṭanzi.

(Bernard, 1995:166).

Zwi amba uri mbudzisavhathu i vha yo livhiswa kha vhavhudziswa vha re na vhuṭanzi vhu tendiseaho ngauri ndi vhone vha tambudzwaho nga thaidzo ya u sudzuluwa ha

vhuluvha, sa mahosi, magota na vhakoma. Vhañwe ndi vhalanda vha tendaho u ñekedza vhuñanzi. (Best, 1970)

Fetterman (1989:47) u ñalutshedza mbudzisavhathu (interview) nga urali: “Interviews is ethnographer’ most important data gathering technique. Interviews explain and put into a larger context what the ethnographer sees and experiences. The required verbal interaction and language is the most commodity of discourse. The ethnographer quickly learns to savour the informant’ every word....”

Izwi zwonezwi amba uri mbudzisavhathu ndi vhukoni ha muñodisisi kha u kuvhanganya mafhungo nga ñdila yo ñandavhuwaho, na vhukoni ha u nanguludza luambo lwo teaho kha mbudzisavhathu zwine zwa thusedza muñodisisi kha u ñavhanya u pfhesesa. Fielding (1993)

- Vhavhudziswa vha ño vhudziswa mbudziso dzo ñwalwaho kha mbudziso fhedzi.
- Mbudziso dza fumiñhanu dzofhambanaho, dza mahosi thungo, dza vhomeyara thungo, dza dzikhantselara thungo, dza vharangaphanda vha khoro ya vhadzulapothungo na dza vhathuzwavho thungo.

1.10.2. U senguluswa ha mafhungo

- Muvhuso wa vhuñoni na vharumiwa vha vhatshena vavhonalavha tshi nga vho shela mulenzhe kha u sudzuluswa ha vhuluvha ha vhalanda u bva kha mahosi a sialala nge vharema vha nga vhopfhuluswa mashangoni avho.
- Vhuñoni avha vha muvhuso wa tshiñalula vavhonala vha tshi nga vho tsitsa maimo a mahosi nge ha vhulahwa vhuimo ha Thovhele kha vuhosi ha lushaka lwa Vhavenda ha vho sala maimo mararu ane a vha khosi (Chief), gota(Headman) na mukoma(Petty headman).
- U fhañwa ha ñokishi mivhunduni ya mahosi nga masipala zwi vhonala zwi tshi nga zwo vha nañhuñwedzoya u sudzulusa vhuluvha u bva kha vavhusi vha sialala.

- Mifhirifhiri i bvelelaho thungo dzothe i vhoneala i tshi ngamitshelo ya u sudzuluswa ha vhuluvha ha vhadzulapo kha mahosi a sialala nga vhorapolitiki vha muvhuso wa dimokirasi.

1.11. Mulayo une wa do tevhelwa

- Muḁoḁisisi u do fulufhedzisa vhavhudziswa u vha nea tsireledzo kha u amba mafhungo ane a nga vhea vhutshilo havho khomboni.
- Vhavhudziswa a vha nga kombetshedzwi u amba mafhungo arali vha sa funi.
- Muḁoḁisisi u do fulufhedzisa vhavhudziswa u sa bula madzina avho musu vho netshedza mafhungo.
- Mafhungo ane a khou nwaliwa a fanela u vha tshiphiri na u sa a bvisela khagala, mafhungo a do dzula o khiḁelelwa.

1.12. Zwibveledzwa

- Vhurangaphanda ha sialala vhu vho do thonifhiwa, ha luvhiwa, vhadzulapo vha do shuma madzunde na zwivhidzo zwa mahosi. Vhalanda vha do ya dzikhoroni dza mahosi.
- Vhorapolitiki na mahosi vha do shumisana kha vhulanguli ha shango.
- Vhorapolitiki vha do vhuvelwa nga u ita vhubindudzi na u fhiwa vhupo vuhulwane ha u vhu bveledzisa.
- Mahosi a vho do fhiwa tshipida tsha u zwa mitanganoni ya khoro ya vhusimamilayo ha muvhuso wa vundu.

1.13. Mvalatswinga

Vhurangaphanda ha sialala vhune ha vhonele u nga ho tou dzhiewa mashango avho nga muvhoso wa vhatshena wa tshitalula u bva nga n'waha wa 1652, u swika zwino nga muvhoso wa dimokirasi, zwi vhonele vhu tshi nga vhu do a wana murahu hu si na mbadelo. Mahosi e maimo avho a vhonele a tshi nga o vha o tou tsitselwa fhasi, zwi vhonele a tshi nga a do vhuedzedzwa vhuimoni hao. Vhadzulapo vhane vha nga vho vha vho latiswa vhurerele havho ha mvelele na zwiendeulu zwa lushaka, vha vhonele vha tshi nga vha vho do tendelwa u vhulunga mvelele ya havho hu si na u thivhelwa nga mulayo. Vhurangaphanda ha sialala na vhorapolotiki vha muvhoso vha vhonele vha tshi nga vha do difhelwa nga tshumisano siani la mveledziso, zwine zwa nga vha tshiro tsha u dzimela mifhirifhiri na pfhudzungule tshirikini tsha Vhembe.

NDIMA YA VHUVHILI

2. Tsenguluso ya mañwalwa Mvulatswinga

Tsenguluso ya mañwalwa ndi tshipiḁa tshine ha vha hu tshi khou senguluswa zwe vhañwe vhañwali vha amba nga tḁoḁisiso ine muthu a vha a tshi khou sedzulusa nga hayo. Ndimu iyi i ḁo sengulusa mihumbulo yo fhambanaho ya mañwalwa a vhañwe vhañwali ye vha i bvisela khagala. Hafha kha tsenguluso hei tshivhangalelwa tshihulwane ndi u tḁoḁa u ḁivha nga ha mihumbulo yo fhambanaho ine vhañwali vha tama u i bvisela khagala nga ha u sudzuluswa ha vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala vha Vhavenda u ya kha vhorapolitiki. Sengani (2008:34) a tshi tḁalutshedza tsenguluso ya mañwalwa u ri;

To review literature is to go through information that has been recorded on an existing problem. In other words, it is a re-look of the background information on the research question. It is an attempt by the researcher to familiarize herself /himself with various approaches over a period of time on what the research is investigating or exploring. The researcher therefor identifies the relevant personalities in the field, the areas they have covered and the approaches they have used in order to make certain discoveries. In other words, the researcher gains insight of the problem from a historical perspective because he is able to gain a deeper understanding of previous works and the new trends that are emerging. In this manner he is able to evaluate and compare works of other scholars and identify gaps that various approaches expose in the field.

Zwi amba uri ṭhalutshedzo ya mañwalwa ndi u vhala vhuṭanzi ha ha ṅekedzwa na u ṅwala nga ha thaidzo ine ya vha hone. Nga mañwe maipfhi, ndi tsedzuluso ya vhuṭanzi ha mathomo vhune ha bva kha mbudziso dza ṭhoḍisiso. Ndi ndingedzo ine muṭoḍisisi ene muṅe a i ita uri a i ḍivhe nga u i shuma nga ṅḍila dzo fhambanaho lwa tshifhinga tshilapfhu e kha zwine ṭhoḍisiso ya khou sedzulusa kana u zwi lavhelesa. Muṭoḍisisi zwenezwo u wana matshilele a re ngonani kha mushumo wawe, zwipiḍa zwe vha zwi fhedza na mathomele e vha a shumisa u itela u tumbula zwiñwe. Nga mañwe maipfhi, muṭoḍisisi u wana ṅdivho ya thaidzi zwi tshi bva kha ḍivha zwa kale ngauri u a kona u pfhesesa mushumo wo fhiraho na zwiñwe zwine zwa bvelela. Nga iyi maitete aya u a kona u nanguludza na u vhambedza mishumo ya vhañwe vhoradzipfunzo na u wana zwikhala zwinzhi zwine zwa sumbedza ṅḍila dza madzhenele kha ili sia.

Raṅanga (2008:44) a tshi ṭhalutshedza tsenguluso ya mañwalwa u ri;

The focus of this chapter is on highlighting what other researchers have found in regard to the professionalization of storytelling. It is also hoped that some gaps which exist as far as the professionalization of storytelling is concerned will be identified. The present study will therefore work towards bridging such gaps through this literature review. The review serves as the foundation upon which the entire study is built.

Zwi amba uri tsenguluso ya mañwalwa ndi u sumbedza zwe vhañwe vhañwali vha zwi wana zwine zwa elana na vhukoni ha phurofesheni ya u anetshela mafhungo. Zwi dovha zwa tendisea uri zwiñwe zwikhala zwa vhupfhumbudzi ha phurofesheni ya u anetshela mafhungo zwine zwa vha hone zwi ḍo vhone. Ngudo ya zwino i ḍo shuma kha u ṅekedza zwiñwe zwikhala zwa tsenguluso ya mañwalwa. Tsenguluso i shuma sa mutheo wa hune ngudo ya zwino ya fhaṭwa khawo.

Sengani (2008:34 - 35) musi a tshi redza Leedy u ri; "... it can reveal new things, illuminate methods that can handle the problem better and it can reveal sources of data that have not been known to be existing".

Zwi amba uri tsenguluso ya mañwalwa i nga dzumbulula zwithu zwiswa, u shumisa ngona dzine dza nga kona u shumiswa kha u shumana na thaidzo khwiñe na hone i nga kona u sumbedza vhañwe vha ñekedzi vha mafhungo vhe vha si ñivhiwe vhuvha havho.

Sengani (op.cit) a tshi redza Nuna 1992, u ri; "The literature review, if carried out systematically, will acquaint you with previous work in the field, and should also alert you to problems and pitfalls in the chosen area".

Zwi amba uri tsenguluso ya mafhungo, arali i tshi nga shumiwa nga u tevhekana, i ño vha fusha mushumo wo fhiraho, na hone i fanela u vha bonyolosa zwi tshi ya kha thaidzo na vhukonñi vhune ha wanala kha vhupo ho topolwaho.

Mudau (2016:21) a tshi ñalutshedza tsenguluso ya mañwalwa u ri; "The purpose of this chapter is to position the investigation within the context of similar research to enrich it and to justify it".

Zwi amba uri tsenguluso ya mañwalwa ndi u vhea ñhoñisiso ngonani hune ha vha vhukati ha ñhoñisiso yeneyo nga u i pfhumisana u i onyolosa.

Kha ndima iyi vhathu vha ño ñivhavho na ñhalutshedzo dza maipfhi o fhambanaho ane a vha hone sa: luvha, sudzuluwa, vhuluvha, nduvho, khosi, ñhonifho na sialala. Tshipiña itshi tsha tsenguluso ya maipfhi a luambo lwa Tshivenda, tshi ño vha thikho i livhisaho kha kupfhesesele kwa ñhoho iyi nga vhudzivha.

2.1. Ṫhaluso ya ipfhi “luvha”

U luvha ndi nyito ine ya sumbedza vhuluvha na ṫhonifho kha murangaphanda wavho wa sialala ane a vha vhusa. U luvha ndi musu muthu kana tshigwada tsha vhatu tshi tshi ṅea murangaphanda wa sialala tshithu tshine tsha vha tshavhuḁi i ṅdila ya u sumbedza ṫhonifho, vhuluvha na ṫanganedza muvhuso une wa vha vhusa shango ḽeneḽo. U luvha nga iṅwe ṅdila ndi matshilele a vhuḁi ane muthu a vha nao kha muvhusi wawe ane a sumbedza vhuluvha na u tenda u vhusiwa ngae. U luvha ndi mikhwa yavhuḁi ine ya itwa nga vhatu kha murangaphanda wa sialala ane a ranga lushaka phanda.

Van Warmelo (1989:156) a tshi ṫalutshedza u luvha u ri; “Luvha (musanda language) which means to ask humbly”.

Zwi amba uri u luvha ndi ipfhi ḽine ḽa shumiswa musanda, ḽine ḽa amba u humbela nga ṅdila ya u ḁitsitsa kana u losha.

Niekerk (1976:28) musu a tshi ṫalutshedza u luvha u ri; “Allegiance is the loyalty of a subordinate to a superior or feudal ruler”.

Zwi amba uri u luvha ndi musu vhalanda vha tshi sumbedza u fulufhedzea kha murangaphanda wa sialala ane vha vha fhasi ha muvhuso wawe.

Tshikota (2012:126) a tshi ṫalutshedza u luvha u ri; “U luvha ndi u sumbedza ṫhonifho yo fhelelaho kha Mudzimu kana muthu wa maimo mahulwane tshitshavhani nga u mu losha”.

Zwi amba uri u luvha ndi musu muthu a tshi sumbedza ṫhonifho yo fhelelaho kha Mudzimu kana kha muthu ane a vha kha maimo a ṅṫha lushakani nga u mu losha.

Dzivhani (1958:6) musi a tshi tšalutshedza u luvha u ri; “Kale vhathu vho vha vha tshi luvha mvula kha khosi ye ya vha i na vhutsila ha u nisa mvula. Vhathu vho vha vha tshi rumela zwifhiwa zwa nngu, kholomo na vhana vha vhasidzana khae sa nduvho”.

Zwi amba uri u luvha ndi musi vhathu vha tshi rumela thundu dza zwifhiwa zwo fhambanaho kha khosi ye ya vha i munisi wa mvula uri i vha nisele mvula.

Van Warmelo (1989:156) musi a tshi tšalutshedza u luvha u ri; “Luvha is to beg for or ask for rain especially with presents”.

Zwi amba uri u luvha ndi u humbela tshithu kana mvula kha muñwe muthu wo fara zwifhiwa kana mpho dza u mu ñea uri a vha nisele yone.

Kavanagh (1999:675) u tšalutshedza u luvha nga urali; “Liege means concerned with or relating to relationship between feudal superior and a vassal”.

Zwi amba uri u luvha ndi pfhanelo ya uri hu vhumbiwe vhushaka vhukati ha murangaphanḁa wa sialala na vhadzulapo.

Collins (1987:696) musi a tshi ñea tšalutshedzo ya u luvha uri; “Liege is the way you behave towards someone, usually someone in authority, which shows how much you respect or honour him”.

Zwi amba uri u luvha ndi nḁila ine muthu a ḁifara ngayo phanḁa ha muvhusi wawe zwi mu sumbedzaho tšhonifho.

Fowler (1964:580) a tshi tšalutshedza u luvha u zwi vhea nga iyi nḁila; “Liege is a feudal service or allegiance of which a superior is entitled to receive”.

Zwi amba uri u luvha ndi vhuluvha kana mushumo une wa itwa nga vhadzulapo tshifhinga tshoṭhe vha tshi u itela murangaphanḁa wavho wa sialala.

Partridge (1989:356) a tshi amba nga ha u luvha u ri; “Liege is to be bound by feudal tenure”.

Zwi amba uri u luvha ndi u vhofohiwa nga ṭhōdeā kana ṭshumelo dza murangaphan̄ḁa wa sialala.

Hornby (2000:719) musī a ṭshi n̄ea ṭhalutshedzo yawe uri; “Liege is sovereign or lord who is entitled to loyal service”.

Zwi amba uri u luvha ndi murangaphan̄ḁa kana muvhusi wa shango ane a fanelwa nga u luvhiwa.

Procter (1994:679) musī a ṭshi ṭalutshedza u luvha u zwi vhea nga iyi n̄ḁila; “Homage is a deep respect and often praise shown for a person or god”.

Zwi amba uri u luvha ndi ṭhonifho yo fhelelaho na thendo dzine dza livhiswa kha muthu kana kha mudzimu.

Sampson na Weiner (1991:907) a ṭshi ṭalutshedza u luvha u ri; “Liege is of the vassal: bound to render feudal service and allegiance”.

Zwi amba uri u luvha ndi ya mulanda ane a kombetshedzwa u bvisa ṭshumelo dza murangaphan̄ḁa wa lushaka na vhuluvha.

Castello (1928:783) musī a ṭshi ṭalutshedza u luvha u zwi vhea nga iyi n̄ḁila; “Liege is a means of pertaining to the relation between a feudal vassal and lord”.

Zwi amba uri u luvha ndi n̄ḁila kana maitele ane a bvelela vhukati ha mulanda na muvhusi wa sialala, zwine zwa vha khwaṭhisedza vhushaka ha matshilisano vhukati havho.

Robinson (1999:788) musī a ṭshi ṭalutshedza u luvha uri; “Liege means to be bound to give feudal services”.

Zwi amba uri u luvha ndi u vhofohiwa kana u kombetshedzea kha u bvisa pfhanelo dza murangaphan̄ḁa wa sialala.

Morris (1969:754) musī a ṭshi ṭalutshedza u luvha u zwi vhea nga iyi n̄ḁila: “Liege is a feudal lord or sovereign in feudal law”.

Zwi amba uri u luvha ndi murangaphanda wa sialala ane a vhusa nga kuvhusele kwa sialala.

Procter (1994:719) musi a tshi tshi talutshedza u luvha u zwi vhea nga urali; “Liege is a sovereign, entitled to loyal service”.

Zwi amba uri u luvha ndi mushumo wa u luvha u itelwaho murangaphanda wa sialala.

Milubi (1996:131) musi a tshi nea talutshedzo ya u luvha u zwi vhea nga iyi ndila; “Arali muthu o isa tshithu musanda sa mpho ri ri u khou luvha”.

Zwi amba uri muthu arali a tshi nga dzhia tshithu a tshi rumela kana a tshi isa musanda, nga luambo lwa musanda ri ri u khou luvha.

Sakes (1964:476) musi a tshi nea thalutshedzo ya u luvha u ri; “Homage is a formal public acknowledgement of feudal or allegiance, and acknowledgement of superiority”.

Zwi amba uri u luvha ndi musi vhathu vha tshi tlanganedza vhuluvha vhune vha vhu itela murangaphanda wavho wa sialala, na u takalela muvhuso u vha vhusaho.

Robinson (1996:788) musi a tshi talutshedza u luvha u ri; “Liege means entitled to receive feudal service or homage from a vassal”.

Zwi amba uri u luvha ndi musi murangaphanda e na ndugelo dza u tlanganedza mishumo ine a itelwa nga vhathu vhane a vha vhusa, zwine zwa sumbedza uri vha khou tlanganedza vhangaphanda have na muvhuso u vha vhusaho.

Thatcher (1965:407) musi a tshi talutshedza u luvha u zwi vhea nga iyi ndila; “Homage is acknowledgement of vassalage made by a feudal tenant to his lord on receiving investiture of a fee”.

Zwi amba uri u luvha ndi musi vhadzulapo vha tshi tlanganedza muvhuso wa murangaphanda wavho nga u mu nea zwifhiwa kana nduvho.

Simpson na Weiner (1991:907) a tshi tšalutshedza u luvha u ri; “Liege is the characteristic epithet of persons in the relation of feudal superior and vassal”.

Zwi amba uri u luvha ndi tšalutshedzo ya vhuvha ha vhatu vhune ha elana na murangaphanda wa sialala na muvhusiwa.

Sinclair (1987:696) a tshi tšana muhumbulo wawe nga ha ipfhi “luvha” u ri; “Homage is the way you behave towards someone, usually someone in authority, which shows how much you respect or honour them”.

Zwi amba uri u luvha ndi ndila ine muthu a dīfarisa ngayo kha muñwe ane a vha kha tshiimo tshi re ntha kha lushaka, matshilele a hone ndi ane a sumbedza vhuhulu ha tšhonifho na khuliso zwine vha vha nazwo khae.

Morris (1969:754) musī a tshi nea tšalutshedzo ya u luvha u zwi vhea nga urali; “Liege is a vassal or subject owing allegiance and services to a lord or sovereign under feudal law”.

Zwi amba uri u luvha ndi mushumeli, mulanda kana muvhusiwa ane a fanelwa nga u isa nduvho, vhuluvha na tshumelo kha murangaphanda kana muvhusi wa kuvhusele kwa sialala.

Hornby (1994:595) a tshi tšalutshedza u luvha u ri; “Homage is a tribute to a person or his qualities”.

Zwi amba uri u luvha ndi lwendo lwa u dalela muthu kana mishumo yawe.

Hornby (1994:595) u tšalutshedza u luvha nga iyi ndila; “Homage are things said or done to show great respect”.

Zwi amba uri u luvha ndi zwithu zwe zwa ambiwa kana zwe zwa itwa zwine zwa sumbedza tšhonifho yo kalulaho.

2.2. Ṱhaluso ya ipfhi “sudzuluswa”

U sudzuluswa zwi amba u pfhuluswa ha tshithu tsha bviswa vhudzuloni hatsho tsha iswa kha vhuṅwe ho fhambanaho na ha u thoma, hune tsha vho swika tsha shandukiswa madzulele, maimeme, na masedzele atsho. U sudzuluswa zwi amba u pfhuluswa ha muthu u bva kha mushumo wawe a ya kha muṅwe u fanaho nawo hune tshiimo tshawe tsha mushumoni tsha vho shandukiswa.

Tshikota (2012:232) musa a tshi Ṱalutshedza u sudzuluswa u ri; “U sudzuluswa ndi u bviswa ha tshithu he tsha vha tshi hone tsha vho vhwana nga huṅwe”.

Zwi amba uri u sudzuluswa ndi musa tshithu tsho pfhuluswa he tsha tshi hone tsha vho vhwana huṅwe.

Webster (1991:349) a tshi Ṱalutshedza u sudzuluswa u ri; “Shifting is to change from one position to another”.

Zwi amba uri u sudzuluswa ndi ushandula u bva kha tshiṅwe tshiimo u ya kha tshiṅwe.

Collins (1994:275) a tshi Ṱalutshedza u sudzuluswa u ri; “Shifting means moving something”.

Zwi amba uri u sudzuluswa ndi u tshimbidza tshithu.

Sakes (1964:1218) musa a tshi Ṱalutshedza u sudzuluswa u ri; “Shifting is a slight change in position, direction or tendency”.

Zwi amba uri musa hu tshi pfhi tshithu tsho sudzuluswa, hu ambiwa tshithu tsho tsha shandulwa madzulele, fhethu he tsha vha tshi hone na u shandukiswa ha lurumbu he tsha vha tsho sumba hone kana lurumbu lwa he tsha vha tsho ḡowela u sedza hone.

Collins (1964:1334) musa a tshi ṅea Ṱalutshedzo u sudzuluswa u ri; “Shifting is a slight change from one position or direction to another”.

Zwi amba uri u sudzuluswa ndi musi hu tshi vha na tshanduko tshukhu siani la maimo a tshithu kana tshanduko i bv'elelaho kha lurumbu lwatsho.

Van Warmelo (1932:326) musi a tshi tshatshedza ipfhi la u sudzuluswa u ri; "Shifting is to go away from where one is sitting to some other place nearby".

Zwi amba uri u sudzuluswa ndi u yela kule na he wa dzula hone wa yela huñwe fhethu".

Halls (1999:1061) u tshatshedza u sudzuluswa nga iyi ndila; "Shifting is to move or change or cause to move or change from one position to another".

Zwi amba uri u sudzuluswa ndi u sendedza, u shandula tshiimo tsha tshithu na u shandukisa madzulele a tshithu tsha bva he tsha vha tshi hone u thomani, tsha pfhulutshela huñwe hu sa fani naho.

Van Warmelo (1932:236) a tshi amba nga ha u sudzuluswa u ri; "Shifting is to go away from where one is sitting to some other place nearby".

Zwi amba uri u sudzuluswa ndi tshutshela kule na hune wa vha wo dzula hone u ya huñwe fhethu henefho tsini.

Delahunty (2008:767) musi a tshi tshatshedza u sudzuluswa u ri; "Shifting is to change or cause to change position".

Zwi amba uri u sudzuluswa ndi u pfhulusela tshithu kha vhuñwe vhupo, tsha shandulwa na madzulele atsho a fhambana na a u thoma.

Van Warmelo (1989:343) a tshi tshatshedza sudzuluswa u ri; "Shifting is to have moved a little further on".

Zwi amba uri u sudzuluswa ndi musi tshithu tsho sendedzelwa phanda nyana.

Trumble (1990:193) musi a tshi nea tshatshedzo yawe u ri; "Shifting is to move from one system or situation to another".

Zwi amba uri u sudzuluswa ndi u sendedzela tshithu uri tshi bve kha ndzulele yatsho ya kale tsha iswa kha vhuñwe vhupo.

Van Warmelo (1989:343) musa a tshi tšalutshedza u sudzuluswa u zwi vhea nga urali; “Shifting is to go away from where one is sitting to another place nearby”.

Zwi amba uri u sudzuluswa ndi musa muthu a tšutshela kule na afho he muñwe a dzula hone, a ya a dzulela nga kule nyana naho.

Hornby (1989:1169) a tshi tšalutshedza u sudzuluswa u ri; “Shifting is to cause oneself to change or move from one position or direction to another”.

Zwi amba uri u sudzuluswa ndi u ita uri muñwe a shanduke kana u tshimbidzwa u bva huñwe fhethu kana khaluñwe lurumbu u ya huñwe.

Cracken (1995:940) musa a tshi tšalutshedza u sudzuluswa u zwi vhea nga urali; “Shifting is when you move or cause to move and change from one position to another”.

Zwi amba uri u sudzuluswa ndi musa muthu a tshi bva fhethu kana musa a tshi itiswa uri a bve hone, huna a shandukisa na fhethu he a vha o ima hone, a ya huñwe.

De Villiers (1964:827) musa a tshi ñea tšalutshedzo ya u sudzuluswa u zwi vhea nga iyi ñdila; “Shifting is to remove or is to take off or away from the position occupied”.

Zwi amba uri u sudzuluswa ndi u sendedza kana u bvisela tshithu kule na fhethu he tsha vha tsho dzudzwa hone.

Webster (1986:2094) a tshi tšalutshedza u sudzuluswa u ri; “Sifting is change place, location, or residence from one place to another”.

Zwi amba uri u sudzuluswa ndi u shandula vhudzulo, fhethu, kana vhudzulo u bva huñwe fhethu u ya kha huñwe.

Hornby (2009:1091) musa a tshi tšalutshedza u sudzuluswa u ri; “Shifting is to change or cause to change position”.

Zwi amba uri u sudzuluswa ndi u shandukisa kana u ita tshanduko ya madzulele a tshithu.

Manser (1997:723) a tshi tšalutshedza u sudzuluswa u ri; “Shifting is a word meaning to change or to vary”.

Zwi amba uri u sudzuluswa ndi ipfhi line la amba u shandukisa kana u fhambanyisa.

Tshikota (2010:232) musi a tshi tšalutshedza u sudzuluswa u zwi vhea nga urali; “U sudzuluswa ndi u bviswa ha tshithu vhudzuloni hatsho, he tsha vha tshi khaho u thomani”.

Zwi amba uri musi tshithu tshi tshi pfhi tsho sudzuluswa hu ambiwa musi fhethuvhupo, madzulele na fhethu he tsha vha tsho sumba hone matungo atsho, a he tsha vha tshi khaho u thomani ho shandukiswa.

Webster (1961:1264) u tšalutshedza u sudzuluswa nga iyi ndila; “Shifting is to remove from position or give slight change to direction”.

Zwi amba uri u sudzuluswa ndi u sendedza tshithu u bva vhudzuloni hatsho kana u shandukisa fhethu he tsha vha tsho sumba hone.

Mgijima (2004:5) musi a tshi nea tšalutshedzo ya u sudzuluswa nga urali; “Shifting is a word meaning to move and cause to change”.

Zwi amba uri u sudzuluswa ndi ipfhi li ambaho u bviswa kana u itisa uri tshithu tshi be he tsha vha tshi hone.

Morris (1969:1195) musi a tshi tšalutshedza u sudzuluswa u ri; “Shifting is to move or transfere (something material or imaterial) from one place or position to another”.

Zwi amba uri u sudzuluswa ndi u sendedza kana u sendedzela thungo tshithu tshine tsha farea kana tshi sa farei u bva kha vhupo he tsha vha tshi khaho, u ya kha vhuñwe.

Thatcher (1968:775) musi a tshi nea thalutshedzo yawe ya u sudzuluswa u ri; “Shifting is to transfere from one place or position to another”.

Zwi amba uri u sudzuluswa ndi shandula tshithu tsha bva huñwe fhethu kana kha inwe ndzulele tsha iswa huñwe.

2.3. Thaluso ya ipfhi “vhuluvha”

Tsha u thoma ipfhi ili ndi dzina lo vhumbwaho li tshi bva kha liiti “luvha”, line la amba u losha na u tenda u vha fhasi ha vhuvhusi vhu vhusaho. Vhuluvha ndi nyito ine ya itelwa muthu ane a vha murangaphanda wa sialala i ndila ya u mu nea khulisa na thonifho. Vhuluvha vhu itwa nga vhadzulapo vha mbeu dzothe, vha vhanna vha hu sumbedza nga u kumela na zwikhodo musu vhe thavhani musanda, ngeno vhatu vha tshisadzini vha tshi hu sumbedza nga u wa fhasi nga lurumbu vha podowa na nga mifhululu.

Kavanagh (2006:28) u nea thalutshedzo ya vhuluvha nga iyi ndila; “Allegiance is a commitment of a subordinate to a superior”.

Zwi amba uri vhuluvha ndi vhu dikumedzeli vhu itwaho nga vhavhusiwa kha muñe wavho ane a vha ntha kha vhothe.

Pearsall (2002:557) musu a tshi nea thalutshedzo ya vhuluvha u zwi vhea nga urali; “Homage is to honour or respect shown publicly”.

Zwi amba thonifho ine ya bveledzwa vhukati ha vhatu na u aluswa nga vhatu zwi tshi vhonala.

Tooke (1993:1475) a tshi thalutshedza vhuluvha u ri; “Homage is a way of respect, you behave towards feudal leader”.

Zwi amba uri vhuluvha ndi ndila ya thonifho ine vhatu vha tshilisa yone kha murangaphanda wa sialala.

Wolvaardt (1982:557) u tšalutshedza vhuluvha nga urali; “Homage is a formal acknowledgement of feudal allegiance”.

Zwi amba uri vhuluvha ndi mushumo u tšanganedzwaho nga lushaka, na wa u luvha vhurangaphanda ha sialala.

Maurice (2000:27) u nea tšalutshedzo ya vhuluvha nga urali; “Homage is a public acknowledgement of feudal service”.

Zwi amba uri vhuluvha ndi musu lushaka lu tshi tšanganedza u isa vhuluvha na mishumo ya u luvha kha murangaphanda wavho.

Van Warmelo (1989:343) u nea tšalutshedzo ya vhuluvha nga iyi ndila; “Homage is the act of submission”.

Zwi amba uri vhuluvha ndi ndila ine ya sumbedza u dinyadza.

Sakes (1964:479) a tshi nea tšalutshedzo ya vhuluvha u ri; “Homage is a formal public acknowledgement of feudal allegiance, and acknowledgement of superiority”.

Zwi amba uri vhuluvha ndi maitete kana matshilele a lushaka a sumbedzaho u tšanganedza, tšhonifho, tshirunzi na u tenda kha vhurangaphanda vhu vhusaho nga tshifhinga tshenetsho.

Kavanagh (1999:28) a tshi tšalutshedza vhuluvha u zwi vhea nga urali; “Allegiance is loyalty or commitment of a subordinate to a superior or of an individual to a group or cause”.

Zwi amba uri vhuluvha ndi vhuthu, u fulufhedzea na u dīnekedzela ha vhalanda kha muṅe wavho, kana ha mulanda kha tshigwada tsha vhathu na zwiṅwevho.

Webster (1986:1082) musu a tshi tšalutshedza vhuluvha u ri; “Homage is a feudal solemn public ceremony by which in return for a fief (as a tenancy of land)”.

Zwi amba uri vhuluvha ndi muano wa murangaphanda kha mushumo wa vhatu hune khazwo a vhelwa nga tsimu (sa mushumi wa tsimu).

Williams (1968:11) a tshi talutshedza vhuluvha u zwi vhea nga urali; “Allegiance means fidelidad”.

Zwi amba uri vhuluvha ndi u vha na mikhwa yavhudi na u vha vhatu vhane vha fulufhedzea.

Dzivhani (1958:6) a tshi talutshedza vhuluvha u zwi vhea nga iyi ndila; “Kale vhatu vho vha vha tshi luvha nga u isa nduvho kha khosi Luvhimbi we a vha a tshi nisa mvula, vho vha vha tshi mu nea zwifhiwa zwa kholomo na zwiwevho, hu u humbela u niselwa mvula”.

Izw zwi amba uri vhuluvha ndi musu muthu a tshi nea murangaphanda we a vha a tshi nisa mvula zwifhiwa zwo fhambanaho zwa u luvha mvula ngazwo.

Partridge (1989:142) musu a tshi talutshedza vhuluvha u ri; “Homage is a way of behaving towards someone that shows respect”

Zwi amba uri vhuluvha ndi ndila ine muthu a difarisa ngayo kha muwe ane a sumbedza thonifho.

Procter (1994:34) a tshi talutshedza vhuluvha u ri; “Allegiance is a loyalty and support for a ruler”.

Zwi amba uri vhuluvha ndi u fulufhedzea hu re na thikhedzo kha murangaphanda wa lushaka.

Webster (1986:1082) musu a tshi talutshedza vhuluvha u ri; “Homage is the relationship between a feudal lord and his men”.

Zwi amba uri vhuluvha ndi vhushaka vhukati ha muvhusi wa sialala na vhatu vhawe.

Hornby (2009:29) musu a tshi nea talutshedzo ya vhuluvha u ri; “Allegiance is a support of or royalty to a government, ruler, etc”.

Zwi amba uri vhuluvha ndi thikhedzo ya vhalanda kha muvhuso kana muvhuso na zwiñwe.

Moon (1987:37) u tšalutshedza vhuluvha nga urali; “Allegiance is a person or groups’s allegiance is the support for or and loyalty to a particular group, person or belief”.

Zwi amba uri vhuluvha ndi muthu kana tshigwada tsha vhathu vha luvhaho na u tikedza muthu ane vha tenda kha vhurangaphanda hawe.

Manser (1997:25) a tshi ñea tšalutshedzo ya vhuluvha u zwi vhea nga urali; “Allegiance is to be loyal, faithfulness, fidelity, obedience, homage, etc”.

Zwi amba uri vhuluvha ndi u fulufhedzea, u romba, vhuthu, u tenda u vhusiwa, na zwiñwevho.

Maurice (2000:27) a tshi ñea tšalutshedzo ya vhuluvha u ri; “Allegiance is to be loyalty, faithfulness, fidelity, obedience, homage...”

Zwi amba uri vhuluvha ndi u fulufhedzea, u romba, u vha na mikhwa yavhuḍi na u vha na vhuluvha.

Gardner (1997:1245) a tshi ñea tšalutshedzo ya vhuluvha u ri; “Homage is to be loyalty, obedience, fidelity...”

Zwi amba uri vhuluvha ndi musi muthu a tshi fulufhedzea, vhuluvha, u romba, mikhwa yavhuḍi na zwiñwevho.

Costello (1928:36) a tshi ñea tšalutshedzo ya vhuluvha u ri; “Homage is the relationship thus established between vassal and lord”.

Zwi amba uri vhuluvha ndi tshumisano ine ya bvelela vhukati ha mulanda na murangaphanda wavho.

Paul (1994:679) u ñea tšalutshedzo ya vhuluvha nga iyi ṅdila; “Homage is a deep respect and often praise shown for a person or god”.

Zwi amba uri vhuluvha ndi ṭhonifho yo fhelelaho ine ya vha na u zwikhogo zwi livhiswaho kha muthu kana kha midzimu.

Manser (1997:373) a tshi ṭalutshedza vhuluvha u zwi vhea nga urali; “Homage is the honour and the praise of the subjects to the superior”.

Zwi amba uri vhuluvha ndi ṭhonifho na zwikhogo zwine zwa itwa nga vhadzulapo vha tshi zwi itela murangaphanda wavho.

Niekerk (1964:28) a tshi ṭalutshedza vhuluvha u zwi vhea nga iyi ndila; “Allegiance is a commitment of a subordinate to a superior”.

Zwi amba uri vhuluvha ndi musi muvhusiwa a tshi dikumedzela kha murangaphanda wawe.

Manser (1997:398) a tshi ṭalutshedza vhuluvha u zwi vhea nga iyi ndila; “Homage is the acknowledgement of vassalage to sovereignty”.

Zwi amba uri vhuluvha ndi musi vhalanda vha tshi sumbedza u ṭanganedza na ṭhonifho ine vha i livhisa kha murangaphanda wavho wa sialala.

Hargraves (1976:379) a tshi ṭaluthedza vhuluvha u ri; “Allegiance is a loyalty of an individual to a group of people”.

Zwi amba uri vhuluvha ndi musi mudzulapo a tshi sumbedza u fhulufhedzea na vhuthu kha tshigwada tsha vhathu.

Linnegar (1990:36) u nea ṭhalutshedzo ya vhuluvha nga urali; “Allegiance is loyalty, fidelity, faithfulness, duty, obligation, homage, etc”.

Izwi amba uri vhuluvha ndi u ḍitsitsa ha vhathu hu sumbedzaho u fulufhedzea, vhuluvha zwine zwa vha u tenda u vha fhasi ha muñwe muthu, na zwiñwevho.

Houghton (1982:721) a tshi ṭalutshedza vhuluvha u zwi vhea nga urali; “Homage is to show and give faithful devotion to someone or something”.

Zwi amba uri vhuluvha ndi musu vhathu vha tshi sumbedza tshonifho yo fhelelaho kha u rerela muñwe muthu, sa u phasela midzimu kana u rerela tshithu tshi sa tshili.

Sinclair (1997:37) a tshi tshutshedza vhuluvha u ri; “Allegiance is a person or group’s allegiance, is the support for and loyalty to a particular group, person or belief”.

Zwi amba uri vhuluvha ndi muthu kana vhuluvha ha tshigwada tsha vhathu vhune vha tikedzana vhe khaho.

Webster (1991:185) a tshi tshutshedza vhuluvha u ri; “Homage in feudal times, means service due to a vassal to his over-lord”.

Zwi amba uri vhuluvha tshifingani tsha mahosi a kale, zwo vha zwi tshi amba tshumelo dze dza vha dzi tshi shumiswa nga mulanda a tshi dzi itela muñe wawe.

Robinson (1996:642) u nea tshutshedzo ya vhuluvha nga urali; “Historically, homage is a vassal’s acknowledgement of being his feudal lord’s servant”.

Zwi amba uri vhuluvha ndi musu mulanda kana muvhusiwa a tshi tenda u vha mushumeli wa khosi kana murangaphanda wavho wa sialala.

Berube (1982:14) a tshi tshutshedza vhuluvha u ri; “Allegiance means loyalty and faithfulness devotion to someone in authority”.

Zwi amba uri vhuluvha ndi musu vhathu vha tshi sumbedza vhuthu na u fulufhedzea kha muthu muhulwane ane a vha murangaphanda wa lushaka.

Miffing (1982:640) a tshi nea tshutshedzo ya vhuluvha u ri; “Homage is something done or given in acknowledgement of vassalage”.

Zwi amba uri vhuluvha ndi tshinwe tshithu tshine tsha itiwa kana tsha tshifhiwa i ndila ya u sumbedza u tshanganedza u vha hvavhusiwa kana vhalanda.

2.4. Ṫhaluso ya ipfhi “nduvho”

Nduvho ndi zwifhiwa zwine zwa fhiwa mahosi na vhathu vhane vha vha vharangaphanda vha vha lushaka. Nduvho i nga vha zwithu zwiñwe na zwiñwe zwine zwa fhiwa murangaphanda wa sialala i ndila ya u livhuwa kha zwe wa tondwa ngazwo sa u fhiwa tsimu kana uri u lavheleswe sa mulanda ane a vha vhuluvha.

Webster (1991:403) musi a tshi ṭalutshedza nduvho u ri; “Tribute is a prearranged payment made at stated times by one state to another as price of peace and protection”.

Zwi amba uri nduvho ndi ndzudzanyo dza mbadelo dzine dza dzula dzo tiwa uri dzi badelwe nga zwifhinga zwo vhwaho dzine dza badelwa nga liñwe shango kha liñwe sa mutengo wa u badela mulalo na vhudziki.

Rundell (1994:1600) a tshi ṭalutshedza nduvho u ri; “Tribute in the past, was money or other things that one leader had to give to a more powerful leader”.

Zwi amba uri nduvho kale o vha e masheleni kana zwiñwe zwithu zwe murangaphanda a vha a tshi zwi bvisela muñwe murangaphanda we a vha e na maanda.

Elliot (1976:491) a tshi ñea ṭhalutshedzo ya nduvho u ri; “Tribute is a thing given willingly to someone without payment”.

Zwi amba uri nduvho ndi tshithu tshine tsha fhiwa muñwe muthu nga u zwi funa hu sa lavhelelwi mbadelo khazwo.

Van Warmelo (1989:269) a tshi ñea ṭhalutshedzo ya nduvho nga iyi ndila; “Tribute is a tangible token of acknowledgement of overlordship”.

Zwi amba uri nduvho ndi tshifhiwa tshi fareaho tshine tsha fhiwa murangaphanda wa sialala i ndila ya sumbedza u ṭanganedza muvhuso wawe.

Tshikota (2010:181) a tshi tšalutshedzanduvho u ri; “Nduvho ndi zwifhiwa zwine zwa fhiwa mahosi na vharangaphanda”.

Zwi amba uri nduvho ndi dzimpho dzine dza fhiwa mahosi na vharangaphanda.

Hawkins (1981:1561) a tshi tšalutshedza nduvho u ri; “Tribute is a payment of goods or money that is uncounted, to the superior”.

Zwi amba uri nduvho ndi mbadelo ya thundu kana masheleni a sa vhaliwiho, ane a fhiwa murangaphanda.

Partridge (1989:165) musi a tshi tšalutshedza nduvho u ri; “Tribute is something that you say or do to show your admiration and respect for someone”.

Zwi amba uri nduvho ndi zwine wa zwi amba kana u zwi ita zwine zwa sumbedza u tšanganedza na u tšonifha zwi tshi itelwa muñwe.

David-Tooke (1993:39) a tshi ñea tšalutshedzo ya nduvho u ri; “Tribute is a gift that is intended to show gratitude, respect, or admiration”.

Zwi amba uri nduvho ndi zwifhiwa zwi sumbedzaho dakalo, tšonifho, na u tšanganedza muthu ane zwa fhiwa ene.

Maumela (1962:91) a tshi amba nga ha nduvho u zwi vhea nga iyi ñdila;

Matshelo li tshaho vhathu kha vha thome u luvha hoyu ñwana nga mu bvisela nduvho dzavho nga maitete haya: munnamuḍi u bvisa rannda mbili, muvhera ndi rannda na sente dza mahumi mañanu, mukoma ndi rannda ñña, mufumakadzi ndi sente dza mahumi mavhili na tšhanu.

Zwi amba uri nduvho ndi masheleni ane a bviswa nga vhalanda vha tshi ñea murangaphanda wa sialala sa nduvho.

Rundell (2006:1600)) a tshi ñea tšalutshedzo ya nduvho u ri; “Tribute is a money or things in the past that one leader had to give to a more powerful leader”.

Zwi amba uri tshifhinga tsha kale vharangaphanda vho vha vha tshi bvisa nduvho ya zwifhiwa vha tshi zwi nea murangaphanda wa luwe lushaka ane a vha na maanda.

Manion (1995:487) u nea thalutshedzo ya nduvho nga iyi ndila; “Tribute is an action made in order to show your admiration and respect for someone and to praise or thank them”.

Zwi amba uri nduvho ndi nyoto ine ya bvelela u itala u sumbedza u takalela, u tangedza na thonifho kha muwe muthu, zwikho na ndivhuwo khavho.

Van Warmelo (1932:197) u talutshedza nduvho nga u rali; “‘Nduvho’ is a present, or a token of homage of submission”.

Zwi amba uri nduvho ndi tshifhiwa kana mushumo une wa sumbedza u qitsitsa.

Costello (1928:1423) a tshi tana thalutshedzo yawe ya nduvho u ri; “Tribute is a stated sum or other valuable consideration paid by one sovereign or stated to another acknowledgement of subjugation or as the price of peace”.

Zwi amba uri nduvho ndi masheleni kana zwiwe zwithu zwavhu zwiwe zwa badelwa nga murangaphanda kha muwe wa luwe lushaka kana li tshi tou badza lo tiwaho u disa mulalo shangoni Manser (1997:820) a tshi talutsedza nduvho u zwi vhea nga iyi ndila; “Tribute is a praise or honour given to someone”.

Zwi amba uri nduvho ndi zwikho kana thonifho ine ya fhiwa muwe muthu.

Robert (1928:1423) a tshi nea thalutshedzo ya nduvho u ri; “Tribute is a gift, testimonial, and compliment given as due or as an expression of gratitude or esteem”.

Zwi amba uri nduvho ndi tshifhiwa kana mpho na thanziela, ine ya fhiwa muthu sa ndivhuwo ya mishumo mivhuya ye a itela vhathu.

Mifflin (1982:482) a tshi tšalutshedza nduvho u ri; “Tribute is something done or given to show respect”.

Zwi amba uri nduvho ndi tshinwe na tshinwe tshine tsha itwa kana tshine tsha fhiwa muthu i ngila ya u sumbedza tšhonifho.

Hornby (1994:1368) a tshitalutshedza nduvho u ri; “Tribute is an action, statement or gift that is meant to show one’s respect or admiration”.

Zwi amba uri nduvho ndi nyito, maambiwa kana tshifhiwa tshine tsha itelwa u sumbedza tšhonifho kana u tšanganedza.

Gardner (1997:3388) a tshi tšalutshedza nduvho u zwi vhea nga urali; “Tribute is a payment made periodically by one state or ruler to another as a sign of independence or to ensure peace and protection”.

Zwi amba uri nduvho ndi masheleni ane a bviswa tshifhinga tshothe nga linwe shango a tshi fhiwa linwe sa khumbelo ya u fhiwa mbofholowo, mulalo na vhudziki kana tsireledzo muvhunduni wavho.

Robinson (1996:1504) a tshi nea tšalutshedzo ya nduvho u zwi vhea nga urali; “Tribute is a sum of money that is regularly paid by one nation or ruler to another in return for protection, peace, security, etc. as acknowledgement of submission”.

Zwi amba uri nduvho ndi masheleni ane a badelwa nga lushaka kana murangaphanda kha muñwe murangaphanda a tshi lavhelela tsireledzo, mulalo na vhudziki, sa tsumbo ya u kundwa na u dinyadza.

Van Warmelo (1989:269) a tshi tšalutshedza nduvho u zwi vhea nga urali; “Tribute is a tangible token of acknowledgement of overlordship”.

Zwi amba uri nduvho ndi tshithu tsha vhuđi tshine tsha farea tshi sumbedzaho vhuluvha kha murangaphanda wa sialala.

Vienna (1982:523) a tshi nea thalutshedzo ya nduvho u zwi vhea nga urali; “Tribute is a rent, tax, or the like, as that paid by a subject to a sovereign”.

Zwi amba uri nduvho ndi mbadelo ya tshifhinga tshothe, muthelo, na zwiñwe zwine zwa badelwa nga vhathu kha murangaphanda wavho.

Procter (1994:1556) a tshi nea thalutshedzo ya nduvho u ri; “Tribute is something that you give which shows your respect and admiration for someone, especially on a formal occasion”.

Zwi amba uri nduvho ndi tshithu tshi sumbedzaho thonifho tshine tsha bvisela muñwe muthu a takalelwaho nga vhathu, musi hu na mishumo ya kushaka.

Stock (1987:1561) a tshi thalutshedza nduvho u ri; “Tribute is a gift, or action made in order to show your admiration and respect for someone and to praise and thank him”.

Zwi amba uri nduvho ndi mpho kana mishumo ine ya itwelwa u sumbedza u thanganedza na thonifho kha muñwe muthu nga zwikhodo zwi re na u livhuwa.

Hornby (2009:1145) a tshi thalutshedza nduvho u zwi vhea nga iyi ndila; “Tribute is money or equivalent paid periodically by one state or ruler to another in acknowledgement of submission or as a price of peace or protection or by virtue of treaty”.

Zwi amba uri nduvho ndi masheleni kana tshiñwevho tshi linganaho na mutengo u badeliwaho tshifhinga tshothe nga shango kana murangaphanda kha liñwe shango sa tsumbo ya u di thukufhadza na mbadelo ya u fhiwa mulalo na tsireledzo.

Murray na vhañwe (1989:396) musi a tshi thalutshedza nduvho u ri; “Tribute is something that you give to someone as a present”.

Zwi amba uri nduvho ndi tshithu tshine wa tshi nea muñwe muthu sa mpho.

Waite (2000:923) a tshi nea thalutshedzo ya nduvho nga iyi ndila; “Tribute is a rent, tax, or the like, as that paid by a subject to a sovereign”.

Zwi amba uri nduvho ndi masheleni a bviswaho ñwedzi nga ñwedzi kana muthelo une wa bviswa nga mulanda, kha murangaphanda wawe, na zwiñwevho.

Houghton (1982:482) a tshi ðalutshedza nduvho u zwi vhea ngaiyi ndila; “Tribute is a statement or gift that is meant to show one’ respect or admiration”.

Zwi amba uri nduvho ndi tshitatamennde tshi sumbaho mulandu tshine tsha bviswa ñwedzi muñwe na muñwe, hune khatsho ha sumbedzwa mulandu une wa kolodiwa, kana tshifhiwa tshi sumbaho ðhonifho na khuliso.

Robert (1928:1423) u ñea ðhalutshedzo ya nduvho nga urali; “Tribute is a stated sum of money given as due or expression of gratitude”.

Zwi amba uri nduvho ndi gumofulu ða masheleni o tiwaho kana a ñekedzwaho nga vhathu vha tshi sumbedza ndivhuwo dzavho.

Macaulay (1994:823) a tshi ðalutshedza nduvho u ri; “Tribute is a commendation, salute and praise”.

Zwi amba uri nduvho ndi musu muthu a tshi ñea themendelo, u ñea zwikhodo na u sumbedza ðhonifho.

2.5. ðhaluso ya ipfhi “khosi”

Khosi ndi murangaphanda wa lushaka wa mbeu ya tshinnani kana wa tshifumakadzini u ya nga dziñwe tshaka, ane a vha tanzhe muñani wa vuhosi we a bebelwa tshidulo tsha vhurangaphanda tshe a sielwa nga muñe wawe, ane mme awe vha vha mukololo we a dzewa nga kholomo dza dzekiso ða makhadzi wawe.

Schopera (1956:178) musu a tshi ðalutshedza khosi u ri: “The chief is the executive head of the tribe. Nothing of any impotance can be done without his knowledge and authority”.

Zwi amba uri khosi ndi t̄hoho ya lushaka ye ya vhwewa nga muṭa wa vuhosi, na uri a hu na tshine tsha nga itwa muvhunduni wawe a sa zwi d̄ivhi.

Reynolds (1986:205) musa a tshi ṭalutshedza khosi u ri: “The chief is the head of a political system of a tribe. Advised by counsellors (tribal leaders), he is both monarch and chief justice for life, dispensing political, administrative and legal decisions to the people at a public meetings”.

Zwi amba uri khosi ndi t̄hoho ya muvhuso wa lushaka ane a eletshedzwa nga mirado ya lushaka, ndi murangaphanda wa sialala o hweswaho maanda a vhulanguli na vhulamukanyi, zwi kwamaho politiki, vhulanguli na u dzhia tsheo dza mulayo musa hu na miṭangano ya lushaka.

Keyd&Buur (2006:325) musa a tshi ṭalutshedza khosi u zwi vhea nga urali: “A chief is the supreme head of the tribe, a sovereign leader of a state”.

Zwi amba uri khosi ndi murangaphanda wa lushaka ane a vha kha vhuimo ha nṭha ha u vha t̄hoho ya muvhuso, ane vhurangaphanda hawe ha sa tou vouthelwa, ndi ha u tou bebelwa.

Nethengwe (2005:17) musa a tshi ṭalutshedza khosi u zwi vhea nga urali:

A chief is the head or leader of his territory, and is the person with the highest rank or authority in the area of his jurisdiction. He is regarded as the most important figure in that community he serves The position of chief is hereditary, usually that of the first born male.

Zwi amba uri khosi ndi murangaphanda wa shango nahone ndi muthu ane a vha nṭha kha lushaka na shangoni ḷawe. Ndi muthu ane a vha na maanda a fhiraho a vhatu vhoṭhe muvhunduni wawe. Ndi muḍivhalea kha lushaka lune a lu ranga phanda. Tshidulo tsha vuhosi hawe tshi tou bebelwa, na uri tshi dzhenwa nga ṛwana wa tanzhe ḷa mutuka.

Nemudzivhadi (1998: xiii) musa a tshi nea thalutshedzo ya khosi u ri: “Mahosi rules land (mashango) each with its own name and defined by natural boundaries”.

Zwi amba uri mahosi vha vhusa mashango ane a vha na madzina avho o fhambanaho, a dovha a khethekanywa nga mikano.

Maurice (2000:499) musa a tshi thalutshedza khosi u ri: “A chief is the head of the political system of a tribe. Advised by counsellors (tribal leaders), he is both monarch and chief justice for life, dispensing political, administrative and legal decisions to the people at public meetings”.

Zwi amba uri khosi ndi thoho ya muvhuso wa lushaka ane a eletshedzwa nga mirado ya lushaka, ndi murangaphanda wa sialala we a hweswa maanda a u hatula milandu lwa vhutshilo hawe, u na ndugelo dza u dzhia tsheo dza politiki, vhulanguli na dza mulayo tshifhingani tsha mitangano.

Patridge (1989:250) a tshi thalutshedza khosi u ri: “King is a man in charge of anything”.

Zwi amba uri khosi ndi munna ane a langula zwithu zwothe.

Hornby (1989:688) a tshi thalutshedza khosi u zwi vhea nga urali: “Chief is a title of the male ruler of an independent state, usually inheriting the position by the right of birth”.

Zwi amba uri khosi ndi murangaphanda wa lushaka kana shango ane tshidulo tshawe tsha tou bebelwa, ane a thuswa u vhusa shango nga magota na vhakoma.

Van Warmelo (1989:462) musa a tshi thalutshedza khosi u ri: “A chief is a leader who draws people after him”.

Zwi amba uri khosi ndi murangaphanda ane a ranga lushaka lwawe phanda.

Halls (2006:642) musi a tshi nea ṭhalutshedzo yawe u zwi vhea nga urali: “Chief is a male ruler or a head of an independent state, especially one who inherits the position by the right of birth”.

Zwi amba uri khosi ndi muvhusi ane a vha ṭhoho ya shango li ðivhusaho, ane tshidulo tshawe tsha tou bebelwa.

Stayt (1968:207) a tshi ṭalutshedza khosi u ri: “The chief is the head of the tribe, the father of his people”.

Zwi amba uri khosi ndi ṭhoho ya lushaka, na uri ndi khotsi a vhathu vhawe.

Edwin (1969:184) musi a tshi nea ṭhalutshedo ya khosi u ri: “A chief is the head of the nation, the father of his people”.

Zwi amba uri khosi ndi ṭhoho ya lushaka lwawe, a dovha a vha khotsi a vhathu.

Collins (1994:165) a tshi ṭalutshedza khosi u ri: “Chief is a man who is a member of the royal family of his country, and who is considered to be the head of that country”.

Zwi amba uri khosi ndi munna ane a vha murado wa muṭa wa vuhosi ha shango lawe, ane a dzhiwa sa ṭhoho ya shango leneḽo.

Ottenheimer (1991:214) a tshi ṭalutshedza khosi u ri: “Chief is a supreme ruler of a country”.

Zwi amba uri khosi ndi murangaphanda wa shango ane a vha muhulwane.

Eleanor (1995:301) a tshi amba nga ha khosi u ri: “A chief is a male reproductive individual”.

Zwi amba uri khosi ndi muthu wa mbeu ya tshinnani.

Walter (2015:200) musi a tshi ṭalutshedza khosi u zwi vhea nga urali; “A chief is the highest in authority over a country and people”.

Zwi amba uri khosi ndi mulanguli muhulwane wa shango na wa vhathu vhawe.

Stayt (1968:208) musi a tshi nea tšhalutshedzo ya khosi u ri: “The right of chieftainship is based on hereditary, the positions in descending from father to son, subject to certain qualifications”.

Zwi amba uri vuhosi vhu tou bebelwa na uri vhu dzhenwa nga nwana wa khosi, ho tevhelwa mañwe maitele.

Van Warmelo (1989:106) a tshi tšalutsheda khosi u ri: “Chief is a leader who draws people after him.

Zwi amba uri khosi ndi murangaphanda ane a ranga vhathu vhawe phanda.

Sykes (1940:458) u nea tšhalutshedzo ya khosi nga urali: “The chief is the head of the tribe, the father of the nation”.

Zwi amba uri khosi ndi tšhoho ya lushaka lune a vha khotsi alwo.

Phophi (1948:217)) u nea tšhalutshedzo yawe ya khosi nga urali: “Khosi ndi murangaphanda wa lushaka we a hweswa maanda na vhuḍifhinduleli halwo. Ndi tšhoho ya lushaka ane a vha nwana wa tanzhe la mutuka, ane mme awe vha vha mukololo wa dzekiso la makhadzi wawe”.

Zwi amba uri khosi ndi murangaphanda wa lushaka o hweswaho maanda na vhuḍifhinduleli ha uri a vhone sa tšhoho ya lushaka we a bebelwa tshiimo na tshidulo tsha vhangaphanda.

Manser (1997:118) musi a tshi tšalutshedza khosi u zwi vhea nga iyi ndila: “A chief is someone who is a ruler, chieftainship or lord”.

Zwi amba uri khosi ndi muthu ane a vha murangaphanda, a dovha a vha muthu wa vuhosini ane a vha murena wavho.

Wentzel na Muloiwa (1982:24) vha tšalutshedza khosi nga u rali: “Khosi nga luambo lwa Tshivhuru ndi ‘Kaptein’, nga Tshiisimane ndi ‘Chief’ “.

Zwi amba uri khosi nga luambo lwa Tshivhuru i vhidzwa uri “Kaptein”, nga luambo lwaTshiisimane i tshi vhidzwa uri “Chief”.

Costello (1928:745) musa a tshi tšalutshedza khosi u zwi vhea nga urali: “A chief is a male sovereign or monarch, a man who hold by life tenure, and usually by hereditary right”.

Zwi amba uri khosi ndi murangaphanda wa sialala wa mbeu ya tshinnani, ane tshidulo tshawe tsha vha tsha vhutshilo ha tshothe, na uri tshidulo tshawe tshi tou bebelwa.

Procter (1994:780) a tshi tšalutshedza khosi nga iyi ndila: “A chief is a male ruler of a country, who hold this position because of his royal birth”.

Zwi amba uri khosi ndi murangaphanda wa shango wa mbeu ya tshinnani, wa dzofha la vuhosi, we a vheva tshiduloni tsha khotsi awe musa vha tshi dzama.

Tshikota (2012:92) musa a tshi tšalutshedza khosi u zwi vhea nga urali: “Khosi ndi muthu a re kha tshiimo tsha vuhosi nga ndila ya u tou bebelwa, muthu uyo ndi wa mutuka u ya nga mvelele ya vharema”.

Zwi amba uri khosi ndi muthu wa murangaphanda wa sialala a re kha tshiimo tsha ntha tsha lushaka, onoyo muvhosi u tea u vha wa mbeu ya tshinnani a re tanzhe, wa dzofha la vuhosi we a sielwa tshidulo tsha u vhusa nga khotsi awe musa vha tshi dzama.

Fawler (1964:552) musa a tshi nea tšalutshedzo ya khosi u ri: “Chief is a male sovereign especially hereditary ruler of an independent state”.

Zwi amba uri khosi ndi muthu wa mbeu ya tshinnani we a bebelwa tshiimo tshenetsho tsha vuhosi.

Hornby (12009:552) musa a tshi tšalutshedza khosi u ri: “Chief is a male sovereign rule of independent state”.

Zwi amba uri khosi ndi murangaphanda wa shango line la divhusa wa tshinnani.

Thatcher (1965:325) a tshi nea thalutshedzo ya khosi u zwi vhea nga iyi ndila: “A chief is a man invested with supreme authority over a nation, tribe or country”

Zwi amba uri khosi ndi muthu wa tshinnani o hweswaho maanda o kalulaho kha lushaka lwawe kana shango lawe.

Webster (1986:1244) u ri: “A chief is a male monarch who reigns over a major territorial unit”.

Zwi amba uri khosi ndi murangaphanda wa sialala wa tshinnani ane a vhusa mivhundu mihulwane yo tangana.

Simpson na Weiner (1991:340) u ri: “Chief is the usual title of the male sovereign ruler of an independent state, whose position is either purely hereditary, or hereditary under certain legal conditions, or if elective, is considered to give to the elected the name attributes and rank as those of a (purely or partly) hereditary ruler”.

Zwi amba uri khosi ndi dzina lo dowealeho ane a vha murangaphanda wa tshinnani wa shango line la divhusa, ane tshidulo tshawe tsha vha tsha u tio bebelwa, kana u bebelwa nga ndila ya maitete a mulayo kana hu nga vha u khethiwa, zwine zwa dzhiwa hu u khetha dzina lawe na tshiimo tshine tsha lingana na tsha murangaphanda we a tou bebelwa”.

2.6. Thalusu ya ipfhi “thonifho”

Thonifho ndi ndila ya matshilisano ine muthu a i sumbedza kha muñwe zwine zwa sumbedza khuliso khae nga u losha; u kumela, u bvula muñwadzi, u podowa hune ha itwa nga vhathu vha tshifumakadzini khathihi na u aravha, hune kha vha tshinnani vha ri:”Ndaa” ngeno vha tshifumakadzini vha tshi ri: “Aa”. Thonifho ndi ndila ya u

alusa murangaphanda nga tevhedzela zwine a ri zwi itiwe sa u vhidzwa musanda na tenda u bvisa nduvho dzine dza bviswa nga vhathu vhothe.

Fowler (1964:887) musi a tshi tshutshedza tshonifho u zwi vhea nga urali: “Respect is to treat with consideration, or refrain from offering or corrupting or tempting”.

Zwi amba uri tshonifho ndi matshilele avhudi a sumbedzaho vhuthu na mbavhalelo, zwine zwa vha u pfhela vhuungu, u sa vhaisa na u bva kha ndingo dza u vhaisa dzine dza itelwa muwe muthu.

Hornby (2000:976) musi a tshi nea tshutshedzo ya u tshonifha u ri: “Respect is admiration felt or shown for a person or thing that has good qualities or achievements”.

Zwi amba uri u tshonifha ndi musi muthu a tshi tshanedza na u pfha a tshi takalela muthu ane a vha na mishumo mivhuya kana tshithu tshavhudi.

Hornby (2010:1285) musi a tshi nea tshutshedzo ya u tshonifha u zwi vhea nga iyi ndila:

“Respect is a feeling of admiration for somebody or something because of their qualities or achievements”.

Zwi amba uri tshonifho ndi musi vhathu vha tshi pfha vha tshi takalela muthu nga u vhona mishumo mivhuya yawe ye a ita kana vha tshi vhona zwifhiwa zwe a zwi wana na u swikelela khazwo.

Van Warmelo (1989:358) musi a tshi nea tshutshedzo ya u tshonifha u ri: “Respect is to pay respect to or to honour”.

Zwi amba uri tshonifho ndi u dalela muthu i ndila ya u mu losha kana u muhulisa.

Procter (1995:682) musi a tshi amba nga ha tshonifho u ri: “Honour is a quality that combines respect, pride, honesty and truthfulness”.

Zwi amba uri tšhonifho ndi vhuvha vhune ha tšanganya tšhonifho, u dī kukumusa, vhunṅe, u fulufhedzea, na vhungoho”.

Webster (1987:644) umusi a tshi tšalutshedza tšhonifho u ri: “Honour is honesty, fairness, or integrity in one’s beliefs and actions”.

Zwi amba uri tšhonifho ndi u fulufhedzea, u ita zwithu nga ṅdila ine ya fana, zwivhuya kha zwine muṅwe a tenda khazwo na kha nyito.

Gardner (1997:2565) musi a tshi ṅea tšalutshedzo ya u tšhonifha u ri: “Respect is a feeling of deferential esteem, the state of being esteemed or honoured”.

Zwi amba uri tšhonifho ndi u fhambana ha vhuḍipfhi, zwine zwa vha tsumbo ya u tšhonifha.

Halls na vhaṅwe (2006:1006) musi a tshi tšalutshedza tšhonifho u zwi vhea nga iyi ṅdila:

“Respect is to avoid harming or interfering with”.

Zwi amba uri tšhonifho ndi musi muthu a tshi dī bvisa kha u ita ndingo dzoṅthe dza u vhaisa muṅwe, kana u dzhenelela khadzo.

Hornby (1989:988) a tshi tšalutshedza tšhonifho u zwi vhea nga iyi ṅdila: “Respect is admiration felt or shown for a person or thing that has good qualities or achievements”

Zwi amba uri thonifho ndi musi vhathu vha tshi tšanganedza na u tenda u sumbedza zwivhuya muvhusi wavho ane a itela lushaka mishumo mivhuya na u vha na mikhwa ine ya takalelwa nga vhathu.

Fowler (1976:887) u tšalutshedza tšhonifho nga urali: “Respect is to avoid degrading or insulting or injuring or interfering with or interrupting, and refrain from offending or corrupting or tempting”.

Zwi amba uri ṭhonifho ndi u ɔ̣i bvisa kha u nyada, kana u semana, kana u huvhadza nkana u dzhenelela kha kana u thithisa na uɔ̣i bvisa kha u ṭungufhadza kana u tshinyadza kana kha u linga”.

Mifflin (1982:387) musa a tshi ṭalutshedza ṭhonifho u zwi vhea nga urali: “Respect is a favourable opinion, honour, admiration”.

Zwi amba uri ṭhonifho ndi muhumbulo une wa takalelwa nga vhathu vhanzhi, ndi u hulisa muthu na u mu takalela.

Procter (1995:683) musa a tshi ṭalutshedza ṭhonifho u ri: “Honour is to give public praise or a reward”.

Zwi amba uri ṭhonifho ndi u nea vhathu zwikhodo na ndivhuwo.

Hawkins (1981:341) vha tshi ṭalutshedza ṭhonifho vha ri: “Honour is a high public regard” Zwi amba uri ṭhonifho ndi ndila ya u dzhielwa n̄tha nga vhathu.

Brown (1993:2565) a ṭalutshedza ṭhonifho nga urali: “Respect is a differential esteem felt or shown towards a person, thing or quality”.

Zwi amba uri ṭhonifho ndi u vha na vhuɔ̣ipfhi ho fhambanaho ha u sumbedza u vhavhalela kana ho sumbedzwaho muthu, tshithu kana vhuɔ̣ifari.

Martin (1997:676) a tshi ṭalutshedza u luvha u zwi vhea nga iyi ndila: “Respect is to have a good opinion of, or think highly of ...”

Zwi amba uri u ṭhonifha ndi musa muthu a tshi humbula zwivhuya zwi itwaho nga muṅwe muthu, zwa dovha zwa ita uri vhathu vha mu ṭhonifhe na u mu hulisa kana na u mu alusa.

Rundell (2006:1005) musa a tshi nea ṭhalutshedzo ya u ṭhonifha u i vhea nga urali: “Respect is a feeling of deep admiration for someone elicited by their qualities or achievements”.

Zwi amba uri tšhonifho ndi musi muthu a tshi pfha e na u khuliso kana tšhonifho mbiluni yawe ine a i livhisa kha muñwe muthu ane a vha na mikhwa kana zwivhuya zwine zwa ñivhea kha lushaka.

Webster (1984:690) musi a tshi tšalutshedza tšhonifho u ri: “Respect is to regard, admiration, admire”.

Zwi amba uri tšhonifho ndi u dzhiela nšha, u hulusa, u tšhonifha.

Hawkins (1981:596) a tshi tšalutshedza tšhonifho uri: “Respect is admiration felt towards a person or thing that has good qualities or achievements, politeness arising from this.

Bill Trumble (1982:560) u ñea tšalutshedzo ya u tšhonifha nga iyi ñdila: “Honour is a feeling of pride and pleasure from being shown respect”.

Zwi amba uri u tšhonifho ndi vhuñipfhi ha u ñikukumusa kana naho hu tshi nga vha dakalo la u tšhonifhiwa.

Webster (1984:406) u tšalutshedza tšhonifho ga urali: “Respect is the recognition of one’s title to great respect or esteem or to an expression or manifestation of such respect and esteem”.

Zwi amba uri tšhonifho ndi u dzhiela vhuvha ha muñwe nšha nga ñdila yo kalulaho kana u bvukulula vhuvha kana u ñi kukumusa nga ñdila ine ya u tšhonifhea na khuluso.

Sykes (1964:1344) u tšana tšalutshedzo yawe ya u tšhonifha nga urali: “Respect is to have a good opinion of someone’s character or their ideas”.

Zwi amba uri tšhonifho ndi u vha na mihumbulo yavhuñi nga ha mikhwa ya muñwe muthu kana mihumbulo yavho.

Procter (1995:1211) musi a tshi tšalutshedza tšhonifho u ri: “Respect is admiration felt or shown for

Sinclair (1987:1234) musi a tshi tšalutshedza tšhonifho u ri: “Respect is to have a good opinion of someone’s character or their ideas”.

Zwi amba uri tšhonifho ndi u vha na mihumbulo mivhuya nga ha mikhwa ya muñwe muthu kana ngelekanyo dzawe.

Cowie (1989:598) musi a tshi ñea tšhalutshedzo ya u tšhonifha u ri: “Honour is a thing given as a distinction or mark of respect especially an ofeacial award for achievement or bravery”

Zwi amba uri tšhonifho ndi tshithu tsho khetheaho tshine tsha sumbedza khuliso, nga maanda kha mishumo ya muvhuso hune ha kovhelwa vhahali vhe vha bvelela zwifhiwa zwavho.

Halls (1999:1000) musi a tshi tšalutshedza tšhonifho u zwi vhea nga iyi ñdila: “Respect is a feeling of deep admiration for someone elite by their qualities”.

Zwi amba uri tšhonifho ndi musu muthu a tshi sumbedza vhuthu kha muñwe ane a vha na mishumo mivhuya ine ya takalelwa nga vhathu.

Fowler (1964:887) u bvisela khagala tšhalutshedzo ya u tšhonifha nga urali: “Respect is to treat with consideration, or refrain from corrupting or offending”.

Zwi amba uri tšhonifho ndi u fara muthu zwavhuđi, kana u sa vhaisa na u sa tshinyadza muñwe muthu.

Houghton (1982:387) u ñea tšhalutshedzo ya u tšhonifha nga iyi ñdila: “Respect is to refrain from offending or corrupting”.

Zwi amba uri tšhonifho ndi musu muthu a tshi tshila nga kutshilele kwune ku si vhaise na u pwashékanya vhuvha ha vhañwe.

Hawker (1976:560) musu a tshi tšalutshedza tšhonifho u ri: “Respect is to refrain from tempting or corrupting”.

Zwi amba uri tšhonifho ndi u đibvisa kha dzindingo kana kha u pwashékanya.

Deverson (1995:561) musi a tshi nea ṭhalutshedzo ya u ṭhonifha u ri; “Honour is to regard with great respect”.

Zwi amba uri ṭhonifho ndi u fara tshithu nga n̄dila ine ya sumbedza ṭhonifho.

Waite (2000:657) musi a tshi ṭalutshedza ṭhonifho u ri: “Respect is a polite greetings”.

Zwi amba uri u ṭhonifho ndi u resha muthu nga n̄dila ine ya sumbedza vhuthu.

Webster (1986:1087) a tshi ṭalutshedza ṭhonifho u ri: “Honor is to show high regard or appreciate for”,

Zwi amba uri ṭhonifho ndi u sumbedza u dzhiela n̄tha tshithu kana muthu kana u ṭanganedza tshithu.

Stock (1987:1234) musi a tshi ṭalutshedza ṭhonifho u zwi vhea nga urali: “Respect is to have a good opinion of someone’s character or their ideas”.

Zwi amba uri ṭhonifho ndi musi muthu a tshi alusa na u hulisa muñwe nga u vhona mishumo yawe na ngelekanyo dzine a dzi shumisela lushaka.

Mairi (1996:1190) musi a tshi ṭalutshedza ṭhonifho u zwi vhea nga urali: “Respect is a polite greetings or expression of admiration”.

Zwi amba uri ṭhonifho ndi u resha muñwe nga n̄dila ya vhuthu kana u sumbedza mbonalo ya u mu takalela.

Walter (2001:277) musi a tshi ṭana ṭhalutshedzo yawe ya u ṭhonifha u zwi vhea nga urali: “Honour is a scrupulous sense of what is right, a high standard of moral behavior or integrity”.

Zwi amba uri u ṭhonifha ndi musi muthu a tshi sumbedza u vha na vhupfhiwa ha zwivhuya zwine zwa itwa nga muñwe, na matshilele ane a ṭanganedzwa nga lushaka.

Tshikota (2012:251) a tshi ʔalutshedza ʔhonifho u ri: “ʔhonifho ndi khuliso ine muthu a i sumbedza”.

Zwi amba uri ʔhonifho ndi u aluswa hune muthu a hu sumbedza.

Webster (1991:231) a tshi ʔalutshedza ʔhonifho u ri: “Respect means to esteem, to honor”.

Zwi amba uri ʔhonifho ndi u alusa na u ʔhonifha.

Fowler (1976:412) musi a tshi ʔalutshedza ʔhonifho u ri: “Honour is allegiance to what is right or to conventional standard of conduct”.

Zwi amba uri ʔhonifho ndi vhuluvha ha zwine zwa vha ngonani kana matshilele a vhuḏi ane a ʔanganedzea.

2.7. ʔhaluso ya ipfhi “sialala”

Sialala ndi matshilele na maambarele a vhathu vha kale ane a sumbedza mvelele ya lushaka zwine zwa rathiswa u bva kha murafho wo fhiraho u ya kha une wa tevhela, nga ḡdila ya u anetshela na nga u zwi edzisela kana u nga ḡdowendḡdowe. Sialala ndi zwe vhakale vha vha vha tshi tenda khazwo zwine zwa vhumba mvelele ya lushaka, zwi rathiselwaho kha mirafho miswa ine ya tevhekana hu u i vhulunga.

Fowler (1964:1135) u ḡea ʔhalutshedzo ya ipfhi sialala nga iyi ḡdila: “A tradition is an opinion or belief or custom handed down from ancestors to posterity, especially by practice”.

Zwi amba uri sialala ndi muhumbulo kana mvelele ya vhakale ine ya rathela kha murafho muswa une wa zwi sumbedza nga u zwi tevhedzela.

Yoly Arocha (1982:1135) musi a tshi tšalutshedza sialala u zwi vhea nga urali: “Tradition is the practice of passing down ideas, customs, and beliefs from one generation to the next, especially by telling about them”.

Zwi amba uri sialala ndi ndowendowe ya u rathisela mihumbulo fhasi na zwine zwa tendwa khazwo u bva kha murafho muñwe u ya kha muñwe nga ndila ya nganetshelo.

Webster (1991:400) u tšalutshedza sialala nga iyi ndila: “Tradition is a religious doctrine preserved orally from generation to generation”.

Zwi amba uri sialala ndi milayo ya vhatendi ye ya vhulungwa nga u i amba u bva kha murafho u ya kha muñwe.

Hanks (1987:1551) a tshi tšana tšalutshedzo ya sialala u zwi vhea nga iyi ndila: “Tradition is a custom or belief that the people in a particular group or society have practiced or held for a long time”.

Izwi amba uri sialala ndi mvelele ine vhathu vha mirafhoyo kana tshaka dzo fhambanaho vha tshila vha tshi zwi ita ndowendowe u bva kale.

Maurice (2004:898) a tshi tšalutshedza sialala u ri: “Tradition is oral history”.

Zwi amba uri sialala ndi divhazwakale ine ya tou ambiwa.

Delahunty (2008:1551) a tshi tšalutshedza sialala u zwi vhea nga urali: “Tradition is a custom or belief that the people in a particular group or society have practiced or held for a long time”.

Zwi amba uri sialala ndi maitete kana lutendo e tshigwada tshikene kana lushaka lwa a edzisela u bva kale u swika tshifhingi tsha zwino.

Mairi (1996:1491) musi a tshi nea tšalutshedzo ya sialala u zwi vhea nga urali: “Tradition is something such as doctrine, belief, custom, story, etc. that is passed on from generation to generation, especially orally or by example”.

Zwi amba uri sialala ndi vhutsila, matshilele, lutendo, ngano na zwiñwe zwine zwa pfhukiselwa kha murafho u tevhelaho nga ndila ya u anetshela na nga u edzisela.

Vienna (1982:122) musi a tshi țana țhalutshedzo ya sialala u ri: “A custom is something people do that is widely accepted or has become a tradition”.

Zwi amba uri sialala ndi tshithu tshine vhatu vhothe nga shango vha tshi țanganedza uri tshi vhe tshone tshine vha tshi ita sa mvelele yavho.

Sinclair (1987:349) u țana țhalutshedzo yawe ya sialala nga urali: “Custom is something that the people of a community or society do in parcular circumstances because it is regarded as the right thing to do”.

Zwi amba uri mvelele ndi tshithu tshine vhatu vha tendelana khatsho uri vha tshi ite arali hu na mishumo ya lushaka ine ya bveledzwa nga nga murahu ha zwifhinga.

Cowie (1989:1359) musi a tshi țana țhalutshedzo yawe u zwi vhea nga iyi ndila: “Tradition is a belief or custom passed on in this way, any long established method, practice, etc”.

Zwi amba uri sialala ndi musi mvelele i tshi pfhukiselwa u bva kha murafho wo fhiraho u ya kha une wa u tevhela nga ndila ya u edzisela, na zwiñwevho.

Gardner (1989:1359) musi a tshi nea țhalutshedzo ya sialala u zwi vhea nga urali: “A tradition is the passing of beliefs or customs from one generation to the next, especially without writing”.

Zwi amba uri sialala ndi u pfhukiselwa ha lutendo kana maitete u bva kha murafho wo fhiraho u ya kha u dahho, zwi sa hwaliwi fhasi.

Murray (1989:577) a tshi țalutshedza sialala u ri: “Tradition is a belief or practice or totality of beliefs and practices not derieves directly from the Bible but arising and handed down within the Christian community origin”.

Zwi amba uri sialala ndi zwine zwa tendwa khazwo, kana ndowendowe, kana vuhvhili hazwo a si zwine zwa bva kha Bivhili tshothe fhedzi ndi zwine zwa bvelela zwa pfhukiselwa kha lushaka lwa vhatendi vhe vha alutshela khaho.

Fowler (1964:1135) musa a tshi nea thalutshedzo ya sialala u zwi vhea nga iyi ndila: “A tradition is the practice of passing down ideas, customs, and beliefs from one generation to the next, especially by telling about them”.

Zwi amba uri sialala ndi maitele ane a shumiswa kha u pfhukisela mihumbulo, maitele, zwiila na zwiwevho u bva kha murafho u ya kha muwe, nga ndila ya u zwi thalutshedza.

Patrick (1987:1551) musa a tshi thalutshedza sialala u zwi vhea nga iyi ndila: “Tradition is the passing away of religion from generation to generation”.

Zwi amba uri sialala ndi u pfhukiselwa ha vhurerele u bva kha murafho u ya kha muwe.

Mairi (1996:1491) u tana thalutshedzo ya sialala nga iyi ndila: “A tradition is something such as doctrine, beliefs, custom, story, etc. that is passed from generation to generation, especially orally or by example”.

Zwi amba uri sialala ndi tshithu tshine tsha nga milayo ine ya gudiswa kana u pfhumbudzwa lushaka siani la kutshilele, u tenda kha zwa sialala, mvelele na nganetshelo ya vhakale.

Saunders (2001:575) musa a tshi thalutshedza sialala u zwi vhea nga iyi ndila: “Tradition is something such as doctrine, belief, etc, that is passed from generation to generation”.

Zwi amba uri sialala ndi tshithu tshine tsha nga sa milayo na ndayo dza matshilele na zwine vhatu vha tenda khazwo, zwi rathiselwaho kha murafho u tevhelaho.

Costello (1928:1413) musi a tshi tšalutshedza sialala u ri: “A tradition is the handing down of statements, beliefs, legend, customs, etc. from generation to generation, esp, by word or mouth or by practice”.

Zwi amba uri sialala ndi u pfhukiselwa kana u rathiselwa ha mafhungo, milayo, ngano na zwiñwevho, u bva kha murafho muñwe u ya kha muñwe nga u amba kana nga u ita ndowendowe.

Procter (1994:1547) musi a tshi tšalutshedza sialala u zwi vhea nga urali: “Tradition is a belief, principles or way of acting which people in a particular society or group have continued to follow for a long time, or all of these in a particular group or society considered as a whole”.

Zwi amba uri sialala ndi lutendo lwa lushaka na milayo ye tshigwada tsha vhathu kana murafho wa vhathu zwe wa vha u tshi zwi tevhela tshifhinga tshilapfhu u bva kale, kana zwothe izwi zwa tshiñwe tshigwada kana lushaka zwi dzhiwa sa tshithu tshithi.

Fowler (1964:1135) musi a tshi tšalutshedza sialala u tshi zwi vhea nga urali: “Tradition is an opinion or belief or custom handed down from ancestors’ posterity, especially by practice”.

Zwi amba uri sialala ndi muhumbulo, lutendo kana milayo ya vho makhulukuku ine ya gudiwa na u rathiselwa zwi huluhulu nga u ita ndowendowe na nga u i edzisela.

Vienna (1982:478) musi a tshi ñea tšalutshedzo ya sialala u zwi vhea nga iyi ndila: “tradition is the practice of passing down ideas, customs and beliefs from one generation to the next, esp, by telling them”

Zwi amba uri sialala ndi u pfhukiselwa ha mihumbulo, maitele na thendo u bva kha murafho zwi tshi ya kha muñwe u tevhelaho nga u tou amba.

Moon (1987:349) musi a tshi tšalutshedza sialala nga iyi ndila: “A custom is something that the people of a community or society always do in particular circumstances because it is regarded as the right thing to do”

Zwi amba uri mvelele ndi tshithu tsha ndeme tshine tsha itwa nga lushaka nga tshiñwe tshifhinga.

Sinclair (1987:1551) musi a tshi tšana tšalutshedzo ya sialala u zwu vhea nga urali: “Traditions are dresses, customs, etc. have existed in a place without changing for a long time”.

Zwi amba uri sialala ndi zwiambaro, maitele, na zwiñwevho, zwe zwa vha zwi tshi tevhelwana u shumiswa zwi sa shandukiswi u bva kale.

Webster (1989:2422) a tshi tšalutshedza sialala u ri: “Tradition is the process of handing down information, opinion, beliefs, and customs by word of mouth or by example”.

Zwi amba uri sialala ndi mushumo wa u pfhukisela mafhungo, mihumbulo, zwine zwa tendwa khazwo, na matshilele nga u amba nga mulomo kana nga ndowendowe.

Harper (1994:320) musi a tshi tšalutshedza sialala u ri: “Tradition is a custom or belief that has existed long time”.

Zwi amba uri sialala ndi matshilele a lushaka kana zwine zwa tendwa khazwo zwe zwa vha zwi hone lwa tshifhinga tshi lapfhu.

Ottenheimer (1991:400) a tshi tšalutshedza sialala u ri: “Tradition is a religious doctrine preserved only from generation to generation”.

Zwi amba uri sialala ndi milayo ya vhurereli ye ya vhulungwa u bva kha murafho muñwe u ya kha muñwe.

Partridge (1989:546) a tshi tšalutshedza sialala u ri: “Tradition is a belief, custom, narrative, e.t.c.transmitted by word of mouth from age to age”.

Zwi amba uri sialala ndi lutendo, ndi ndila ya kutshilele, ndi nganetshelo, na zwiñwevho zwine zwa rathiselwa nga ipfhi li bvaho mulomoni u bva kha murole u ya kha muñwe.

Webster (1986:2422) u ri: “Tradition is a belief or practice or totality of beliefs and practices not derives directly from the bible but arising and handed down within the Christian community origin”.

Zwi amba uri sialala ndi lutendo kana ndowendowe zwine zwi si bve Bivhilini tshothe fhedzi zwi tshi bvelela zwi mboqi rathiselwa fhasi kha murafho wa vhatendi vho alutshelaho khaho.

2.8. Mvalatswinga

Mihumbulo ye ya newa nga vhañwali vho fhambanaho vhane vha tšadulana na u kuzulana nga mihumbulo na tšalutshedzo dza maipfhi, yo livha kha gondo la u wana thandululo ya thaidzo na zwiitisi zwi vhangaho u sudzuluswa ha vhuluvha ha vhalanda, u bva kha vhurangaphanda ha sialala ha lushaka lwa Vhavenda u ya kha vhorapolitiki vha muvhuso tshitirikini tsha Vhembe, vunduni la Limpopo, Afrika Tshipembe.

NDIMA YA VHURARU

3. Ngona dza tshodiso

3.1. Mvulatswinga

Ndima iyi ya vhuraru i amba nga ngona dza tshodiso dzo fhambanaho dzine dza shumiswa musi mutshodiso a tshi ita tshodiso yawe. Kha ndima iyi mutshodiso u do shumisa ngona ya khwalithethivi hune a do shumisa zwishumiswa zwa mbudzisavhathu na mbudzo kha u kuvhanganya mafhungo a tshodiso yawe kha vhathu. Mutshodiso u do shumisa ngona ya khwalithethivi ngauri mafhungo ayo a bva kha vhathu vhane vha amba vha tshi fhindulana nae khathihi na u fhindula mbudzo dzine dza bva kha mbudzo.

Ngona ndi ndila dzo fhambanaho dzine dza themedelwa u shumiswa nga vhatshodiso kha mushumo wa u kuvhanganya mafhungo na u bvedza manwalwa. Kha ngona dza tshodiso ndi hone hune mutshodiso a pulana mushumo wawe wothe wa u kuvhanganya mafhungo, na u nea tshuthuwedzo kha mushumo wa u kuvhanganya mafhungo. Ghauri na vhanwe (1995:83) musi vha tshi talutshedza ngona vha ri: “By methods we mean data collection through historical review and analysis, surveys, field experiments and case studies, while by techniques we mean step – by – step procedure that we follow to gather data and analyze them for finding the answer to our research questions”.

Zwi amba uri ngona ndi u kuvhanganya mafhungo nga ndila ya u lavhelesa kha divhazwakale na tsenguluso, tshodiso, u ita ndingo dzine dza itwa kha vhathu, na ngudo dza kheisi, ngeno hu uri nga vhutsila ha zwa mashumele ri tshi amba ndila dza u kuvhanganya mafhungo a u bva kha linwe lina u ya linwe, dzine ra dzi tevhela

musi ri tshi kuvhanganya mafhungo na u a sengulusa u itela u wana phindulo ya mbudziso dza ṭhoḏisiso. Ghauri na vhaḥwe (op.cit) musi vha tshi isa phanḏa na u ṭalutshedza ngona dza ṭhoḏisiso vha ri: “Research methods refer to the systematic, focused and orderly collection of data for the purpose of obtaining information from it, to solve / answer our research problems”.

Zwi amba uri ngona dza ṭhoḏisiso hu ambiwa u kuvhanganywa ha mafhungo nga nḏila ine a tevhekana, ya u vha na vhusedzi na ya u vha ngonani hu u itela u wana mafhungo a u tandulula kana u fhindula thaidzo ya ṭhoḏisiso yashu khayō.

Fade (2004:399) musi a tshi ṭalutshedza ngona u ri: “Method can be taken further to develop theories, models and explanations that help the researcher to understand human experiences better”.

Zwi amba uri ngona i nga iswa phanḏa u bveledza thyiori, tshaka na ṭhalutshedzo dzine dza thusedza muḏḏisisi uri a pfhesese tshenzhemo dza vhathu khwiṇe.

3.2. Iḏo ḏa khwalithethivi kha ṭhoḏisiso iyi

Kha ngudo ya ngona dza ṭhoḏisiso ri na ngona mbili khulwane, ndi ngona ya Khwalithethivi na ngona ya Khwanthithethivi. Ngona ya khwanthithethivi ndi yone ine ya dzhenelela musi hu tshi vho ḡetshedzwa nomboro ya vhathu vhane vha ḏo vhudziswa. Muḏḏisisi u ḏo shumisa ngona ya khwalithethivi ngauri mafhungo awe a ḏo kuvhanganywa a tshi bva kha vhathu, hune a ḏo shumisa mbudzisavhathu na mbudziso. Muḏḏisisi u ḏo shumisa ngona ya khwalithethivi ngauri ndi yone ine ya themendelwa nga vhorapfhunzo vha saintsi sa yone ine ya shumisea kha u ita ṭhoḏisiso dza masia o fhambanaho. Vhaḥwe vhaḥwali kha inthanethe vha tshi ṭalutshedza ngona ya khwalithethivi vha zwi vhea nga u rali:

“Qualitative research involves looking in-depth at non numerical data” (http://en.wikipedia.org/wiki/qualitative_research).

Zwi amba uri ngona ya khwalithethivi i katela u dzhena tshoṭhe kha u dzhia mafhungo ane a si vhe na mbalo khao. Zikic (2007:123) musi a tshi ṭalutshedza ngona ya khwalithethivi u ri:

Qualitative research is a goal—orientated investigation into social and cultural phenomena. It was developed mostly in anthropology and sociology, as a tool of accessing the specific data among the particular populations. The goal—orientation implies that there is always an overall goal of the qualitative study, which goes beyond accumulating knowledge. Data collected using qualitative method is collected with the intention of further organizing it as the tool for some kind of social action, so the study had to be designed that way Zwi amba uri ngona ya ṭhoḍisiso ya khwalithethivi ndi ine ya livha kha u ita ṭhoḍisiso yayo yo livhaho kha ndivho ya matshilisano na zwiimiswa zwa mvelele, kha vhathu na nḍila ya vhuḍifari ha mvelele. Yo bveledzwa i tshi bva kha ngudo ya matshilisano a vhathu. U vha hayo ngona yo livhaho zwi amba uri tshivhangalelwa tshayo tshihulwane ndi u livha kha u kuvhanganya mafhungo a ngudo ya khwalithethivi tshifhinga tshoṭhe. Hornby (1994:740) musi a tshi ṭalutshedza ngona u ri: “Methodology is a set of methods used in doing things”.

Zwi amba uri ngona ndi sethe ya ngona dzine dza shumiswa kha u ita zwithu.

Webster (1984:537) musi a tshi ṭalutshedza ngona u ri: “Methodology is an abstraction or concrete procedure, but in both cases, it implies orderly, logical, and

effective arrangements as of one ideas for an exposition or an argument, or of the steps to be followed in teaching, in investigation, in the treatment of a disease, or in any kind or a piece of work”.

Zwi amba uri ngona ndi nyangaredzo ya muhumbulo kana kutshimbidzele kwa zwithu kwo fhelelaho, fhedzi fhethu hothe, zwi amba u vha ndilani, ngonani, na kuvhekanyele kwa zwithu kune kwa vha na thuthuwedzo i ngaho ngelekanyo dzine dza angaredza kana u tsa khani kana ya maga ane a tevhelwa kha kufunzele, kha thodiso ya u ilafha vhulwadze, kana u angaredza nga inwe ndila kana tshipida tsha mushumo. Babbie (2001:367) musa a tshi tlatshedza ngona u ri: “Methodologies are procedures that are used in the development of the research design or research plan as well as the basic principles and assumptions that motivate their use. Qualitative research try to study human action from the individual’s point of view”.

Zwi amba uri ngona ndi ndila dzine dza shumiswa kha u bvedza thodiso kana mbekanyelo ya thodiso khathihi na zwithwa khumbulelwa zwithwane zwine zwa vha na thuthuwedzo kha mashumele azwo. Fink (1995:780) musa a tshi tlatshedza ngona dza thodiso u ri: “Methodology is a set of methods used (in doing things)”.

Zwi amba uri ngona dza thodiso ndi tshigwada tsha ngona dzine dza shumiswa kha u ita thodiso. De Vos na vha (2001:685) musa vha tshi tlatshedza ngona ya khwalithethivi vha ri: “A qualitative approach is used to respond to questions used in the research findings”.

Zwi amba uri mathomele a ngona ya khwalithethivi a shumiswa kha u fhindula mbudzo dzine dza shuma kha mawanwa a thodiso. Babbi na vha (2001:743) musa vha tshi tlatshedza ngona ya khwalithethivi vha ri: “Qualithethivi analysis is the type of analysis which does not use numerical examination but rather

applies interpretation of observations for the purpose of finding underlying meanings and patterns of relationships”.

Zwi amba uri tsenguluso ya ngona ya khwalithethivi ndi lushaka lwa tzedzuluso lune lu si shumise nomboro fhedzi tshalwo ndi u talutshedza mawanwa a zwe lwa zwi vhona, tshivhangalelwa hu u toda u wana thalutshedzo dzo dzumbamaho na ndila dza vhukwamani. Muqodisisi o shumisa ngona ya khwalithethivi ngauri i wanulula mafhungo ayo nga u dzhena kha vathu vhane vha vha zwipondwa zwa thaidzo ine ya qodisiswa.

3.3. Tshivhumbeo na ngona ya qodisiso

Tshivhumbeo tsha qodisiso ndi ndila dza matshimbidzele na mashumele dzine dza shumiswa nga muqodisisi musa a tshi kuvhanganya mafhungo na kha u bvedza qodisiso yawe. Muqodisisi a nga thoma qodisiso yawe nga u shumisa ndingothangeli dzine dza mu thusa kha u linga zwishumiswa zwawe sa u linga mbudziso, u vhona uri dzi kha maimo o teaho khathihi na uri a dzo ngo dzumbama naa? Kha tshivhumbeo tsha qodisiso ndi hune muqodisisi a do vha a tshi khou tandulula thaidzo ya thoho ya qodisiso ine a khou i qodisisa. Fink (1995:21) musa a tshi talutshedza tshivhumbeo tsha qodisiso u ri: “Research designs are systems for collecting information to describe, compare, and predict attitudes, opinions, values, knowledge, and behavior”.

Zwi amba uri tshivhumbeo tsha qodisiso ndi ndila ya u kuvhanganya mafhungo ine ya talutshedza, ya vhambedza na u humbulela nyimele, mihumbulo, matshilele, ndivho, na vhudifari. Nachmias (1996:99) musa a tshi talutshedza kupulanele na tshivhumbeo tsha qodisiso u ri: “Research design is the “blue-print” that enables the

investigator to come up with solutions to these problems and guides him or her in the various stages of the research”.

Zwi amba uri tshivhumbeo tsha tshoḁisiso ndi dondo la muvhala wa lutombo une wa tendela muḁoḁisisi uri a vhe na tshikhala tsha u ḁa na thandululo dza khaedu na u nea ngeletshedzo muḁoḁisisi wa munna kana wa musadzi kha maga o fhambanaho a tshoḁisiso. Holloway (2005:47) musi a tshi tshoḁisiso tshivhumbeo tsha tshoḁisiso u ri: “The current research study consisted of methodological research design, and the individual experiences without the research’s option about those experiences”.

Zwi amba uri ngudo dza pfhunzo dza ano maḁuvha dzo vhumbiwa nga ngona dza tshoḁisiso na zwi bvaho kha tshenzhemo ya muthu nga muthu zwi sa dzhenisi mihumbulo ya muḁoḁisisi ine ya elana na idzo tshenzhemo. Gibson (2009:894) a tshi tshoḁisiso tshivhumbeo tsha tshoḁisiso u ri: “A research design can be thought of as the crystallization of abstract, interaction and questions into tangible approaches for generating data”.

Zwi amba uri tshivhumbeo tsha tshoḁisiso tshi nga dzhiiwa sa zwiḁifhisedzi zwa nganetshelo ya tshoḁisiso pfhufhi, zwiḁumetshedzi na mbudzi dza ita uri mathomele a u bvedza mafhungo a vhe avhuḁi. Babbie na vhaḁwe (2001:345) vha tshi tshoḁisiso tshivhumbeo tsha tshoḁisiso vha ri: “Research design is a plan of how the researcher conducts the study in order to solve the problem of the topic being studied”.

Zwi amba uri tshivhumbeo tsha tshoḁisiso ndi pulane ine ya sumbedza ndila ine muḁoḁisisi a tshimbidzisa ngayo ngudo yawe hu u itela u tandulula thaidzo ya tshoḁisiso ine ya khou gudiwa. Miller (1964:52) musi a tshi tshoḁisiso tshivhumbeo tsha tshoḁisiso u ri: “Research design for group research must be sensitive to needs of

individual researcher, to organizational demands, and to research growth through contact with the problem”.

Zwi amba uri tshivhumbeo tsha tshodiso ya tshigwada tsha vathu i fanela u vha ine ya bvukulula tshodea dza mutodiso muthi, kha tshodea dzo vhumpanaho, na kha nyaluwo ya tshodiso ine ya vha na vhukwamani na thaidzo. Zwi amba uri tshodiso inwe na inwe i na ndivho khathihi na tswikelelo ya thandululo ya thaidzo ine mutodiso a khou i tshodiso.

3.4. Ngoni ya phuraimari

Ngoni ya phuraimari yo lavhelesa kha u tshodiso vhuṭanzi ha u sudzuluswa ha vhuluvha ha vhadzulapo u bva kha vharangaphanda vha sialala vhu tshi ya kha vhorapolitiki vha tshiriki tsha Vhembe. Mutodiso o shumisa ngoni ya phuraimari u tshodiso mafhungo kha vathu vhe a vha nanga e na mbudziso dza tshodiso ya zwine a khou tshodiso zwone. Welman na Kruger (2001:179) musi vha tshi amba nga ngoni ya phuraimari vha ri: “Primary method is as if eyewitnesses to the event or practice being studied are available, we can collect their verbal evidence as primary source. The credibility of information may be enhanced if it can be corroborated by different, independent eyewitnesses and other sources”.

Zwi amba uri ngoni ya phuraimari i fana na tshanzi dze dza vhona tshiwo kana vhe vha vhona ndowendowe dza zwiwo nga maṭo arali dzi tshi nga wanala, hone ri nga kona u kuvhanganya vhuṭanzi ha zwe vha zwi amba nga mulomo sa vhuṭanzi ha phuraimari. Vhuṭanzi vhu nga tendisea fhedzi arali vhu tshi nga vha ho thoma u ambiwa nga vathu vho fhambanaho, vhuṭanzi ha muthu nga muthu vhe vha zwi vhona nga maṭo na ha dziṅwe tshanzi. Mafhungo a phuraimari ndi ane a kuvhanganyiwa hu u tshodiso u bvedza tshodiso vhunga hu tshi kuvhanganywa

maphungo ane a bva kha muṭangano wa vhathu na kha mbudzisavhathu. Muṭodisisi o dzhena kha vhathu u kuvhanganya maphungo kha vhathu vhane vha tshila na thaidzo ya u sudzuluswa ha vhuluvha, ṭhonifho na tshirunzi tsha vhurangaphanda ha sialala na uri vhuṅwe vhuṭanzi vhu bva kha vhaṅwe vhathu vhe vha pfha nga vhaṅwe. Bryman na vhaṅwe (2003:176) musu vha tshi ṭlutshedza ngona ya phuraimari vha ri: “Primary sampling is the written or oral account of a direct witness of, a participant in, an event, or an audiotape, videotape, or photographic recording”.

Zwi amba uri ṭhumbulo ya phuraimari ndi vhuṭanzi he ha ṅwalwa kana he ha anetshelwa nga ṭhanzi yone ine kana ye ya vha i ngomu kha zwiwo izwo kana maipfhi a muambi e a rekhodiwa, zwifanyiso zwe zwa fodiwa, kana u rekhodiwa ha zwiwo izwo. Alain (1999:74) musu a tshi amba nga ngona ya phuraimari u ri: “In primary data the participant has witnessed the phenomena with his or her eyes”.

Zwi amba uri kha ngona ya phuraimari muvhudziswa u vha o vhona tshiwo nga maṭo awe. Muṭodisisi o kuvhanganya maphungo awe kha vhathu vhe vha vhona kutshilele kwa vhathu nga maṭo avho, lune muṭodisisi a wana zwi tshi tendisea uri vhuṭanzi he a vhu wana ndi ha ngoho. Heiman (1995:4) musu a tshi ṭlutshedza ngona ya phuraimari u ri: “Primary data is generally considered to be a superior source of internal validity, because the researcher will have established a system of data collection suited to the project and the empirical reality being studied”.

Zwi amba uri u kuvhanganya maphungo a vhuṭanzi ha vhukuma ha nga ngomu nga u shumisa ngona ya phuraimari ndi zwa nṭha, ngauri muṭodisisi u ḍo vha o bveledza ṅdila ya u kuvhanganya maphungo ine ya shumiswa kha mushumo wa u ita ṭhodisiso. Ngona ya phuraimari yone ndi ya u bvukulula vhuṭanzi vhune ha bva kha ṭhanzi dza maṭo, kha vhe vha vha vhe tshipiḍa tsha zwiwo zwe zwa bvelela na kha vhathu vhe vha hanelelwa nga vhaṅwe.

3.4.1. Fhethuvhupo ha tshodiso

Fhethuvhupo ha tshodiso hu katela fhethu na tshifhinga tshine tshodiso ya mafhungo ya bvelela hone. Vhupo ha tshodiso hu katela vhupo ha mahayani hune vharangaphanda vha sialala vha wanala hone na u lavhelela tshodisa dza u luvhiwa na u fhiwa tshonifho zwine zwa bva kha vhalandavhavho vhane vha vha vhusa, vha dovha vha vhu langa, na vhupo ha tshodiso ha doroboni hune ha vha fhasi ha ndango ya vhorapolitiki vha muvhuso wa dimokirasi. Hall na vhañwe (1999:1083) musi vha tshi talutshedza fhethuvhupo vha ri: “Setting is the surrounding of a place or the location of where an event happens. The place and time at which a story is represented as happening”.

Zwi amba uri fhethuvhupo ha tshodiso ndi vhupo na fhethu hune mafhungo a bvelela hone. Ndi fhethu na tshifhinga tsha hune nganetshelo ya mafhungo ya bvelela ngatsho. Mutshodisi o nanga fhethuvhupo hune a vhona hu tshi kwamea nga thaidzo ya u sudzuluswa ha vhuluvha ha vhadzulapo vhu tshi ya kha vhorapolitiki.

3.5. Tshivhalo tsha vhathu tsha tshodiso

Tshivhalo tsha vhathu zwi amba tshivhalo tsha vhadzulapo vhane vha wanala kha vhupo vhune tshodiso ya khou bvelela hone. Tshivhalo tsha vhathu tshi katela tshivhalo tsha mirole ya vhathu yo fhambanaho ine ya wanala muvhunduni muthihi wa hune tshodiso ya khou bvelela hone. Huysamen (1994:37) musi a tshi talutshedza tshivhalo tsha vhathu u ri: “Population encompasses the total of all members, cases, or elements about which the researcher wishes to draw conclusion. The members or elements of the population are referred to as unit of analysis”.

Zwi amba uri tshivhalo tsha vhathu zwi katela tshivhalo tsha mirado yothe, milandu, kana zwipida zwine ngazwo mutodisisi a tama u nea mvalatswinga. Mirado kana zwipida zwa tshivhalo tsha vhathu tshi amba tshipida tsha u sengulusa. Nachmias (1996:173) musi a tshi talutshedza tshivhalo tsha vhathu u ri: “Population is methodologically speaking, aggregated of all cases that conform to some designated set of specification”.

Zwi amba uri tshivhalo tsha vhathu ndi zwine nga luambo lune lwa vha ngonani, tsha vha thanganyelokhumbulelwa ya mafhungo othe ane a vha na vhukwamani na luwe lushaka lwa vhanzi he ha topolwa u itela u vha tshipida tsha u nanguludza. Tshivhalo tsha vhathu vha thodisiso tshi katela muthu muwe na muwe ane a dzula kha vhupo ho khethiwaho nga mutodisisi. Zhang na Parson (2016:49) vha tshi talutshedza tshivhalo tsha vhathu vha ri:

Population served may seem obvious and easily compartmentalized. For example, a counselor who is interested in working in the school not only understands that the client will consist primarily of school - aged children, but may even discern further the services that he or she offers as being geared to students at the elementary school, middle school, or senior high levels. But this identification of the population to be served need to move towards beyond the obvious and drill down beyond gross levels of distinction.

Zwi amba uri tshivhalo tsha vhathu tshine tsha shumiswa tshi nga di vha tshi tsha vhukuma na uri tshi vha tshine tsha vhambedzelea. Sa tsumbo, mushumelavhapo ane a vha na dzangalelo la u shuma tshikoloni hune a si vhe na ndivo ya uri vhathu vane a shuma navho vho vhumbiwa nga vhana vha phuraimari vha minwaha ya vhukati, fhedzi u swika hune a tsitsela fhasi tshumelo yawe vhunga yo vha yo

lugiselwa vhana vha matshudeni vha pfhunzo dza fhasi, dza zwickolo zwa vhukati, kana vhana vha tshikalo tsha n̄tha.

Fhedzi tsumbo iyi ya tshivhalo tsha vhathu tshine tsha shumiswa tshi fanela u aluselwa n̄tha sa zwe zwa anganyiwa na u tsitselwa fhasi u swika henefho he ha anganyelwa hone. Kha mushumo wa u ita t̄hoḏisiso fhethu hune tshivhalo tsha vhathu tsha vha n̄tha, muḏoḏisisi u a kona u angaredza tshivhalo tsha vhathu tsha tsitselwa fhasi kana tsha aluselwa n̄tha. Hall na vhañwe (2006:917) musi vha tshi t̄alutshedza tshivhalo tsha vhathu vha ri: “Population is all the inhabitants of a particular place”.

Zwi amba uri tshivhalo tsha vhathu ndi vhadzulapo vhoṭhe vhane vha dzula kha muvhundu wonoyo. Welman na Kruger (2001:47) musi vha tshi amba nga tshivhalo tsha vhathu vha ri: “Population is the study object, which may be individuals, groups, organizations, human products and events or the conditions to which they are exposed”.

Zwi amba uri tshivhalo tsha vhathu ndi tshipiḏa tsha t̄hoḏisiso tshine tsha nga vha zwishumiswa zwa u guda, vhathu, tshigwada tsha vhathu, madzangano, zwibveledzwa zwa vhathu na mitambo kana nyimele dze dza vha dzo tetshelwa dzone. Muḏoḏisisi o vhudzisa vhathu vhane vha wanala kha masipala wa Thulamela. Ho vhudziswa mahosi mararu, avho vhane vha vha zwipondwa zwe vhuluvha ha sudzuluswa khavho. N̄eḏorobo muthihi, ngauri ndi ene ane a vha na khaedu siani la mveledziso ya zwa ikonomi mivhunduni ya mahosi, makhantseḷara mararu ngauri ndi one ane a t̄angana na vhuleme musi a tshi isa tshumelo vhuponi vhu re fhasi ha mahosi, vharangaphanda vha khoro ya vhadzulapo vhararu ngauri ndi vhone vhane vha kuḏana na mahosi siani la vhulanguli ha shango na vhathu zwavho vhaṭanu ngauri ndi vhone vhane vha tshila vhe kha mutsiko na n̄daḏo ya vhathu vhane vha tea u vha luvha. Ho vhudziswa vhathu vha miñwaha ya u bva kha fumbiliṭhanu u

swika kha vhaaluwa vha miṅwaha ya fuṭhanu-ṭhanu vha ambaho luambo lwa Tshivenda sa luambo lwa ḍamuni.

3.6. Ṭhumbulo

Ṭhumbulo ndi mushumo une muṭoḍisisi a vha a tshi kuvhanganya mafhungo a ṭhoḍisiso yawe kha vhathu vhe a vha nanga uri vha mu thuse kha u mu ṅetshedza mafhungo. Ṭhumbulo yo khethekanywa kha tshaka dzo fhambanaho dza u ṭumbula, sa ṭhumbulo ya khonadzeo ine ya kovhekanyiwa ya bva zwiṭiḍa zwa ṭhumbulo ya randomu ine ya vha ngona yo leluwaho (simple random sampling), ha dovha ha vha na ṭhumbulo ya randomu ya sistemethiki (systematic random sampling), ṭhumbulo ya khethekanyo ya zwiḡwada zwiṭuku (stratified random sampling) na ṭhumbulo ya zwiḡwada zwo ṭanganelanaho (cluster sampling) ye muṭoḍisisi a si i shumise kha ṭhoḍisiso iyi.

Nga iṅwe nḍila hu na ngona ya ṭhumbulo ine i si vhe ya khonadzeo ine ya ḍo shumiswa kha ṭhoḍisiso iyi ine ya katela ngona dza ṭhumbulo ine ya leluwa (convenience sampling), ṭhumbulo ya ndivho (purposive sampling), ṭhumbulo ya sinouboḷo (snowball sampling), ṭhumbulo ya kota (quota sampling) na ṭhumbulo yo ṭanganelanaho (heterogeneous sampling). Zwino muṭoḍisisi uyu o shumisa ngona ya ṭhumbulo yo ṭanganelanaho (heterogeneous sampling) musi a tshi khetha vhathu vhane vha ḍo mu thusa u wanulula mafhungo a ṭhoḍisiso yawe vhunga ngona iyi i sa konḍi u i shumisa na uri a i ḍuri, na hone i a ṭavhanyedza. Fhedzi yone i katela vhathu vhane vha vha na tshenzhemo nnzhi vhukuma. Ṭhumbulo iyi ya ṭhanganelano i dovha ya katela vhathu vhane vha vha na miṅwaha ine i si lingane, i dovha ya katela vhathu vhane vha wanala mashangoni a sa fani, vha nyimele dzo fhambanaho. Fink (1995:1) musi a tshi ṭalutshedza ṭhumbulo u ri: “A sample is a portion or subset of a larger group called a population”.

Zwi amba uri t̄humbulo ndi tshipiḁa kana muraḁo wa tshigwada tsha vhathu.

Graven (2003:945) musi a tshi amba nga ha t̄humbulo u ri: “The chances of selecting a particular individual are not known because the researcher does not know the size of the population or the members of population”.

Zwi amba uri t̄humbulo ndi musi tshikhala tsha u nanga muthu muthihi tshi sa ḁivhei ngauri muḁoḁisisi u vha a sa ḁivhi vhuhulu ha vhathu kana miraḁo ya vhathu ya hune t̄humbulo ya khou dzhiiwa hone. Grill (2008:69) musi a tshi amba nga ha t̄humbulo u ri: “Sample is a type of sampling which is based completely on the researcher in that sample, is composed of elements that contain the most characteristics, representative or typical attribute of the population that serve the purpose of the study”.

Zwi amba uri t̄humbulo ndi lushaka lwa u ita t̄humbulo lune lwa vha lwo ḁisendeka kha muhumbulo wa muḁoḁisisi lune lwa vhumba tshipiḁa tshine tsha vha na vhuvha ha vhathu, zwiimeleli zwa vhathu kana zwiñwe zwi vhumbi zwine zwa wanala kha vhathu, zwi dovha zwa vha na mushumo wa ndeme kha ngudo iyi. Seale (2004:435) musi a tshi t̄alutshedza t̄humbulo u ri: “Sampling is an unavoidable consideration because it is, first of all, an everyday life activity deeply rooted in thought, language and practice”.

Zwi amba uri t̄humbulo ndi tshithu tshine tshi si thivhelwe ngauri tsha u thoma tshi wanala kha vhutshilo ha ḁuvha liñwe na liñwe ngomu kha muhumbulo, luambo na kha nyito. Gould (1964:614) musi a tshi t̄alutshedza t̄humbulo u ri: “Sampling refers to one or more aspects of general process of generalizing about a ‘population’ or ‘universe’ from some examples of it”.

Zwi amba uri ṭhumbulo i dzhiwa sa tshipiḁa tsha mushumo tshithihi kana zwinzhi zwine zwa angaredza vhathu kana shango loṱhe ho shumiswa tsumbo nthihi yazwo. Matsumo (1994:9) musii a tshi ṱalutshedza ṭhumbulo u ri: “Sampling is when in the simplest cross- cultural research design, a researcher obtains a sample of people in one culture, obtains data from them, and compares that data to their data or both”.

Zwi amba uri u ṭumbula ndi zwine zwa bvelela kha mbambedzo ya tshivhumbeo tsha ṭhoḁisiso ya mvelele nga nḁila ine ya leluwa, muṱoḁisisi u dzhia ṭhumbulo ya vhathu vha mvelele nthihi, a dzhia mafhungo avho, a kona u a vhambedza oṱhe. Kendall (2014:158) musii a tshi ṱalutshedza ṭhumbulo u ri:

“Sampling is the process of systemetically selecting representative elements of a population. When these selected elements are examined closely, it is assumed that the analysis will reveal useful information about the population as a whole”.

Zwi amba uri ṭhumbulo ndi mushumo wa u nanga miraḁo ya vhaimeleli vha vhathu nga nḁila ya u tevhekana. Musii miraḁo ye ya nangiwa yo no ṱolwa nga vhusedzi, zwi vha zwi tshi vho tendisea uri tzedzuluso i ḁo dzumbulula mafhungo a ndeme a vhathu vhoṱhe. Ṭhumbulo ndi tshipiḁa tsha ndeme kha ṭhoḁisiso ngauri i thusedza kha u dzumbulula mafhungo a ngoho a zwine ṭhoḁisiso ya khou ṱoḁisisa zwone. Morris (1969:978) musii a tshi ṱalutshedza ṭhumbulo u ri:

“Purposive sampling is also called ‘judgement’ sample, a purposive sample is one in which the researchers choose participants deliberately (with a purpose in mind), usually in order to make the sample more representative”.

Zwi amba uri ṭhumbulo ya khonadzeo i dovha ya vhidzwa uri ndi ṭhumbulo ya khaṱhulo, ngona ya khonadzeo ndi iṱwe ine vhaṱoḁisisi vha nanga vhavhudziswa nga u zwi funa (vhe na ndivho), vha anzela u ita nga u ralo vha tshi itela uri ṭhumbulo i kone u wana thikhedzo yo fhelelaho. Hall na vhaṱwe (1999:1045) musii vha tshi ṱalutshedza ṭhumbulo vha ri: “Sample is a portion of a population serving as a basis for estimates of the attributes of the whole population”.

Zwi amba uri ṭhumbulo ndi tshipiḁa tsha vhathu tshine tsha shuma sa mutheo wa u humbulela zwipiḁa zwa vhathu vhoṱhe. Gould (1964:614) musi a tshi ṱalutshedza ṭhumbulo u ri: “Sampling refers to as ‘the data’ or the observation of the data”.

Zwi amba uri ṭhumbulo i dzhiwa sa mafhungo kana u lavhelesa mafhungo e a kuvhanganyiwa. Hu na tshaka dza ṭhumbulo dzo fhambanaho dzine dza vha ṭhumbulo ya tshayakhonadzeo na ya khonadzeo. Ṭhumbulo ya khonadzeo ndi ine muṱoḁisisi a fulufhela mafhungo a tshigwada tsha vhathu vhane a vha vhudzisa, ngeno ṭhumbulo ya tshayakhonadzeo i ine muṱoḁisisi a vha a tshi fulufhela uri vhathu vhane a vha vhudzisa ndi vhone vhane vha tambudzwa nga thaidzo ine a khou i ṱoḁisisa. Muṱoḁisisi o ya kha vhathu vhane vha kwamea na u tshila na thaidzo ya u sudzuluswa ha vhuluvha. Kruger (2005:27) musi a tshi ṱalutshedza ṭhumbulo u ri: “Non-probability sampling is based on the probability that any component which can be included in a non--probability sample cannot be specified, in some cases certain participants may have no chance at all of being counted in such a sample”.

Zwi amba uri ṭhumbulo ya tshayakhonadzeo yo livhanywa na khonadzeo na uri a hu koni u dzheniswa khayoy, na uri tshinwe tshifhinga vhavhudziswa a vha koni u vhaliwa sa tshipiḁa tsha ṭhumbulo.

Muṱoḁisisi o shumisa ṭhumbulo ya tshayakhonadzeo ngauri i na ṭhumbulo ya ndivho ine ya nea muṱoḁisisi tshikhala tsha u vhudzisa vhathu vhane vha kwamea nga thaidzo ya ṱhoḁisiso. Des Vos na vhaṱwe (2011:671) musi vha tshi amba nga ṭhumbulo ya tshayakhonadzeo vha ri: “In non-probability sampling each unit in the sampling frame does not have equal chance of being selected for a particular study”.

Zwi amba uri kha ṭhumbulo ya tshayakhonadzeo muraḁo muthihi a u koni u wana zwikhala zwa u nangiwa zwi linganaho na zwa muṱwe kha ngudo yeneyo. Musi

muṭoḍisisi a tshi kuvhanganya mafhungo kha vhathu vhane vha vha vhanzhi, a nga si kone uri a fhe muthu muṅwe na muṅwe tshikhala tsha u fhindula mbudziso dza ṭhoḍisiso. Vogt na vhaṅwe (2012:523) musi vha tshi ṭalutshedza ṭhumbulo ya ndivho vha ri: “Purposive sampling is typically done when random statistical methods would be difficult or impossible. The term ‘purposive’ is most often used to describe selecting among population of potential experimental participants”.

Zwi amba uri ṭhumbulo ya khonadzeo i bvelela musi ri tshi vhona uri ṭhumbulo ya randomu i ḍo vha na vhuleme na u kundelwa. Ipfi khonadzeo ḽi anzela u shumisiwa u ṭalutshedza u nangiwa hune ha bvelela kha lushaka lune lwa vha na vhavhudziswa vhane vha vha na vhukoni ha u ita ndingo.

3.6.1. Muelo wa ṭhumbulo

Muelo wa ṭhumbulo ndi vhuhulu ha fhethu hune ha katela vhupo vhune ṭhumbulo ya dzhiwa hone. Muelo wa ṭhumbulo u angaredza vhupo na tshifhinga zwa fhethu hune mafhungo a kuvhanganyiwa hone. Bryman na Bell (2011:176) vha ṭalutshedza muelo wa ṭhumbulo nga u rali: “Sampling size depends on a number of consideration, including time and cost – there is no one definitive answer and unvariably a compromise will have to be made between the constraints of time and cost, the need for precision and other considerations”.

Zwi amba uri muelo wa ṭhumbulo u ya nga zwithu zwo vhalaho zwine zwa lavheleswa, zwine zwa katela tshifhinga na mutengo - a hu na phindulo ya ngoho na nthihi yo teaho na uri hu nga ḍi itiwa nyangaredzo ya mafhungo a so ngo khethekanyiwaho vhukati ha mafhungo a tshifhinga tshipfufhi na mutengo, ṭhoḍea dza vhungoho hazwo na zwiṅwe zwine zwa lavhelesiwa. Muṭoḍisisi o nanga vhavhudziswa vha fumi vha mbeu dzo fhambanaho vhane vha wanala kha masipala wa Thulamela. Vhararu Ṭhohoyandou, vhararu Tshaulu na vhaṅa Lwamondo.

3.7. Ngona ya sekondari

Ngona ya sekondari i vhumba tshipiḁa tshihulwane tsha musī hu tshi khou kuvhanganyiwa mafhungo a ṭhoḁisiso. Zwenezwi zwi amba uri a hu na ṭhoḁisiso ine ya nga khunyeledzwa hu so ngo shumiswa ngona ya sekondari. Na kha ṭhoḁisiso iyi muṭoḁisisi o shumisa ngona ya sekondari kha u kuvhanganya mafhungo awe. Muṭoḁisisi a tshi shumisa ngona ya sekondari u itela u ṭola mihumbulo ya vhaṅwe vhaṅwali na zwine vha amba nga tshiteṅwa tshithihi na tshine a tshi ṭoḁisisa.

Mafhungo a ngona ya sekondari ndi ane a dzhiwa sa mafhungo a bvaho kha ṭhanzi dze dza tou pfha kana dze dza shululelwa nga dze dza zwi vhona nga maṭo kana u pfha nga dze dza vha dzi hone musī mafhungo a tshi bvelela. Ngona ya sekondari yo vhumbiwa nga zwivhumbi zwo fhambanaho zwine zwa nga bugu dzo fhambanaho, tsenguluso ya maṅwalwa o fhambanaho, na mafhungo ane a bva kha inthanethe. Welman na Kruger (2001:35) vha tshi ṭalutshedza ngona ya sekondari vha ri:

Secondary sampling provides a second-hand information about events. Such a source has not witnessed the events himself or herself but has obtained the information either from someone else who did experience the event or who has himself or herself obtained the information from a person who had indeed experienced it first-hand.

Zwi amba uri ṭhumbulo ya sekondari ndi ine ya bvisela khagala vhuṭanzi ha vhuvhili nga zwe zwa bvelela, ṭhanzi iyo a yo ngo zwi vhona nga maṭo fhedzi yo wana vhuṭanzi kha muṅwe we a tou zwi vhona nga maṭo kana ye ya ṭalutshedzwa nga muṅwe we a zwi vhona nga maṭo sa vhuṭanzi ha ngoho. Ngeno Kanter (1977:795) musī a tshi ṭalutshedza ngona ya sekondari a tshi ri: “Secondary method are documents that have passed muster as far as external criticisms is concerned

(that in the terms of authenticity of their author), may still fail the test of internal criticism”.

Zwi amba uri ngona ya sekondari ndi ya mañwalwa e a kunda ndingo dzine dza elana na tsatsaladzo dza vhavhali vhao (u itela uri muñwali wao a vhone zwivhuya zwawe), ane a nga ði kundwa kha ndingo dza tsatsaladzo ya nga ngomu. Ngona ya sekondari ndi mañwalwa e muḽoḽisisi a a shumisa kha u sengulusa na u ñea ḽalutshedzo ine ya elana na tshiteñwa tshine a khou tshi ḽoḽisisa. Muḽoḽisisi o dzhena laiburari na kha inthenethe u kuvhanganya mafhungo na u ḽoḽa u pfha uri vhañwe vhañwali vha ri mini nga u sudzuluswa ha vhuluvha. Dorneyi (2007:16) musi a tshi ḽalutshedza ngona ya sekondari u ri: “By looking at what other people have said about a particular issue; this is usually called secondary conceptual or library research and it is an essential form on enquiry because it would be a wast of time and energy to ignore people’s work and reinvent the wheel again and again”.

Zwi amba uri arali ri tshi lavhelesa kha zwe vhañwe vhathu vha amba nga ha inwe ḽohoho, Zwi anzela u vhidzwa uri ndi kuhumbulele kwa sekondari kana tzedzuluso ya laiburari na uri ndi tshithu tsha ndeme tshe tsha vhumbiwa kha ḽhoḽisiso ngauri hu ḽo vha u fhedza tshifhinga na nungo u sa dzhiela ñḽha mushumo wa vhathu na u ḽumbula mafhungo maswa u tshi dovhoolola. Zwenezwo mafhungo e a kuvhanganyiwa ho shumiswa ngona ya sekondari a kona u vha kha vhuimo ho teaho u fhindula mbudziso dza ḽhoḽisiso. Alain (1999:74) musi a tshi ḽalutshedza ngona ya sekondari u ri:

Secondary data is also the object of certain number of received ideas regarding its ontological status, its impact on internal or external validity, and its accessibility and flexibility. It often comes to be attributed with an exaggerated status of “truth”. Its objectivity is taken at face value, and its reliability is considered equivalent to that of the publications which it appears

Zwi amba uri ngona ya sekondari i dovha ya vha tshithu tsha nomboro inwe tsha mihumbulo yo t̄anganedzwaho ine ya elana na vhuimo vhune ha bva kha vhuṭanzi ha mathomo, vhune ha vha na masiandoitwa kha vhungoho ha ngomu kana ha nṅda, vhune ha vha na tswikelelo na u ela thungo dzoṭhe. Vhu anzela u swika hune ha buliwa vhu kha tshiimo tsha u vhu engedzedza kha “ngoho”. Vhuvha hayo ho pfhuluswa nga mbonalo ya u thoma, na vhuḍifulufheli hayo vhu vhewa fhethu huthihi na ha maṅwalwa ane a bvelela. Muṭḍisisi o shumisa maṅwalwa o fhambanaho ane a vha na zwiteṅwa zwine zwa fana na zwine a khou ṭḍisisa zwone, u kuvhanganya mafhungo a ṭḍisiso khathihi na u dzhia ṭhalutshedzo dze vhaṅwali vha dzi ṅea. Louis (1980:39) musi a tshi amba nga ngona ya sekondari u ri: “Secondary sources are those that do not bear a direct relationship to the event being studied”.

Zwi amba uri ngona ya sekondari ndi vhuṭanzi ha zwiko zwa mafhungo zwine zwi si vhe na vhushaka ho livhaho ha zwiwo zwine zwa gudiwa. Mafhungo a ngona ya sekondari ndi ane a vha na ṭhalutshedzo dza maṅwalwa na ane a bva kha vhathu vhe vha a pfha kha vhaṅwe ngeno vhone vha so ngo zwi vhona.

3.8. Nḍila ya u kuvhanganya mafhungo

Nḍila ya u kuvhanganya mafhungo ndi vhutsila vhune muṭḍisisi a vhu shumisa kha u kuvhanganya mafhungo a thaidzo ine ya bvelela kha vhathu. Nḍila dza u kuvhanganya dzi katela nḍila ya phuraimari na nḍila ya sekondari. Muṭḍisisi o shumisa nḍila ya mbudzisa na phindulo ya u livhana tshifhaṭuwo na muvhudziswa. Arthur (2012:235) musi a tshi ṭalutshedza nḍila ya mbudziso na phindulo u ri: “Face-to-face interview is when an investigator actually holds the paper-based questions, perhaps on a clipboard or computer in front of him / her, and as a respondent to what their answers are”.

Zwi amba uri mbudzisavhathu ya musu muṭoḍisisi na vhavhudziswa tshi vha tshi amba vho livhana zwifhaṭuwo, ndi ya musu muṭoḍisisi a tshi vha o ima phanda ha muvhudziswa o fara bammbiri ḵa mbudziso, kana kha tshikirini tsha khomphyutha, kana kha khomphyutha, hune muvhudziswa a ṅea phindulo. Bryan (2011:232) musu a tshi ṭalutshedza mbudziso na phindulo u ri: “Personal interviews is a face-to-face interpersonal role situation in which an interviewer asks respondent questions designed to elicit answers pertinent to the research hypothesis. The questions, their wording, and their sequence define the structure of interview”.

Zwi amba uri mbudzisavhathu ya muthu muthihi ndi dzine dza itwa nga muthu e eṭhe dzi bvelela kha nyimele ya musu muvhudzisi a tshi vhudzisa muvhudziswa mbudziso dze dza iyelwa u bvukulula phindulo dzine dza elana na mahumbulelwa a ṭhoḍisiso. Mbudziso, ṅḵila ya mavhudzisele adzo, na ṅḵila dze dza vhekanywa ngayo kha mbudziso, zwi ṭalusa madzudzanyele a mbudzisavhathu. Arthur (2012:231) musu a tshi ṭalutshedza mbudziso u ri: “Questionnaires are tools for collecting information”.

Zwi amba uri mbudziso ndi zwishumiswa zwine zwa shumiswa u kuvhanganya mafhungo. Muṭoḍisisi o vhudzisa vhatu mbudziso dzine dza vha kha mbudziso ngauri mbudziso ndi yone ine ya leludzela muṭoḍisisi u kona u tshimbidza mbudzisavhathu nga ṅḵila yavhuḍi na u ita uri a kone u vhudzisa mbudziso dzawe nga u tevhekana hadzo. Hall (1976:966) musu a tshi ṭalutshedza mbudziso u ri: “Questionnaire is a set of printed questions, usually with a choice of answers, delivered for a survey or statistical study”.

Zwi amba uri mbudzisavhathu ndi lushaka luthihi lwa mbudziso dzo bveledzwaho, dzine dza anzela u vha na phindulo dza munango, dzine dza itelwa ṭhoḍisiso dza zwine zwithu kana dzine dza shumiswa kha ngudo dza tshitatisitiki.

Muṭoḍisisi o dovha a shumisa nḍila ya mbudzisavhathu i so ngo fhelelaho ine ya vhidzwa “semi structured interview” ine muṭoḍisisi na muvhudziswa vha dzhenelela kha nyambedzano ya mbudzisavhathu thangeli.

3.8.1. Mafhungo

Zwi amba uri mafhungo a ṭhoḍisiso ya ngomu ine ya itiwa u wana maṅwe mafhungo e a engedzea a si vhonele kha manzhi a re hone e a kuvhanganyiwa u thomani. Nḍila ya u kuvhanganya mafhungo ndi mushumo une wa ṭoḍa nḍivho ngauri zwa sa ralo muṭoḍisisi a nga siedza mafhungo ane a vha a ndeme kha ṭhoḍisiso yawe. Hall (2006:298) musi a tshi ṭalutshedza nḍila ya u kuvhangana mafhungo u ri: “Data collection is a data collection procedure in which one (interviewer) asks questions of another / response (interviewee)”.

Zwi amba uri u kuvhanganya mafhungo ndi nḍila ine mafhungo a kuvhanganyiwa ngayo hune khayi muvhudzisi muthihi a vhudzisa mbudzi dze vhavhudziswa vhaṅwe vhavhudziswa. De Vos na vhaṅwe (2011:43) musi vha tshi ṭalutshedza kukuvhanganyele kwa mafhungo vha ri: “An interview is a social relationship intended to exchange information between the participants and the researcher”.

Zwi amba uri mbudzisavhathu ndi vhushaka ha matshiliso a vhathu a u ṅekana vhuṭanzi vhukati ha muvhudziswa na muṭoḍisisi. Thuraingham (2003:1) musi a tshi amba nga mbudzisavhathu u ri: “Data has become a critical resource in many organizations, and therefore accessing data efficiently, sharing the data, extracting information from the data, and making use of the information has become urgent needs”.

Zwi amba uri u kuvhanganya mafhungo ho no vha tshiko tsha ndeme tsha zwiimiswa zwizhi, na uri zwenezwo mafhungo a kuvhanganywa zwi tshi leluwa. U ṅekana

mafhungo, u nanguludza mafhungo kha mañwe, na uri tshithu tsha u thoma tshine tsha tōdeā ndi u shumisa vhuṭanzi. Willison (2011:96) musī a tshī amba nga mbudzisavhathu u ri: “Semi-structured interview contains both sections wih standardised and open questions”.

Zwi amba uri mbudzisavhathu thangeli i na zwipiḍa zwoṭhe zwa mbudziso dzo eḍanelaho na dzo vuleaho. Mbudzisavhathu i thusa uri muṭōḍisīsi a wane mafhungo ane a bva kha vhathu vhane vha tshila ngomu ha thaidzo ya ṭhōḍisīso, zwine zwa mu lelutshela u wana thandululo ya thaidzo ine a i ṭōḍisīsa. Depoy (2008:79) musī a tshī amba nga mbudzisavhathu u ri: “Research gets hold of information through direct exchange with an individual or a group that is known or expected to possess the knowledge they seek”.

Zwi amba uri ṭhōḍisīso i wana mafhungo ayo nga u ṭhādulana ha mihumbulo na muvhudziswa kana tshigwada tsha vhathu tshine tsha ḍivhea kana tshine tsha lavhelelwa u vha na ṅḍivho ine tsha i ṭōḍa. Muṭōḍisīsi o shumisa mbudzisavhathu u itela uri a kone u wana mafhungo ane a khōu a ṭōḍa nga vhuḍalo. Muṭōḍisīsi o kovhela vhathu mbudziso dzo fhambanaho u ya nga maimo avho uri vha dzi fhindule. Muṭōḍisīsi o dovha hafhu u bveledza ṭhōḍisīso nga u fhēḍa na u vhalā bugu dza vhañwali vho fhambanaho u itela u kuvhanganya mafhungo ane a vha a ngoho.

3.8.2. Kuvhanganyele kwa mafhungo

Ṅḍila ya u kuvhanganya mafhungo ndi vhutsila vhune muṭōḍisīsi a vhu shumisa kha u kuvhanganya mafhungo a thaidzo ine ya bvelela kha vhathu. Ṅḍila dza u kuvhanganya mafhungo dzi katela ṅḍila ya phuraimari na ya sekondari. Muṭōḍisīsi o shumisa ṅḍila ya mbudziso na phindulo ya musī o livhana tshifhaṭuwo na muvhudziswa. Arthur (2012:235) musī a tshī ṭalutshedza ṅḍila ya mbudziso na phindulo u ri: “Face-to-face interview is when an investigator actually holds the

paper-based questionnaires, perhaps on a clipboard or computer in front of him / her, and as a respondent to what their answers are”.

Zwi amba uri mbudzisavhathu ya musu muṭoḍisisi na muvhudziswa vha tshi amba vho livhana zwifhaṭuwo, ndi ya musu muṭoḍisisi a tshi vha o ima phanda ha muvhudziswa o fara bammbiri la mbudziso, kana kha tshikirini tsha khomphyutha kana kha khomphyutha, hune muvhudziswa a vha a tshi nea phindulo. Bryan (2011:232) musu a tshi ṭalutshedza mbudziso na phindulo u ri: “Personal interviews is a face-to-face interpersonal role situation in which an interviewer asks respondents questions designed to elicit answers pertinent to the research hypotheses. The questions, their wording, and their sequence define the structure of interview”.

Zwi amba uri mbudzisavhathu ya muthu muthihi ndi dzine dza itwa nga muthu e eṭhe dzi bevelela kha nyimele ya musu muvhudzisi a tshi vhudzisa muvhudziswa mbudziso dze dza itelwa u bvukulula phindulo dzine dza elana na mahumbulelwa a ṭhoḍisiso. Mbudziso, nḍila dza mavhudzisele adzo, na nḍila dze dza vhekanywa ngayo kha mbudziso, zwi ṭalusa madzudzanyele a mbudzisavhathu. Arthur (2012:231) musu a tshi ṭalutshedza mbudziso u ri: “Questionnaires are tools for collecting information”.

Zwi amba uri mbudziso ndi zwishumiswa zwine zwa shumiswa u kuvhanganya mafhungo. Muṭoḍisisi o vhudzisa vhathu mbudziso dzine dza vha kha mbudziso ngauri mbudziso ndi yone ine ya leludzela muṭoḍisisi u kona u tshimbidza mbudzisavhathu nga nḍila yavhuḍi na u ita uri a kone u vhudzisa mbudziso dzawe nga u tevhekana hadzo. Hall (1976:966) musu a tshi ṭalutshedza mbudziso u ri: “Questionnaire is a set of printed questions, usually with a choice of answers, delivered for a survey or statistical study”.

Zwi amba uri mbudzisavhathu ndi lushaka luthihi lwa mbudziso dzo bveledzwaho, dzine dza anzela u vha na phindulo dza munango, dzine dza itelwa t̄hoḏisiso dza zwiḥwe zwithu kana dzine dza shumiswa kha ngudo dza tshitatisitiki.

Muḏoḏisisi o dovha a shumisa nḓila ya mbudzisavhathu i so ngo fhelelaho ine ya vhidzwa “semi structured interview” ine muḏoḏisisi na muvhudziswa vha dzhenelela kha nyambedzano ya mbudzisavhathu thangeli.

3.9. Tsenguluso ya mafhungo

Tsenguluso ya mafhungo ndi vhutsila ha u sengulusa na u nanguludza mafhungo e a kuvhanganywa kha vhathu hune muḏoḏisisi a topola mbuno dza ndeme dzine dza vhonelela dzi thikho ya mafhungo a t̄hoḏisiso yawe. Hardy (2004:529) musi a tshi t̄alutshedza tsenguluso ya mafhungo u ri: “Analysis of qualitative data is an emphasis on resources and tools”.

Zwi amba uri tsenguluso ya mafhungo a ngona ya khwalithethivi ndi khwaḥisedzo ya zwithu zwine zwa shumiswa na zwishumiswa. Kha mushumo uyu muḏoḏisisi o shumisa mbudziso, vhavhudziswa, na zwishumiswa zwiḥwe u bveledza t̄hoḏisiso yawe. De Vos na vhaḥwe (2011:176) vha tshi t̄alutshedza tsenguluso ya mafhungo vha ri: “Data analysis is the process of bringing order, structure and meaning to the data collected”.

Zwi amba uri tsenguluso ya mafhungo ndi mushumo wa u vhekanya zwithu nga ngona, u dzudzanya na u ḥea t̄alutshedzo ya mafhungo e a kuvhanganywa. Larkin na vhaḥwe (2006:287) musi vha tshi t̄alutshedza tsenguluso ya mafhungo vha ri: “The IPA’s phenomenological components’ concerns and cares their orientations towards the world in the form of experiences that they claim for themselves”.

Zwi amba uri zwipiḁa zwa tsenguluso ya u ḁea ḁalutshedzo zwa IPA zwi elana na u lavhelesa ndingo dzayo kha liḁhasi nga ḁila ya tshenzhemo ine vhone vhaḁe vha vhanga uri vha nayo.

3.10. Muhanga wa thyiori

Muhanga wa thyiori ndi zwiteḁwa zwihulwane zwa thyiori ye muḁoḁisisi a i shumisa kha u ḁalutshedza mafhungo a ngudo iyi. Muḁoḁisisi o shumisa thyiori ya Afrosentḁiriki (Afrocentric theory) ngauri i themendela na u sedzesa kha ḁoḁisiso dza ḁivhazwakale ya lushaka lwa vharema. Thyiori iyi i ḁea vhaḁoḁisisi tshikhala tsha u dalela mvelele ya vharema, kuhumbulele na matshilele avho. Berkeley na vhaḁwe (2004:54) musi vha tshi ḁalutshedza thyiori vha ri:

Among applied researchers, for instance, theory may well be seen as something of a luxury, indulged in by those who do not have to dirty their hands with problems in the real world. Even among those engaged in purely academic research, some cast doubt on the relevance of theory to the explanation of social behaviour and so attach little importance to it. Still others do not question the need for theory but ask whether theory as it is understood in the natural sciences is appropriate for social science.

Zwi amba uri vhukati ha vhaḁoḁisisi vhe vha shumiswa, sa tsumbo, zwavhuḁivhuḁi thyiori i nga dzhiiwa sa tshithu tsha vhuḁimvumvusi, tshe tsha shumiwa nga avho vhane vha si fune u ḁinetisa nga thaidzo dza shango ḁa vhukuma. Naho vhukati ha avho vhane vha ḁidzhenisa kha ḁoḁisiso dza vhugudisi ha akhademi, vhaḁwe vhavho vha timatima kha uri thyiori ine ya shumiswa u ḁalutshedza mikhwa ya vhatu na u ita uri i vhe ya ndeme. Naho zwo ralo vhaḁwe a vha vhudzisi ḁoḁea dza thyiori fhedzi vha vhudzisa arali thyiori yo lugela u shumisiwa kha ngudo ya saintsii ya

kutshilele kwa vathu sa zwine ya pfhesesiwa ngayo. Zwi amba uri thyiori ndi sethe ya khumbulelwa dza mafhungo, ndi sumbandila ine ya shumiswa nga vhaṭodisisi vha vhugudisi ha akhademi vhune ha thusedza kha u tandulula thaidzo dzine dza ṭodisiswa.

3.11. Thyiori ya Afrosenṭhirisithi nga u pfhufhifhadza

Thyiori ya Afrosenṭhirisithi (Afrocentricity theory) ndi inwe ya nḡila dzine dza shumiswa kha u ṭalutshedza mafhungo a tshanduko ine ya khou bvelela kha kutshilele kwa vathu. Asante (2009:1) musi a tshi ṭalutshedza thyiori ya Afrosenṭhirisithi u zwi vhea nga u rali: “Afrocentricity is a paradigm based on the idea that African people should re-assert a sense of agency in order to achieve sanity. In some cases, these new ways were called looking at information from (black perspective) as opposed to what had been considered the “white perspective” of most information in the American academy”.

Zwi amba uri thyiori ya Afrosenṭhirisithi ndi nḡila ya mashumele ine ya lavhelesana na muhumbulo wa uri vharema vha fanela u ḡivhekanya sa vathu vhane vha shumiswa u swikelela kha kutshilele kwa vathu kwavhuḡi. Nga inwe nḡila kushumele uku kuswa ku lavhelesa mafhungo ane a kwama kutshilele kwa vharema, sa zwe zwa hanedzwa nga vhe vha vha vha tshi ḡivhiwa sa vhatshena vhane kutshilele kwavho kwa vha mafhungo kha vhugudisi ha Amerika. Muṭodisisi o shumisa thyiori ya Afrosenṭhirisithi kha u sengulusa na u ṭandavhudza mafhungo awe. Moses (2007:19) musi a tshi ṭalutshedza thyiori ya Afrosenṭhirisithi u zwi vhea nga u rali:

Despite the fulminations of ethno-chauvinists other preudiced persons it remains a fact that the contributions of white scholars, like Boas Malinowski and Herskovists were fundamental to that

complex of ideas that were designnate to days as Afrocentrism ...Students of African and African American history have long appreciated the irony that much of what we now call Afrocentrism was developed during the 1930s by the Jewish American scholar.

Zwi amba uri nga nḽa ha u phaḽaladzwa ha vhatevheli vha tshavhi dza nḽwa dze dza vha dzi tshi tovholwa, zwi a pfhala uri thikhedzo ye ya itiwa nga vhagudi vha vhatshena, vhane vha nga Boasi Malinowski na Herskovists vhe vha vha phangami dza mihumbulo heyo yo vhumbanaho ye ya randelwa u shumiswa maḽuvha ano sa Afrosentḽhirisimu... Matshudeni vha Vharema na Vharema vha ḽivhazwakale ya Amerika vho takalela aironi ya kale ye ya ri: “Nga maanḽa zwine maḽuvha ano ra zwi vhidza uri Afrosentḽhirisimu zwo vhumbiwa tshifhingani tsha vho 1930 nga vhorapfhunzo vha Madzhuta vha Amerika”. ḽhyiori ya Afrosentḽhiriki ndi mafhungo khumbulelwa a ḽhoḽisiso.

Thyiori ya Afrosentḽhirisithi i na themendelo khulwane kha u ita ḽhoḽisiso dza vhathu vha vharema ngauri i na ḽuḽuḽuwedzo ya u rekhoda fhethuvhupo ha vhathu na tshifhinga tshe avho vhathu vhane ḽhoḽisiso ya itiwa khavho vha tshila ngatsho. Izwo zwi khwaḽhisedzwa nga Asante (2011:13) musa a tshi ri: “In as much as phenoms are active, dynamic, and diverse in our society, the Afrocentric method requires the scientists to focus on accurate notations and recording of space and time. In fact, the best way to apprehend location of a text is to determine wheather the researcher is located in time and space first”.

Zwi amba uri nga nḽila ine mihumbulo ya lushaka ya ḽuḽuḽwedzea ngayo, ya khwaḽḽha na u vhoneka kha lushaka lwashu, nḽila ya mashumele ya thyiori ya Afrosentḽhiriki i ḽoḽa uri vhorasaintsi vha tshi lavhelesa kha maḽwalwa o kunaho na kha u rekhoda vhupo na tshifhinga. Naho zwo ralo, nḽila yavhuḽi ya u wana fhethuvhupo ha

mafhungo na tshifhinga ndi u thoma u lavhelesa arali muṭoḍisisi o vha a tshi dzula hone na vhuhulu ha fhethu.

3.11.1. Zwishumiswa zwa ṭhoḍisiso

Zwishumiswa zwa ṭhoḍisiso ndi zwithu zwoṭhe zwine zwa shumiswa nga muṭoḍisisi kha u ita uri mushumo wa u kuvhanganya mafhungo kha vhathu u bvelele. Mosby's medical Dictionary (2009:11740) i nea ṭhalutshedzo ya zwishumiswa zwa ṭhoḍisiso nga u rali: "A research instrument is a testing device (e.g. questionnaire, an interview or a set oa guidelines for observations) for measuring a given phenomenon".

Zwi amba uri tshishumiswa tsha ṭhoḍisiso ndi tshithu tshine tsha shumiswa u ita ndingo, (tsumbo, mbudziso, mbudzisavhathu kana bammbiri ḽa sumbandila ḽine ḽa neṭshedzwa uri ḽi shumiswe u kala kana u ela mawanwa a ṭhoḍisiso. Muṭoḍisisi o shumisa mbudzisavhathu u kuvhanganya mafhungo kha vhathu a tshi itela u wana vhuṭanzi ha vhathu vhane vha tshila kha thaidzo ine ya khou ṭoḍisiswa.

Nachmias (1996:232) musi a tshi ṭalutshedza mbudzisavhathu u ri: "Personal interview is a face-to-face interpersonal role situation in which an interviewer asks respondents question designed to elicit answers pertinent to the research hypothesis. The question, their wording, and their sequence define the structure of the interview".

Zwi amba uri mbudzisavhathu ya u livhana zwifhaṭuwo na vhavhudziswa ndi mushumo une muṭoḍisisi a vhudzisa vhavhudziswa mbudziso dze dza itelwa u bvukulula phindulo dzine dza elana na mahumbulelwa a ṭhoḍisiso. Mbudziso, mavhudzisele adzo, na mavhekanyeke adzo, a ṭalula nzulele ya mbudzisavhathu. Muṭoḍisisi o shumisa mbudzisavhathu musi a tshi kuvhanganya mafhungo awe kha vhathu ngauri u kona u wana phindulo ya mbudziso dzawe na zwenezwo,

muvhudziswa u pfha o vhofoholowa musi a tshi vhudziswa mbudziso dza mafhungo ane a vha na ndivho nao.

Muṭoḍisisi o shumisa ndila ya u vhudzisa muthu nga muthu vho livhana zwifhatuwo (semi- structured interview) u kuvhanganya mafhungo awe zwine zwa khwaṭhisedza uri u katela mafhungo awe, zwe zwa ita uri a si bve kha ṭhoho. Zwi thusedza uri vhavhudziswa vha takalele u dzhenelela kha nyambedzano ya mafhungo na uri vha netshedze vhumphiwa havho vho vhofoholowa vha sa ofhi tshithu.

3.12. Maga a u sengulusa na u ṭalutshedza mafhungo

Maga a u sengulusa mafhungo ndi ndila dzine dza shumiswa nga vhaṭoḍisisi vha ṭhoḍisiso kha u sengulusa na u ṭalutshedza mafhungo e vha a kuvhanganya vhathuni. Giudici (2003:141) musi a tshi amba nga maga a u sengulusa mafhungo u ri: “The analysis steps involve becoming thoroughly familiar with a phenomenon, carefully reflecting on it, and then writing an interpretation by lying on one’s intuitive underlying of what is going on rather on any particular analytic techniques”.

Zwi amba uri maga a u sengulusa mafhungo a katela u vha na ndivho yo fhelelaho ya tshiteṅwa tshine tsha vhonelela zwavhuḍi kha mashumele atsho na u ṅwala ṭhalutshedzo ye ya ḍitika nga mihumbulo ya vhaṅwe ya zwine zwa bvelela kana kha zwiṅwe zwikili zwa vhaṅwe zwa u sengulusa na u ṅwala ṭhalutshedzo ya zwine zwa bvelela, u fana na zwine zwa bvelela kha dziṅwe ndila dza u sengulusa. Blanche na vhaṅwe (2006:103) musi vha tshi ṭalutshedza maga a u sengulusa vha zwi vhea nga u rali: “The analytic step involves a thoroughly familiar with a phenomenon, carefully reflecting on it, and then writing an interpretation by lying on one’s initiative underlying of what is going on rather on any particular analytic techniques”.

Zwi amba uri maga a u sengulusa mafhungo zwi katela u vha na tshenzhemo yo fhelelaho kha mushumo wa u sengulusa, zwine zwa sumbedzwa zwavhuḏi khayoy, ha kona u ḥwalwa ḥalutshedzo ine ya elana na vhupfhiwa ha muḥwe vhune ha sumbedza zwine zwa bvelela kana kha zwiḥwe zwikili zwa u sengulusa.

(i) Lḡa lḡa u thoma: Tshenzhemo

Tshenzhemo ndi u vha na vhukoni, ḥdivho na vhutsila vhune muthu a vha naho kha u ita zwiḥwe zwithu vhutshiloni.

Muḥḥdisisi u kuvhanganya zwishumiswa zwoḥe a dovha a zwi ḥwalulula kha mabambiri phanda ha musi a tshi dovholola u vhala mawanwa, a tshi ita manweledzo na u zwi vhekanya zwavhuḏi.

(ii) Lḡa lḡa vhuvhili: U bveledza thyimu

U bveledza thyimu ndi mafhungo ane a bvelela musi muḥḥdisisi a tshi kuvhanganya mafhungo. Thyimu ndi mihumbulo na mafhungo ane a bvelela musi vhathu vha tshi khou haseledza nga thero ine muḥḥdisisi a i ḥḥdisisa kha vhathu.

Blanche (2006:32) musi a tshi ḥalutshedza u bveledza thyimu u ri: “Themes should ideally, arise naturally from the data, then at the same time they should also have an input on the research question. The researcher looked over and worked on the material and organizing principles which were logical”.

Zwi amba uri mihumbulo i fanela u bvelela nga yoḥe, i bvelela vhukati ha mafhungo nga lwa mupo na hone i fanela u vha na zwine ya amba kha mbudziso ya ḥḥdisiso nga tshifhinga tshenetsho. Muḥḥdisisi u sedzulusa a tshi dovha, a shuma nga muhumbulo wonoyo na u dzudzanya ḥdila dzine dza elana nawo. Hall (1976:1330) musi a tshi ḥalutshedza thimi u ri: “Themes are subjects or topic on which a person speaks, writes, or thinks”.

Zwi amba uri thiyimu ndi thero kana tshoho ya mafhungo ine muthu a rera ngayo, a n̄wala, kana a humbula ngayo.

(iii) Liga la vhuraru: Khoudini

Khoudini ndi luswayo lune muthu a lu shumisa kha u swaya thundu kana mushumo wawe uri a kone u dzi t̄alula na u dzi fhambanyisa na dza vhañwe.

Krippendorff (2004:125) musi a tshi t̄alutshedza khoudini u ri: “Coding is the way in which the syntax and semantics of data languages can be implemented cognitively. It also suggests designs for creating records of texts in a medium suitable for subsequent data processing”.

Zwi amba uri khoudini ndi n̄dila ine t̄halutshedzo ya divhahungo, mut̄aladzi na dza mafhungo a nyambo dzi nga shumiswa kha u elakanya na u pfha. I dovha ya humbulela dziñwe n̄dila dza u vhumba rekhodo dza mafhungo nga luambo lune lwa t̄anganedzea kha u bvisela khagala mafhungo e a t̄tshedzwa. Janis (1965:55) musi a tshi t̄alutshedza khoudini u ri:

Coding may be defined as referring to any technique (a) for the classification of the sign-vehicles (b) which relies solely upon the judgements (which theoretically may range from perceptual discrimination to sheer guesses) of an analyst or group of analysts as to which sign-vehicles fall into which categories ...

Zwi amba uri khoudini i nga di t̄alutshedzwa sa u fanyiswa na zwiñwe zwikili (a) zwa u khethekanya zwi ga zwa zwiendedzi (b) zwi ne zwa ditika kha khat̄hulo (dzine nga kuhumbulele dza nga vhambedzwa u bva kha khethululo ya kuvhonele kwa maṭo kune kwa t̄ut̄uwedza kuanganyelwe kwa zwithu. Miller na George (1951:95) musi vha tshi t̄alutshedza khoudini vha ri: “In order to handle larger blocks of verbal material in a statistical way, it seems necessary to reduce the variety of

alternatives that must be tabulated. This can be accomplished by putting a wide range of variety of different word patterns in a single category”.

Zwi amba uri musi ri tshi tšoda u shuma na zwidanga zwi hulanane zwa u amba nga ndila ya tshitatisitiki, zwi vhoneka zwi zwa ndeme u fhungudza phambano ya u nanguludza ine ya fanela u vhaliwa. Zwi nga khunyeledzwa nga u engedza ndila nnzhi dza zwine zwa fhambanyisa tshaka dza phetheni dza maipfhi a lushaka luthihi. Blanche (2006:43) musi a tshi tšalutshedza khoudini u ri: “Coding is the breaking up the data in analytically relevant ways”.

Zwi amba uri khoudini ndi u pyashekanya mafhungo nga ndila ya u sengulusa i re ngonani. Mutodisitsi o bveledza thimu khathihi na u nea mafhungo awe dzikhodu. Hall (2006:226) musi a tshi tšalutshedza khoudini nga u ri: “Coding is a system of words, figures, or symbols used to represent others, especially for the purpose of secrecy”.

Zwi amba uri khoudini ndi mutevhe wa maipfhi, figara, kana zwiga zwine zwa shumiswa u imela dzihwe, nga maanda zwi tshi itelwa tshidzumbi. Shapiro na Gilbert (1997:110) vha tšalutshedza khoudini nga u rali: “Coding is a convenient genetic designation for a person employed in a process of recording observations, perceptuals and reading of texts – coders may be readers, interpreters, transcribers, observers, or analysts”.

Zwi amba uri khoudini ndi lushaka lwa vhumphani ha muthu vhune ha shumiswa kha mushumo wa u rekhoda mawanwa, mahumbulelwa na u rekhodiwa ha mafhungo, vhathu vhane vha khouda vha nga vha vhavhali, vha tšalutshedzi, vha nwalululi, vhalavhelesi, kana vhasengulusi. Miller (1964:469) musi a tshi tšalutshedza khoudini u zwi vhea nga u rali: “Coding is any systematic collection of regulations and rules of procedure or conduct”.

Zwi amba uri khoudini ndi ndila inwe na inwe ya u kuvhanganya milayo ya matshimbidzele a zwithu nga u tevhekana hayo kana milayo ya vhuḍifari ha vhatu. Blanche (2006:47) musa a tshi ṭalutshedza khoudini u ri: “One might code a phrase, a line, a sentence, or paragraph, identifying these textual ‘bits’ by virtue of their containing material that pertains to the themes under consideration”.

Zwi amba uri muthu a nga ḍi khouda lifurase, mutalo, mutaladzi, kana pharagirafu, u ṭalula mafhungo nga khalo dzao, ngauri zwi itiswa nga zwiḥwe zwine musa zwi tshi ṭolwa zwa wanala khao.

(iv) Liga la vhuḥa: Mahumbulelwa

Mahumbulelwa ndi phindulo ine muṭodisisi a vha nayo musa a tshi sengulusa thaidzo ya ṭhodisiso ine ya vha khaedu kha lushaka. Nachmias (1996:62) musa a tshi ṭalutshedza mahumbulelwa u ri: “Hypotheses is a tentative answer to a research problem, expressed in the form of a clearly stated relation between their independent and dependent variables”.

Zwi amba uri mahumbulelwa ndi phindulo ine ya bvukululea kha thaidzo ya ṭhodisiso, ine ya bviselwa khagala nga ndila i sumbedzaho vhushaka vhukati ha mafhungo o ḍiimisaho na ane a wana thikhedzo kha miḥwe mihumbulo. Welman na Kruger (2001:11) musa vha tshi ṭalutshedza mahumbulelwa vha ri: “Hypotheses is a tentative assumption or preliminary statement about the relationship between two or more things that need to be examined”.

Zwi amba uri mahumbulelwa ndi khumbulelwa ya mafhungo ine ya dzikuwa kana tshitatamende thangeli tsha vhushaka vhukati ha zwithu zwiḥhili kana zwinzhi zwine zwa fanela u ṭolwa.

(v) Liga la vhuṭanu: Ṭhalutshedzo

Ṭhalutshedzo ndi musu muthu a tshi anetshela mafhungo ane a fana nga ṅdila ine ya elana kana ya ṭutshelana fhedzi ha vha na tshanduko ya maipfhi, hu si vhe na tshanduko kha zwine a khou amba zwone. Blanche (2006:387) musu a tshi ṭalutshedza ṭhalutshedzo u ri: “Elaboration allows a researcher to carefully compare sections of text that appear to belong together”.

Zwi amba uri ṭhalutshedzo i tendela muṭodisisi uri a vhambedze zwiteṅwa zwa tshipiḁa tsha mafhungo tshine tsha vhone tshi tshi fana kana u elana nao.

Morris (1969:419) musu a tshi ṭalutshedza ṭhalutshedzo u ri: “Elaborate is to work out with care and detail complicated but exactly wrought”.

Zwi amba uri u ṭalutshedza ndi u shuma nga vhusedzi na u ṭandavhudza ho ṭangananaho fhedzi ha vha na vhukhaki ha vhukuma.

3.13. Mulayo wa vhuḁifari

Mulayo wa vhuḁifari ndi mulayo une wa langula vhuḁifari ha vhaṭodisisi vhane vha ṭodisisa mafhungo kha vhathu. Ndi mulayo une wa langula vhathu vhane vha shuma na lushaka uri vha si ambe na u bvukulula zwiphiri zwa vhuvha ha tshiimo tsha thaidzo dzavho na vhaṅwe vhathu. Jones (2016:20) musu a tshi ṭalutshedza mulayo wa vhuḁifari u ri: “Ethical consideration are codes of conduct rather than binding professional regulations”.

Zwi amba uri mulayo wa vhuḁifari ndi milayo ya u langa vhuḁifari u fhirisa milayo ya phurofesheni ine ya vhoḁha. Huysamen (1994:178) musu a tshi ṭalutshedza mulayo wa vhuḁifari u ri: “Ethical consideration is when the research participants do not owe

anything to the researcher and they are entitled to be treated with respect, dignity and courtesy”.

Zwi amba uri mulayo wa vhuḏifari ndi musi vhavhudziswa vha tḥoḏisiso vha sa kolodi muḥoḏisisi tshithu na uri vho fanelwa u fariwa nga tḥonifho, u ḥnewa tshirunzi na u itelwa zwivhuya. Waite (2000:292) musi a tshi tḥalutshedza mulayo wa vhuḏifari u ri: “Ethical consideration demonstrate the ways in which researchers apply or revolves such principles varied historically and often within disciplines”.

Zwi amba uri mulayo wa vhuḏifari u sumbedza ḥḏila ine vhaḥoḏisisi vha i shumisa kana u monisa milayo iyo ine ya vha na ḏivhazwakale yo fhambanaho na u dzulela ngomu kha milayo, mashumele ane a monisa matshimbidzele a ḏivhazwakale na u dzulela u zwi ita kha mashumele adzo. Jones (2016:20) a tshi tḥalutshedza mulayo wa vhuḏifari u ri: “Research Ethics demonstrates the ways in which reseachers apply or revolves such principles varied historically and often within disciplines”.

Zwi amba uri mulayo wa vhuḏifari ha tḥoḏisiso ndi une wa sumbedza ḥḏila ine vhaḥoḏisisi vha i shumisa kana ḥḏila ine ya monisa maitele ane ḏivhazwakale yayo ya vha yo fhambanaho na uri i dzulela u mona ngomu ha ḥḏila idzo.

(i) Pfhulufhedziso zwayo

Pfhululufhedziso ndi musi muḥoḏisisi a tshi fhulufhedzisa vhavhudziswa uri vha ambe vho vhofholowa na uri mafhungo ane vha a ḥetshedza a ḏo dzhiwa tshi tshiphiri / tshidzumbi na uri u ḏo shumisa maḥedere vhuimoni ha u ḥwala madzina avho. Bryman na Bell (2011:124) musi vha tshi amba nga pfhulufhedziso vha ri:

“Informed consent is when researchers fully inform participant, in language they can understand, of the aims and implications of the research project and of any other considerations which might reasonably be respected to influence their willingness to participate”

(ii) Tshidzumbe

Tshidzumbe ndi nyito ine ya itiwa nga muthu ane a vha na tshiphiri tsha u dzumba mavhungo na vhuṭanzi vhune a si fune vhu tshi bvela khagala na u ḁivhiwa nga vhaṅwe vhathu. Vhahudziswa vha fhulufhedziswa uri mafhungo avho a ḁo vha a tshiphiri na vhuṭanzi vhune vha vhu ṅetshedza vhu ḁo vha ha tshidzumbe, nga ṅdila ine vhu sa ḁo vhea matshilo avho khomboni. Muṭḁḁisisi o fulufhedzisa u shumisa madzina a kholekhole vhuimoni ha madzina a vhukuma u itela tsireledzo ya vhahudziswa. Nachmias (1996:89) musi a tshi ṭalutshedza tshidzumbe u ri:

“Confidentiality is when participants in social science research are often told that the information they provide will be treated as confidential. That is, although researchers are able to identify a particular participant’s information, they will not reveal it publicly”.

Zwi amba uri tshidzumbe ndi musi vhahudziswa vha ṭhḁḁisiso dza muhasho wa ngudo dza saintsi ya kutshilele kwa vhathu vhane vha dzulela u vhudzwa uri vhuṭanzi vhune vha vhu ṅea vhu ḁo dzhiiwa vhu ha tshidzumbe. Zwi amba uri naho vhaṭḁḁisisi vha tshi kona u topola vhuṭanzi ha muṅwe muvhudziswa, Vha nga si zwi dzumbulule vhukati ha vhathu. Jones (2016:10) musi a tshi ṭalutshedza tshidzumbe u ri: “Confidentiality involves the deepest interests of informants, or for no reasons that are less vital, but it is traditional to honour our subjects’ wish that what we learn about them may not be communicated to a larger public in any way that will affect their interests or identify them”.

Zwi amba uri tshidzumbe tshi katela dzangalelo ḁa vhahudziswa ḁo fhelelaho, kana zwine zwi si vhe na vhuṭanzi ndi zwauri a vha na maanḁa, fhedzi u ṭhonifha lutamo lwa vhahudziswa vhashu lwa uri zwine ra guda khavho a zwi tei u ambiwa nga ṅdila dzoṭhe kha gogo ḁa vhathu zwine zwa nga thithisa lutamo lwavho kana u vha ṭana. Chadwick (2001:71) musi a tshi ṭalutshedza tshidzumbe u ri: “Confidentiality refers to the still secret identity of ‘deep- throat”.

Zwi amba uri tshidzumbe tshi elana na vhuvha ha tshiphiri tshi sa shanduki tsha mbilu khulu ya dzumba mafhungo. Hornby (1994:244) musa a tshi tšalutshedza tshidzumbe u ri: “Confidentiality is the act of keeping secret, not to be made known to others”.

Zwi amba uri tshidzumbe ndi nḡila ya u vha na tshiphiri, tshi sa tei u ḡivhiwa nga vhathu. Forshow (2004:47) musa a tshi tšalutshedza tshidzumbe u ri: “In confidentiality you are under legal obligation to protect the identity of your participants and to keep their data and for personal details confidential”.

Zwi amba uri kha tshidzumbe u vha u tshi kombetshedzwa nga mulayo u tsireledza vhuvha ha vhavhudziswa vhau na u vhulunga mafhungo avho na zwidombedzwa zwavho nga nḡila ya tshidzumbe.

(iii) Ndiliso

Ndiliso ndi mushumo une wa itiwa nga muthu we a shumeliwa na u thusiwa kha zwiḡwe zwine a si zwi kone e eḡhe. Ndiliso ndi masheleni ane a bviswa nga muthu a tshi lilisa muḡwe kha tshinyalelo ye a tšangana nayo sa u fhedzelwa tshifhinga, u swelwa nga muḡi, thundu, na zwiḡwevho. Megan Hall (2010:238) a tshi tšalutshedza ndiliso u ri: “Compensation is something awarded to compensate for loss, suffering, or injury”.

Zwi amba uri ndiliso ndi tshithu tshine tsha ḡetshedzwa sa ndiliso ya tshinyalelo, kana u huvhala. Muḡodisisi u fulufhedzisa u ḡea tsireledzo na ndiliso kha vhavhudziswa vhane vha ofha u ḡetshedza vhuḡanzi.

3.14. Mvalatswinga

Mushumo uyu wa ngona dza ṭhōḁisiso wo sumbedza mashumele na vhundeme hadzo ha u bveledza ṭhōḁisiso dza masia o fhambanaho. Ngona ya phuraimari na ya sekondari dzo ṭalutshedziwa mashumele na vhuḁi hadzo kha u ita ṭhōḁisiso vhukati ha vhathu. Muḁḁisisi o ṭalutshedza thyiori ya Afrosenṭiriki na mashumele ayo kha u ita ṭhōḁisiso, nḁila dza u kuvhanganya mafhungo, maga o fhambanaho ane a shumiswa kha u kuvhanganya mafhungo na u sumbedza mashumele a zwishumiswa zwa u kuvhanganya mafhungo a ṭhōḁisiso.

Ṭhōḁisiso iyi yo shumisa ngona ya khwaḷithethivi u kuvhanganya mafhungo a tshi bva kha vhathu. Muḁḁisisi o rera nga mbalo ya vhathu vha na fhethuvhupo ha ṭhōḁisiso, thyiori ya Afrosenṭiriki, ngona dza ṭhōḁisiso hune ra wana ngona ya phuraimari na ya sekondari, nḁila dza ṭhumbulo na mafhungo a ṭhōḁisiso, maga a u sengulusa mafhungo na mulayo wa vhuḁifari wa ṭhōḁisiso. Mafhungo a u sudzuluswa ha vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala vha Vhavenda fhasi ha Masipala wa Thulamela tshiḁirikini tsha Vhembe, ndi ane a ṭoḁa nungo dzashu riḁe sa Vhavenda uri ri imedzane na khaedu dzine dza ṭuḁuwedza tsudzuluso iyi.

Vhavenda vha ri: “Munwe muthihi a u ṭusi mathuthu”. Zwi tshi amba uri muthu muthihi ha koni u shuma mishumo yoḁhe a eḁhe.

NDIMA YA VHURARU

3. Ngona dza thodisiso

3.1. Mvulatswinga

Ndima iyi ya vhuraru i amba nga ngona dza thodisiso dzo fhambanaho dzine dza shumiswa musi muṭodisisi a tshi ita thodisiso yawe. Kha ndima iyi muṭodisisi u ḑo shumisa ngona ya khwalithethivi hune a ḑo shumisa zwishumiswa zwa mbudzisavhathu na mbudziso kha u kuvhanganya mafhungo a thodisiso yawe kha vhathu. Muṭodisisi u ḑo shumisa ngona ya khwalithethivi ngauri mafhungo ayo a bva kha vhathu vhane vha amba vha tshi fhindulana nae khathihi na u fhindula mbudziso dzine dza bva kha mbudziso.

Ngona ndi ndila dzo fhambanaho dzine dza themendelwa u shumiswa nga vhaṭodisisi kha mushumo wa u kuvhanganya mafhungo na u bveledza maṅwalwa. Kha ngona dza thodisiso ndi hone hune muṭodisisi a pulana mushumo wawe woṭhe wa u kuvhanganya mafhungo, na u nea thuthuwedzo kha mushumo wa u kuvhanganya mafhungo. Ghauri na vhaṅwe (1995:83) musi vha tshi ṭalutshedza ngona vha ri: “By methods we mean data collection through historical review and analysis, surveys, field experiments and case studies, while by techniques we mean step – by – step procedure that we follow to gather data and analyze them for finding the answer to our research questions”.

Zwi amba uri ngona ndi u kuvhanganya mafhungo nga ndila ya u lavhelesa kha ḑivhazwakale na tsenguluso, thodisiso, u ita ndingo dzine dza itwa kha vhathu, na ngudo dza kheisi, ngeno hu uri nga vhutsila ha zwa mashumele ri tshi amba ndila dza u kuvhanganya mafhungo a u bva kha liṅwe liḡa u ya liṅwe, dzine ra dzi tevhela musi ri tshi kuvhanganya mafhungo na u a sengulusa u itela u wana phindulo ya mbudziso dza thodisiso. Ghauri na vhaṅwe (op.cit) musi vha tshi isa phanḑa na u

ṭalutshedza ngona dza ṭhoḍisiso vha ri: “Research methods refer to the systematic, focused and orderly collection of data for the purpose of obtaining information from it, to solve / answer our research problems”.

Zwi amba uri ngona dza ṭhoḍisiso hu ambiwa u kuvhanganywa ha mafhungo nga nḍila ine a tevhekana, ya u vha na vhusedzi na ya u vha ngonani hu u itela u wana mafhungo a u tandulula kana u fhindula thaidzo ya ṭhoḍisiso yashu khayō.

Fade (2004:399) musi a tshi ṭalutshedza ngona u ri: “Method can be taken further to develop theories, models and explanations that help the researcher to understand human experiences better”.

Zwi amba uri ngona i nga iswa phanḍa u bveledza thyiori, tshaka na ṭhalutshedzo dzine dza thusedza muṭoḍisisi uri a pfhesese tshenzhemo dza vhathu khwiṇe.

3.2. Iṭo ḷa khwalithethivi kha ṭhoḍisiso iyi

Kha ngudo ya ngona dza ṭhoḍisiso ri na ngona mbili khulwane, ndi ngona ya Khwalithethivi na ngona ya Khwanthithethivi. Ngona ya khwanthithethivi ndi yone ine ya dzhenelela musi hu tshi vho ṇetshedzwa nomboro ya vhathu vhane vha ḍo vhudziswa. Muṭoḍisisi u ḍo shumisa ngona ya khwalithethivi ngauri mafhungo awe a ḍo kuvhanganywa a tshi bva kha vhathu, hune a ḍo shumisa mbudzisavhathu na mbudziso. Muṭoḍisisi u ḍo shumisa ngona ya khwalithethivi ngauri ndi yone ine ya themendelwa nga vhorapfunzo vha saintsi sa yone ine ya shumisea kha u ita ṭhoḍisiso dza masia o fhambanaho. Vhaṇwe vhaṇwali kha inthanethe vha tshi ṭalutshedza ngona ya khwalithethivi vha zwi vhea nga u rali:

“Qualitative research involves looking in-depth at non numerical data” (http://en.wikipedia.org/wiki/qualitative_research).

Zwi amba uri ngona ya khwalithethivi i katela u dzhena tshoṭhe kha u dzhia mafhungo ane a si vhe na mbalo khao. Zikic (2007:123) musa a tshi ṭalutshedza ngona ya khwalithethivi u ri:

Qualitative research is a goal—orientated investigation into social and cultural phenomena. It was developed mostly in anthropology and sociology, as a tool of accessing the specific data among the particular populations. The goal—orientation implies that there is always an overall goal of the qualitative study, which goes beyond accumulating knowledge. Data collected using qualitative method is collected with the intention of further organizing it as the tool for some kind of social action, so the study had to be designed that way.

Zwi amba uri ngona ya ṭhoḍisiso ya khwalithethivi ndi ine ya livha kha u ita ṭhoḍisiso yayo yo livhaho kha ndivho ya matshilisano na zwiimiswa zwa mvelele, kha vhathu na ndila ya vhuḍifari ha mvelele. Yo bvededzwa i tshi bva kha ngudo ya matshilisano a vhathu. U vha hayo ngona yo livhaho zwi amba uri tshivhangalelwa tshayo tshihulwane ndi u livha kha u kuvhanganya mafhungo a ngudo ya khwalithethivi tshifhinga tshoṭhe. Hornby (1994:740) musa a tshi ṭalutshedza ngona u ri: “Methodology is a set of methods used in doing things”.

Zwi amba uri ngona ndi sethe ya ngona dzine dza shumiswa kha u ita zwithu.

Webster (1984:537) musa a tshi ṭalutshedza ngona u ri: “Methodology is an abstraction or concrete procedure, but in both cases, it implies orderly, logical, and effective arrangements as of one ideas for an exposition or an argument, or of the steps to be followed in teaching, in investigation, in the treatment of a disease, or in any kind or a piece of work”.

Zwi amba uri ngona ndi nyangaredzo ya muhumbulo kana kutshimbidzele kwa zwithu kwo fhelelaho, fhedzi fhethu hothe, zwi amba u vha ndilani, ngonani, na kuvhekanyele kwa zwithu kune kwa vha na thuthuwedzo i ngaho ngelekanyo dzine dza angaredza kana u tata khani kana ya maga ane a tevhelwa kha kufunzele, kha thodiso ya u ilafha vhulwadze, kana u angaredza nga inwe ndila kana tshipida tsha mushumo. Babbie (2001:367) musi a tshi talutshedza ngona u ri: “Methodologies are procedures that are used in the development of the research design or research plan as well as the basic principles and assumptions that motivate their use. Qualitative research try to study human action from the individual’s point of view”.

Zwi amba uri ngona ndi ndila dzine dza shumiswa kha u bvedza thodiso kana mbekanyelo ya thodiso khathihi na zwithu khumbulelwa zwithu zwine zwa vha na thuthuwedzo kha mashumele azwo. Fink (1995:780) musi a tshi talutshedza ngona dza thodiso u ri: “Methodology is a set of methods used (in doing things)”.

Zwi amba uri ngona dza thodiso ndi tshigwada tsha ngona dzine dza shumiswa kha u ita thodiso. De Vos na vhañwe (2001:685) musi vha tshi talutshedza ngona ya kwalithethivi vha ri: “A qualitative approach is used to respond to questions used in the research findings”.

Zwi amba uri mathomele a ngona ya kwalithethivi a shumiswa kha u fhindula mbudziso dzine dza shuma kha mawanwa a thodiso. Babbi na vhañwe (2001:743) musi vha tshi talutshedza ngona ya kwalithethivi vha ri: “Qualithethivi analysis is the type of analysis which does not use numerical examination but rather applies interpretation of observations for the purpose of finding underlying meanings and partens of relationships”.

Zwi amba uri tsenguluso ya ngona ya kwalithethivi ndi lushaka lwa tzedzuluso lune lu si shumise nomboro fhedzi tshalwo ndi u talutshedza mawanwa a zwe lwa zwi

vhona, tshivhangalelwa hu u ṭoḁa u wana ṭhalutshedzo dzo dzumbamaho na nḁila dza vhukwamani. Muḁoḁisisi o shumisa ngona ya khwalithethivi ngauri i wanulula mafhungo ayo nga u dzhena kha vhathu vhane vha vha zwipondwa zwa thaidzo ine ya ṭoḁisiswa.

3.3. Tshivhumbeo na ngona ya ṭhoḁisiso

Tshivhumbeo tsha ṭhoḁisiso ndi nḁila dza matshimbidzele na mashumele dzine dza shumiswa nga muḁoḁisisi musi a tshi kuvhanganya mafhungo na kha u bvedeza ṭhoḁisiso yawe. Muḁoḁisisi a nga thoma ṭhoḁisiso yawe nga u shumisa ndingothangeli dzine dza mu thusa kha u linga zwishumiswa zwawe sa u linga mbudziso, u vhona uri dzi kha maimo o teaho khathihi na uri a dzo ngo dzumbama naa? Kha tshivhumbeo tsha ṭhoḁisiso ndi hune muḁoḁisisi a ḁo vha a tshi khou tandulula thaidzo ya ṭhoḁo ya ṭhoḁisiso ine a khou i ṭoḁisisa. Fink (1995:21) musi a tshi ṭalutshedza tshivhumbeo tsha ṭhoḁisiso u ri: “Research designs are systems for collecting information to describe, compare, and predict attitudes, opinions, values, knowledge, and behavior”.

Zwi amba uri tshivhumbeo tsha ṭhoḁisiso ndi nḁila ya u kuvhanganya mafhungo ine ya ṭalutshedza, ya vhambedza na u humbulela nyimele, mihumbulo, matshilele, nḁivho, na vhuḁifari. Nachmias (1996:99) musi a tshi ṭalutshedza kupulanele na tshivhumbeo tsha ṭhoḁisiso u ri: “Research design is the “blue-print” that enables the investigator to come up with solutions to these problems and guides him or her in the various stages of the research”.

Zwi amba uri tshivhumbeo tsha ṭhoḁisiso ndi dondo ḁa muvhala wa lutombo une wa tendela muḁoḁisisi uri a vhe na tshikhala tsha u ḁa na thandululo dza khaedu na u nḁea ngeletshedzo muḁoḁisisi wa munna kana wa musadzi kha maga o fhambanaho

a tshoḁisiso. Holloway (2005:47) musi a tshi ṭalutshedza tshivhumbeo tsha tshoḁisiso u ri: “The current research study consisted of methodological research design, and the individual experiences without the research’s option about those experiences”.

Zwi amba uri ngudo dza pfhunzo dza ano maḁuvha dzo vhumbiwa nga ngona dza tshoḁisiso na zwi bvaho kha tshenzhemo ya muthu nga muthu zwi sa dzhenisi mihumbulo ya muṭoḁisisi ine ya elana na idzo tshenzhemo. Gibson (2009:894) a tshi ṭalutshedza tshivhumbeo tsha tshoḁisiso u ri: “A research design can be thought of as the crystallization of abstract, interaction and questions into tangible approaches for generating data”.

Zwi amba uri tshivhumbeo tsha tshoḁisiso tshi nga dzhiiwa sa zwiḁifhisedzi zwa nganetshelo ya tshoḁisiso pfhufhi, zwiṭumetshedzi na mbudziso dzine dza ita uri mathomele a u bveledza mafhungo a vhe avhuḁi. Babbie na vhaḁwe (2001:345) vha tshi ṭalutshedza tshivhumbeo tsha tshoḁisiso vha ri: “Research design is a plan of how the researcher conducts the study in order to solve the problem of the topic being studied”.

Zwi amba uri tshivhumbeo tsha tshoḁisiso ndi pulane ine ya sumbedza nḁila ine muṭoḁisisi a tshimbidzisa ngayo ngudo yawe hu u itela u tandulula thaidzo ya tshoho ine ya khou gudiwa. Miller (1964:52) musi a tshi ṭalutshedza tshivhumbeo tsha tshoḁisiso u ri: “Research design for group research must be sensitive to needs of individual researcher, to organizational demands, and to research growth through contact with the problem”.

Zwi amba uri tshivhumbeo tsha tshoḁisiso ya tshigwada tsha vhathu i fanela u vha ine ya bvukulula tshoḁea dza muṭoḁisisi muthihi, kha tshoḁea dzo vhumbanaho, na kha nyaluwo ya tshoḁisiso ine ya vha na vhukwamani na thaidzo. Zwi amba uri tshoḁisiso

iñwe na iñwe i na ndivho khathihi na tswikelelo ya thandululo ya thaidzo ine muṭodisisi a khou i ṭodisisa.

3.4. Ngoni ya phuramari

Ngoni ya phuraimari yo lavhelesa kha u ṭodisisa vhuṭanzi ha u sudzuluswa ha vhuluvha ha vhadzulapo u bva kha vharangaphanda vha sialala vhu tshi ya kha vhorapolitiki vha tshiriki tsha Vhembe. Muṭodisisi o shumisa ngoni ya phuraimari u ṭodisisa mafhungo kha vhatu vhe a vha nanga e na mbudziso dza ṭhodisiso ya zwine a khou ṭodisisa zwone. Welman na Kruger (2001:179) musi vha tshi amba nga ngoni ya phuraimari vha ri: “Primary method is as if eyewitnesses to the event or practice being studied are available, we can collect their verbal evidence as primary source. The credibility of information may be enhanced if it can be corroborated by different, independent eyewitnesses and other sources”.

Zwi amba uri ngoni ya phuraimari i fana na ṭhanzi dze dza vhona tshiwo kana vhe vha vhona ndowendowe dza zwiwo nga maṭo arali dzi tshi nga wanala, hone ri nga kona u kuvhanganya vhuṭanzi ha zwe vha zwi amba nga mulomo sa vhuṭanzi ha phuraimari. Vhuṭanzi vhu nga tendisea fhedzi arali vhu tshi nga vha ho thoma u ambiwa nga vhatu vho fhambanaho, vhuṭanzi ha muthu nga muthu vhe vha zwi vhona nga maṭo na ha dziñwe ṭhanzi. Mafhungo a phuraimari ndi ane a kuvhanganyiwa hu u ṭoda u bvedza ṭhodisiso vhunga hu tshi kuvhanganywa mafhungo ane a bva kha muṭangano wa vhatu na kha mbudzisavhatu. Muṭodisisi o dzhena kha vhatu u kuvhanganya mafhungo kha vhatu vane vha tshila na thaidzo ya u sudzuluswa ha vhuluvha, ṭhonifho na tshirunzi tsha vharangaphanda ha sialala na uri vhuñwe vhuṭanzi vhu bva kha vhañwe vhatu vhe vha pfha nga vhañwe. Bryman na vhañwe (2003:176) musi vha tshi ṭalutshedza ngoni ya phuraimari vha ri: “Primary sampling is the written or oral account of a direct witness of, a participant in, an event, or an audiotape, videotape, or photographic recording”.

Zwi amba uri t̄humbulo ya phuraimari ndi vhuṭanzi he ha ṅwalwa kana he ha anetshelwa nga t̄hanzi yone iṅe kana ye ya vha i ngomu kha zwiwo izwo kana maipfhi a muambi e a rekhodiwa, zwifanyiso zwe zwa fodiwa, kana u rekhodiwa ha zwiwo izwo. Alain (1999:74) musi a tshi amba nga ngona ya phuraimari u ri: “In primary data the participant has witnessed the phenomena with his or her eyes”.

Zwi amba uri kha ngona ya phuraimari muvhudziswa u vha o vhona tshiwo nga maṭo awe. Muṭod̄isisi o kuvhanganya mafhungo awe kha vhatu vhe vha vhona kutshilele kwa vhatu nga maṭo avho, lune muṭod̄isisi a wana zwi tshi tendisea uri vhuṭanzi he a vhu wana ndi ha ngoho. Heiman (1995:4) musi a tshi ṭalutshedza ngona ya phuraimari u ri: “Primary data is generally considered to be a superior source of internal validity, because the researcher will have established a system of data collection suited to the project and the empirical reality being studied”.

Zwi amba uri u kuvhanganya mafhungo a vhuṭanzi ha vhukuma ha nga ngomu nga u shumisa ngona ya phuraimari ndi zwa nṭha, ngauri muṭod̄isisi u ḑo vha o bvedza ṅdila ya u kuvhanganya mafhungo ine ya shumiswa kha mushumo wa u ita t̄hod̄isiso. Ngona ya phuraimari yone ndi ya u bvukulula vhuṭanzi vhune ha bva kha t̄hanzi dza maṭo, kha vhe vha vha vhe tshipiḑa tsha zwiwo zwe zwa bvelela na kha vhatu vhe vha hanelelwa nga vhaṅwe.

3.4.1. Fhethuvhupo ha t̄hod̄isiso

Fhethuvhupo ha t̄hod̄isiso hu katela fhethu na tshifhinga tshine t̄hod̄isiso ya mafhungo ya bvelela hone. Vhupo ha t̄hod̄isiso hu katela vhupo ha mahayani hune vharangaphanda vha sialala vha wanala hone na u lavhelela t̄hoḑea dza u luvhiwa na u fhiwa t̄honifho zwine zwa bva kha vhalandavhavho vhane vha vha vhusa, vha dovha vha vhu langa, na vhupo ha t̄hod̄isiso ha ḑoroboni hune ha vha fhasi ha

ndango ya vhorapolitiki vha muvhuso wa dimokirasi. Hall na vhañwe (1999:1083) musi vha tshi talutshedza fhethuvhupo vha ri: “Setting is the surrounding of a plece or the location of where an event happens. The place and time at which a story is represented as happening”.

Zwi amba uri fhethuvhupo ha thodisiso ndi vhupo na fhethu hune mafhungo a bvelela hone. Ndi fhethu na tshihinga tsha hune nganetshelo ya mafhungo ya bvelela ngatsho. Muṭodisisi o nanga fhethuvhupo hune a vhona hu tshi kwamea nga thaidzo ya u sudzuluswa ha vhuluvha ha vhadzulapo vhu tshi ya kha vhorapolitiki.

3.5. Tshivhalo tsha vhathu tsha thodisiso

Tshivhalo tsha vhathu zwi amba tshivhalo tsha vhadzulapo vhane vha wanala kha vhupo vhune thodisiso ya khou bvelela hone. Tshivhalo tsha vhathu tshi katela tshivhalo tsha mirole ya vhathu yo fhambanaho ine ya wanala muvhunduni muthihi wa hune thodisiso ya khou bvelela hone. Huysamen (1994:37) musi a tshi talutshedza tshivhalo tsha vhathu u ri: “Population encompasses the total of all members, cases, or elements about which the researcher wishes to draw conclusion. The members or elements of the population are referred to as unit of analysis”.

Zwi amba uri tshivhalo tsha vhathu zwi katela tshivhalo tsha mirado yothe, milandu, kana zwipiḁa zwine ngazwo muṭodisisi a tama u nea mvalatswinga. Mirado kana zwipiḁa zwa tshivhalo tsha vhathu tshi amba tshipiḁa tsha u sengulusa. Nachmias (1996:173) musi a tshi talutshedza tshivhalo tsha vhathu u ri: “Population is methodologically speaking, aggregated of all cases that conform to some designated set of specification”.

Zwi amba uri tshivhalo tsha vhathu ndi zwine nga luambo lune lwa vha ngonani, tsha vha thanganyelokhumbulelwa ya mafhungo othe ane a vha na vhukwamani na luwe lushaka lwa vhuṭanzi he ha topolwa u itela u vha tshipiḁa tsha u nanguludza. Tshivhalo tsha vhathu vha thodḁisiso tshi katela muthu muḁwe na muḁwe ane a dzula kha vhupo ho khethiwaho nga muḁodḁisisi. Zhang na Parson (2016:49) vha tshi ṭalutshedza tshivhalo tsha vhathu vha ri:

Population served may seem obvious and easily compartmentalized. For example, a counselor who is interested in working in the school not only understands that the client will consist primarily of school - aged children, but may even discern further the services that he or she offers as being geared to students at the elementary school, middle school, or senior high levels. But this identification of the population to be served need to move towards beyond the obvious and drill down beyond gross levels of distinction.

Zwi amba uri tshivhalo tsha vhathu tshine tsha shumiswa tshi nga ḁi vha tshi tsha vhukuma na uri tshi vha tshine tsha vhambedzelea. Sa tsumbo, mushumelavhapo ane a vha na dzangalelo ḁa u shuma tshikoloni hune a si vhe na ndivho ya uri vhathu vhane a shuma navho vho vhumbiwa nga vhana vha phuraimari vha miḁwaha ya vhukati, fhedzi u swika hune a tsitsela fhasi tshumelo yawe vhunga yo vha yo lugiselwa vhana vha matshudeni vha pfhunzo dza fhasi, dza zwikolo zwa vhukati, kana vhana vha tshikalo tsha nṭha. Fhedzi tsumbo iyi ya tshivhalo tsha vhathu tshine tsha shumiswa tshi fanela u aluselwa nṭha sa zwe zwa anganyiwa na u tsitselwa fhasi u swika heneḁho he ha anganyelwa hone. Kha mushumo wa u ita thodḁisiso fhethu hune tshivhalo tsha vhathu tsha vha nṭha, muḁodḁisisi u a kona u angaredza tshivhalo tsha vhathu tsha tsha tsitselwa fhasi kana tsha aluselwa nṭha. Hall na vhaḁwe (2006:917) musi vha tshi ṭalutshedza tshivhalo tsha vhathu vha ri: "Population is all the inhabitants of a particular place".

Zwi amba uri tshivhalo tsha vhathu ndi vhadzulapo vhothe vhane vha dzula kha muvhundu wonoyo. Welman na Kruger (2001:47) musi vha tshi amba nga tshivhalo tsha vhathu vha ri: “Population is the study object, which may be individuals, groups, organizations, human products and events or the conditions to which they are exposed”.

Zwi amba uri tshivhalo tsha vhathu ndi tshipiḁa tsha ṭhoḁisiso tshine tsha nga vha zwishumiswa zwa u guda, vhathu, tshigwada tsha vhathu, madzangano, zwibveledzwa zwa vhathu na mitambo kana nyimele dze dza vha dzo tetshelwa dzone. Muṭhoḁisisi o vhudzisa vhathu vhane vha wanala kha masipala wa Thulamela. Ho vhudziswa mahosi mararu, avho vhane vha vha zwipondwa zwe vhuluvha ha sudzuluswa khavho. Neḁorobo muthihi, ngauri ndi ene ane a vha na khaedu siani ḁa mveledziso ya zwa ikonomi mivhunduni ya mahosi, makhantseḁara mararu ngauri ndi one ane a ṭangana na vhuleme musi a tshi isa tshumelo vhuḁoni vhu re fhasi ha mahosi, vharangaphanḁa vha khoro ya vhadzulapo vhararu ngauri ndi vhone vhane vha kuḁana na mahosi siani ḁa vhanganguli ha shango na vhathu zwavho vhaṭanu ngauri ndi vhone vhane vha tshila vhe kha mutsiko na nḁaḁo ya vhathu vhane vha tea u vha luvha. Ho vhudziswa vhathu vha miṅwaha ya u bva kha fumbiliṭhanu u swika kha vhaaluwa vha miṅwaha ya fuṭhanu-ṭhanu vha ambaho luambo lwa Tshivendḁa sa luambo lwa ḁamuni.

3.6. ṭhumbulo

ṭhumbulo ndi mushumo une muṭhoḁisisi a vha a tshi kuvhanganya mafhungo a ṭhoḁisiso yawe kha vhathu vhe a vha nanga uri vha mu thuse kha u mu netshedza mafhungo. ṭhumbulo yo khethekanywa kha tshaka dzo fhambanaho dza u ṭumbula, sa ṭhumbulo ya khonadzeo ine ya kovhekanyiwa ya bva zwipiḁa zwa ṭhumbulo ya randomu ine ya vha ngona yo leluwaho (simple random sampling), ha dovha ha vha

na ṭhumbulo ya randomu ya sistemethiki (systematic random sampling), ṭhumbulo ya khethekanyo ya zwigwada zwiṭuku (stratified random sampling) na ṭhumbulo ya zwigwada zwo ṭanganelanaho (cluster sampling) ye muṭoḍisisi a si i shumise kha ṭhoḍisiso iyi.

Nga inwe ndila hu na ngona ya ṭhumbulo ine i si vhe ya khonadzeo ine ya ḍo shumiswa kha ṭhoḍisiso iyi ine ya katela ngona dza ṭhumbulo ine ya leluwa (convenience sampling), ṭhumbulo ya ndivho (purposive sampling), ṭhumbulo ya sinouboḷo (snowball sampling), ṭhumbulo ya kota (quota sampling) na ṭhumbulo yo ṭanganelanaho (heterogeneous sampling). Zwino muṭoḍisisi uyu o shumisa ngona ya ṭhumbulo yo ṭanganelanaho (heterogeneous sampling) musi a tshi khetha vhathu vhane vha ḍo mu thusa u wanulula mafhungo a ṭhoḍisiso yawe vhunga ngona iyi i sa konḍi u i shumisa na uri a i ḍuri, na hone i a ṭavhanyedza. Fhedzi yone i katela vhathu vhane vha vha na tshenzhemo nnzhi vhukuma. Ṭhumbulo iyi ya ṭhanganelano i dovha ya katela vhathu vhane vha vha na miṅwaha ine i si lingane, i dovha ya katela vhathu vhane vha wanala mashangoni a sa fani, vha nyimele dzo fhambanaho. Fink (1995:1) musi a tshi ṭalutshedza ṭhumbulo u ri: “A sample is a portion or subset of a larger group called a population”.

Zwi amba uri ṭhumbulo ndi tshipiḍa kana muraḍo wa tshigwada tsha vhathu.

Graven (2003:945) musi a tshi amba nga ha ṭhumbulo u ri: “The chances of selecting a particular individual are not known because the researcher does not know the size of the population or the members of population”.

Zwi amba uri ṭhumbulo ndi musi tshikhala tsha u nanga muthu muthihi tshi sa ḍivhei ngauri muṭoḍisisi u vha a sa ḍivhi vhuhulu ha vhathu kana miraḍo ya vhathu ya hune ṭhumbulo ya khou dzhiiwa hone. Grill (2008:69) musi a tshi amba nga ha ṭhumbulo u ri: “Sample is a type of sampling which is based completely on the researcher in that sample, is composed of elements that contain the most characteristics,

representative or typical attribute of the population that serve the purpose of the study”.

Zwi amba uri ṭhumbulo ndi lushaka lwa u ita ṭhumbulo lune lwa vha lwo ḍisendeka kha muhumbulo wa muṭoḍisisi lune lwa vhumba tshipiḁa tshine tsha vha na vhuvha ha vhathu, zwiimeleli zwa vhathu kana zwiṅwe zwi vhumbi zwine zwa wanala kha vhathu, zwi dovha zwa vha na mushumo wa ndeme kha ngudo iyi. Seale (2004:435) musi a tshi ṭalutshedza ṭhumbulo u ri: “Sampling is an unavoidable consideration because it is, first of all, an everyday life activity deeply rooted in thought, language and practice”.

Zwi amba uri ṭhumbulo ndi tshithu tshine tshi si thivhelwe ngauri tsha u thoma tshi wanala kha vhutshilo ha ḍuvha liṅwe na liṅwe ngomu kha muhumbulo, luambo na kha nyito. Gould (1964:614) musi a tshi ṭalutshedza ṭhumbulo u ri: “Sampling refers to one or more aspects of general process of generalizing about a ‘population’ or ‘universe’ from some examples of it”.

Zwi amba uri ṭhumbulo i dzhiwa sa tshipiḁa tsha mushumo tshithihi kana zwinzhi zwine zwa angaredza vhathu kana shango loṭhe ho shumiswa tsumbo nthihi yazwo. Matsumo (1994:9) musi a tshi ṭalutshedza ṭhumbulo u ri: “Sampling is when in the simplest cross- cultural research design, a researcher obtains a sample of people in one culture, obtains data from them, and compares that data to their data or both”.

Zwi amba uri u ṭumbula ndi zwine zwa bvelela kha mbambedzo ya tshivhumbeo tsha ṭhoḍisiso ya mvelele nga nḍila ine ya leluwa, muṭoḍisisi u dzhia ṭhumbulo ya vhathu vha mvelele nthihi, a dzhia mafhungo avho, a kona u a vhambedza oṭhe. Kendall (2014:158) musi a tshi ṭalutshedza ṭhumbulo u ri:

“Sampling is the process of systematically selecting representative elements of a population. When these selected elements are examined closely, it is assumed that the analysis will reveal useful information about the population as a whole”.

Zwi amba uri ṭhumbulo ndi mushumo wa u nanga miraq̣o ya vhaimeleli vha vhathu nga nq̣ila ya u tevhekana. Musi miraq̣o ye ya nangiwa yo no ṭolwa nga vhusedzi, zwi vha zwi tshi vho tendisea uri ṭsedzuluso i q̣o dzumbulula mafhungo a ndeme a vhathu vhoq̣he. Ṭhumbulo ndi tshipiq̣a tsha ndeme kha ṭhoq̣isiso ngauri i thusedza kha u dzumbulula mafhungo a ngoho a zwine ṭhoq̣isiso ya khou ṭoq̣isisa zwone. Morris (1969:978) musi a tshi ṭalutshedza ṭhumbulo u ri: “Purposive sampling is also called ‘judgement’ sample, a purposive sample is one in which the researchers choose participants deliberately (with a purpose in mind), usually in order to make the sample more representative”.

Zwi amba uri ṭhumbulo ya khonadzeo i dovha ya vhidzwa uri ndi ṭhumbulo ya khaq̣hulo, ngona ya khonadzeo ndi inwe ine vhaq̣oq̣isisi vha nanga vhavhudziswa nga u zwi funa (vhe na ndivho), vha anzela u ita nga u ralo vha tshi itela uri ṭhumbulo i kone u wana thikhedzo yo fhelelaho. Hall na vhañwe (1999:1045) musi vha tshi ṭalutshedza ṭhumbulo vha ri: “Sample is a portion of a population serving as a basis for estimates of the attributes of the whole population”.

Zwi amba uri ṭhumbulo ndi tshipiq̣a tsha vhathu tshine tsha shuma sa mutheo wa u humbulela zwipiq̣a zwa vhathu vhoq̣he. Gould (1964:614) musi a tshi ṭalutshedza ṭhumbulo u ri: “Sampling refers to as ‘the data’ or the observation of the data”.

Zwi amba uri ṭhumbulo i dzhiwa sa mafhungo kana u lavhelesa mafhungo e a kuvhanganyiwa. Hu na tshaka dza ṭhumbulo dzo fhambanaho dzine dza vha ṭhumbulo ya tshayakhonadzeo na ya khonadzeo. Ṭhumbulo ya khonadzeo ndi ine muq̣oq̣isisi a fulufhela mafhungo a tshigwada tsha vhathu vhane a vha vhudzisa,

ngeno tšumbulo ya tshayakhonadzeo i ine muṭoḍisisi a vha a tshi fulufhela uri vhathu vhane a vha vhudzisa ndi vhone vhane vha tambudzwa nga thaidzo ine a khou i ṭoḍisisa. Muṭoḍisisi o ya kha vhathu vhane vha kwamea na u tshila na thaidzo ya u sudzuluswa ha vhuluvha. Kruger (2005:27) musi a tshi ṭalutshedza tšumbulo u ri: “Non-probability sampling is based on the probability that any component which can be included in a non--probability sample cannot be specified, in some cases certain participants may have no chance at all of being counted in such a sample”.

Zwi amba uri tšumbulo ya tshayakhonadzeo yo livhanywa na khonadzeo na uri a hu koni u dzheniswa khayo, na uri tshiṅwe tshifhinga vhavhudziswa a vha koni u vhaliwa sa tshipiḍa tsha tšumbulo.

Muṭoḍisisi o shumisa tšumbulo ya tshayakhonadzeo nga uri i na tšumbulo ya ndivho ine ya ṅea muṭoḍisisi tshikhala tsha u vhudzisa vhathu vhane vha kwamea nga thaidzo ya tšhoḍisiso. Des Vos na vhaṅwe (2011:671) musi vha tshi amba nga tšumbulo ya tshayakhonadzeo vha ri: “In non-probability sampling each unit in the sampling frame does not have equal chance of being selected for a particular study”.

Zwi amba uri kha tšumbulo ya tshayakhonadzeo muraḍo muthihi a u koni u wana zwikhala zwa u nangiwa zwi linganaho na zwa muṅwe kha ngudo yeneyo. Musi muṭoḍisisi a tshi kuvhanganya mafhungo kha vhathu vhane vha vha vhanzhi, a nga si kone uri a fhe muthu muṅwe na muṅwe tshikhala tsha u fhindula mbudziso dza tšhoḍisiso. Vogt na vhaṅwe (2012:523) musi vha tshi ṭalutshedza tšumbulo ya ndivho vha ri: “Purposive sampling is typically done when random statistical methods would be difficult or impossible. The term ‘purposive’ is most often used to describe selecting among population of potential experimental participants”.

Zwi amba uri tšumbulo ya khonadzeo i bvelela musi ri tshi vhona uri tšumbulo ya randomu i ḍo vha na vhuleme na u kundelwa. Ipfhi khonadzeo ḽi anzela u shumisiwa

u tšalutshedza u nangiwa hune ha bvelela kha lushaka lune lwa vha na vhavhudziswa vhane vha vha na vhukoni ha u ita ndingo.

3.6.1. Muelo wa tšumbulo

Muelo wa tšumbulo ndi vhuhulu ha fhethu hune ha katela vhupo vhune tšumbulo ya dzhiwa hone. Muelo wa tšumbulo u angaredza vhupo na tshifhinga zwa fhethu hune mafhungo a kuvhanganyiwa hone. Bryman na Bell (2011:176) vha tšalutshedza muelo wa tšumbulo nga u rali: “Sampling size depends on a number of consideration, including time and cost – there is no one definitive answer and unvariably a compromise will have to be made between the constraints of time and cost, the need for precision and other considerations”.

Zwi amba uri muelo wa tšumbulo u ya nga zwithu zwo vhalaho zwine zwa lavheleswa, zwine zwa katela tshifhinga na mutengo - a hu na phindulo ya ngoho na nthihi yo teaho na uri hu nga di itiwa nyangaredzo ya mafhungo a so ngo khethekanyiwaho vhukati ha mafhungo a tshifhinga tshipfufhi na mutengo, tšhoda dza vhungoho hazwo na zwiñwe zwine zwa lavhelesiwa. Mušodisisi o nanga vhavhudziswa vha fumi vha mbeu dzo fhambanaho vhane vha wanala kha masipala wa Thulamela. Vhararu Tšhohoyandou, vhararu Tshaulu na vhaña Lwamondo.

3.7. Ngona ya sekondari

Ngona ya sekondari i vhumba tshipida tshihulwane tsha musu hu tshi khou kuvhanganyiwa mafhungo a tšodisiso. Zwenezwi zwi amba uri a hu na tšodisiso ine ya nga khunyeledzwa hu so ngo shumiswa ngona ya sekondari. Na kha tšodisiso iyi mušodisisi o shumisa ngona ya sekondari kha u kuvhanganya mafhungo awe. Mušodisisi a tshi shumisa ngona ya sekondari u itela u tšola mihumbulo ya vhañwe vhañwali na zwine vha amba nga tshiteñwa tshithihi na tshine a tshi tšodisisa.

Mafhungo a ngona ya sekondari ndi ane a dzhiwa sa mafhungo a bvaho kha ṭhanzi dze dza tou pfha kana dze dza shululelwa nga dze dza zwi vhona nga mạto kana u pfha nga dze dza vha dzi hone musi mafhungo a tshi bvelela. Ngona ya sekondari yo vhumbiwa nga zwivhumbi zwo fhambanaho zwine zwa nga bugu dzo fhambanaho, tsenguluso ya mạwalwa o fhambanaho, na mafhungo ane a bva kha inthanethe. Welman na Kruger (2001:35) vha tshi ṭalutshedza ngona ya sekondari vha ri:

Secondary sampling provides a second-hand information about events. Such a source has not witnessed the events himself or herself but has obtained the information either from someone else who did experience the event or who has himself or herself obtained the information from a person who had indeed experienced it first – hand

Zwi amba uri ṭhumbulo ya sekondari ndi ine ya bvisela khagala vhụtanzi ha vhuvhili nga zwe zwa bvelela, ṭhanzi iyo a yo ngo zwi vhona nga mạto fhedzi yo wana vhụtanzi kha mụnwe we a tou zwi vhona nga mạto kana ye ya ṭalutshedzwa nga mụnwe we a zwi vhona nga mạto sa vhụtanzi ha ngoho. Ngeno Kanter (1977:795) musi a tshi ṭalutshedza ngona ya sekondari a tshi ri: “Secondary method are documents that have passed muster as far as external criticisms is concerned (that in the terms of authenticity of their author), may still fail the test of internal criticism”.

Zwi amba uri ngona ya sekondari ndi ya mạwalwa e a kunda ndingo dzine dza elana na tsatsaladzo dza vhavhali vhao (u itela uri mụnwali wao a vhone zwivhuya zwawe), ane a nga ḍi kundwa kha ndingo dza tsatsaladzo ya nga ngomu. Ngona ya sekondari ndi mạwalwa e mụtọdisisi a a shumisa kha u sengulusa na u ṇea ṭhalutshedzo ine ya elana na tshitẹnwa tshine a khou tshi ṭọdisisa. Mụtọdisisi o dzhena ṭaiburari na kha inthenethe u kuvhanganya mafhungo na u ṭọda u pfha uri vhạnwe vhạnwali vha ri mini nga u sudzuluswa ha vhuluvha. Dorneyi (2007:16) musi

a tshi tšalutshedza ngona ya sekondari u ri: “By looking at what other people have said about a particular issue; this is usually called secondary conceptual or library research and it is an essential form on enquiry because it would be a wast of time and energy to ignore people’s work and reinvent the wheel again and again”.

Zwi amba uri arali ri tshi lavhelesa kha zwe vhañwe vhathu vha amba nga ha inwe tšohoh, Zwi anzela u vhidzwa uri ndi kuhumbulele kwa sekondari kana tshedzuluso ya laiburari na uri ndi tshithu tsha ndeme tshe tsha vhumbiwa kha tšhodisiso ngauri hu do vha u fhedza tshifhinga na nungo u sa dzhiela ntha mushumo wa vhathu na u tumbula mafhungo maswa u tshi dovholola. Zwenezwo mafhungo e a kuvhanganyiwa ho shumiswa ngona ya sekondari a kona u vha kha vhuimo ho teaho u fhindula mbudziso dza tšhodisiso. Alain (1999:74) musi a tshi tšalutshedza ngona ya sekondari u ri:

Secondary data is also the object of certain number of received ideas regarding its ontological status, its impact on internal or external validity, and its accessibility and flexibility. It often comes to be attributed with an exaggerated status of “truth”. Its objectivity is taken at face value, and its reliability is considered equivalent to that of the publications which it appears

Zwi amba uri ngona ya sekondari i dovha ya vha tshithu tsha nomboro inwe tsha mihumbulo yo tšanganedzwaho ine ya elana na vhuimo vhune ha bva kha vhuñanzi ha mathomo, vhune ha vha na masiandoitwa kha vhungoho ha ngomu kana ha nnda, vhune ha vha na tswikelelo na u ela thungo dzothe. Vhu anzela u swika hune ha buliwa vhu kha tshiimo tsha u vhu engedzedza kha “ngoho”. Vhuvha hayo ho pfhuluswa nga mbonalo ya u thoma, na vhuñifulufheli hayo vhu vhewa fhethu huthihi na ha mañwalwa ane a bvelela. Muñodisisi o shumisa mañwalwa o fhambanaho ane a vha na zwiteñwa zwine zwa fana na zwine a khou tšodisisa zwone, u kuvhanganya mafhungo a tšhodisiso khathihi na u dzhia tšalutshedzo dze vhañwali vha dzi ñea.

Louis (1980:39) musi a tshi amba nga ngona ya sekondari u ri: “Secondary sources are those that do not bear a direct relationship to the event being studied”.

Zwi amba uri ngona ya sekondari ndi vhuṭanzi ha zwiko zwa mafhungo zwine zwi si vhe na vhushaka ho livhaho ha zwiwo zwine zwa gudiwa. Mafhungo a ngona ya sekondari ndi ane a vha na ṭhalutshedzo dza maṅwalwa na ane a bva kha vhathu vhe vha a pfha kha vhaṅwe ngeno vhone vha so ngo zwi vhona.

3.8. Nḁila ya u kuvhanganya mafhungo

Nḁila ya u kuvhanganya mafhungo ndi vhutsila vhune muṭoḁisisi a vhu shumisa kha u kuvhanganya mafhungo a thaidzo ine ya bvelela kha vhathu. Nḁila dza u kuvhanganya dzi katela nḁila ya phuraimari na nḁila ya sekondari. Muṭoḁisisi o shumisa nḁila ya mbudzisa na phindulo ya u livhana tshifhaṭuwo na muvhudziswa. Arthur (2012:235) musi a tshi ṭalutshedza nḁila ya mbudziso na phindulo u ri: “Face-to-face interview is when an investigator actually holds the paper-based questions, perhaps on a clipboard or computer in front of him / her, and as a respondent to what their answers are”.

Zwi amba uri mbudzisavhathu ya musu muṭoḁisisi na vhavhudziswa tshi vha tshi amba vho livhana zwifhaṭuwo, ndi ya musu muṭoḁisisi a tshi vha o ima phanda ha muvhudziswa o fara bammbiri ḁa mbudziso, kana kha tshikirini tsha khomphyutha, kana kha khomphyutha, hune muvhudziswa a ṅea phindulo. Bryan (2011:232) musu a tshi ṭalutshedza mbudziso na phindulo u ri: “Personal interviews is a face-to-face interpersonal role situation in which an interviewer asks respondent questions designed to elicit answers pertinent to the research hypothesis. The questions, their wordig, and their sequence define the structure of interview”.

Zwi amba uri mbudzisavhathu ya muthu muthihi ndi dzine dza itwa nga muthu e eṭhe dzi bvelela kha nyimele ya musu muvhudzisi a tshi vhudzisa muvhudziswa mbudziso dze dza iyelwa u bvukulula phindulo dzine dza elana na mahumbulelwa a ṭhoḍisiso. Mbudziso, nḍila ya mavhudzisele adzo, na nḍila dze dza vhekanywa ngayo kha mbudziso, zwi ṭalusa madzudzanyele a mbudzisavhathu. Arthur (2012:231) musu a tshi ṭalutshedza mbudziso u ri: “Questionnaires are tools for collecting information”.

Zwi amba uri mbudziso ndi zwishumiswa zwine zwa shumiswa u kuvhanganya mafhungo. Muṭhoḍisisi o vhudzisa vhathu mbudziso dzine dza vha kha mbudziso ngauri mbudziso ndi yone ine ya leludzela muṭhoḍisisi u kona u tshimbidza mbudzisavhathu nga nḍila yavhuḍi na u ita uri a kone u vhudzisa mbudziso dzawe nga u tevhekana hadzo. Hall (1976:966) musu a tshiṭalutshedza mbudziso u ri: “Questionnaire is a set of printed questions, usually with a choice of answers, delivered for a survey or stasical study”.

Zwi amba uri mbudzisavhathu ndi lushaka luthihi lwa mbudziso dzo bveledzwaho, dzine dza anzela u vha na phindulo dza munango, dzine dza itelwa ṭhoḍisiso dza zwiṅwe zwithu kana dzine dza shumiswa kha ngudo dza tshitatisitiki.

Muṭhoḍisisi o dovha a shumisa nḍila ya mbudzisavhathu i so ngo fhelelaho ine ya vhidzwa “semi structured interview” ine muṭhoḍisisi na muvhudziswa vha dzhenelela kha nyambedzano ya mbudzisavhathu thangeli.

3.8.1. Mafhungo

Zwi amba uri mafhungo a ṭhoḍisiso ya ngomu ine ya itiwa u wana maṅwe mafhungo e a engedzea a si vhonele kha manzhi a re hone e a kuvhanganyiwa u thomani. Nḍila ya u kuvhanganya mafhungo ndi mushumo une wa ṭoda nḍivho ngauri zwa sa ralo muṭhoḍisisi a nga siedza mafhungo ane a vha a ndeme kha ṭhoḍisiso yawe. Hall

(2006:298) musi a tshi tšalutshedza nđila ya u kuvhangana mafhungo u ri: “Data collection is a data collection procedure in which one (interviewer) asks questions of another / response (interviewee)”.

Zwi amba uri u kuvhanganya mafhungo ndi nđila ine mafhungo a kuvhanganyiwa ngayo hune khayi muvhudzisi muthihi a vhudzisa mbudziso dze vhavhudziswa vhañwe vhavhudziswa. De Vos na vhañwe (2011:43) musi vha tshi tšalutshedza kukuvhanganyele kwa mafhungo vha ri: “An interview is a social relationship intended to exchange information between the participants and the researcher”.

Zwi amba uri mbudzisavhathu ndi vhushaka ha matshilisano a vhathu a u nekana vhuñanzi vhukati ha muvhudziswa na muñodisisi. Thuraisingham (2003:1) musi a tshi amba nga mbudzisavhathu u ri: “Data has become a critical resource in many organizations, and therefore accessing data efficiently, sharing the data, extracting information from the data, and making use of the information has become urgent needs”.

Zwi amba uri u kuvhanganya mafhungo ho no vha tshiko tsha ndeme tsha zwiimiswa zwinzhi, na uri zwenezwo mafhungo a kuvhanganywa zwi tshi leluwa. U nekana mafhungo, u nanguludza mafhungo kha mañwe, na uri tshithu tsha u thoma tshine tsha tšodea ndi u shumisa vhuñanzi. Willison (2011:96) musi a tshi amba nga mbudzisavhathu u ri: “Semi-structured interview contains both sections with standardised and open questions”.

Zwi amba uri mbudzisavhathu thangeli i na zwipiñda zwoñthe zwa mbudziso dzo eñanelaho na dzo vuleaho. Mbudzisavhathu i thusa uri muñodisisi a wane mafhungo ane a bva kha vhathu vhañwe vha tshila ngomu ha thaidzo ya tšodisiso, zwine zwa mu lelutshela u wana thandululo ya thaidzo ine a i tšodisisa. Depoy (2008:79) musi a tshi amba nga mbudzisavhathu u ri: “Research gets hold of information through direct

exchange with an individual or a group that is known or expected to possess the knowledge they seek”.

Zwi amba uri thodisiso i wana mafhungo ayo nga u thadulana ha mihumbulo na muvhudziwa kana tshigwada tsha vathu tshine tsha divhea kana tshine tsha lavhelelwa u vha na ndivho ine tsha i toda. Muṭodisisi o shumisa mbudzisavhathu u itela uri a kone u wana mafhungo ane a khou a toda nga vhudalo. Muṭodisisi o kovhela vathu mbudziwo dzo fhambanaho u ya nga maimo avho uri vha dzi fhindle. Muṭodisisi o dovha hafhu u bveledza thodisiso nga u fhenda na u vhalabugudza vhanwali vho fhambanaho u itela u kuvhanganya mafhungo ane a vha a ngoho.

3.8.2. Kuvhanganyele kwa mafhungo

Ndila ya u kuvhanganya mafhungo ndi vhutsila vhune muṭodisisi a vhu shumisa kha u kuvhanganya mafhungo a thaidzo ine ya bvelela kha vathu. Ndila dza u kuvhanganya mafhungo dzi katela ndila ya phuraimari na ya sekondari. Muṭodisisi o shumisa ndila ya mbudziwo na phindulo ya musiwu o livhana tshifhatuwo na muvhudziwa. Arthur (2012:235) musiwu a tshi talutshedza ndila ya mbudziwo na phindulo u ri: “Face-to-face interview is when an investigator actually holds the paper-based questionnaires, perhaps on a clipboard or computer in front of him / her, and as a respondent to what their answers are”.

Zwi amba uri mbudzisavhathu ya musiwu muṭodisisi na muvhudziwa vha tshi amba vho livhana zwifhatuwo, ndi ya musiwu muṭodisisi a tshi vha o ima phanda ha muvhudziwa o fara bammbiri la mbudziwo, kana kha tshikirini tsha khomphyutha kana kha khomphyutha, hune muvhudziwa a vha a tshi nea phindulo. Bryan (2011:232) musiwu a tshi talutshedza mbudziwo na phindulo u ri: “Personal interviews is a face-to-face interpersonal role situation in which an interviewer asks respondents

questions designed to elicit answers pertinent to the research hypotheses. The questions, their wording, and their sequence define the structure of interview”.

Zwi amba uri mbudzisavhathu ya muthu muthihi ndi dzine dza itwa nga muthu e ethe dzi bvelela kha nyimele ya musi muvhudzisi a tshi vhudzisa muvhudziswa mbudziso dze dza itelwa u bvukulula phindulo dzine dza elana na mahumbulelwa a thodisiso. Mbudziso, ndila dza mavhudzisele adzo, na ndila dze dza vhekanywa ngayo kha mbudziso, zwi talusa madzudzanyele a mbudzisavhathu. Arthur (2012:231) musi a tshi talutshedza mbudziso u ri: “Questionnaires are tools for collecting information”.

Zwi amba uri mbudziso ndi zwishumiswa zwine zwa shumiswa u kuvhanganya mafhungo. Muṭodisisi o vhudzisa vhathu mbudziso dzine dza vha kha mbudziso ngauri mbudziso ndi yone ine ya leludzela muṭodisisi u kona u tshimbidza mbudzisavhathu nga ndila yavhuḍi na u ita uri a kone u vhudzisa mbudziso dzawe nga u tevhekana hadzo. Hall (1976:966) musi a tshi talutshedza mbudziso u ri: “Questionnaire is a set of printed questions, usually with a choice of answers, delivered for a survey or statistical study”.

Zwi amba uri mbudzisavhathu ndi lushaka luthihi lwa mbudziso dzo bveledzwaho, dzine dza anzela u vha na phindulo dza munango, dzine dza itelwa thodisiso dza zwiṅwe zwithu kana dzine dza shumiswa kha ngudo dza tshitatisitiki.

Muṭodisisi o dovha a shumisa ndila ya mbudzisavhathu i so ngo fhelelaho ine ya vhidzwa “semi structured interview” ine muṭodisisi na muvhudziswa vha dzhenelela kha nyambedzano ya mbudzisavhathu thangeli.

3.9. Tsenguluso ya mafhungo

Tsenguluso ya mafhungo ndi vhutsila ha u sengulusa na u nanguludza mafhungo e a kuvhanganywa kha vhathu hune muṭodisisi a topola mbuno dza ndeme dzine dza vhone dza thikho ya mafhungo a ṭhodisiso yawe. Hardy (2004:529) musa a tshi ṭalutshedza tsenguluso ya mafhungo u ri: “Analysis of qualitative data is an emphasis on resources and tools”.

Zwi amba uri tsenguluso ya mafhungo a ngona ya khwalithethivi ndi khwaṭhisedzo ya zwithu zwine zwa shumiswa na zwishumiswa. Kha mushumo uyu muṭodisisi o shumisa mbudziso, vavhudziswa, na zwishumiswa zwiṅwe u bvedza ṭhodisiso yawe. De Vos na vhaṅwe (2011:176) vha tshi ṭalutshedza tsenguluso ya mafhungo vha ri: “Data analysis is the process of bringing order, structure and meaning to the data collected”.

Zwi amba uri tsenguluso ya mafhungo ndi mushumo wa u vhekanya zwithu nga ngona, u dzudzanya na u ṅea ṭhalutshedzo ya mafhungo e a kuvhanganywa. Larkin na vhaṅwe (2006:287) musa vha tshi ṭalutshedza tsenguluso ya mafhungo vha ri: “The IPA’s phenomenological components’ concerns and cares their orientations towards the world in the form of experiences that they claim for themselves”.

Zwi amba uri zwipiḽa zwa tsenguluso ya u ṅea ṭhalutshedzo zwa IPA zwi elana na u lavhelesa ndingo dzayo kha liḽhasi nga ṅila ya tshenzhemo ine vhone vhaṅwe vha vhanga uri vha nayo.

3.10. Muhanga wa thyiori

Muhanga wa thyiori ndi zwiṅwa zwiḽwane zwa thyiori ye muṭodisisi a i shumisa kha u ṭalutshedza mafhungo a ngudo iyi. Muṭodisisi o shumisa thyiori ya Afrosentḽiriki (Afrocentric theory) ngauri i themendela na u sedzesa kha ṭhodisiso

dza qivhazwakale ya lushaka lwa vharema. Thyiori iyi i nea vhaqodisise tshikhala tsha u dalela mvelele ya vharema, kuhumbulele na matshilele avho. Berkeley na vhañwe (2004:54) musi vha tshi talutshedza thyiori vha ri:

Among applied researchers, for instance, theory may well be seen as something of a luxury, indulged in by those who do not have to dirty their hands with problems in the real world. Even among those engaged in purely academic research, some cast doubt on the relevance of theory to the explanation of social behaviour and so attach little importance to it. Still others do not question the need for theory but ask whether theory as it is understood in the natural sciences is appropriate for social science.

Zwi amba uri vhukati ha vhaqodisise vhe vha shumiswa, sa tsumbo, zwavhudi vhuḁi thyiori i nga dzhiwa sa tshithu tsha vhuḁimvumvusi, tshe tsha shumiwa nga avho vhane vha si fune u qinetisa nga thaidzo dza shango la vhukuma. Naho vhukati ha avho vhane vha qidzhenisa kha thoḁisise dza vhugudise ha akhademi, vhañwe vhavho vha timatima kha uri thyiori ine ya shumiswa u talutshedza mikhwa ya vathu na u ita uri i vhe ya ndeme. Naho zwo ralo vhañwe a vha vhudzise thoḁea dza thyiori fhedzi vha vhudzisa arali thyiori yo lugela u shumisiwa kha ngudo ya saintsi ya kutshilele kwa vathu sa zwine ya pfhesesiwa ngayo. Zwi amba uri thyiori ndi sethe ya khumbulelwa dza mafhungo, ndi sumbandila ine ya shumiswa nga vhaqodisise vha vhugudise ha akhademi vhune ha thusedza kha u tandulula thaidzo dzine dza qodisise.

3.11. Thyiori ya Afrosenthirisithi nga u pfhufhifhadza

Thyiori ya Afrosenthirisithi (Afrocentricity theory) ndi inwe ya ndila dzine dza shumiswa kha u talutshedza mafhungo a tshanduko ine ya khou bvelela kha

kutshilele kwa vathu. Asante (2009:1) musi a tshi tlatshedza thyiori ya Afrosenthrisithi u zwi vhea nga u rali: “Afrocentricity is a paradigm based on the idea that African people should re-assert a sense of agency in order to achieve sanity. In some cases, these new ways were called looking at information from (black perspective) as opposed to what had been considered the “white perspective” of most information in the American academy”.

Zwi amba uri thyiori ya Afrosenthrisithi ndi ndila ya mashumele ine ya lavhelesana na muhumbulo wa uri vharema vha fanela u divhekanya sa vathu vhane vha shumiswa u swikelela kha kutshilele kwa vathu kwavhudi. Nga inwe ndila kushumele uku kuswa ku lavhelesa mafhungo ane a kwama kutshilele kwa vharema, sa zwe zwa hanedzwa nga vhe vha vha vha tshi divhiwa sa vhatshena vhane kutshilele kwavho kwa vha mafhungo kha vhugudisi ha Amerika. Mutodisisi o shumisa thyiori ya Afrosenthrisithi kha u sengulusa na u tandavhudza mafhungo awe. Moses (2007:19) musi a tshi tlatshedza thyiori ya Afrosenthrisithi u zwi vhea nga u rali:

Despite the fulminations of ethno-chauvinists other prejudiced persons it remains a fact that the contributions of white scholars, like Boas Malinowski and Herskovists were fundamental to that complex of ideas that were designate to days as Afrocentrism ...Students of African and African American history have long appreciated the irony that much of what we now call Afrocentrism was developed during the 1930s by the Jewish American scholar.

Zwi amba uri nga nda ha u phadaladzwa ha vhatevheli vha tshavhi dza ndwa dze dza vha dzi tshi tovholwa, zwi a pfhala uri thikhedzo ye ya itiwa nga vhagudi vha vhatshena, vhane vha nga Boasi Malinowski na Herskovists vhe vha vha phangami dza mihumbulo heyoy vhumbanaho ye ya randelwa u shumiswa maduvha ano sa Afrosenthrisimu... Matshudeni vha Vharema na Vharema vha divhazwakale ya

Amerika vho takalela aironi ya kale ye ya ri: “Nga maanda zwine maḍuvha ano ra zwi vhidza uri Afrosent̄hirisimu zwo vhumbiwa tshifhingani tsha vho 1930 nga vhorapfhunzo vha Madzhuta vha Amerika”. Thyiori ya Afrosent̄hiriki ndi mafhungo khumbulelwa a t̄hoḍisiso.

Thyiori ya Afrosent̄hirisithi i na themendelo khulwane kha u ita t̄hoḍisiso dza vhathu vha vharema ngauri i na t̄huthuwedzo ya u rekhoda fhethuvhupo ha vhathu na tshifhinga tshe avho vhathu vhane t̄hoḍisiso ya itiwa khavho vha tshila ngatsho. Izwo zwi khwaṭhisedzwa nga Asante (2011:13) musa a tshi ri: “In as much as phenoms are active, dynamic, and diverse in our society, the Afrocentric method requires the scientists to focus on accurate notations and recording of space and time. In fact, the best way to apprehend location of a text is to determine whether the researcher is located in time and space first”.

Zwi amba uri nga ndila ine mihumbulo ya lushaka ya t̄t̄uwedzea ngayo, ya khwaṭha na u vhone kha lushaka lwashu, ndila ya mashumele ya thyiori ya Afrosent̄hiriki i t̄oḍa uri vhorasantsi vha tshi lavhelesa kha maṅwalwa o kunaho na kha u rekhoda vhupo na tshifhinga. Naho zwo ralo, ndila yavhuḍi ya u wana fhethuvhupo ha mafhungo na tshifhinga ndi u thoma u lavhelesa arali muṭoḍisisi o vha a tshi dzula hone na vhuhulu ha fhethu.

3.11.1. Zwishumiswa zwa t̄hoḍisiso

Zwishumiswa zwa t̄hoḍisiso ndi zwithu zwoṭhe zwine zwa shumiswa nga muṭoḍisisi kha u ita uri mushumo wa u kuvhanganya mafhungo kha vhathu u bevelele. Mosby’s medical Dictionary (2009:11740) i nea t̄halutshedzo ya zwishumiswa zwa t̄hoḍisiso nga u rali: “A research instrument is a testing device (e.g. questionnaire, an interview or a set of guidelines for observations) for measuring a given phenomenon”.

Zwi amba uri tshishumiswa tsha t̄hoḁisiso ndi tshithu tshine tsha shumiswa u ita ndingo, (tsumbo, mbudziso, mbudzisavhathu kana bammbiri la sumbandila line la netshedzwa uri li shumiswe u kala kana u ela mawanwa a t̄hoḁisiso. Muḁoḁisisi o shumisa mbudzisavhathu u kuvhanganya mafhungo kha vhathu a tshi itela u wana vhuḁanzi ha vhathu vhane vha tshila kha thaidzo ine ya khou t̄oḁisiswa.

Nachmias (1996:232) musi a tshi t̄alutshedza mbudzisavhathu u ri: “Personal interview is a face-to-face interpersonal role situation in which an interviewer asks respondents question designed to elicit answers pertinent to the research hypothesis. The question, their wording, and their sequence define the structure of the interview”.

Zwi amba uri mbudzisavhathu ya u livhana zwifhaḁuwo na vhavhudziswa ndi mushumo une muḁoḁisisi a vhudzisa vhavhudziswa mbudziso dze dza itelwa u bvukulula phindulo dzine dza elana na mahumbulelwa a t̄hoḁisiso. Mbudziso, mavhudzisele adzo, na mavhekanyeke adzo, a t̄alula nzulele ya mbudzisavhathu. Muḁoḁisisi o shumisa mbudzisavhathu musi a tshi kuvhanganya mafhungo awe kha vhathu ngauri u kona u wana phindulo ya mbudziso dzawe na zwenezwo, muvhudziswa u pfha o vhofoholwa musi a tshi vhudziswa mbudziso dza mafhungo ane a vha na nḁivho nao.

Muḁoḁisisi o shumisa nḁila ya u vhudzisa muthu nga muthu vho livhana zwifhaḁuwo (semi- structured interview) u kuvhanganya mafhungo awe zwine zwa khwaḁhisedza uri u katela mafhungo awe, zwe zwa ita uri a si bve kha t̄hoho. Zwi thusedza uri vhavhudziswa vha takalele u dzhenelela kha nyambedzano ya mafhungo na uri vha netshedze vhuḁfhiwa havho vho vhofoholwa vha sa ofhi tshithu.

3.12. Maga a u sengulusa na u tšalutshedza mafhungo

Maga a u sengulusa mafhungo ndi ndila dzine dza shumiswa nga vhaṭodisisi vha tḥodisiso kha u sengulusa na u tšalutshedza mafhungo e vha a kuvhanganya vathuni. Giudici (2003:141) musi a tshi amba nga maga a u sengulusa mafhungo u ri: “The analysis steps involve becoming thoroughly familiar with a phenomenon, carefully reflecting on it, and then writing an interpretation by lying on one’s intuitive underlying of what is going on rather on any particular analytic techniques”.

Zwi amba uri maga a u sengulusa mafhungo a katela u vha na ndivho yo fhelelaho ya tshiteṅwa tshine tsha vhonelela zwavhuḍi kha mashumele atsho na u ṅwala tšalutshedzo ye ya dṭitika nga mihumbulo ya vhaṅwe ya zwine zwa bvelela kana kha zwiṅwe zwikili zwa vhaṅwe zwa u sengulusa na u ṅwala tšalutshedzo ya zwine zwa bvelela, u fana na zwine zwa bvelela kha dziṅwe ndila dza u sengulusa. Blanche na vhaṅwe (2006:103) musi vha tshi tšalutshedza maga a u sengulusa vha zwi vhea nga u rali: “The analytic step involves a thoroughly familiar with a phenomenon, carefully reflecting on it, and then writing an interpretation by lying on one’s initiative underlying of what is going on rather on any particular analytic techniques”.

Zwi amba uri maga a u sengulusa mafhungo zwi katela u vha na tshenzhemo yo fhelelaho kha mushumo wa u sengulusa, zwine zwa sumbedzwa zwavhuḍi khayoy, ha kona u ṅwalwa tšalutshedzo ine ya elana na vhupfhiwa ha muṅwe vhune ha sumbedza zwine zwa bvelela kana kha zwiṅwe zwikili zwa u sengulusa.

(i) Lṭiga lṭa u thoma: Tshenzhemo

Tshenzhemo ndi u vha na vhukoni, ndivho na vhutsila vhune muthu a vha naho kha u ita zwiṅwe zwithu vhutshiloni.

Muṭoḍisisi u kuvhanganya zwishumiswa zwoṭhe a dovha a zwi ṅwalulula kha mabambiri phanda ha musi a tshi dovhola u vhala mawanwa, a tshi ita manweledzo na u zwi vhekanya zwavhuḍi.

(ii) Liga la vhuvhili: U bveledza thyimu

U bveledza thyimu ndi mafhungo ane a bvelela musi muṭoḍisisi a tshi kuvhanganya mafhungo. Thyimu ndi mihumbulo na mafhungo ane a bvelela musi vhathu vha tshi khou haseledza nga thero ine muṭoḍisisi a i ṭoḍisisa kha vhathu.

Blanche (2006:32) musi a tshi ṭalutshedza u bveledza thyimu u ri: “Themes should ideally, arise naturally from the data, then at the same time they should also have an input on the research question. The researcher looked over and worked on the material and organizing principles which were logical”.

Zwi amba uri mihumbulo i fanela u bvelela nga yoṭhe, i bvelela vhukati ha mafhungo nga lwa mupo na hone i fanela u vha na zwine ya amba kha mbudziro ya ṭhoḍisiso nga tshifhinga tshenetsho. Muṭoḍisisi u sedzulusa a tshi dovha, a shuma nga mihumbulo wonoyo na u dzudzanya ṅdila dzine dza elana nawo. Hall (1976:1330) musi a tshi ṭalutshedza thimi u ri: “Themes are subjects or topic on which a person speaks, writes, or thinks”.

Zwi amba uri thyimu ndi thero kana ṭhoho ya mafhungo ine muthu a rera ngayo, a ṅwala, kana a humbula ngayo.

(iii) Liga la vhuraru: Khoudiṅi

Khoudiṅi ndi luswayo lune muthu a lu shumisa kha u swaya thundu kana mushumo wawe uri a kone u dzi ṭalula na u dzi fhambanyisa na dza vhaṅwe.

Krippendorff (2004:125) musi a tshi ṭalutshedza khoudiṅi u ri: “Coding is the way in which the syntax and semantics of data languages can be implemented cognitively.

It also suggests designs for creating records of texts in a medium suitable for subsequent data processing”.

Zwi amba uri khoudiṅi ndi ṅdila ine ṭhalutshedzo ya ḍivhahungo, muṭaladzi na dza mafhungo a nyambo dzi nga shumiswa kha u elakanya na u pfha. I dovha ya humbulela dziṅwe ṅdila dza u vhumba rekhodo dza mafhungo nga luambo lune lwa ṭanganedzea kha u bvisela khagala mafhungo e a ṅetshedzwa. Janis (1965:55) musi a tshi ṭalutshedza khoudiṅi u ri:

Coding may be defined as referring to any technique (a) for the classification of the sign-vehicles (b) which relies solely upon the judgements (which theoretically may range from perceptual discrimination to sheer guesses) of an analyst or group of analysts as to which sign-vehicles fall into which categories ...

Zwi amba uri khoudiṅi i nga ḍi ṭalutshedzwa sa u fanyiswa na zwiṅwe zwikili (a) zwa u khethekanya zwiga zwa zwiendedzi (b) zwine zwa ḍitika kha khaṭhulo (dzine nga kuhumbulele dza nga vhambedzwa u bva kha khethululo ya kuvhonele kwa maṭo kune kwa ṭuṭuwedza kuanganyelwe kwa zwithu. Miller na George (1951:95) musi vha tshi ṭalutshedza khoudiṅi vha ri: “In order to handle larger blocks of verbal material in a statistical way, it seems necessary to reduce the variety of alternatives that must be tabulated. This can be accomplished by putting a wide range of variety of different word patterns in a single category”.

Zwi amba uri musi ri tshi ṭoḍa u shuma na zwidanga zwiḥulwane zwa u amba nga ṅdila ya tshitatisitiki, zwi vhonele zwi zwa ndeme u fhungudza phambano ya u nanguludza ine ya fanela u vhaliwa. Zwi nga khunyeledzwa nga u engedza ṅdila nnzhi dza zwine zwa fhambanyisa tshaka dza phetheni dza maipfhi a lushaka luthihi.

Blanche (2006:43) musa a tshi tšalutshedza khoudini u ri: “Coding is the breaking up the data in analytically relevant ways”.

Zwi amba uri khoudini ndi u pyashekanya mafhungo nga ndila ya u sengulusa i re ngonani. Muṭodisisi o bvedza thimu khathihi na u nea mafhungo awe dzikhodu. Hall (2006:226) musa a tshi tšalutshedza khoudini nga u ri: “Coding is a system of words, figures, or symbols used to represent others, especially for the purpose of secrecy”.

Zwi amba uri khoudini ndi mutevhe wa maipfhi, figara, kana zwiga zwine zwa shumiswa u imela dziṅwe, nga maanda zwi tshi itelwa tshidzumbi. Shapiro na Gilbert (1997:110) vha tšalutshedza khoudini nga u rali: “Coding is a convenient genetic designation for a person employed in a process of recording observations, perceptuals and reading of texts – coders may be readers, interpreters, transcribers, observers, or analysts”.

Zwi amba uri khoudini ndi lushaka lwa vhupulani ha muthu vhune ha shumiswa kha mushumo wa u rekhoda mawanwa, mahumbulelwa na u rekhodiwa ha mafhungo, vhathu vhane vha khouda vha nga vha vhavhali, vhaṭalutshedzi, vhaṅwalululi, vhalavhelesi, kana vhasengulusi. Miller (1964:469) musa a tshi tšalutshedza khoudini u zwi vhea nga u rali: “Coding is any systematic collection of regulations and rules of procedure or conduct”.

Zwi amba uri khoudini ndi ndila inwe na inwe ya u kuvhanganya milayo ya matshimbidzele a zwithu nga u tevhekana hayo kana milayo ya vhuḍifari ha vhatu. Blanche (2006:47) musa a tshi tšalutshedza khoudini u ri: “One might code a phrase, a line, a sentence, or paragraph, identifying these textual ‘bits’ by virtue of their containing material that pertains to the themes under consideration”.

Zwi amba uri muthu a nga ḡi khouda ḡifurase, mutalo, mutaladzi, kana pharagirafu, u ḡalula mafhungo nga khalo dzao, ngauri zwi itiswa nga zwiḡwe zwine musi zwi tshi ḡolwa zwa wanala khao.

(iv) ḡiga ḡa vhuḡa: Mahumbulelwa

Mahumbulelwa ndi phindulo ine muḡḡisisi a vha nayo musi a tshi sengulusa thaidzo ya ḡḡḡisiso ine ya vha khaedu kha lushaka. Nachmias (1996:62) musi a tshi ḡalutshedza mahumbulelwa u ri: “Hypotheses is a tentative answer to a research problem, expressed in the form of a clearly stated relation between their independent and dependent variables”.

Zwi amba uri mahumbulelwa ndi phindulo ine ya bvukululea kha thaidzo ya ḡḡḡisiso, ine ya bviselwa khagala nga ḡḡḡa i sumbedzaho vhushaka vhukati ha mafhungo o ḡḡḡisaho na ane a wana thikhedzo kha miḡwe mihumbulo. Welman na Kruger (2001:11) musi vha tshi ḡalutshedza mahumbulelwa vha ri: “Hypotheses is a tentative assumption or preliminary statement about the relationship between two or more things that need to be examined”.

Zwi amba uri mahumbulelwa ndi khumbulelwa ya mafhungo ine ya dzikuwa kana tshitatamende thangeli tsha vhushaka vhukati ha zwithu zwivhili kana zwinzhi zwine zwa fanela u ḡolwa.

(v) ḡiga ḡa vhuḡanu: ḡhalutshedzo

ḡhalutshedzo ndi musi muthu a tshi anetshela mafhungo ane a fana nga ḡḡḡa ine ya elana kana ya ḡḡshelana fhedzi ha vha na tshanduko ya maipfhi, hu si vhe na tshanduko kha zwine a khou amba zwone. Blanche (2006:387) musi a tshi ḡalutshedza ḡhalutshedzo u ri: “Elaboraion allows a researcher to carefully compare sections of text that appear to belong together”.

Zwi amba uri tšalutshedzo i tendela muṭodisisi uri a vhambedze zwiteṅwa zwa tshipiḡa tsha mafhungo tshine tsha vhone tshi tshi fana kana u elana nao. Morris (1969:419) musi a tshi tšalutshedza tšalutshedzo u ri: “Elaborate is to work out with care and detail complicated but exactly wrought”.

Zwi amba uri u tšalutshedza ndi u shuma nga vhusedzi na u tšandavhudza ho tšangananaho fhedzi ha vha na vhukhaki ha vhukuma.

3.13. Mulayo wa vhuḡifari

Mulayo wa vhuḡifari ndi mulayo une wa langula vhuḡifari ha vhaṭodisisi vhane vha ṭodisisa mafhungo kha vhathu. Ndi mulayo une wa langula vhathu vhane vha shuma na lushaka uri vha si ambe na u bvukulula zwiphiri zwa vhuvha ha tshiimo tsha thaidzo dzavho na vhaṅwe vhathu. Jones (2016:20) musi a tshi tšalutshedza mulayo wa vhuḡifari u ri: “Ethical consideration are codes of conduct rather than binding professional regulations”.

Zwi amba uri mulayo wa vhuḡifari ndi milayo ya u langa vhuḡifari u fhirisa milayo ya phurofesheni ine ya vhoḡha. Huysamen (1994:178) musi a tshi tšalutshedza mulayo wa vhuḡifari u ri: “Ethical consideration is when the research participants do not owe anything to the researcher and they are entitled to be treated with respect, dignity and courtesy”.

Zwi amba uri mulayo wa vhuḡifari ndi musi vhavhudziswa vha tšodisiso vha sa kolodi muṭodisisi tshithu na uri vho fanelwa u fariwa nga tšonifho, u ṅewa tshirunzi na u itelwa zwivhuya. Waite (2000:292) musi a tshi tšalutshedza mulayo wa vhuḡifari u ri: “Ethical consideration demonstrate the ways in which researchers apply or revolves such principles varied historically and often within disciplines”.

Zwi amba uri mulayo wa vhuḍifari u sumbedza nḍila ine vhaṭoḍisisi vha i shumisa kana u monisa milayo iyo ine ya vha na ḍivhazwakale yo fhambanaho na u dzulela ngomu kha milayo, mashumele ane a monisa matshimbidzele a ḍivhazwakale na u dzulela u zwi ita kha mashumele adzo. Jones (2016:20) a tshi ṭalutshedza mulayo wa vhuḍifari u ri: “Research Ethics demonstrates the ways in which researchers apply or revolves such principles varied historically and often within disciplines”.

Zwi amba uri mulayo wa vhuḍifari ha ṭhoḍisiso ndi une wa sumbedza nḍila ine vhaṭoḍisisi vha i shumisa kana nḍila ine ya monisa maitele ane ḍivhazwakale yayo ya vha yo fhambanaho na uri i dzulela u mona ngomu ha nḍila idzo.

(i) Pfhulufhedziso zwayo

Pfhulufhedziso ndi musi muṭoḍisisi a tshi fhulufhedzisa vhavhudziswa uri vha ambe vho vhotholowa na uri mafhungo ane vha a ṅetshedza a ḍo dzhiwa tshi tshiphiri / tshidzumbi na uri u ḍo shumisa maḷedere vhuimoni ha u ṅwala madzina avho. Bryman na Bell (2011:124) musi vha tshi amba nga pfhulufhedziso vha ri:

“Informed consent is when researchers fully inform participant, in language they can understand, of the aims and implications of the research project and of any other considerations which might reasonably be respected to influence their willingness to participate”

(<http://www.sanparks.org/conservation/people/social/resources/ethics.php>, accessed 21 December 2013).

Zwi amba uri pfhulufhedziso ndi musi vhaṭoḍisisi vha tshi fulufhedzisa vhavhudziswa nga luambo lune vha lu pfhesesa nga ndivho na zwine ṭhoḍisiso ya amba zwone, na nga zwiṅwe zwa ndeme zwine zwa nga lavheleswa, zwine zwa shela mulenzhe, na u vha na lutamo lwa u funa u thusa.

Vhahudziswa a vho ngo kombetshedzwa u netshedza mafhungo. Muthu we a ppha a tshi kondelwa u isa phanda na u netshedza vhuṭanzi, o tendelwa u dibvisa na madzina avho a thuthiwa na zwenezwo. Slaughness (1990:403) musi a tshi talutshedza pfhulufhedziso u ri:

Ethical research practice requires that subjects be informed of all features of the research that reasonably might be expected to influence their willingness to participate. The researcher is obliged to respond to any inquiries that subjects might have about the research and to inform subjects that they are free to withdraw their consent at any time without penalty or prejudice.

Zwi amba uri mulayo wa vhuḍifari u ṭoda uri vhahudziswa vha thome u divhadzwa zwipiḍa zwoṭhe zwa ṭhodiṣiso zwine ngoho zwa nga lavhelelwa u ṭuṭuwedza lutamo lwavho lwa u vha tshipiḍa tshayo. Muṭodiṣisi u kombetshedzwa u nea phindulo kha mbudziṣo dzine vhahudziswa vha nga vha vhe nadzo nga ṭhodiṣiso na u vha divhadza uri vho tendelwa u dibvisa tshifhinga tshiṅwe na tshiṅwe hu si na mbadelo kana ndaṭiso.

(ii) Tshidzumbe

Tshidzumbe ndi nyito ine ya itiwa nga muthu ane a vha na tshiphiri tsha u dzumba mavhungo na vhuṭanzi vhune a si fune vhu tshi bvela khagala na u divhiwa nga vhanwe vhatu. Vhahudziswa vha fhulufhedziswa uri mafhungo avho a ḍo vha a tshiphiri na vhuṭanzi vhune vha vhu netshedza vhu ḍo vha ha tshidzumbe, nga nḍila ine vhu sa ḍo vhea matshilo avho khomboni. Muṭodiṣisi o fulufhedzisa u shumisa madzina a kholekhole vhuimoni ha madzina a vhukuma u itela tsireledzo ya vhahudziswa. Nachmias (1996:89) musi a tshi talutshedza tshidzumbe u ri:

“Confidentiality is when participants in social science research are often told that the information they provide will be treated as confidential. That is, although researchers

are able to identify a particular participant's information, they will not reveal it publicly".

Zwi amba uri tshidzumbe ndi musi vhavhudziswa vha thodiso dza muhasho wa ngudo dza saintsi ya kutshilele kwa vathu vhane vha dzulela u vhudzwa uri vhuṭanzi vhune vha vhu nea vhu do dzhiwa vhu ha tshidzumbe. Zwi amba uri naho vhaṭodisisi vha tshi kona u topola vhuṭanzi ha muṭwe muvhudziswa, Vha nga si zwi dzumbulule vhukati ha vathu. Jones (2016:10) musi a tshi ṭalutshedza tshidzumbe u ri: "Confidentiality involves the deepest interests of informants, or for no reasons that are less vital, but it is traditional to honour our subjects' wish that what we learn about them may not be communicated to a larger public in any way that will affect their interests or identify them".

Zwi amba uri tshidzumbe tshi katela dzangalelo la vhavhudziswa lo fhelelaho, kana zwine zwi si vhe na vhuṭanzi ndi zwauri a vha na maanda, fhedzi u thonifha lutamo lwa vhavhudziswa vhashu lwa uri zwine ra guda khavho a zwi tei u ambiwa nga ndila dzoṭhe kha gogo la vathu zwine zwa nga thithisa lutamo lwavho kana u vha ṭana. Chadwick (2001:71) musi a tshi ṭalutshedza tshidzumbe u ri: "Confidentiality refers to the still secret identity of 'deep- throat".

Zwi amba uri tshidzumbe tshi elana na vhuvha ha tshiphiri tshi sa shanduki tsha mbilu khulu ya dzumba mafhungo. Hornby (1994:244) musi a tshi ṭalutshedza tshidzumbe u ri: "Confidentiality is the act of keeping secret, not to be made known to others".

Zwi amba uri tshidzumbe ndi ndila ya u vha na tshiphiri, tshi sa tei u divhiwa nga vathu. Forshow (2004:47) musi a tshi ṭalutshedza tshidzumbe u ri: "In confidentiality you are under legal obligation to protect the identity of your participants and to keep their data and for personal details confidential".

Zwi amba uri kha tshidzombe u vha u tshi kombetshedzwa nga mulayo u tsireledza vhuvha ha vhavhudziswa vhau na u vhulunga mafhungo avho na zwidombedzwa zwavho nga ndila ya tshidzombe.

(iii) Ndiliso

Ndiliso ndi mushumo une wa itiwa nga muthu we a shumeliwa na u thusiwa kha zwiñwe zwine a si zwi kone e eñhe. Ndiliso ndi masheleni ane a bviswa nga muthu a tshi lilisa muñwe kha tshinyalelo ye a ñangana nayo sa u fhedzelwa tshifhinga, u swelwa nga muñi, thundu, na zwiñwevho. Megan Hall (2010:238) a tshi ñalutshedza ndiliso u ri: “Compensation is something awarded to compensate for loss, suffering, or injury”.

Zwi amba uri ndiliso ndi tshithu tshine tsha ñetshedzwa sa ndiliso ya tshinyalelo, kana u huvhala. Muñodisisi u fulufhedzisa u ñea tsireledzo na ndiliso kha vhavhudziswa vhane vha ofha u ñetshedza vhuñanzi.

3.14. Mvalatswinga

Mushumo uyu wa ngona dza ñhodisiso wo sumbedza mashumele na vhundeme hadzo ha u bveledza ñhodisiso dza masia o fhambanaho. Ngona ya phuraimari na ya sekondari dzo ñalutshedziwa mashumele na vhuñi hadzo kha u ita ñhodisiso vhukati ha vhathu. Muñodisisi o ñalutshedza thyiori ya Afrosenñiriki na mashumele ayo kha u ita ñhodisiso, ndila dza u kuvhanganya mafhungo, maga o fhambanaho ane a shumiswa kha u kuvhanganya mafhungo na u sumbedza mashumele a zwishumiswa zwa u kuvhanganya mafhungo a ñhodisiso. ñhodisiso iyi yo shumisa ngona ya khwalithethivi u kuvhanganya mafhungo a tshi bva kha vhathu. Muñodisisi o rera nga mbalo ya vhathu vha na fhethuvhupo ha ñhodisiso, thyiori ya Afrosenñiriki, ngona dza ñhodisiso hune ra wana ngona ya phuraimari na ya sekondari, ndila dza ñhumbulo na mafhungo a ñhodisiso, maga a u sengulusa mafhungo na mulayo wa

vhuḍifari wa ṭhoḍisiso. Mafhungo a u sudzuluswa ha vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala vha Vhavenda fhasi ha Masipala wa Thulamela tshiṭirikini tsha Vhembe, ndi ane a ṭoda nungo dzashu riṇe sa Vhavenda uri ri imedzane na khaedu dzine dza ṭuṭuwedza tsudzuluso iyi.

Vhavenda vha ri: “Munwe muthihi a u ṭusi mathuthu”. Zwi tshi amba uri muthu muthihi ha koni u shuma mishumo yoṭhe a eṭhe.

NDIMA YA VHUNĀ

4. Mafhungo a thodiso

4.1. Mvulatswinga

Ndima iyi yo fara tsenguluso ya mafhungo othe a thodiso ya u sudzuluswa ha vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala vha Vhavenda vhu tshi ya kha vhorapolitiki vha tshiriki tsha Vhembe. Muṭodiso o kuvhanganya mafhungo awe nga u vhudzisa vhavhudziswa mbudziso dza thodiso nga luambo lwavho lwa Tshivenda. Vhavhudziswa vho fhindula nga ndila ine ya sumbedza uri vha a pfhesesa ngauri mbudziso dze vha vhudziswa dzo vha dzi tshi toda tshenzhemo ya khaedu dza matshiliso dzine dza wanala vhuṭoni havho. Vhuluvha vhu tshi sudzuluswa vhu tuṭuwedzwa nga zwiitisi zwine zwa bevela vhukati ha vhatu. Hu na tshanduko dzine dza beledzwa nga u kuluzana ha vhorapolitiki na vharangaphanda ha sialala vhune ha imedzana na khaedu ya u sudzuluswa ha vhuluvha. Vhuluvha ha vhalanda vhu sudzuluswa nga vengo la vhorapolitiki line la livhiswa kha vharangaphanda ha sialala kha u vhusa shango. Tshinwe hafu ndi musi shango li tshi aluswa nga u anda ha tshavhi dzo fhambanaho dzine dza vha na mvelele dzi sa fani, dzine dza pyanyeledza mvelele ya vhadzulapo u swika dzi tshi sudzulusa vhuluvha ha vhadzulapo u bva kha vharangaphanda vha sialala vha Vhavenda u ya kha vhorapolitiki vha tshiriki tsha Vhembe.

Maḍuvha ano Vhavenda vha vho vhenga u ambara zwiambaro zwa mvelele yavho zwi ngao mshedho, tsindi, vhukunda, mikhasi, vhusenga, malungu, miḥwenda na zwa mikumba. Vha takalela u ambara zwiambaro zwa mvelele dza dziḥwe tshaka zwine zwa fhedza zwo xedza mvelele yavho sa lushaka. Vhorapolitiki vha muvhuso vha vhone vha tshi dzhenelela kha u sudzulusa vhuluvha ha vhalanda nga u khethekanya vhuṭo ha mahosi nga vhukati vha tshi ita wadi dza masipala, dzine dza khethekanya vhadzulapo vha shango lithi vha vho vha zwigwada zwiḥili. Tshinwe

tshigwada tshi dzheniswa kha vhupo vhune ha wela kha wadi ya muñwe murangaphanda hu tshi tevhelwa mikano ya wadi. Zwi ita uri vhuluvha ha vhalanda vhu sudzulutshela kha vhorapolitiki vhunga vhadzulapo vha tshi lavhelela u wana tshumelo khavho, vhudzuloni ha u luvha mahosi avho. Mveledziso ine ya itiwa nga vhaimele vha masipala mivhunduni ya mahosi u fana na ndisedzo ya tshumelo dza mudagasi, tshumelo dza maqi, dza u hwala mathukhwi, na dza mishumo ya thendara zwo shela mulenzhe kha u sudzuluswa vhuluvha ha vhalanda kha mahosi a sialala. Selepe (2009:263) musi a tshi tikedza u ri: “(1) The quest for a better municipal service delivery cannot be achieved in isolation from the integration of traditional leaders into the South African Public Service. The integration of the traditional leaders into the South African Public Service is to ensure that municipal services are rendered equitably, efficiently and effectively”.

(<http://hd.handle.net/2263/28229> Date: 2009-10-02)

Zwi amba uri mbudziso dza ndisedzo ya tshumelo dza masipala dzine dza vha khwiñe dzi nga si vhuye dza vha hone arali vharangaphanda vha sialala vha nga siiwa nnda ha tshumelo dza vhashumeli vha muvhuso wa Afrika Tshipembe. U dzheniswa ha vharangaphanda vha sialala kha tshumelo dza vhashumeli vha muvhuso wa Afrika Tshipembe zwi do ita uri tshumelo dza masipala dzi netshedzwe u lingana, nga ndila yavhuqi na nga nungo.

Vhadzulapo vha sumbedza uri mbadelo dza tshumelo dza masipala dzine dza lemela dzi fhiriswa nga u bvisa nduvho kha vharangaphanda vha sialala luthihi kha ñwaha. Vhadzulapo vha dovha vha badeliswa tshumelo dza masipala nga u bvisa masheleni a tshandanguvhoni kha vhaimele vha zwiimiswa zwa muvhuso sa nduvho ye ya vha yo fanela u fhiwa mahosi a sialala.

4.2. Mafhungo a tshodisiso ya u sudzuluswa ha vhuluvha ha vhadzulapo u bva kha vharangaphanda vha sialala vha lushaka lwa Vhavana

4.2.1. U sudzuluswa ha vhuluvha ndi mini?

Kha tshitenwa itshi vhavhudziswa vha sumbedza u pfhesesa na u vha na ndivho ya u sudzuluswa ha vhuluvha. Fhedzi vha sumbedza uri vha tangana na khaedu, khathihi na mbilaelo dza u lemelwa nga u shumela marena mavhili (vharangaphanda vha sialala na vhorapolitiki) nga tshifhinga tshithihi. Zwi ita uri vhadzulapo vha tshile vhe kha ndado dza vhatu vhane vha fanela u vha thonifha na u vha luvha. Vharangaphanda vha sialala na vhorapolitiki vha muvhuso vha lavhelela u fhiwa vhu pfhiwa vhune ha bva kha vhadzulapo vhane vha vha langula.

Vharangaphanda vha sialala vha tangana na khaedu ya u langula vhadzulapo vhane vha si vha pfhe nahone vha dovha vha tsitsa tshirunzi tsha vuhosi. Maumela (1962:91) musi a tshi khwathisedza fhungo ili u ri: “A sa funiho u luvha hoyu Tshipuliso we ra mu vhumba namusi, ipfhi la Thovhele li ri, onoyo nga a mbo di goda dzi dale matemba, a si tsha dovha a pfhala a tshi nukha kha lino la Ngwenda”.

Zwi amba uri muthu ane a si fune u luvha khosi Tshipuliso we a vhumbiwa khosi nga ilo duvha, ipfhi la Thovhele lo amba uri muthu onoyo nga dzi dale matemba a pfhuluwe, a si tsha dovha a pfhala a tshi kha di dzula kha shango la Ngwenda. Nyimele iyi i sudzulusa vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala vha lushaka lwa Vhavana vha tshitiriki tsha Vhembe kha vundu la Limpopo, Afrika Tshipembe.

(Muvhudziswa wa u thoma)

“Musi vhuluvha vhu tshi sudzuluswa ndi musi vhadzulapo vha tshi litshisiwa u bvela phanda na u isa nduvho kha vharangaphanda vha sialala (misanda). Vhuluvha vhu

a kona u pfhulusiwa kha mahosi a sialala ha livhiswa kha vhorapolitiki. Izwi zwothe zwi itiswa nga u nyadzia mahosi. Vhuluvha vhu tshi sudzuluswa vhu vha vhu tshi shandukisa ndila ya kuluvhele na fhethu hune ha luvhiwa hone. Kale vhuluvha ho vha hu tshi livhiswa kha vharangaphanda vha sialala, fhedzi zwa zwino vhu livhiswa kha vhorapolitiki. Musi vhuluvha vhu tshi sudzuluswa nga ndila iyi ya u livhisa nduvho thungo kha vhatu vha so ngo fanelwaho, ndi u xedza mvelele ya lushaka lwa Vhavenda. Vhadzulapo vha maduvha ano vha vhonala vho dda nga u sa divha vhatu vhane vha fanela u vha luvha ngauri a vha tsha tevhedza na u thonifha milayo ya vharangaphanda vha sialala, vhane musi vha tshi ramba zwivhidzo na mitangano ya khoro dzavho, vhatu vha si zwi dzhenelele. Murafho wa zwino u nyadza vharangaphanda vha sialala vhe vha bebelwa tshidulo tsha vharangaphanda ha lushaka.

Vhafumakadzi vha zwino a vha tsha thonifha mahosi avho ngauri musi vha tshi tangana navho, vha amba vho ima vha tshi shavha u tswukadza marukhu avho. Mvelele ya Tshivenda i gudisa kutshilele kwa thonifho, mikhwa na uri muthu wa tshifumakadzini musi a tshi tangana na murangaphanda wa sialala a we fhasi nga lukuli, a loshe nga tshavhakololo a sa sedzi zwe a ambara, buse na matope, na uri a sale o edela fhasi u swikela murangaphanda uyo a tshi fhira, a kone u do vuwa a takuwa a tuwa.

Kale vhatu vha tshinnani vho vha vha tshi ri u tangana na murangaphanda wa sialala vha sumbedza thonifho nga u bvula muwadzi vha losha, na u kumela musi musanda vha tshi zwa, vha tshi takuwa, na musi vha tshi dzhia mathukho, na zwiwvevho. Zwi sumbedza vhuluvha, thonifho, vhuthu na mvelele ya lushaka ine ya lu talula. Lushaka luwe na luwe lu ditana nga mvelele yalwo ine ya pfhukuludza u ya kha mirafho na mirafho. Vhadzulapo vha sumbedza u sa pfhesesa khuwelelo dza mahosi a sialala dza uri shango linwe na linwe li vhe na zwigwada zwa mitshino ya sialala ine ya vha zwigombela, malende, tshikona, na miwvevho. Vhafumakadzi a

vha funi u dzhenelela kha mitshino ya sialala ngauri vha ri ndi zwiito zwa vhathu vha so ngo funzeaho ngeno vhañwe vhavho vha tshi amba uri vha na pfhanelo na ndugelo dza u sa dzhenelela, vha nanga u lifha ndatiso dzo vheiwaho nga mahosi. Zwi sumbedza lunyadzo na u wisa tshirunzi tsha mahosi a sialala tshine tsha vha thikho ya mvelele. Maiwashe (2014:16) musi a tshi tšalutshedza tšhonifho u ri: “Tšhonifho ndi vhuthu vhune ha vhone na nyito kha muthu. Musi muthu a tshi amba kana a tshi tshila na vhañwe vhathu tšhonifho yawe i a vhone. U ya nga mvelele ya Tshivenḁa, musi muḁhannga o ambara muñwadzi tšhohoni yawe, a tshi tšangana na vhathu vhahulwane u tea u sumbedza tšhonifho nga u bvula muñwadzi tšhohoni yawe, a kona u amba navho kana a vha resha”.

Zwi amba uri zwiito na kutshilele kwa vhathu zwi sumbedza tšhonifho na vhuthu kha Vhavenda vhoḁhe. Mvelele ya Tshivenḁa i funza vhathu vha vhanna u bvula muñwadzi musi vha tshi tšangana na vhathu vhahulwane zwine zwa sumbedza tšhonifho khavho. Fhano tshitiḁirikini tsha Vhembe hu na loḁhishi nḁzhi dze dza fhaḁiwa hu si na thendelano na vhaḁe vha mashango zwi ita uri mahosi a vhone.

(Muvhudziswa wa vuvhili)

“Vhuluvha vhu tshi pfhi ho sudzuluswa hu ambiwa musi ho bvisiwa fhethu he ha vha hu hone u thomani ha vho pfhuluselwa huñwe hune ha shandukiswa na nḁila ya kuluvhele. Nduvho a i tsha iswa fhethu ho teaho hune ha vha kha vharangaphanḁa vha sialala, i vho livhiswa kha vharangaphanḁa vha zwiimiswa zwa muvhuso vhone vha dzhena zwiduloni zwavho nga u khethiwa lwa politiki. Nga mvelele ya Tshivenḁa, u luvha zwo vha zwi tshi sumbedza tšhonifho na khuliso kha mahosi a sialala sa vhone vhe vha hweswa maanḁa a fhiraho a vhathu vhoḁhe vha shango ilo, ngauri vho nangiwa nga Mudzimu na nga miḁa yavho ya nḁu ya vuhosi. Zwino ndi vhone uri vhuluvha vhu vho livhiswa kha vhorapolitiki hu u toḁa nḁisedzo dza tshumelo. U wana vhathu vha tshi fhiwa zwikhala zwa mishumo nga u bvisa masheleni a tshandanguvhoni a u livhuwa kana hone u luvha nḁisedzo dza tshumelo sa izwi vha

si mahosi. Ndi dovha nda vhona u luvha zwi tshi amba u khoḁa muthu kha mishumo mivhuya ye a ita a tshi itela vhathu kana lushaka lwoṁthe u fana na vhorapolitiki vhe vha lwela mbofholowo ya vhathu vhane vha nga vho Vho Oliver Tambo, Vho Walter Sisulu na vho Nelson Mandela, vhane vha khoḁiwa nga nyimbo ngeno vhe si mahosi, zwine u ya nga mvelele vhathu vhane vha imbelwa zwikhoḁo ndi vharangaphanda vha sialala vhe vha sumbedza gundo nndwani na vhe vha lamulela lushaka kha maswina. Nḁila iyi ya u sumbedza ṁhonifho ndi vhona i sa tei u fhiwa muthu we a khethelwa tshiimo tsha vhurangaphanda ha politiki nga khetho vhunga vhurangaphanda ha hone vhu ha tshifhinganyana na uri vhu a guma. ṁhonifho i tea u fhiwa vharangaphanda vha sialala ngauri tshidulo tshavho ndi tshe vha fhiwa nga Mudzimu, a tshi bvi kha vhathu”.

(Muvhudziswa wa vhuraru)

“U sudzuluswa ha vhuluvhu ndi u pfhuluswa ha vhuluvha vhudzuloni haho ha pfhuluselwa kha vhuṁwe vhu sa fani na ha kale, hune kuluvhele, nduvho na nḁila ya u luvha ngayo zwa shandukiswa. Kale vhadzulapo vho vha vha tshi luvha vharangaphanda vha sialala nga u losha, u vha ṁhonifha, u kumela na u vha fha nduvho dza zwifhiwa zwo fhambanaho. Vhathu vho vha vha tshi bvisa mpho na zwifhiwa zwa u ṁea vharangaphanda vha sialala na zwa vhahali vha nndwani khathihi na vhe vha vha vhe na vhutsila ha u nisa mvula na ha u fara mashango. Musi vhuluvha vhu tshi bviswa vhudzuloni haho ha iswa huṁwe fhethu, vhu swika ha shandukisa maitete a kuluvhele ha tevhelwa maṁwe maswa a sa fani na a mvelele. Kale ho vha hu tshi luvhiwa mahosi vhe vha fanelwa nga u ṁhonifhiwa na u fhiwa thendo dza u elelwa mishumo mivhuya ye vha ita, na u isa thendo na nduvho kha Mudzimu. Vhathu vho vha vha tshi luvha nga u losha, u lidza mifhululu, u kumela na u isa thendo na nduvho dza zwifhiwa kha vharangaphanda vha sialala hu u sumbedza ṁhonifho, vhuluvha na u fulufhela vhurangaphanda havho. U sudzuluswa ha vhuluvha u bva kha mahosi vhu tshi ya kha vhorapolitiki hu vhangano khudano vhukati ha vhaluvhi na vhaluvhiwa sa izwi vhadzulapo vhe na khaedu ya u sa ḁivha

vhathu vhane vha tea u vha luvha, zwi tshi itiswa nga u kuluzana ha vharangaphanda vha sialala na vhorapolitiki”.

(Muvhudziswa wa vhuṅa)

“U sudzuluswa ha vhuluvha zwi amba u pfhulusiwa ha vhuluvha vhudzuloni ha kale ha iswa huṅwe fhethu hu si tsha fana na ha kale, ha swika ha shandukisa kuluvhele na nduvho ine ya luvhiwa ngayo. Ndi vhona uri musi vhadzulapo vha si tsha isa vhuluvha kha vharangaphanda vha sialala u ya nga mvelele ya Tshivenda vha sudzulusa vhuluvha ha vhalanda, vha tshi itiswa nga vhorapolitiki vhane vha sumbedza u vha na maanda ane a fhira a mahosi a sialala ngauri vha a kona u vhetshela mahosi mikano ya milandu ine ya tewa u sengiswa kharoni dzavho, i fanaho na vhuloi, u vhulaya, u tshipa, na miṅwe ye kale ya vha i tshi sengiswa nga mahosi na khoro dzavho.

Vhorapolitiki vha sumbedza u vha na maanda ane a fhira a mahosi nga u kona u thivhela mahosi kha mushumo wa u tsheya zwitentsi nga luṅwalo lune lwa bva kha muhaxuli wa kotho ya mulayo (interdict). Zwi sumbedza uri maanda a mahosi o fhungudziwa nga vhorapolitiki vha muvhuso. Musi vhuluvha vhu tshi sudzuluswa vhu vha ho bviswa vhudzuloni haho hune ha vha kha vharangaphanda ha sialala, ha iswa huṅwe fhethu hune ha vha kha vhorapolitiki vha muvhuso, zwine zwa shanduikisa na ndila ya kuluvhele. Ndi vhona uri musi vhadzulapo vha tshi litsha u isa nduvho kha mahosi zwi itiswa nga vharangaphanda vha sialala vhane vha kundelwa u isa tshumelo kha lushaka. Nyimele iyi i tsitsa tshirunzi tsha mahosi ngauri zwi shaisa fhulufhelo na thonifho ya vhalanda vhavho”.

(Muvhudziswa wa vhuṭanu)

“U sudzuluswa ha vhuluvha ndi musi hu tshi shandukiswa madzulo aho a kale, ha sendedzelwa kha maṅwe maswa. Zwi shandukisa ndila ya kuluvhele na nduvho dzine dza luvhiwa ngadzo. Vhadzulapo vha vhona zwi so ngo tea u luvha vhathu

vhane vha si vhe na ndisedzo ya tshumelo mivhunduni yavho. Kale vharangaphanda vha sialala vha Vhavana vho vha vha tshi wana nduvho dzine dza bva kha vhadzulapo fhedzi zwino nyimele yo shanduka. Vhuluvha zwino ho pfhuluselwa kha vhaŵwe vha sa tei u luvhiwa ngeno hu uri u ya nga mvelele ya Tshivenda hu tshi luvhiwa murangaphanda wa sialala we a bebelwa tshidulo tsha vhurangaphanda ha lushaka. U ya nga mvelele ya Tshivenda, vhuluvha a vhu tei u sudzuluswa vhunga hu tshi luvhiwa tshidulo tsha vhurangaphanda. Vhuluvha vhu sudzuluswa nga vhuṭudzeṭudze na vhuḽifari ha vharangaphanda vha sialala vhane vha nwa halwa zwipotoni na vhalanda vha vhuya nga matsheloni vho lala nḽa”.

(Muvhudziswa wa vhuṭanu na vhuthihi)

“Vhuluvha vhu tshi sudzuluswa ndi musu vhu tshi pfhuluswa vhudzuloni haho ha shandukisa na nḽila ine ya luvhiwa ngayo, fhethu hune nduvho ya livhiswa hone, vhatu vhane vhuluvha ha livhiswa khavho na zwithu zwine zwa shumiswa u luvha ngazwo. Musu vhuluvha vhu tshi sudzuluswa hu vha na khudano kha vhadzulapo nga tshavho, vha tshi kuḽana na vhane ha ya khavho. U ya nga mvelele ya Tshivenda murangaphanda we a khethiwa nga nḽila ya polḽitiki ha tei u luvhiwa ngeno vhane vha luvhiwa vhe mahosi vhe vha bebelwa tshidulo tsha vhurangaphanda. Vhuluvha vhu tshi sudzuluswa vhu vha vhu tshi kombetshedzea uri vhu bve hune ha vha hone nga mulandu wa u lwedzana vhukati ha vhavhusi vha sialala na vhorapolḽitiki vhe vha khethiwa nga khetho uri vha ise tshumelo kha vhatu vhane vha wanala mivhunduni ya mahosi vha tshi itela uri vha luvhiwe sa mahosi. Nḽila ya u sudzulusa vhuluvha ndi mbadelo dza tshumelo dza masipala dzine vhadzulapo vha badela ḽwedzi nga ḽwedzi dzo teaho u fhiwa vharangaphanda vha sialala ngauri ndi vhaḽe vha mashango vhane vha fanela u luvhiwa. Lokishi dza masipala a dzi tei u bvisa nduvho dza mahosi ḽwedzi muḽwe na muḽwe sa muthelo une wa badelwa muvhuso nga ḽwaha. Iyi ndi tsumbo ya uri vhuluvha ho sudzuluswa u bva kha mahosi a sialala u ya kha vhorapolḽitiki sa izwi vha tshi dzhia nduvho ya mahosi vha i ita yavho”.

(Muvhudziswa wa vhuṭanu na vhuvhili)

“Vhuluvha u ya nga mvelele ya Tshivenda ndi siangane ya lushaka lwa Vhavana ine ya angaredza u vha na ṭhonifha, vhuthu, u vha na tshirunzi, na u vha na vhupfhiwa ha vharangaphanda vhu sa tei u sudzuluswa khavho. Zwino arali vhuluvha vhu tshi pfhi ho sudzuluswa hu ambiwa musu vhuthu na ṭhonifho zwo bviswa fhethu hazwo hune zwa shandukisa kuluvhele nga ndila i sa fani na ya vharangaphanda vha sialala vhune ha sumbedzwa nga u losha, u bvula muṅwadzi, u kotha, u wa nga lukuli wa losha musu muthu a tshi ṭangana na murangaphanda wa sialala. U luvha ha lushaka ulu hu dovha ha bvelela musu muthu a tshi swika muḡini wa musanda. Vhuluvha vhune ha sudzuluswa ndi ṭhonifho na vhupfhiwa zwo zwa bviswa fhethu hazwo zwa vho iswa kha vhaṅwe vhatu vha si vha kololo, vhane vha si fanelwe nga u luvhiwa ngauri a si mahosi.

Vhuluvha vhu tshi sudzuluwa hu vha na tshanduko kha zwifhiwa zwine zwa fhiwa mahosi zwine zwa vha maitete a u luvha, zwo pfhuluselwa kha vhorapolitiki vhane vha vha tshipiḡa tsha vhanguli ha shango. Vhorapolitiki ndi vhane vhane maḡuvha ano vha luvhiwa u fhira vharangaphanda vha sialala, zwine zwa lwa na mvelele ya Tshivenda. Mafhungo a u sudzuluswa ha vhuluvha a angaredza u imiswa ha nduvho kha vharangaphanda vha sialala, u sa ṭhonifha mahosi, vhupfhiwa na tshirunzi tshine tsha neiwa vhorapolitiki vhane vha simesa u amba nga ndisedzo ya tshumelo mivhunduni ya mahosi. Vhorapolitiki vha na vhupfhiwa kha vhadzulapo ngauri musu vha tshi ramba miṭangano yavho vhatu vha ḡa nga vhungi, ngeno vhadzulapo vha sa tendi u dzhenela madzunde, miṭangano na zwivhidzo zwa vharangaphanda vha sialala”.

(Muvhudziswa wa vhuṭanu na vhuraru)

“Mbofholowo ya vhadzulapo ndi tshone tshivhangeni tsha u sudzulusa vhuluvha ha vhadzulapo u bva kha vharangaphanda vha sialala u ya kha vhorapolitiki ngauri vhadzulapo vha maḡuvha ano a vha tsha pfha vharangaphanda vavho musu vha

tshi amba navho. Maḡuvha ano vhadzulapo vha nwa halwa na mahosi avho masosani hune wa wana vha tshi ita khani navho. Mahosi a swika na hune a lwela vhafumakadzi na vhalanda zwipotoni hune wa wana musanda vha tshi rwiwa nga vhadzulapo, zwine zwa tsitsa tshirunzi tsha vuhosi. Zwenezwi zwi amba uri t̄thonifho na tshirunzi tsha vuhosi zwi vha zwo sudzuluwa khavho. Vhuḡifari ha mahosi hu shela mulenzhe kha u sudzulusa vhuluvha khavho ngauri vha ḡinyadzisa nga u dahisana fola na vhatukana, u tshimbila na zwileli zwa zwidakwa na u sielisana zwikalo zwa halwa na vhana vhaḡuku vhane vha si kone u luvha na u kumela musi musanda vha tshi nwa halwa. U ya nga mvelele ya Tshivenda, zwileli ndi zwa vha kalaha kana mukoma muhulwane wa shango we a topolwa uri a vhe ene wa u tshimbila na murangaphanda wa sialala sa mutsireledzi wawe. Tshiḡwe tshifhinga mahosi a tsitsa tshirunzi tsha vuhosi nga u funesa u ya maḡikiḡani na mitamboni ya bola vha so ngo rambiwa”.

4.3. Zwiitisi zwine zwa t̄t̄uwedza vhadzulapo uri vha si luvhe vharangaphanda vha sialala

4.3.1. U sudzuluswa ha vhuluvha hu bveledzwaho nga mulayo wa pfhanelo dza u nanga vhavhusi vhavho

Kha tshiteḡwa itshi vhavhudziswa vha ḡo fhindula mbudziso dza t̄hoḡisiso hune vha ḡo amba nga pfhanelo dza u nanga. U ya nga ndayotewa ya Afrika Tshipembe vhadzulapo vha na pfhanelo dza u nanga murangaphanda ane vha tama u luvha na dza u sa luvha vharangaphanda vha sialala vhane vha si vha takalele. Maumela (1962:91) musi a tshi tikedza fhungo ḡa vhuluvha u ri: “A sa funiho u luvha hoyu Tshipuliso we ra mu vhumba ḡamusu, ipfhi ḡa thovhele ḡi ri, onoyo nga a mbo ḡi goda dzi ḡale matemba, a si tsha dovha a pfhala a tshi nukha kha ḡino ḡa Ngwenda.”

Zwi amba uri muthu ane a si fune u luvha khosi Tshipuliso we a vhewa nga duvha ilo, mazwiwa nga thovhele a ri, muthu onoyo nga a pfhuluwe na zwenezwo, a so ngo tsha dovha a pfhala a tshi a kha shango ilo la Ngwenda.

Mulayo wa pfhanelo dza u nanga vhurereli vhune muthu a vhu takalela ndi wa u nea vhadzulapo thendelo ya u rerela midzimu ya vhomakhulukuku wavho nga u phasa, u luvhedza vhathu vha fhasi, u tshina ngoma dza malombo na dza midzimu ngauri vha tenda uri vha kha di vha na maanda a u ita zwiwe zwithu kha vhathu vha tshilaho. Vhadzulapo vha na ndugelo dza u tevhela vhurereli ha tshithu, ha Tshikhirisite, ha Tshihindu na vhuwevho. Vhadzulapo vha litsha u luvha mahosi avho uri vha vha tshetshele zwitentsi na u vha disela mishumo hune vha dzula hone fhedzi vhone vha humbela zwitentsi kha vhorapolitiki vha tshi ri vha na pfhanelo dza u wana tshumelo hune vha funa. Vharangaphanda vha sialala vha mangadzwa nga vhadzulapo vhane vha pfhuluwa zwitentsini zwavho vha pfhulutshela lokishini hune vha si todiwe manwalo a u pfhuluwa ane a bva kha khoro dza mahosi, vha tshi ri vha na pfhanelo dza u nanga fhethu hune vha funa u dzula hone. Vhadzulapo vha lokishini vha na thaidzo dza fhethu hune vha vhulungela hone vhafu vhavho lune vha kombetshedzwa u bvisa ndatso dza uri vha tendelwe u vhulunga vhafu vhavho mivhunduni ya mahosi. Izwi kanzhi zwi wanala kha vhathu vhane vha vhulunga zwiakani.

“Nga tshifhinga tsha muvhuso wa khethano nga muvhala vharangaphanda vha sialala vho vha vha tshi luvhiwa nga u fhiwa vhupfhiwa kha zwivhidzo zwavho, fhedzi zwi soliseaho kha muvhuso wa dimokirasi ndi zwa u fha vhathu pfhanelo dzo kalulaho dza u vha na maanda a u hana u ita zwine vha si zwi fune. Vharangaphanda vha sialala vha tangana na khaedu ya uri maduvha ano musi vha tshi ramba mitangano mivhunduni yavho a hu yi muthu. Musi vhorapolitiki vha tshi ramba mutangano duvha lithihi na zwivhidzo zwa musanda, vhadzulapo vha khetha u dzhenela mutangano wa vhorapolitiki vha litsha u ya zwivhidzoni zwa musanda vha

tshi ri vha na pfhanelo dza u nanga. Mbofholowo dza pfhanelo dza u nanga vharangaphanda ndi zwiitisi zwine zwa sudzulusa vhuluvha kha vharangaphanda vha sialala vha Vhavana. Vhadzulapo vha litsha u luvha mahosi avho nga mifhululu musi vha tshi zwa mitanganoni hune vha sumbedza thonifho ya lushaka khavho khathihi na u vhulunga mvelele yavho. Ndayotewa ya shango i fhambana na mvelele ya lushaka lwa Vhavana nga u ombedzela uri vhatu vhothe nga shango vha a lingana, a hu na muthu ane a vha ntha ha muhwe. Ndayotewa (1996:7: s9 (1) i tlatshedza mulayo wa ndinganyiso ya pfhanelo nga u rali: “Vhatu vhothe vha a lingana phanda ha mulayo nahone vha na pfhanelo dzi linganaho dza u tsireledzwa na mbuelo dza mulayo”

Zwi amba uri vhatu vhothe nga shango vha a lingana phanda ha mulayo na uri vhothe vha na pfhanelo dzi linganaho dzine dza tsireledzwa na mbuelo dza mulayo. U ya nga mvelele ya Tshivana vharangaphanda vha sialala vha dzula vhe ntha ha lushaka sa thoho yalwo, zwine zwa lwa na mulayo wa ndayotewa ya shango. Vhatu a vha tsha losha mahosi a sialala musi vha tshi tangana navho vha ri vha na pfhanelo dza u sa losha, zwine u ya nga mvelele u sa losha murangaphanda wa sialala ndi lunyadzo na mulandu une muthu a tea u lifhiswa. Ri wana vhadzulapo vha sa luvhi mahosi nga ndila ya u sumbedza thonifho, a vha tsha tevhedza zwine mahosi vha amba na u pfha milayo ya zwivhidzo zwa vharangaphanda vavho, a vha tsha luvha nga u kumela musi vha tshi swika khoroni ya musanda, na uri vhafumakadzi a vha tsha losha vharangaphanda vha sialala musi vha tshi tangana navho vha ri vha na pfhanelo.”

(Muvhudziswa wa u thoma)

“Kha tshiteŋwa tsha musi vhuluvha vhu tshi sudzuluswa nga pfhanelo dza u nanga zwine muthu a funa, vhadzulapo vha sumbedza u vha na lunyadzo kha vharangaphanda vha sialala hune musi muthu o ita mulandu wa u pwasha ndu,

vhathu vha litsha u pota kha mukoma wa shango uri a u fhirisele musanda, ane a vha maitete a mvelele ya Tshivenda. Maitete aya a sumbedza uri vhuluvha ha vhadzulapo ho sudzuluswa nga mulayo wa ndayotewa ya muvhuso wa dimokirasi. Musi vhathu vha sa isi nduvho kha vharangaphanda vha sialala zwi amba uri vha isa kha vhorapolitiki hune vha wana tshumelo dza masipala. Zwi sumbedza uri pfhanelo dza vhadzulapo dza kha ndayotewa ya shango dzo sudzulusa vhuluvha ha vhadzulapo u bva kha vharangaphanda ha sialala vhu tshi ya kha vhorapolitiki, zwine zwa kušana na mvelele ya Tshivenda. Mvelele dza dziñwe tshaka dzi pyanyeledza mvelele dza vhangwaniwapo, dza shela mulenzhe kha u sudzulusa vhuluvha ha vhadzulapo u bva kha vharangaphanda ha sialala.”

(Muvhudziswa wa vuvhili)

“Khaedu ye ya sudzulusa vhuluvha ha vhadzulapo u bva kha vharangaphanda vha sialala u ya kha vharangaphanda vha politiki ndi musikoma wa shango a tshi ri u ramba dzunde na zwivhidzo zwa musanda muvhunduni wawe, vhathu vha nanga u ya mitanganoni ya siviki na ya masipala ye ya rambiwa kuvha lithihi nayo. Kale muthu we a vha a tshi nyadza tshivhidzo na khuwelelo ya khosi o vha a tshi lifhiswa. Masipala o fhandekanya vhadzulapo vha muvhundu muthihi musikoma u tshi vhumba wadi dza hune vhadzulapo vha wana tshumelo khadzo. U fhandekanywa uhu h disa ndado kha vhadzulapo vhane vha si divhe vhavhusi vhane vha fanela u vha luvha. Vhadzulapo vha sumbedza u vha na lunyadzo kha vhavhusi vha sialala ngauri vhanwe vhavho a vha tendi u isa vhana ngomani dza sialala vha tshi ri vha na pfhanelo na ndugelo dza u nanga u ita nga u ralo, vha ri ndi zwa vuhedeni. Vhathu vha nanga u badela masheleni a ndatiso ane a lifhiswa vhathu vha sa isi vhana vhavho ngomani dza mahosi. Vharangaphanda vha sialala vha wana masheleni a nduvho musikoma vha tshi wedzwa ngomani dza sialala dzine dza nga madomba, zwikanda, misevheho, hogo, na dziñwevho. Iyi ndi tsumbo ya uri ndayotewa yo dzhenelela kha u itela mahosi khaedu dza kuvhusele kwa shango na u ita uri

vhuluvha ha vhalanda vhu sudzuluwe u bva kha vharangaphanda vha sialala vhu tshi vho ya vhorapolitiki.”

(Muvhudziswa wa vhuraru)

“Pfhanelo na ndugelo dza ndayotewa ya muvhuso wa dimokirasi wa Afrika Tshipembe dzo sudzulusa vhuluvha ha vhadzulapo u bva kha vharangaphanda vha sialala ngauri vhadzulapo vha mivhunduni ya mahosi a vha tsha langulea. Vhadzulapo vha mivhunduni ya mahosi vha hana u ita tshumelo dza musanda dzine dza nga madzunde, u rema basha, zwikona, zwigombela, zwifasi, vhusha, tshikanda na miñwevho, vha nanga u badela masheleni ane a lifhiswa vhane vha kundelwa. Vhañwe vhadzulapo vha hana u didzhenisa kha mishumo iyo vha tshi tongisa mulayo wa ndayotewa vha tshi ri vha na pfhanelo dza u sa ita tshithu na tshithihi tsha musanda, zwine zwa lwa na maitete a mvelele ya Tshivenda ine ya funza lushaka u tshonifha na vhuluvha. Kale muthu we a vha a tshi hana na u nyadza tshivhidzo tsha musanda, o vha a tshi pfhulusiwa na u pandelwa kha shango lenejo. Fhedzi namusi vhatu vha zwi ita vho ditika nga mulayo wa pfhanelo dza vhatu zwine zwa nanisa u sudzulusa vhuluvha. Vhafumakadzi vha namusi vha amba na khosi vho ima ngeno mvelele ya Tshivenda i tshi lwa nazwo ngauri kale vhamusanda vho vha vha tshi dzhiwa sa ndau ine ya ofhisa u livhanya tshifhatuwo nayo.

Kale mafhungo o vha a tshi fhira mukomani a kona u swikiswa musanda, fhedzi namusi vhadzulapo vha isa mafhungo avho musanda nga vhothe. Zwi sumbedza uri vhorapolitiki vha dimokirasi na mulayo wa pfhanelo dza vhatu vho shela mulenzhe kha u sudzulusa vhuluvha u bva kha vharangaphanda vha sialala ha livhiswa khavho. Vhatu vha mavuva ano vha amba na vhamusanda vho ima vha sa loshi kana u tou kumela zwaho musi musanda vha tshi zwa, vha ri vha na pfhanelo dza u sa kumela kana u losha. Ndi vhona uri mulayo wa pfhanelo dza vhatu wo shela mulenzhe nga hu hulu kha u sudzulusa vhuluvha ha vhalanda u bva kha vharangaphanda vha Vhavana zwine zwa xedza mvelele ya lushaka lwavho.”

(Muvhudziswa wa vhuṅa)

“Vhadzulapo vha ri vha na pfhanelo dza u ita zwine vha funa vha sa kombetshedziwi nga muthu, u fana na mulayo wa u ambara badzhi kana dzhesi musi vha tshi ya khoroni dza mahosi, hune vha vho ri ndi u kandekanya pfhanelo dza vhadzulapo. Maḍuvha ano vhafumakadzi vha ya khoroni dza mahosi vho ambara marukhu, ṭhohoni hu si na miṅwadzi kana dugu zwayo na nga zwikhipha kana vho ambara zwiambaro zwa zwanda zwipfufhi ngeno vhanna vha tshi ambara miṅwadzi na marukhu mapfufhi, zwine zwa sia zwi tshi tsitsa tshirunzi tsha khoro na muḍi wa musanda. Mvelele ya Tshivenda i hanedzana na kuambarele ukwo fhedzi vhathu vha ri vha na pfhanelo dza u ambara zwiambaro zwine vha zwi funa. Zwi sudzulusa vhuluvha ha vhalanda u bva kha vharangaphanda vhavho vha sialala vhu tshi ya kha vhorapolitiki. Vhafumakadzi a vha tsha luvha nga u losha nga tshavhakololo na uri lushaka lwa zwino a lu koni u luvha nga mifhululu musi vha tshi ṭangana na murangaphanda wa sialala na musi vhamusanda vha tshi zwa na u ṅenga zwine zwa vha tsumbo ya uri pfhanelo dza vhadzulapo dzo sudzulusa vhuluvha havho u bva kha vhavhusi vha sialala vhu tshi ya kha vhorapolitiki vha dimokirasi.”

(Muvhudziswa wa vhuṭanu)

“Tsumbo ya u sudzulusa vhuluvha hu tshi tevhelwa mulayo wa pfhanelo ya u nanga na u funa ndi zwa musi vhadzulapo vha tshi litsha u ita khumbelo dza ṅisedzo dza tshumelo musanda nga u shavha u bvisa nduvho, vha dzi livhisa kha vhaimeleli vha masipala hune vha wana ṅisedzo dza tshumelo nga u badela ṅwedzi muṅwe na muṅwe. Nṅe ndi wana uri u ya nga mvelele yashu ya Tshivenda, murangaphanda wa sialala u na maanda a u ṅetshedza tshumelo dza vhadzulapo ngauri vho hweswa maanda musi vha tshi rwelwa ṭari. Ndi vhona uri pfhanelo dza vhadzulapo dzo kalula ngauri mahosi a vha tsha luvhiwa, mvelele ya Tshivenda i khou nyadziwa na zwiṅwe zwine zwa vha zwiitisi zwa u sudzulusa vhuluvha ha vhadzulapo u bva kha vhurangaphanda ha sialala. Pfhanelo dza u dzula hune muthu a funa ndi tshiṅwe tshivhangi tshine tsha sudzulusa vhuluvha ha vhadzulapo u bva kha mahosi a sialala

ngauri ri wana vhathu vha tshi pfhuluwa na u pfhulutshela lokhishini vha si na mañwalo a u vha tendela u pfhuluwa ane a wanala kha murangaphanda wa sialala. Zwi a swika hune ha vho tʒanganedzwa na vhathu vha u silinga ngauri a ho ngo vha na tʒhodiso ya muthu uyo uri u tshila hani na vhañwe. Zwi dovha hafhu zwa ri andisela vhugevhenga, vhufovu, vhupombwe na vhutshilo vhuñwe ha u vhifha lokhishini dzashu, lune arali ho vha hu tshi thoma ha tʒodwa mañwalo a hune muthu a bva ho vha hu sa do vha na khaedu idzi dzothe. Zwenezwo zwi sumbedza uri pfhanelo dza vhadzulapo dzo shela mulenzhe kha u sudzulusa vhuluvha ha vhadzulapo u bva kha mahosi vhu tshi ya kha vhorapolitiki na u engedza vhugevhenga kha lokhishi dzashu. Tsumbo, arali bada kana burohu yo khaulwa nga maḍi a mvula, vhadzulapo vha gidimela kha mukhantsejara wa wadi yeneyo vha tshi litsha u ya musanda hune vha do tʒavhanya u ita thusothangeli uri tshumelo dza lushaka dzi so ngo ima.”

(Muvhudziswa wa vhuṭanu na vhuthihi)

“Ndayotewa ya shango la Afrika Tshipembe yo sudzulusa vhuluvha nga u phasisa mulayo wa pfhanelo dza vhadzulapo dzo kalulaho dzine dza vhanga khudano kha vhurereli ha tshaka dzo tʒanganelanaho. Hu na vharangaphanda vha sialala vhane vha tevhela vhurereli ha u phasa midzimu ya vhaḥfasi (vhurereli ha Tshiafrika) nga u rerela zwitungulo zwa lushaka lwavho. Ri tshi kha ḍi vha kha vhenevha vha vhurereli ha Tshiafrika u wana vhañwe vha tshi via vha ri vha khou khwaṭhisa maanda avho nahone vha na ndugelo dza u phasa midzimu yavho ine ya vha tendela vha tshi ita zwenezwo. Vhurereli uvhu vhu wana khaedu ya u sasaladziwa nga vhane vha tevhela vhurereli ha dziñwe thendo sa ha Tshikhreste. Zwi ita uri vhadzulapo vha litshe u luvha mahosi a sialala ane a tevhela zwa vho makhulukuku vhavho zwine zwa dzhiiwa sa zwiito zwa vuhedeni nga avho vhe vha miliwa nga vhurereli ha Tshikhreste. Mulayo wa pfhanelo dza vhadzulapo wa u nanga vhurereli vhune muthu a funa wo shela mulenzhe nga huhulu kha u sudzulusa vhuluvha ha vhadzulapo u bva kha vhavhusi vha sialala u ya kha vhorapolitiki. Vhadzulapo vha

sudzulusa vhuluvha kha vharangaphanda vha sialala musu vha tshi humbela masipala uri a vha tshetshele zwitentsi zwa u dzula mivhunduni ya mahosi ngeno muvhundu muñwe na muñwe u na mukoma we a hweswa maanda a u langula na u avhela vhadzulapo zwitentsi zwo fhambanaho. Hu na miḡi ine ya wanala mivhunduni ya vharangaphanda vha sialala i langiwaho nga masipala nga u hana u bvisa nduvho dza mahosi i tshi ri i na pfhanelo dza u nanga vhavhusi vhayo. Nzulele iyi i shela mulenzhe kha u sudzulusa vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala vhu tshi livhiswa kha vhorapolitiki. Vhadzulapo vha takalela u dzhenelela kha mishumo ya masipala hune vha bvisa mbadelo dza ndisedzo ya tshumelo dzi fanaho na u badela mavhone a zwiḡirani ngeno vha tshi dzula kule na lokhishi dza masipala. Muvhuso u tshi tsheya mikano ya wadi dze dza fhandula mashango a mahosi nga vhukati nga nda ha thendelo yavho ndi zwine zwa ita uri vhuluvha ha vhalanda vhu sudzuluwe u bva kha vharangaphanda vha sialala u tshi ya kha vhorapolitiki vha muvhuso.”

(Muvhudziswa wa vhuḡanu na vhuvhili)

“U sudzuluswa ha vhuluvha hu bvelela musu vhatu vha tshi ya vha ñwalelwa mañwalo a vhadzulapo nga mukhantseḡara wa wadi ngeno a tshi fanela u ñwalwa nga muñwaleli wa khoro ya musanda wa muvhundu wonoyo, vhunga a tshi ḡivha vhadzulapo vhoḡhe. Vharangaphanda vha sialala vha pomoka vhorapolitiki vha muvhuso wa dimokirasi kha u sudzulusa vhuluvha ha vhalanda kha vhone vhaḡe vhone musu vha tshi ramba zwivhidzo zwavho ḡuvha ḡithihi na miḡangano ya musanda wa vho wana vhadzulapo vha tshi nanga u dzhenela miḡangano ya vhorapolitiki. Vhorapolitiki vha muvhuso wa dimokirasi a vha ḡivhadzi mahosi a sialala musu vha tshi ita mveledziso mashangoni a mahosi, zwine zwa vhumba vhuswina vhukati havho na vhadzulapo. Musu komiti ya vundu ya u vhumba mikano ya masipala kha tshiḡiriki tsha Vhembe i sa dzhenisi mahosi u vha miraḡo zwi sumbedza uri vharangaphanda vha sialala vho bvulwa maanda a vhulanguli ha shango ḡavho. Tsumbo ya izwi ndi ya pfhudzungule na migwalabo ya u lwela mikano

ya masipala ine ya bvelela kha shango la Vuwani na la Malamulele ye ya tshinyadza zwiimiswa zwa muvhuso u fana na zwikolo, ofisi dza muvhuso, poswo, na zwiinwevho.”

(Muvhudziswa wa vhuṭanu na vhuraru)

“U sudzuluswa ha vhuluvha ndi musi vhadzulapo vha tshi badela masheleni a tshandanguvhoni kha mukhantseḽara wa wadi yeneyo vha tshi ita khumbelo dza mabindu na kha ofisi dza masipala uri dzi phasisiwe naho hu si na maṅwalo a khaṭhisedzo ya uri dzo tendelwa nga khoro dza mahosi. U ya nga kutshimbidzele kwa zwithu, khumbelo dza mabindu dzi thoma kha vhakoma vho faraho zwisi zwenezwo, vhane vha vha na pfhanelo dza u luvhiwa, khumbelo idzo vha dzi isa musanda vha swika vha luvha nga u bvisa nduvho yo teaho. Mudzulatshidulo wa khoro ya vhadzulapo mivhunduni ya mahosi a sialala u vhone e na maṅḽa ane a fhira a vharangaphaṅḽa vha sialala ngauri u a kona u tshetshela vhadzulapo zwitentsi zwa u dzula na zwa mabindu a tshi vha badelisa ngeno vhamusanda vha so ngo kwamiwa kana u badeliwa zwaho. Mupikisano uyu wa vhulanguli ha shango ndi vhona u tshi sudzulusa vhuluvha ha vhadzulapo u bva kha vharangaphaṅḽa vha sialala vhane vha si okelane mulilo. Tshinwe tshine tsha vhanga u sudzuluswa ha vhuluvha ndi musi vharangaphaṅḽa vha sialala vha tshi ita zwa vhukonani na vhaṭhannga vhaṭuku, vha raha bola na vhatukana na u wana ngeletshedzo khavho. Maḽuvha ano ri wana mahosi a tshi nwa halwa zwipotoni na u dahisana fola, mbanzhe, zwidzidzivhadzi, na vhatukana hune wa wana vha tshi dovha vha rwiwa na u semiwa nga vhananyana vhane vha pfhana navho.”

(Muvhudziswa wa vhuṭanu na vhuṅa)

“Vhuluvha vhu sudzuluwa musi vhadzulapo vha si tsha tevhedza milayo ya shango, u sa ṭhonifha vharangaphaṅḽa vha sialala na musi vha tshi dzhia u luvha hu u tambudziwa. Ndayotewa yo dzhiela maitete a mvelele ya Tshivenda fhasi nga u sa bvisela khagala milayo na mashumele ayo ngauri hu pfhi mvelele i shanduka na

tshifhinga fhedzi maitele ayo ha shanduki u fana na u losha, u khotha na u luvha. Hu na milandu ine ya pfhi a i sengiwi mahosini tshine tsha vha tshiwe tsha zwiitisi zwine zwa dzhenelela kha u sudzulusa vhuluvha u bva kha vharangaphanda vha sialala u ya kha vhorapolitiki vha muvhuso wa dimokirasi. Vhadzulapo vha na khaedu na ndado dza u sa divha vhavhusi vhavho vha vhukuma vhane vha fanela u vha luvha ngauri vhorapolitiki vha diimisela u vhusa shango nga u isa tshumelo kha vhatu vhe vhothe ngeno vharangaphanda vha sialala vha tshi vhusa shango nga u fulufhedzisa vhadzulapo u wana shango murahu kha vane vhalo hu si na ndiliso.”

(Muvhudziswa wa vhufumi)

“Hu tshi pfhi vhuluvha ho sudzuluswa hu ambiwa musu nduvho, tshumelo dza musanda, thonifho, tshirunzi, zwifhiwa, na zwiwevho zwe zwa vha zwi tshi fhiwa vharangaphanda vha sialala zwi tshi vho livhiswa kha vhorapolitiki vha muvhuso wa dimokirasi.

Vhadzulapo vha maduvha ano a vha tsha thonifha mahosi avho a sialala, tshavho ndi u thonifha vhorapolitiki vha muvhuso vhane vha fulufhedzisa ndisedzo dza tshumelo ya masipala. Vhaimeli vha khoro dza vhadzulapo vha dzhenelela kha mivhango ya mita ya vuhosi ngauri ndi vhone vhane vha vha na tshenzhemo na ndivho ya sialala lavho. Maimo a mahosi a sialala o tsitselwa fhasi nga muvhuso wa vhukoloni na wa khethano nga muvhala hune ra wana Thovhele o no vha khosi, khosi yo no vha gota, gota lo no vha mukoma, zwe zwa vha khaedu ya u sudzulusa vhuluvha ha vhalanda kha vharangaphanda vha sialala. Muvhuso wa vhukoloni, wa khethano nga muvhala na wa dimokirasi yo ngo vha na zwivhuya zwe ya disa kha vharangaphanda ha sialala nga nda ha mutsiko na vhuleme ha milayo ye vha vhetshelwa, u fana na uri vhatu vhothe nga shango vha fanela u tshimbila vho fara basa zwe zwa vhulaisa vharangaphanda vhanzhi vha vharema vhe vha hanedzana na mulayo uyo. Muvhuso wa dimokirasi wo nea vhatu pfhanelo dza uri vhatu vhothe nga shango vha a lingana. Khosi kha Afrika Tshipembe liswa la dimokirasi i kona u fariwa nga mapholisa ya sengiswa nga mulayo wo vhwaho nga vhalanda

kana vhasiwana, ya wanala mulandu, i valelwa tshixokisini tshine tsha valela vhalanda, zwine zwa sumbedza uri tshirunzi tsha vuhosi tsho tsitsiwa nga vhorapolitiki vha muvhuso.”

4.3.2. Zwivhangi zwine zwa shaisa vhushaka ha tshumisano vhukati ha vharangaphanda vha sialala na vhorapolitiki

Vhurangaphanda ha sialala vhu na khaedu ya u sa kona u shumisana na vhorapolitiki vhane vha vha na lunyadzo na u sa tshonifha. Vhamusanda vhe vha bebwa vhe murangaphanda, zwino namusi hu tshi vho pfhi a vha na maanda nga mudzulapo wa shango lavho vha pfha e mafhungo a sa pfhali. Tshinwe hafhu ndi musi vha si tsha divhadzwa nga tshanduko dzine dza khou bvelela shangoni lavho ngeno vhe vhone mupe wa shango, na zwenezwo vha pfha zwi sa pfhali zwavhudi.

Vhorapolitiki vha kombetshedza mahosi uri vha vhe fhasi havho zwine zwa swikisa kha u sa pfhesesana. Na khathihi mahosi vha nga si vuwe vho tshanganedza u vhewa nga fhasi ha vhalanda hvavho naho vho no vha vhadzulazwidulo vha khoro dza vhadzulapo. Hafha hu vuwa muvhangisano une u nga si konwe nga muthu na muthihi.

Tshinwe tshivhangi tshine tsha thutha vhushaka ha tshumisano ndi masipala ane a kundwa u dzhenisa mahosi kha u vha mirado ya khoro ya vhusimamilayo ya shango.

Hezwi ndi zwone zwine zwa vusa khakhathi nnzhi vhukuma ngauri arali khosi kana vhamusanda vha nga vha mudzulatshidulo wa khoro ya mahosi, zwi nga disa thandululo ya u ri musi hu tshi tshewa fhungo na vhone vha vhe tshipida tshalo. Zwi nga ita u ri hu vhe na vhushumumisani na vhuledzani havhudi.

Mukoma wa shango we u bva kale a vha a tshi tshea zwitentsi zwa vhadzulapo, zwino o no bvulwa maanda nga mudzulatshidulo wa khoro ya vhadzulapo ane a shuma u tshea zwitentsi mivhunduni ya mahosi nga nnda ha thendelo. Haya ndi mafhungo o vhfahho tshothe ngauri a hu koni u vha na mboho mbili dangani lithihi dza fhedza dzi so ngo kwasha danga. Na henefha hu tea u vha na u shumisana na u vhudzana mafhungo a shango ngauri musi musiwana ane a vha mudzulatshidulo wa khoro ya vhadzulapo a tshi vho tshea zwitentsi mukoma a hone nahone a sa divhi tshithu zwi a vha lwisa. Naho a tshi nga tshea zwitentsi khosi, vhamusanda na mukoma vha tea u zwiqivha nahone vha tendelana nazwo. Tshinwe hafhu ndi tsha tshelede ya zwitentsi zwine zwa khou tsheiwa i tea u ya kha khosi kana vhamusanda vha henefho, ya si tou fhelela ha masipla yothe. Tshinwe tshine tsha nga itwa ndi uri masipala a tou renga mavu kha vhamusanda a koneha u disa mveledziso dzawe kana u tshea zwone zwitentsi. Muvhigo wa mahosi (1997:14) musi u tshi tikedza u bvulwa maanda ha mahosi u ri:

- (a) The government is not sincere towards them and that the present land policy is actually aimed at undermining the authority and the phasing out of the institution of traditional leaders.
- (b) Chiefs are not consulted when policy is being drafted on land matters.

Zwi amba uri (a) muvhuso a u vha fari zwavhudi na uri pholisi ya shango ya zwino yo pika kha u tsitsa maanda na u thudzela kule tshiimiswa tsha mahosi a sialala. (b) Mahosi a vho ngo kwamiwa musi hu tshi itwa mvetomveto ya pholisi dzine dza kwama mashango.

(Muvhudziswa wa u thoma)

“U tsitselwa fhasi ha maimo a vuhosi ha lushaka lwa Vhavenḁa nga muvhuso wa tshiḁalula ndi zwone zwe zwa vhulaha vhushaka ha tshumisano vhukati ha vhorapolitiki vha muvhuso wa tshiḁalula, wa vhukoloni na mahosi. Zwifuwo zwa mahosi a sialala zwo fhungudzwa nga u ḁhavhelwa mishonga dipeni dza muvhuso, zwiḁwe zwe zwa vha zwo naka kana zwi na mbonalo yavhuḁi zwa dzhiiwa, izwi zwa vho sia maḁwe mahosi vho shanduka u vha vhashai, zwa dovha hafhu zwa fhungudza vhushaka ha tshumisano vhushaka havho. U shumiswa ha milayo ya muvhuso wa tshiḁalula kotho dza mulayo ine i si ḁthonifhe mahosi a vharema zwo hoḁefhadza vhushaka ha tshumisano na vhorapolitiki vha muvhuso.”

(Muvhudziswa wa vhuvhili)

“Vhorapolitiki vha muvhuso vha pikisana na mahosi siani ḁa kuvhusele kwa shango u fana na u tshea zwitentsi mivhunduni ya mahosi. Izwi ndi zwe zwa shela mulenzhe kha u vhulaha vhushaka ha tshumisano vhukati ha masia aya mavhili. Mukhantselara wa wadi a tshi ḁwalela vhadzulapo maḁwalo a vhudzulapo zwi vhulaha vhushaka ha tshumisano na vharangaphanḁa vha sialala khathihi na u ḁḁisa vhadzulapo kha vhathu vhane vha fanela u vha luvha na u wana tshumelo khavho. Musi masipala u tshi thithisa kuvhusele kwa mahosi nga u pikisana navho shangoni ḁavho zwi vhulaha vhushaka ha tshumisano vhukati havho.”

(Muvhudziswa wa vhuraru)

“Muvhusowapo wo ri musi u tshi thoma u shuma wa si tende u shumisana na mahosi nge wa vhona u ḁḁha havho wa vha bvula maanḁa, nga u ita tshiḁwe na tshiḁwe u sa vha kwami. Vhadzulapo vhane vha hwalwa nga muya wa vhorapolitiki vho tuḁuwedza vho rapolitiki kha u vhulaha vhushaka ha tshumisano na mahosi. Masipala wo shela mulenzhe kha u vhulaha vhushaka ha tshumisano vhukati ha

mahosi ngauri musi u tshi ita milayo ya mavhusele kwa mivhundu u si kwame mahosi nahone mahosi a dzhielwa fhasi.

4.3.2.1. Tshanduko dze dza bveledzwa nga muvhuso wa vhukoḽoni (vhatshena) Afrika Tshipembe

Muvhuso wa vhukoḽoni na wa tshiḽalula wo kovhela mivhuso ya vharema masiandoitwa ane vharangaphanḽa vha sialala vha si kone u a hangwa u swika zwino. Muvhuso wa vhukoḽoni wo shela mulenzhe kha u tsikeledza vharema musi u tshi ri kha vharema a hu tsha rerelwa midzimu miḽwe, hu rerelwa Yesu Khristo ngeno kha sialala vha tshi tou phasa. Musi muthu a tshi bva ndovhedzoni u shandukiswa dzina arinwa ḽa tshikhuwa, sa Phophi a rinwa dzina ḽa Sara. Nga zwenezwo, vhuluvha ha mahosi ho ngalangala ngauri vho no rembuluwa kha mvelele yavho hune vha ri u ya tshivhidzoni na ngomani ndi zwa muvhuso wa swiswi, ha vha u xeledwa nga mvelele. U bviswa ha vharema mashangoni avho e a pfhuma ndimo na zwilwiwa a si zwine mahosi a nga zwi hangwa na ḽamusu. Zwi khwaḽhisedzwa nga Holomisa (2001:15) musi a tshi ri: “The reluctance by the South African government to accord legitimate political authority to traditional leaders in the governance of the country, especially at a local level.... is a recipe for future ethnic conflict”.

Zwi amba uri u hana ha muvhuso wa Afrika Tshipembe u hwesa vharangaphanḽa vha sialala maanḽa a u vhusa shango, nga maanḽa kha muvhusowapo.... ndi nḽila ya mufhirifhiri wa murafho u ḽaho.

Muvhuso wa dimokirasi na ndayotewa yawo wo khanikha zwilonda izwo vhudzuloni ha u zwi phupha uri zwi fhole, tshawo ho vha u bvula mahosi maanḽa, wa tsitsa maimo a vuhosi havho, wa bvula tshirunzi tsha vuhosi lune mapholisa a muvhuso a kona u vha fara na u vha valela tshiḽokisini, khosi ya sengiswa nga mulanda zwine zwa lwa na mvelele ya Tshivenda.

(Muvhudziswa wa u thoma)

“Vharangaphanda vha sialala vho vha na khaedu ya vhorapolitiki vhe vha vha thudzela kule u bva tshee vhatshena vha dzhia muvhuso kha la Afrika Tshipembe. Vhuluvha ha vhalanda ho thoma u bva kha ndango musi tshaka dza vha vharema dzi tshi shakuliswa nga vhatshena mashangoni adzo zwa fhiritanya na maimo a mahosi. Izwi zwo thithisa vhatshu kha kuluvhele kwa vhavhusi vhavho. Izwo zwo itiswa nge dziwe tshavhi dza mahosi dza vha dzo fhelelwa nga mashango adzo dza shanduka vhalanda vhe na vhone vha vha vha tshi vho luvha kha mahosi mañwe. Zwi ita uri vhuluvha ha vhalanda vhu sudzuluwe u bva kha vharangaphanda vha sialala vhu ye kha vhorapolitiki.

Zwo ita uri mahosi mañwe vhe vha vha vha tshi luvhiwa vha si tsha luvhiwa vhunga vho no shanduka vhalanda. U tsitselwa fhasi ha maimo a vharangaphanda ha sialala nga muvhuso wa tshitalula nga muvhala, zwo shela mulenzhe kha u sudzulusa vhuluvha ha vhalanda vhunga mahosi e a vha e na vhuimo ha Thovhele, o tsitselwa kha u vha mahosi zwao, zwa vho thithisa vhuluvha. Muvhuso wa vhukoloni musi u tshi bvula mahosi maanda nga u vha vhetshela milayo ine ya vha na mikano zwo vha thutuwedzo kha u ri vhuluvha vhu sudzuluwe. Muvhuso wa vhukoloni wo dzhia tshaka dza vharema wa dzi kuvhanganywa fhethu huthihi dza itelwa mashangohaya na zwitentsi kule na dorobo. Itshi tsho vha tshinwe tsha zwiitisi zwe zwa sudzulusa vhuluvha ha vhalanda ngauri mahosi e a vha e na mashango, vho shanduka vhalanda.”

(Muvhudziswa wa vhuvhili)

“Muvhuso wa khethano nga muvhala wo shela mulenzhe nga u khethekanya tshaka dza vharema wa vha itela mashangohaya avho, he mahosi manzhi a fhelelwa nga maimo avho vha shanduka vhalanda nga nthani ha vhatshena.” Muvhuso wa vhatshena wo mbo di dzhiela vharangaphanda vha sialala maanda a u vhusa nga u vha vhetshela milayo ine ya vha iledza u dzhia tsheo na u sengisa milandu

mihulwane khoroni dzavho. Izwi zwo vha tshivhangisi tsha u sudzulusa vhuluvha ha vhalanda u bva kha mahosi a sialala. Muvhuso wa khethano nga mirafho u tshi dzhia mashango a vharangaphanda vha sialala wa vha inga nga u vha vhetshela mikano ine vha si fanele u i pfhuka musu vha tshi lisa zwifuwo zwavho. Muvhuso wa khethululo nga mirafho wo vhu laha vhushaka ha tshumisano vhukati hawo na mahosi musu u tshi pandela vharema doroboni wa vha fhatela lokhishi dza u dzula tshaka dza vharema nga tshavho. Muvhuso wonoyu wa tshitalula wo swika he wa tshuwedza khethano nga mirafho musu u tshi hwala Vhatsonga wa vha isa kha la Giyani na Malamulele, vha itelwa zwitentsi hone. Muvhuso wa vhuكونو wo shela mulenzhe kha u vhulaha vhushaka ha tshumisano na vharangaphanda vha sialala musu u tshi vha fhura zwifuwo u tshi itela uri vha vhe vhashumeli vavho. Vhatshena vha tshi shakulisa vharema mashangoni avho zwo thithisa vhushaka ha tshumisano mivhunduni ya mahosi”

(Muvhudziswa wa vhararu)

“Muvhuso wa vhatshena wo vhulaha vhushaka ha tshumisano vhukati ha vharangaphanda vha sialala na vhorapolitiki nga u fhungudza maanda avho a vhanguli ha mashango avho. Vharangaphanda vha sialala na vhalanda vavho vho swika he vha iledzwa u tshimbila doroboni na mabulasini a vhatshena vha si na basa (dompas), ngeno vhatshena vha tshi tshimbila vha so ngo fara basa. Muvhuso wa vhatshena wo vhulaha tshumisano na vharema nge wa phasisa mithelo ya zwifuwo zwa vharema zwine zwa nga mmbwa, zwimange, kholomo, mbudzi na zwinwevho ngeno hu uri zwifuwo zwavho zwo vha zwi sa theli. Vhorapolitiki vha muvhuso wa dimokirasi vho vhulaha vhushaka ha tshumisano na vharangaphanda vha sialala nga u fhandula mashango a mahosi nga u ita wadi dza masipala zwe zwa disa phambano dza mahosi na vhadzulapo. Muvhuso wa dimokirasi musu u tshi thoma mbekanyamushumo ya u vumba mimasipala ya tshiriki tsha Vhembe a wo ngo dzhenisa mahosi kha u vha mirado ya komiti iyo. Izwi zwo vhulaha vhushaka ha tshumisano vhukati havho”.

(Muvhudziswa wa vhuṅa)

“Ndayotewa ya shango yo kundelwa u dzhenisa mahosi kha komiti dza masipala sa vhaṅe vha mivhunduni, zwine zwa vhulaha vhushaka ha tshumisano na u vha tshivhangi tsha u sudzulusa vhuluvha ha vhalanda kha mahosi a sialala. Vhadzulapo vho vha vha tshi tshila nga fhasi ha mutsiko wa tshiṭalula tsha vhatshena vhe vha zwi ita hu u tevhedza ndivho ya muvhuso wavho. Vharangaphanda vha sialala vho kombetshedzwa u ṭhavela mishonga zwifuwo zwavho ya vhatshena hu tshi pfhi zwi khou tsireledzwa kha malwadze ngeno i pulane ya u zwi fhungudza nga u vhona zwi zwinzhi. Ndi vhona uri vhatshena vho vhulaha vhushaka ha tshumisano na vharangaphanda vha sialala nga u thivhela zwifuwo zwa vharema uri zwi so ngo fula gammbani dza vhatshena na u vha hanela u zwima phukha dza ḍaka nga ngomu.

Ndi vhona uri vhamishinari vho vhulaha vhushaka ha tshumisano na vharangaphanda vha sialala musi vha tshi thoma u khethekanya zwickolo zwa vharema thungo vhe vha gudiswa u ṅwala na u vhala Bivhili fhedzi. Muvhuso wa demokirasi wo vhulaha vhushaka ha tshumisano na vharangaphanda vha sialala nga u sa dzhenisa mahosi u vha mirado ya komiti ine ya vhumba ndayotewa ya shango, ngeno vha tshi kombetshedzwa u tevhedza milayo ye vha vhetshelwa nga vhorapolitiki. Vhorapolitiki vha muvhuso wa dimokirasi vho vhulaha vhushaka ha tshumisano nga u valela mahosi nḍa u vha mirado ya komiti ya vhusimamilayo ya masipala wapo.

(Muvhudziswa wa vhuṭanu)

“Vhuluvha ho sudzuluswa nga u fhatiwa ha ḷokhishi dza masipala dzine dza ṭanganedza vhadzulapo vha bvaho mivhunduni ya mahosi vha si na maṅwalo a u pfhuluwa ane a bva khoroni dza mahosi. Vhadzulapo vha ḷokhishini vha bvisa nduvho dza masipala nga u badela tshumelo dza mveleziso ya ḷokhishi dzine dza bviswa ṅwedzi muṅwe na muṅwe. Masipala u badelisa vhadzulapo tshumelo dzine dza fana na mavhone malapfhu a zwiṭaraṭani, u dzheniswa ha tshigontiri kha

magondo a zwiṭaraṭa, u fhaṭiwa ha midavhi ya bola, zwitediamu, na zwiṅwevho zwine zwa tuṭuwedza vhuluvha ha vhalanda uri vhu sudzuluwe kha vharangaphanda ha sialala. Mahosi a xeelwa nga vhuluvha musu vha tshi tendela masipala a tshi wedza vhuṭo havho kha u vha ha mveledziso, zwine zwa sia vho no shanduka u vha vhalanda vhane vha bvisa tshumelo kha masipala. Vharangaphanda vha sialala vha na khaedu ya vhadzulapo vhanzhi vhane vha pfhulusa vhana vhavho zwiṅkoloni zwa mahayani vha vha isa kha zwa ḡoroboni, zwine zwa ita uri zwiṅkolo zwavho zwi valiwe nga u shaya vhana. Vhadzulapo vha vhuṭoni ha masipala a vha tsha luvha mahosi nga u isa vhana vhavho ngomani dza tshirema hune ha bvisiwa nduvho dza mahosi, vhana vha vho iswa kha ngoma dza tshikhuwa. Zwi amba uri vhuluvha ha vhalanda ho sudzuluswa kha vharangaphanda vha sialala.”

(Muvhudziswa wa vhuṭanu na vhuṭhihi)

“Tshumisano mivhunduni i vhulahwa nga zwithu zwo fhambanaho kha vharangaphanda vha sialala u fana na u shaya vhuḡifari havho phanda ha vhalanda, zwine zwa itiswa nga muholo wa mahosi une vha u wana kha muvhuso. Mahosi a tshimbila na vhatukana vhaṭuku zwipotoni vha tshi sielisana zwiṅkalo zwa halwa na u dahisana fola navho. Maḡuvha ano vharangaphanda vha sialala vha ita zwa u seisana na vhasidzana vha thungamamu vhane vha vha tsitsa tshirunzi na u sudzulusa vhuluvha khavho. Vharangaphanda vha sialala vha vhone vha tshi vhuya miḡini yavho nga matsheloni vha tshi bva u eḡela ṅuni dza u buka zwine zwa vhulaha vhushaka ha tshumisano na vhadzulapo. Musi murangaphanda wa sialala a tshi tamba bola na vhadzulapo zwi sudzulusa vhuluvha na u nyadzisa tshiimo tshawe kha lushaka. U sa andana ha vhaimeleli vha zwiimiswa zwa muvhuso na mahosi kha vhuḡanguli ha shango zwi sudzuluswa vhuluvha na u thithisa tshumisano yavho na lushaka. Tsumbo ya izwi ndi ya mukhantselara wa wadi ane a ṅwalela vhadzulapo maṅwalo a vhudzulapo, ngeno a tshi tea u ṅwaliwa nga murangaphanda wa sialala wa muvhundu wonoyo.”

(Muvhudziswa wa vhuṭanu na vhuvhili)

“Tshivhangi tsha u sudzulusa vhuluvha ndi u vhumbiwa ha zwiimiswa zwa muvhuso zwe zwa ri musi zwi tshi vhumbwa hu si divhadzwe vharangaphanda vha sialala. Vharangaphanda vha sialala vha ri musi vha tshi ramba zwivhidzo zwi si na tsaleli vhadzulapo vha si ye, vha nanga u ya mitanganoni ya vhorapolitiki zwine zwa sumbedza uri mahosi a vha tshee na vhuṭani mashangoni avho. Vhorapolitiki vha thola vhadzulapo kha mishumo ya konṭhiraka dza ndisedzo ya maḍi, muḍagasi, tshigonṭiri, na dziṅwevho, ngeno vharangaphanda vha sialala vha sa divhadziwi, tshavho ha vha u mangadzwa nga ndisedzo. Vhorapolitiki vha nyadza tshiimo tsha mahosi a sialala musi vha tshi vha sia nḍa kha u vha mirado ya komiti dza masipala zwine zwa vhulaha vhushaka ha tshumisano na mahosi. Vharangaphanda vha sialala vha na thaidzo ya vhalanda vhane vha fhiwa maṅwalo a vhadzulapo nga mukhantselara wa masipala, madzuloni a u ṅwalelwa nga muṅwaleli wa khoro ya musanda ngauri vha ṅwalela na vhabvanḍa vha sa dzuliho mivhunduni yavho.”

(Muvhudziswa wa vhuṭanu na vhuraru)

“Ndi vhona uri zwiitisi zwe zwa sudzulusa vhuluvha ha vhalanda kha vhavhusi vha sialala ndi zwa musi masipala a tshi tshetshela vhadzulapo zwitentsi zwa u dzula na zwa mabindu a so ngo thoma a kwama gota la muvhundu wonoyo. Musi masipala a tshi rengisa shango la mahosi a sialala nga ndila ya vhuḥura vhune ha fana na he vhatshena vha hu shumisa kha u dzhia shango la vharema ndi zwone zwine zwa tuṭuwedza u sudzuluswa ha vhuluvha kha vharangaphanda vha sialala. Masipala u fhaṭa lokhishi dza u bveledzisa mashango a vharangaphanda vha sialala nga nḍa ha thendelano na mahosi a sialala, zwo shela mulenzhe kha u sudzuluswa ha vhuluvha ha vhadzulapo u bva kha mahosi a lushaka lwa Vhavanḍa. Izwi zwi tikedzwa nga zwine zwa itea vhuṭoni ha Sibasa na Thohoyandou kha shango la Tshiluvhi hune ra wana madzina a mashango e a rinwa nga mahosi na vhadzulapo vha sialala e na zwine a amba zwone, a tshi shandukiswa a vho vhidzwa nga maḍere a “Unit” na “Block”. Tsumbo, ndi musi shango la Sokoutenda li tshi pfhi

“Unit C”, Maniini hu tshi vho pfhi “Block M”, Matxaphu hu tshi vho pfhi “Block A”, Tshiluvhi hu vhidzwa Block P-West, Muledane ha pfhi “Block J”, na mañwe manzhi. Kale muḁi wa musanda wo vha wo fhaḁiwa fhethu hune ha vha nḁha sa thavhani he ha vha hu tshi tou gonyiwa, zwine zwa khwaḁhisa vhuluvha ha vhalanda na tshirunzi tsha vuhosi, fhedzi vhuluvha na tshirunzi tsha vharangaphanda vha sialala zwo tsitswa nga masiandoitwa a u pfhuluswa ha vathu nga muvhuso we wa vha vhea midavhini na vhalanda vhavho, zwe zwa shela mulenzhe kha u sudzulusa vhuluvha ha vhalanda.

(Muvhudziswa wa vhuḁanu na vhuḁa)

“Masipala a tshi bveledzisa vhupo ha mahosi a sialala nga u fhaḁa magondo a tshigontiri, o khura mavhida a vhakale e a vha e ḁakani zwine zwa kondela mahosi u bva mulomo ngauri phindulo ndi ya uri gondo ḁi tshimbila hune ha vha na peni dzine dza vha kha pulane ya mapa wa masipala. Zwi sumbedza u wiswa ha tshirunzi tsha vuhosi, ḁhonifho na vhuluvha ha vhadzulapo kha vharangaphanda vha sialala. Mveleziso na ndisedzo ya tshumelo dza masipala/wa zwo sudzulusa vhuluvha ha vhalanda ngauri vhorapolitiki musi vha tshi dzhena muḁini wa musanda a vha sumbedzi ḁhonifho nga u bvula miḁwadzi, vha amba na khosi vho ima nga milenzhe, vhe ngomu ha zwiendedzi zwavho na uri a vha kumeli. Vhadzulapo vha badela nduvho ya masheleni a ndisedzo ya tshumelo dza masipala ḁwedzi muñwe na muñwe madzuloni a u luvha musanda musi vha tshi ḁoda tshumelo luthihi fhedzi nga ḁwedzi. Muvhuso wa vhukoḁoni wo sudzulusa vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala musi kereke ya Roma i tshi khethekanya mavhida a tshitasini a vha thungo, a vathu zwavho (vhahedeni) thungo kha shango ḁithihi. Tsumbo yazwo ndi mavhida a “Gouldville mission” ane a wanala Vhufuli, mavhida a “Georgenholtz” ane a wanala Haluvhimbi, mavhida a “Elim” ane a wanala Mpheni na a “Siloam” ane a wanala Tshisinisa. Ndi vhea mulandu muvhuso wa lushaka wa khethano nga lukanda na mulayo wa “Bantu Authorities Act” une wa vha mulayo wa u kuvhanganya tshaka dza vharema fhethu huthihi u ya nga nyambo dzavho. Mulayo

uyu wo sudzulusa vhuluvha ha vhadzulapo u bva kha vharangaphanda vha sialala nge ndayotewa ya muvhuso wa khethululo ya vha i tshi ima na vhatshena. Vhadzulapo vha maḍuvha ano a vha tsha shuma mishumo ya mahosi ine ya fana na madzunde, u bvisa pfhumbavhulo, u shuma madzunde na u tshina ngoma dza sialala dzi ngaho miḷa, tshikanda, musevhetho, domba na dziḥwe, zwine zwa sudzulusa vhuluvha ha vhadzulapo u bva kha vharangaphanda vha sialala.”

4.4 Zwiitisi zwa uri vhadzulapo vha si tsha luvha vharangaphanda vha sialala

U sa anḍana ha vharangaphanda vha sialala na vhaimeli vha zwiimiswa zwa masipala wa Thulamela, tshiḥirikini tsha Vhembe ndi thaidzo ine ya vhulaha vhuluvha ha vhadzulapo na u hoḥefhadza mveziso ya shango. U sa dzheniswa ha vharangaphanda vha sialala kha komiti dza vhulanguli ha masipala zwi vhulaha vhuluvha ha vhadzulapo u bva kha mahosi. Zwi khwaḥisedzwa nga Muvhigo wa mahosi (1997:4) musi mahosi vha tshi sumbedza mbilaelo dzavho nga u rali: “Chiefs expressed concern that the 1996 constitution fails to specifically mention powers and functions of the traditional leaders. It was mentioned that the constitution only provides chiefs to exercise ceremonial and advisory functions, which in turn restricts them from governing the country and administrator their communities”.

Zwi amba uri mahosi vha bvisa vhupfhiwa havho ha uri ndayotewa ya 1996 yo kundelwa u ḥalutshedza maimo na mishumo yo khetheaho ya vharangaphanda vha sialala. Zwe zwa ambiwa zwo vha zwa uri ndayotewa yo ḥetshedza mishumo ine mahosi vha tea u shuma sa ya mbingano na vhueletshedzi, ine ya dovha u vha iledza kha u vhusa shango na u langula vhadzulapo vhavho.

Masipala a tshi dzhia shango ḷa mahosi a sialala hu si na mbadelo na nyambedzano navho zwi nyadzisa tshirunzi tsha mahosi, zwi shaisa vhuluvha ha vhadzulapo kha mahosi. Maḍuvha ano vhaimeli vha masipala vha tshea zwiitentsi mivhunduni ine ya

vha fhasi ha ndango ya mahosi a sialala vhane vha dzulela u mangadzwa nga mveledziso dzine vha si divhadzwe. Mahosi a sialala o bvulwa maanda siani la mveleziso ya shango vhuponi havho na uri vhaimleli vha masipala vha kona u imisa mahosi musi vhe kha mushumo wa u tshea zwitentsi mashangoni avho nga u vha fha luñwalo lwa khothe lwa u thivela tshumelo inwe na inwe. Zwi tutuwedza vhadzulapo uri vha si tsha luvha vharangaphanda vha sialala.

(Muvhudziswa wa u thoma)

“Vharangaphanda vha sialala a vha na vhupfhiwa kha mishumo ya masipala nge vha si dzheniswe u vha mirado ya komiti dza ndisedzo ya tshumelo mivhunduni, zwine zwa sudzulusa vhuluvha ha vhalanda khavho. U nyadziwa ha mahosi nga vhorapolitiki vhane vha vhone vha tshi fara mitangano na vhadzulapo midavhini ngeno mahosi vha sa zwi divhi, zwi vhulaha vhuluvha ha vhadzulapo kha vharangaphanda vha sialala. Muvhuso wa tshitalula wo dzhiela vharangaphanda vha sialala mashango avho hu si na mbadelo na nyambedzano zwe zwa vhulaha vhuluvha ha vhalanda khavho ha vho livhiswa kha vhorapolitiki. Vhorapolitiki vha kona u nwaleta vhadzulapo vha vhuponi ha mahosi manwalo a vhadzulapo ngeno na vhone vhe vhalanda ngavho, zwine zwa vhulaha vhuluvha ha vhadzulapo kha mahosi a sialala. Musi vhorapolitiki vha tshi thola vhadzulapo kha mishumo ya thendara dzine dza shuma vhuponi ha mahosi a sialala, zwi vhulaha vhuluvha ngauri mahosi a dzulela u mangadzwa nga mveleziso ya shango lavho ine ya bvelela vhuponi havho ngeno vhone vha sa divhi muthu we a i sainela.

Vharangaphanda vha sialala vha mangadziwa nga lokhishi dzine dza fhatiwa vhuponi havho vhone vha sa zwi divhi. U lutanyiwa ha vhakoma, magota na mahosi musi vha tshi pomokana uri muñwe a nga vha o tangedza tshandanguvho a rengisa shango zwi ita uri vhadzulapo vha si luvhe mahosi.”

(Muvhudziswa wa vhuvhili)

“Thaidzo dzine dza vhulaha vhuluvha ha vhadzulapo kha mahosi a sialala mivhunduni yavho ndi musu mahosi a tshi dzhielwa maanda a u vhusa shango lavho u fana na u tshea zwitentsi vhuponi havho, zwine zwa vho tsheiwa nga vhoraplitiki vhane vha zwi rengisela vhadzulapo hu si na nyambedzano na mahosi. Musu masipala a sa bvisi nduvho kha mahosi o rengisa zwitentsi zwi ita uri vhadzulapo vha vha nyadze na u vhona u luvha hu si na mushumo. Muvhuso wa vundu la Limpopo a wo ngo dzhenisa mahosi kha u vha mirado ya buthano la lushaka hune vha do kona u amba zwililo zwavho. Masipala a tshi itela vhadzulapo vha mivhunduni ya mahosi thanziela ya vhuwe ha mavu kana (Deed of Grant kana Title Deed) murangaphanda wa shango lenelo a sa zwi divhi, zwi a vhulaha zwa ita uri vhadzulapo vha litshe u luvha mahosi a sialala.”

(Muvhudziswa wa vhuraru)

“Muvhusowapo musu u tshi fhaa lokhishi mivhunduni ya mahosi a u thomi nga u ita khumbelo kha vharangaphanda vha sialala sa vhuwe vha mashango, zwine zwa sumbedza lunyadzo khavho, zwa ita uri vhadzulapo vha litshe u vha luvha. Musu ri tshi sedza maduvha ano ho anda mbambe kha vhulanguli ha shango ine ya dadisa na vhadzulapo mivhunduni ya mahosi hune ra wana uri khumbelo dza mabindu dze dza phasiswa khoroni dza mahosi dzi sa tangedziwi nga nda ha themendelo ine ya bva ofisini dza masipala. Masipalawapo u kona u tshea zwitentsi mivhunduni ya mahosi hu si na thendelo i bvaho kha vhuwe vha shango. Mashumele aya a vhulaha vhuluvha ha vhadzulapo kha mahosi a sialala. Zwi dovha zwa sumbedza uri tshiimo tsha vuhosi tsho tsitselwa fhasi lune tsha vho fhiriwa nga tsha vhashumeli vha masipala. Nyimele iyi ya kuvhusele i fhelisa vhuluvha ha vhadzulapo kha vharangaphanda vha sialala. Mirado ya zwiimiswa zwa masipala mivhunduni ya mahosi musu i tshi nangiwa mahosi na vhaimele vhavho a vha rambiwi uri vha vhe thanzi dza khosi. Zwi kona u vha tsumbo ya thaidzo ine ya ita uri vhadzulapo vha litshe u luvha vharangaphanda vha sialala. Masipala u kona u ramba mitangano ya

vhadzulapo vha mivhunduni ya mahosi a sialala ngeno mahosi a sa zwi divhi na uri madzangano a politiki na one a kona u fara mishumo yao zwikoloni mahosi a sa zwi divhi. Izwi ndi tsumbo dza thaidzo dzine dza ita uri vha vharangaphanda vha sialala na vhorapolitiki vha tshiriki tsha Vhembe vha si kone u shumisana.”

(Muvhudziswa wa vhuṅa)

“Ndayotewa ya muvhuso wa dimokirasi yo shela mulenzhe kha u vhulaha vhushaka ha tshumisano vhukati ha vharangaphanda vha sialala na vhorapolitiki nga mulayo une wa ri vhatu vhothe vha shango la Afrika Tshipembe vha a lingana, zwine zwa hanedzana na mvelele ya Tshivenḁa. U ya nga mvelele ya Tshivenḁa khosi a i sengiswi nga mulanda fhedzi maḁuvha ano mahosi a vho fariwa nga mapholisa a sengiswa kotho ya mulayo arali vha waniwa mulandu vha a valelwa tshixokisini u fana na muthu muṅwe na muṅwe. Mvelele ya Tshivenḁa i hanedzana na uri khosi i sengiswe nga mulanda ngeno hu uri arali yo redzemuwa i tshi tea u sengiswa nga khoro ya mahosi. Zwine zwa amba uri kuvhusele kwo raliho ku vhulaha vhushaka ha tshumisano vhukati ha vharangaphanda ha sialala na vhorapolitiki vha muvhuso.

Vhorapolitiki vha vhonala vha tshi shaya fulufhelo kha vharangaphanda ha sialala nga u sa vha dzhenisa kha komiti dza vhulanguli ha masipala na dza zwiimiswa zwa muvhusowapo dzine dza wanala mivhunduni yavho. Masipala musi u tshi litsha u dzhenisa mahosi kha komiti dza u vhumba wadi vhuponi ha vharangaphanda vha sialala, wo vha u tshi khou vhulaha vhushaka ha tshumisano vhukati havho. Vharangaphanda vha sialala a vho ngo dzhenisa vhorapolitiki u vha mirado ya foramu ya mahosi a sialala a lushaka lwa Vhavenḁa tshiriki tsha Vhembe, zwo thithisa vhushaka ha tshumisano ya mveledziso na vhorapolitiki vha muvhuso. Ndi vhone uri vhorapolitiki vha muvhuso vho thithisa vhushaka ha tshumisano ya mveledziso musi vha tshi dzhia shango la mahosi nga nḁa ha thendelo vha fhaḁa lokhishi. Masipala u lavhelela mbadelo dza tshumelo ḁwedzi muṅwe na muṅwe kha

vharangaphanda vha sialala vhane vha vha na mbilaelo dza u sa tthonifhiwa na u nyadziwa.

(Muvhudziswa wa vhuṭanu)

Thaidzo ine ya vhulaha vhushaka vhukati ha mahosi na vhorapolitiki ndi vhaimele vha masipala vhane vha thola vhadzulapo kha mishumo ya tshifhinganyana mahosi vha sa zwi divhi, zwine zwa amba u nyadziwa na u tsitsiwa ha tshirunzi tsha mahosi. Kale mahosi vho vha vhe na maanda a u thola vhalanda vhavho kha mishumo miṁwe na miṁwe ye ya vha i hone mashangoni avho, zwe zwa vha zwi tshi takusa tshirunzi tshavho. Vharangaphanda vha sialala vha mangadzwa nga tshumelo dzine dza itiwa nga vhorapolitiki vha muvhuso vhane vha si vha divhadze tshithu ngeno vha tshi ri vho rumiwa nga masipala, nahone zwi itiswa nga u nyadza mahosi a sialala.

Zwiito izwi zwa u pikisana ha vhavhusi kha u langula shango zwi vhulaha vhushaka ha tshumisano vhukati ha vhorapolitiki na vharangaphanda vha sialala. Masipala wo shela mulenzhe kha u vhulaha vhushaka ha tshumisano na mahosi musi u tshi tangedza vhadzulapo vhane vha bva mivhunduni ya mahosi vha si na maṁwalo a u vha tendela u pfhuluwa". Zwi vhulaha vhushaka ha tshumisano vhukati ha vharangaphanda vha sialala na vhorapolitiki."

4.4.1. Zwine zwa nga tevhelwa u vhuwedzda vhushaka ha tshumisano vhukati ha vharangaphanda vha sialala na vhorapolitiki

4.4.1.1. U dzheniswa ha vharangaphanda vha sialala kha khorombusi ya masipalawapo, ya tshiritiriki, ya vundu na ya lushaka

Vharangaphanda vha sialala vha nga shumisana na vhorapolitiki arali muvhusowapo u tshi nga tenda u nanga mahosi kha u vha mirado ya vhulanguli ha masipala zwine zwa do leludza tswikelelo ya tshumisano mivhunduni ya mahosi. Vhorapolitiki vha

do kona u ambedzana na mahosi uri vha fhiwe vhupo vhuhulwane hu si na mbilaelo kana masipala u tou renga fhethu hune wa toda u vhu bveledza. Vharangaphanda vha sialala vha do kona u thonifhiwa na u luvhiwa nga vhorapolitiki, vhalanda na vhadzulapo hu si na u koloŋwa. Mahosi a sialala a do kona u zwa mitanganoni ya masipala na u kona u shela mulezhe kha u vhumba milayo ya vhulanguli ha shango zwine zwa do leludza na u thivhela pfhudzungule dza tshumelo na mikano ya masipala. Zwi tikedzwa nga muvhigo wa mahosi (1997:14) musi mahosi a tshi sumbedza mbilaelo dzao nga u rali: 5.

(1) “The national government and all provincial governments must promote partnership between municipalities and traditional council through legislative or other measures.”

Zwi amba uri muvhuso wa vhukati na mivhuso yothe ya vundu i fanela u nea thuthuwedzo ya tshumisano vhukati ha mimasipala na khoro ya vharangaphanda vha sialala hu tshi tevhelwa mulayo kana ndila dziŋwevho.

Vhadzulapo vha mivhunduni ya mahosi na vha lokhishini vha do thonifha mbidzo dza mahosi na u dzhenela kha mishumo yavho. Vhorapolitiki vha fanela u divhadza vharangaphanda vha sialala phanda ha musi vha tshi fara mitangano na vhadzulapo vha mivhunduni yavho, u itela thikhedzo kha tshanduko dzine vha swikelela khadzo. Vharangaphanda vha sialala vha so ngo mangadzwa nga u vhona vhorakonfiraka vho no vha vhukati na u bya musele wa maŋi, u bywela matanda a mudagasi khathihi na u khokhombela peni dza u kala gondo la tshigontiri vhuŋoni havho. Zwi tikedzwa nga Selepe (2009:28) musi a tshi talutshedza nga u rali: “...should African traditional leadership and governance be fully integrated into the South African Public Service structures, municipal service delivery will be accelerated”.

Zwi amba uri vharangaphanda vha sialala na muvhuso vha nga tanganya tshothe tshumelo dza zwiimiswa zwa muvhuso wa Afrika Tshipembe, ndisedzo ya tshumelo dza masipala dzi do tshimbizwa nga u tavhanya.

Masipala a tshi toda u tshea zwitentsi zwa u dzula na zwa mabindu mahulwane vhuponi ha mahosi, u fanela u wana thendelo kha khosi ya shango lenejo u itela thikhedzo na u lamulelwa kha migwalabo ya vhadzulapo vhane vha lwela mikano na tshumelo dza masipala zwine vha zwi sumbedza nga u fhisa na u tshinyadza zwiimiswa zwa muvhuso khathihi na u hana u dinwalisela khetho dza muvhuso wa dimokirasi u fana na zwe zwa bvelela kha vhadzulapo vha shangoni ja Vuwani vhe vha hana u dinwalisela khetho dzi daho.

(Muvhudziswa wa u thoma)

“Vharangaphanda vha sialala ndi vha vha mashango nahone a vha tei u nyadziwa na luthihi sa zwe zwa itwa nga muvhuso wa vhukoloni na wa khethano nga muvhala kha tshaka dza vharema. Zwi amba uri vharangaphanda vha sialala vha na pfhanelo dza u dzula vhe vhalanguli vha hulwane vha mirado ya zwiimiswa zwa muvhuso zwine zwa wanala mashangoni avho. Arali mahosi vha nga dzheniswa u vha mirado ya zwiimiswa zwa muvhuso u bva kha komiti ya vhusimamilayo u swika kha khorodzapo, zwi do lelutshela masipala u isa tshumelo vhathuni. Ndi vhona uri arali vhorapolitiki vha nga dzhenisa mahosi u vha tshipida tsha vhulanguli ha masipala, zwi nga thusedza kha u kunga vhabindudzi vha mashangodavha vhanzhi u ita vhubindudzi tshirikini tsha Vhembe ngauri masipala u do fhiwa vhuo vhu hulwane nga mahosi.”

(Muvhudziswa wa vuvhili)

“Vharangaphanda vha sialala na vha imeli vha zwiimiswa zwa muvhuso mivhunduni ya mahosi vha fanela u pfhumbudziwa u itela u vha na ndivho ya mbonelaphanda dza masipala siani ja mveledziso ya shango. Vhorapolitiki arali vha nga dzhenisa

mahosi u vha tshipiḡa tsha miḡangano ine vha i fara na vhadzulapo mivhunduni, zwi nga thivhela tsatsaladzo nga mahosi ine ya ḡaḡisa u hoḡefhadza vhushaka ha tshumisano. Phambano ya zwitentsi zwa masipala na zwa mahosi i tuḡuwedza mupfhuḡuwo wa vhadzulapo u bva mivhunduni ya mahosi u ya loḡhishini. Maḡwalo a ndugelo ya vhuḡe ha mavu (Deed of Grant) ane a ḡeiwa vhadzulapo vha mahayani a fanela u fheliswa ngauri a thithisa vhulanguli ha shango na vhuluvha ha vhadzulapo kha mahosi a sialala mivhunduni ya mahosi.

Milayo ya mahosi i vhusa vhatu vhoḡhe vhane vha dzula mivhunduni yavho ngeno hu uri vhane vha vha na thendelo ya vhuḡe ha mavu vha sa luvhi vharangaphaḡa vha sialala. Ndi nga ri vharangaphaḡa vha sialala vha fhiwe maanda a u sengisa milandu yoḡhe u fana na ya u tshipa, u viya, u vhulaha, u fhisa muḡi, vhuloi, na miḡwevho, u itela u vhuedzedza tshirunzi tsha vharangaphaḡa vha sialala, ḡhonifho na vhuluvha murahu khavho. Zwi nga kona u vhuedzedza vhushaka ha tshumisano vhukati ha vhorapolitiki na mahosi a sialala.

(Muvhudziswa wa vhuraru)

“Masipala arali wa nga dzhenisa vharangaphaḡa vha sialala kha komiti dza zwiimiswa zwa muvhuso zwoḡhe kha tshitiḡiriki tsha Vhembe, zwi nga vhuedzedza vhushaka ha tshumisano vhukati ha mahosi na vhorapolitiki ngauri mahosi a ḡo wana ḡdivho miḡanganoni ya muvhuso. Vharangaphaḡa vha sialala arali vha nga ramba vhorapolitiki khoroni dzavho hune vha ḡo kona u amba nga mvelaphaḡa ya shango na u tuḡuwedza vhushaka ha tshumisano mivhunduni. Muvhuso wa dimokirasi arali u tshi nga dzhiulula mashango e a dzhielwa mahosi a sialala nga muvhuso wa vhuḡoḡoni na wa khethano nga muvhala wa a vhuedzedza kha vhaḡe vhaḡo vha vhukuma hu si nandiliso, ndi vhone zwi tshi nga vhuwedzedza vhushaka ha tshumisano vhukati hawo na mahosi. Vhorapolitiki vha muvhuso wa dimokirasi arali vha tshi nga ḡanganedza uri tshidulo tsha vuhosi ha sialala a si tsha u khethiwa nga politiki ndi

tsha u bebelwa ndi vhona zwi tshi nga vhumba vhushaka ha tshumisano vhukati ha vharangaphanda vha sialala na vhorapolitiki.”

(Muvhudziswa wa vhuṅa)

“Tshithu tshine tsha nga vhuedzedza vhushaka ha tshumisano vhukati ha mahosi na vhorapolitiki ndi musi vhaimele vha masipala vha tshi vhea mahosi nṅha ha mirado yoṅhe ya zwiimiswa zwa muvhuso mivhunduni ya mahosi. Vhorapolitiki vha fanela u dzhenisa mahosi a sialala u vha mirado ya khoro ya vhusimamilayo ya masipala tshitiirikini tsha Vhembe u itela u vhuedzedza vhushaka ha tshumisano vhukati havho na vhuluvha zwine zwa ḍo dzimela migwalabo na pfhudzungule dza vhadzulapo vhane vha lwela mikano ya masipala na ndisedzo dza tshumelo. Nḍisedzo dza tshumelo mivhunduni ya mahosi arali dzi tshi nga takuwa mahosini hune na khoro dza mahosi dza kona u vha na rekhodo dzadzo zwi nga thusedza u vhuedzedza vhushaka ha tshumisano ya mveledziso vhukati ha mahosi na vhorapolitiki. Mivhunduni ya vharangaphanda vha sialala na vhakoma vha mashango na mudzulatshidulo wa khoro ya vhadzulapo vha tshi nga ita mutingati kha u tshea zwitentsi zwa mabindu na zwa vhadzulapo zwi nga fhungudza khudano na mahosi zwine zwa tuṅwedza u vhuedzedza vhushaka ha tshumisano mivhunduni.”

(Muvhudziswa wa vhuṭanu)

“Vhushaka ha tshumisano vhukati ha vharangaphanda vha sialala na vhorapolitiki vhu nga vhuedzedzwa arali vhorapolitiki vha tshi nga guda u luvha na u ṅhonifha mahosi mashangoni avho ngauri u sa ṅhonifha zwi tshi vhulaha vhushaka ha tshumisano na vhane vha mavu. Tshumisano vhukati ha vharangaphanda vha sialala na vhorapolitiki i nga vhuedzedzwa arali mukhantselara a tshi nga litsha u ṅwalela vhadzulapo maṅwalo a vhadzulapo une wa vha mushumo wa mahosi. Arali mahosi a tshi nga dzheniswa u vha mirado ya buthano ḷa lushaka ḷa vundu zwi nga vhuedzedza vhushaka ha tshumisano na mahosi. Muvhuso kha u ṅee mahosi

maandā a u sengisa milandu yothe khoroni dzavho u fana na ya u pomokana vhuloi, ya u vhulaha, ya u tshipa, na miñwevho, zwi nga vhuedzedza vhushaka ha tshumisano na tshirunzi murahu kha mahosi a sialala. Mukhantsela wa wadi arali a tshi nga litsha u dzhenelela kha mafhungo a muṭa wa vuhosi na a u ṅwalela vhathu mañwalo a vhadzulapo zwi nga vhuedzedza vhushaka ha tshumisano vhukati ha vharangaphandā vha sialala na vhorapolitiki.”

4.4.2. Maga ane a nga tevhelwa u vhuedzedza mashango murahu kha vhaṅe vhao

4.4.2.1. U vhumbiwa ha komitiṭhanganelano dza muvhuso wa dimokirasi

Muvhuso wa dimokirasi na ndayotewa a wo ngo bvisela khagala na u ṭandāvhudza fhungo ḷa u humisela mavu e a vha o dzhielwa vharangaphandā vha sialala murahu kha vhaṅe vhao. Zwine muvhuso wa nga thoma u zwi ita ndi u dzhenisa mahosi na Thovhele ngomu kha buthano ḷa lushaka u wana tsivhudzo siani ḷa u vhumba milayo ine ya nga shumana na fhungo ḷa u humisela mavu murahu kha mahosi. Miraḍo ya buthano na vhaimele vha khoro ya mahosi vha fanela u vhumba komiti ṭhanganelwa kana ya ṭhanganelo na mahosi i hweswe maandā a u shumana na fhungo ḷa mavu. Zwi tikedzwa nga Meer (2007:5) musi a tshi ri: “The role of traditional Authorities in land administration is stipulated within the Communal Land Rights Bill, amended on 08 October 2000, the amendment states that the council established in terms of framework Act, will have land allocation and administration powers and functions in communal area ...”

Zwi amba uri mushumo wa vhurangaphandā ha sialala kha vhulanguli ha shango yo ṅwalwa kha mulayo wa pfhanelo dza shango ḷa vhadzulapo wa phasiswa nga dzi 08 dza Tshimedzi 2000, une wa ri khoro ye ya vhumbiwa hu tshi tevhelwa mulayo wa nzudzanya matshimbidzele, u ḍo avhela shango na maandā a vhulanguli na mishumo ya mivhundu ya vharangaphandā vha sialala.

Fhungo la u dzhiulula shango la kovhelwa vhaṅe vhaḽo hu si na ndiliso na mbadelo li tea u ambiwa nga vhudalo u thivhela pfhudzungule dza vhadzulapo u fana na mifhirifhiri ye ya bvelela musi hu tshi vhumbiwa mikano ya masipala tshixirikini tsha Vhembe. Mahosi na vhaimele vha masipala vha fanela u xalutshedza lushaka milayo ine ya do tevhelwa musi komiti ya masipala nay a vundu ya u kovhekanya mavu dzi tshi xetshedza shango vhaṅe vhaḽo.

(Muvhudziswa wa u thoma)

“Muphresidende wa shango na mirado ya buthano la lushaka vha fanela u shandukisa ndayotewa ya shango u itela u dzhenisa milayo miswa ya u vhuedzedza shango murahu kha vhaṅe vhaḽo nga mulalo. Vharangaphanda vha sialala vha tshi dzhielwa shango nga vhatshena a vho ngo lilisiwa na u badeliwa, zwenezwo ndi vhona uri muvhuso u fanela u kovhekanya mavu kha vhaṅe vhaḽo nga ndila ye muvhuso wa khethano nga muvhala wa zwi itisa zwone. Ndi vhona uri muvhuso wa lushaka wo xangana na mahosi a sialala vha fanela u shandukisa ndayotewa uri i kone u dzhenisa zwiṅwa zwa milayo ya u vhuedzedza shango murahu kha vhaṅe vhaḽo. Muvhuso u fanela u vhumba komiti ya xhanganelano na mahosi u itela u fhelisa mbilaelo dza mahosi na mifhirifhiri ya vhadzulapo mivhunduni yavho, u fana na zwe zwa bvelela kha vhadzulapo vha Vuwani na vha Maḽamuḽeḽe vhe vha gwalabela mikano ya masipala. Vhadzulapo vha fanela u divhadziwa na u nangiwa u vha mirado ya komiti ya xhanganelano ya masipala na dza vharangaphanda mivhunduni ya mahosi”.

(Muvhudziswa wa vuvhili)

“Buthano la lushaka li fanela u sedzulusa ndayotewa ya muvhuso u itela u shandukisa na u engedza milayo ya u vhuedzedza vharangaphanda vha sialala vhe vha pfhuluswa nga muvhuso wa vhuḽoni na wa khethano nga muvhala kha maimo

a vuhosi havho. Vharangaphanda vha sialala vhe mashango avho a dzhiwa vha fanela u n'wala mañwalo a mbilo dza shango vha dzi rumela kha muvhuso wa tshitiiriki, wa vundu na muvhuso wa lushaka. Ndi vhona uri muvhuso u fanela u vhumba foramu dza mbilo dza mavu dzine dza do shumana na mushumo wa u kovhela mavu vhañe vha na u vhuedzedza maimo a mahosi kha muvhuso wa vundu, wa tshitiiriki na wa masipala wapo. Vharangaphanda vha sialala kha vha nangiwe vha vhe mirado mihulwane ya khoro ya vhusimamilayo ya muvhuso na ya masipala, wa tshitiiriki, wa vundu na muvhuso wa lushaka u itela tshumisano na vhorapolitiki mivhunduni yavho. Milayo ya muvhuso wa khethano nga muvhala khothe dza mulayo ine ya kha di shumiswa na zwino i fanela u thuthiwa ya imelwa nga ya muvhuso wa dimokirasi. Vharangaphanda vha sialala vha fanela u fara mitangano na vhadzulapo vhe vha fhuriwa mashango avho na vhe vha tutshelwa nga vuhosi havho nga mulandu wa u dzhielwa mashango nga vhatshena, vha ambe nga ndila dza u a vhuedzedza murahu khavho”.

(Muvhudziswa wa vhuraru)

“Mahosi a sialala a fanela u fara mitangano na vhadzulapo vha vha talutshedze nga mbilo dza mavu e vha dzhielwa nga muvhuso wa vhatshena na zwine vha tea u zwi ita u tshimbidza mbilo idzo. Vharangaphanda vha sialala vhe vha vha vho no shanduka vhalanda vha fanela u farisana na mahosi ane a vha na mashango kha u ita mbilo dza mavu u itela uri muvhuso u dzi dzhie ntha na u vha vhuedzedza kha vuhosi. Vharangaphanda vha sialala vha fanela u vhumba foramu dza mbilo dza mavu dzine dza do tshimbidza mañwalo a zwililo zwa vhatu dza dzi swikisa muhusoni na u toda vhaimeleli vha mulayo vhañe vha do vha imelela khothe ya mulayo. Vharangaphanda vha sialala vha fanela u lwisa nga nungo dzothe u dzheniswa kha komiti dza vhulangi ha masipala u itela tshumisano kha mafhungo a mbilo dza mavu.”

4.4.2.1. U dzheniswa ha vharangaphanda vha sialala kha foramu dza u vhumba mikano ya masipala

Muvhuso wa dimokirasi wo khethekenya shango kha wadi dzine dza vha fhasi ha vhakhantsejara vho fhambanaho vhe vha fhiwa maanda ane a fhira a vharangaphanda vha sialala vhe vha bebelwa vharangaphanda ha mashango avho. Mahosi a vho ngo kwamiwa na u humbelwa thendelo ya u kovha shango javho nga vhukati zwine zwa dadasa vhadzulapo vha re fhethu hune vha tea u wana hone tshumelo. Izwi zwa mikano ya masipala na ndisedzo ya tshumelo dza tshitalula zwo vusa migwalabo ye ya tshinyadza thundu ya muvhuso tshirikini tsha Vhembe, kha vundu la Limpopo.

(Muvhudziswa wa u thoma)

“Arali muvhuso u tshi topola vhañwe vharangaphanda vha sialala vha wadi dzo fhambanaho vha dzheniswa kha foramu na komiti ya u vhumba wadi na mikano ya masipala, zwi nga thusedza u vhuwedzedza shango murahu kha vhañe vhaño. Mahosi na vhaimele vha muvhuso mivhunduni vha fanela u vhumbara vha vha tshithu tshithihi siani la mveledziso ya shango uri vha kone u fhelisa mifhirifhiri na u ita uri vhadzulapo vha Vuwani vha wane masipala wavho. Ndi vhona uri muvhuso kha u ri musi wo tangedza manwalo a khumbelo dza lushaka dza u humbela u itelwa masipala, u fhindle nga u bonya ha ito vha iteliwe hu si na vuleme, vhunga tshi tshilonda tsha mahosi na vhadzulapo vhothe tshi sa phuphei tsha fhola u swika zwino. Muvhuso kha u tende u shandukisa ndayotewa ya shango u vhuwedzedza maimo a Thovhele madzuloni ao ngauri mahosi manzhi o tsitsiwa a tshi bva kha tshiimo tsha Thovhele, zwine zwa ita uri shango li si lale. Vhavenda vha ri shango la shaya thovhele ndi mulano”.

4.5. Mvalatswinga

Mivhuso ya vhatshena na wa dimokirasi musi i tshi ralo u t̄andulukana kha u vhusa shango l̄ino l̄a Afrika Tshipembe, yo vhangā masiandoitwa a u thithisa vharangaphandā na mavhusele kha mivhuso ya vharema. Mivhuso yeneyo yo dzhiela vharangaphandā vha sialala maandā a u vhusa shango u swika namusi tshine tsha vha tshilonda tsha n̄watela tshine tsha dzulela u phopha maḡi lu sa gumi. Vharumiwa vha vhatshena vho ḡa vha shandukisa na u thithisa mvelele ya Tshirema vha i shandukisela kha ya Tshikhriste. Vharema vho litshiswa vhurereli ha Tshiafrika ha u rerela na u phasa Midzimu ya vhomakhulu vhavho hu tshi pfhi ndi zwa vuhedeni, vha vha laḡisa na misho na zwiambaro zwa sialala hu u t̄oḡa u i fhelisa na u xedza mvelele yavho. Muvhuso wa vhatshena wo dzhia mashango a vharangaphandā vha sialala nga khani hu si na ndambedzo na nyambedzano zwe zwa sia mahosi vha na mashango maḡuku kha avho. Muvhuso wa khethano nga muvhala wa 1948 wo tsitsa maimo a vharangaphandā vha sialala vha lushaka lwa Vhavendā vha vhulaya vhuimo ha Thovhele, a vho thoma kha khosi, gota na mukoma. Tshaka dza vharema dzo t̄huphiwa na u nyadziwa nga muvhuso wa khethano nga muvhala musi u tshi vha hwala u bva mashangoni avho wa vha kudza zwitentsini u ya nga mirafho na nyambo dzavho. Vharangaphandā vha sialala vho vhaiswa nga muvhuso wa dimokirasi musi u tshi fhelisa zwa u vhulungela zwiḡakani wa phasisa uri hu vhe na mavhiḡa a shango. Muvhuso wonoyu wo fhelisa u shumisa madzina a mashango e a irwa madzina a mahosi a sialala, wa themendela u shumiswa ha maḡedere vhudzuloni hao, tsumbo sa; Block “B” na Unit “C” kha loḡhishi dzavho zwe zwa shela mulenzhe kha u sudzuluswa vhuluvha ha vhalanda u bva kha vharangaphandā vha sialala vhu tshi ya kha vhorapolitiki.

NDIMA YA VHUṬANU

5. Tsenguluso ya mafhungo

5.1. Mvulatswinga

Ndima iyi ya vhuṭanu yo fara mafhungo a tsenguluso e a kuvhanganyiwa na u ambiwa ngao kha ndima ya vhuṇa. Kha ndima iyi ya vhuṭanu hu na zwishumiswa zwivhili zwine zwa shumisiwa u sengulusa mafhungo a ṭhoḍisiso. Hu na tsenguluso i yaho nga milayo ya luambo lwa Tshivenda na tsenguluso i yaho nga thyiori ya Afrosentḥiriki. Tsenguluso ine ya vha hone kha ndima iyi ya vhuṭanu i shuma u tikedza mafhungo e a kuvhanganyiwa kha ndima ya vhuṇa. Tsenguluso ya mafhungo i shuma sa khakhaṅwa ya mafhungo e a kuvhanganywa u itela uri a pfhale zwavhuḍi.

5.1.1. Tsenguluso ya mafhungo u ya nga mulayo wa luambo lwa Tshivenda

Nyambo dzoṭhe dzine dza vha hone dzi na milayo ine ya dzi vhusa musi dzi tshi sengulusa mafhungo adzo. Zwenezwo luambo lwa Tshivenda lwo shumiswaho kha ṭhoḍisiso iyi lu na milayo ine ya lu langa. Kha ngudo ya luambo hu sedziwa ṭhalutshedzo dza mafhungo ane a ṅetshedzwa musi hu tshi ṅewa ṭhalutshedzo dza mbudziso. Mulayo ndi tshithu tsha ndeme kha lushaka, mvelele na kha luambo. Hall na vhaṅwe (2006:1033) musi vha tshi ṭalutshedza mulayo vha ri: “A rule is a regulation or principle governing conduct or procedure within a particular sphere”.

Zwi amba uri mulayo ndi ndaela kana ṅḍila dzine dza langula vhuḍifari kana ku tshimbidzele kwa zwithu kune kwa tevhelwa ngomu kha tshiimiswa. Maumele (1962:91) u tikedza ḷa u luvha nga u rali: “Matshelo ḷi tshaho vhathu kha vha thome u luvha hoyu ṅwana nga u mu bvisela nduvho dzawe nga maitele haya: Munnamuḍi

u bvisa rannda mbili, muvhera ndi rannda na senthe dza mahumi maṭanu, mukoma ndi rannda nṅa, mufumakadzi ndi senthe dza mahumi mavhili na ṭhanu”.

Zwi amba musi Thovhele vho Thavhakhulu vho ri musi vho vhea mukoma Tshipuliso vha bvisa ndaela ya uri ḍuvha ḽi tevhelaho vhathu vha thome u bvisa nduvho nga nḍila dzo fhambanaho. Munnamuḍi o pfhi a bwise rannda mbili, muvhera a bwise rannda na masenthe maṭanu, mukoma a bwise rannda nṅa ngeno mufumakadzi o pfhi a bwise senthe dza mahumi mavhili na ṭhanu. Ṭhalutshedzo ya vhuluvha ye ya nṅetshedzwa kha ndima ya vhuna i sumbedza uri vhadzulapo kana vhalanda vha lavhelelwa u isa vhuluvha kha mahosi ngeno hu uri magota na mahosi vha tshi luvhana nga tshavho. U ya nga maitete a vuhosi ha lushaka lwa Vhaventḍa, magota na mahosi vha vha dzulisani vha bvisa nduvho ya kholomo musu hu na mushumo wa u rwela ṭari khosi kana gota ḽiswa shangoni ḽeneḽo. Vhuluvha vhu wanala kha masia oṭhe a vhathu, tsiwana, vhakoma, vhakololo na magota ngeno mahosi e na kuluvhele kwao kwo fhambanaho zwi tshi ya nga maimo a vuhosi havho. Mvelele ya Tshiventḍa yo vha i tshi lavhelela vhuluvha kha muthu muṅwe na muṅwe naho e wa tshaka dziṅwe, hu u vhulunga sialala ya lushaka lwa Vhaventḍa.

5.1.1.1. Tsenguluso ya mafhungo a vhadzulapo vha sa funi u luvha vharangaphantḍa vha sialala

Kale vharangaphantḍa vha sialala vha Vhaventḍa vho vha vha tshi luvhiwa nga vhadzulapo vhavho, mahosi a tshi luvhana nga tshao shango ḽo lala. Muvhuso wa dimokirasi wo dzhena na tshanduko dze dza ita uri vhadzulapo vha si luvhe vharangaphantḍa vhavho. Pfhanelo dza vhadzulapo dzi khwaṭhisedzwaho nga ndayotewa ya muvhuso, dzo ita uri vhadzulapo vha litshe u luvha mahosi avho. Pfhanelo dza mbofholowo ya u pfhulutshela hune muthu a funa dzo sudzulusa vhuluvha ha vhadzulapo kha mahosi a sialala ngauri vhadzulapo vhanzhi vha pfhuluwa mashangoni a mahosi vha pfhulutshela ḽokhishini dza masipala.

Vhadzulapo a vha funi u luvha vharangaphanda vha sialala vhane vha si vhe na tshumelo dzi fanaho na dza vhorapolitiki vha muvhuso. Vhadzulapo a vha funi u luvha vharangaphanda vha sialala nga u vhona vho bvulwa maanda a u vhusa shango nga vhorapolitiki vha muvhuso, vhane vha tangedza masheleni a tshandanguvhoni vha dzhenisa vhatu mushumoni. Ndi themendela uri vhadzulapo vha divhe uri vhorapolitiki a vha tei u luvhiwa ngauri vho khethwa na u tholwa nga vhatu u shuma miwaha mitanu ngeno vharangaphanda vha sialala vho bebelwa tshidulo tsha vharangaphanda.

Vhadzulapo a vha funi u luvha mahosi nga u vhona vhudifari havho vhu sa tangedzei ngauri vha sielisana zwikalo zwa halwa na vhalana vhavho masosani, zwine zwa vha tsitsa tshirunzi. Vharangaphanda vha sialala maduvha ano vha dinyadzisa nga vhadzulapo nga u ambara zwiambaro zwipfhufhi u fana na marukhu a bemuda, zwikhipha, na zwiwewho zwine zwa sudzulusa vhuluvha ha vhadzulapo khavho. Ndi themendela uri vharangaphanda vha litshe u difara sa vhalanda kha vha ambare zwiambaro zwo teho u ambariwa nga mahosi ngauri zwi vha nyadzisa nga vhadzulapo. Vhadzulapo a vha funi u luvha na u shuma mishumo ya mahosi ngauri vha ri ndi u tambudziwa na u kandekanyiwa ha pfhanelo dzavho dza u sa funa u luvha muthu. Pfhanelo dza vhadzulapo a dzi tei u thithisa dza mahosi vhane u ya nga mvelele ya Tshivena vha tea u luvhiwa na u thonifhiwa. Vhadzulapo vhe vha pfhulutshela lokhishini dza masipala a vha funi u luvha vharangaphanda vha sialala ngauri vha ri a vha koni u shumela marena mavhili a shango lithi. Ndi themendela uri vhadzulapo vha lokishini vha dzhenelela kha mishumo ya mahosi a sialala ngauri u luvha a huna mapone, na u itela u vhulunga mvelele na sialala ya lushaka lwa Vhavana.

Vharangaphanda vha sialala vhane vha difara nga ndila ya u ditsitsa tshirunzi, vha shela mulenzhe kha u ita uri vhadzulapo vha si vha luvhe. Vharangaphanda vha sialala vhane vha takalela u dzhenela mitambo ya lushaka u fana na mutshimbilo

mulapfhu (Funwalk) wa u bva Makhwarela u ya Nandoni we Vho Thovhele Toni Mphephu vha vha tshipiḁa tshawo. U ya nga mvelele ya Tshivenda Vho Thovhele, mahosi, magota na vhakoma vhahulwane vha shango a vha tei u ḁidzhenisa vha vha tshipiḁa tsha mitambo ya lushaka ngauri zwi tsitsa ṭhonifho na tshirunzi tshavho na tsha vuhosi ha lushaka. Mahosi vha sialala vha tshi dzhenelela mitamboni hune vha ambara zwiambaro zwa mitambo zwi fanaho na gere ya bola, zwi ita uri vhadzulapo vha so ngo tsha takalela u luvha ngauri vha tsitsa tshirunzi na ṭhonifho yavho. Ndi themendela uri vharangaphanda vha sialala vha sedze tshiimo na ṭhonifho ye vuhosi ha sialala ha vha hu nayo u bva kale na uri mahosi vha litshe u ḁidzhenisa kha mishumo ya miṭaṭisano ya lushaka ngauri zwi tsitsa tshirunzi na ṭhonifho yavho.

Maḁuvha ano vharangaphanda vha sialala vha wisa tshirunzi tshavho ngauri musi vho wela mativhani vha vhonala vha tshi thamukana masosani vha tshi tshina, izwi ndi zwithu zwe zwa vha zwi siho kale. Kale vharangaphanda vha sialala vho vha vha sa kovhelelwi masosani kana u vhuya muḁini nga matsheloni vho kambwiwa vha sa koni u tshimbila, zwine zwa shonisa na u wisa tshirunzi tsha vuhosi ha lushaka lwa Vhavenda. Ndi themendela uri vharangaphanda vha sialala vha tevhedze matshilele na vhuḁifari ha mahosi a kale e a vha a sa kovhelelwi masosani na u vhuya muḁini nga matsheloni, u itela uri u vhuedzedza ṭhonifho na vhuluvha ha vhadzulapo. Mahosi vha tshi ya masosani vha so ngo kovhelelwa ngauri zwi thutha muḁi na u sudzulusa vhuluvha havho.

Vharangaphanda vha sialala vhane vha tamba madaizi, magaraṭa na vhalanda vha tshi ḁiwa tshelede, vha tshi seiwa, vha sudzulusa vhuluvha nga vhuḁifari havho ha zwiito zwe kale zwa zwi siho. Themendelo ndi ya uri mahosi a sialala ane a wanala a tshi tamba madaizi na magaraṭa zwitentsini na vhadzulapo, vha fanela u dzhielwa vhukando ha u imisa magavhelo avho miṅwedzi miraru, u itela uri vha vhuzelele kha vhuḁifari ha vuhosi ho tendelwaho.

5.1.1.2. Tsenguluso ya vhorapolitiki vhane vha sudzulusa vhuluvha nga u nyadza mahosi a sialala

Vharangaphanda vha sialala vho sumbedza u sa farea nga matshilisano ane a si t̄anganedzee vhukati havho na vhorapolitiki vha muvhuso wa vhukoloni, vhe vha dzhia mashango a vharema nga nndwa. Ndila ye mahosi a shakuliswa ngayo mashangoni avho yo ita uri vharangaphanda vhañwe vha fhelelwe nga vuhosi vha si tsha luvhiwa vha shanduka vhalanda, zwine zwa vha tsumbo yavhuḍi ye ya ita uri vhadzulapo vha nyadze vharangaphanda vhavho. Vhadzulapo vho vha vho tea vha so ngo shandukela mahosi avho ngauri vhorapolitiki a vha na shango na uri vharangaphanda havho ndi ha miñwaha miñanu kana u fhira kana miñuku kha miñanu, vhu a fhela ngeno vuhosi vhu ha lini na lini. Muvhuso wa vhukoloni u tshi fhela wo tevhelwa nga wa khethano nga muvhala we wa shakulisa vharangaphanda vha sialala mashangoni avho. Muvhuso uyo wo fhaṭa ḍorobo, lokhishi na mabulasi hu si na nyambedzano na mahosi, zwe zwa sudzulusa vhuluvha ha vhadzulapo khavho. Ndi themendela uri muvhuso wa tshiṭalula nga muvhala wo vha wo fanela u humbela shango kha vharangaphanda vha sialala u itela uri vha vhe na matshilisano navho avhuḍi.

Muvhuso wa khethano nga muvhala wo khethulula zwifuwo zwa vharema kha zwavho nga u ita gammaba dza u fula vha tshi shavha uri zwifuwo zwavho zwi ḍo shatiwa malwadze nga dza vharema. Zwifuwo zwa vharema zwo ri u thoma u t̄havhelwa mishonga ine ya vhulaya zwa thoma u fa nga vhunzhi, zwe zwa vha tsumbo ya uri muvhuso wa tshiṭalula wo vha u na vhutshivha ha u vhona vharema vho pfhuma u vha fhira. Muvhuso wa dimokirasi wo ri musi u tshi dzhia muvhuso nga 1994 wa khanikha zwilonda zwa mahosi vhe vha lavhelela u femuluwa kha mutsiko wa u pyanyeledzwa nga wa khethano nga muvhala na tshiṭalula. Ndi themendela uri muvhuso wa dimokirasi u dzhie nṭha zwililo zwa mahosi a sialala u itela u wana thikhedzo na tshumisano kha lushaka na vhadzulapo.

Vharangaphanda vha sialala zwino vha khokhovhedzwa nga vhorapolitiki vha muvhuso wa dimokirasi vhe vha vha thudzela kule vha si vha dzhenise kha komiti dzothe dza vhusimamilayo ha muvhusowapo, wa tshiriki, wa vundu, na wa lushaka. Izwo zwo shela mulenzhe kha u ita uri mahosi vha si luvhiwe. Zwenezwo themendelo yanga ndi ya uri muvhuso wa dimokirasi u thonifhe mahosi othe vhane vha vha vho ngwaniwapo vha shango jino na uri vha so ngo dzheniswa kha khetho dza vho khetheni vha politiki. Ndi themendela uri muvhuso u dzudzanyulule ndayotewa yawo u itela uri mahosi vha dzule vhe thoho dza vhorapolitiki vha muvhuso zwine zwa tsireledza tshirunzi tshavho na uri vhathu vhothe vha vha luvhe.

Zwiito zwa vhorapolitiki zwa u nyadza vho ngwaniwapo vha shango jino zwo tshuwa uri vhadzulapo vha tshiriki tsha Vhembe vha si tsha vhusea na u langea. Maḍuvha ano vhadzulapo vha thonifha vhorapolitiki vha muvhuso vhunga vha tshi vha netshedza tshumelo mivhunduni ya havho. Ndi themendela uri vhorapolitiki vha fhambanyise zwiimo zwavho zwa u khethiwa na zwa mahosi zwa u bebelwa. Vhorapolitiki vha muvhuso vha fanela u tangedza uri vha tshee vhalanda vha mahosi a sialala vhunga mulanda a sa fhiri mune wawe. Ndi vho na uri vhorapolitiki vha muvhuso arali vha nga thonifha na u luvha vharangaphanda vha sialala, mifhirifhiri tshirikini tsha Vhembe i nga fhela ha vha na mulalo na u thonifhana.

5.1.1.3. Tsenguluso ya vhorapolitiki vhane vha dzhiela vharangaphanda vha sialala maanda a u vhusa

Vharangaphanda vha sialala vha na mbilaelo dza uri vhorapolitiki vha muvhuso wa vho khetheni vho vha dzhiela maanda a u vhusa nga u vha vhetshela milayo ye ya vha nea mutsiko, zwa sudzulusa vhuluvha ha vhadzulapo khavho. Vhorapolitiki vha muvhuso wa tshilula vho dzhia maanda a u vhusa shango kha mahosi a sialala nga u vha pfhulusa mashangoni avho nga khani, vha vha vhetshela milayo ya u

vhusa, vha vha itela basa (dopass) na u vha tshetshela zwitentsi kule na mashango avho, zwa ita uri vhadzulapo vha si langee na u luvha vharangaphanda vhavho. Muvhuso wa tshitalula wo ri u fhira, ha dzhena muvhuso wa dimokirasi we wa engedza mutsiko wa u bvula mahosi maanda nga u lwela u vhusa navho, sa u tshea zwitentsi zwa vhadzulapo vhuponi vhuthihi. Vhorapolitiki avha vha zwi ita hu si na thendelano kana u divhadza vharangaphanda vha sialala vha mivhundu yeneyo.

Muvhuso wa dimokirasi wo fhandula mashango a mahosi nga vhukati musi u tshi ita wadi dza masipala ngeno mahosi na vhadzulapo vha so ngo kwamiwa, zwe zwa fhungudza maanda a mahosi. Ndi themendela uri muvhuso u kwame vharangaphanda vha sialala na u ita khumbelo musi u tshi ita mveledziso mivhunduni yavho zwine zwa thivhela mifhirifhiri. Vhorapolitiki vha tshi nwalela vhadzulapo manwalo a vhadzulapo ane a wanala khoroni dza musanda ndi tsumbo ya uri mahosi vho bvulwa maanda. Ndi themendela uri vhorapolitiki vha litshe u bvula mahosi maanda ngauri zwi thithisa mavhusele a shango na u ita uri vhalanda vha si tsha luvha.

Mbilaelo dza mahosi vhe vha bvulwa maanda nga vhorapolitiki vha muvhuso dzi a tlanganedzea ngauri arali ri tshi nga sedza mivhunduni ya mahosi ri do wana masipala a tshi shuma e thungo ha mahosi musi a tshi ita mveledziso, zwine zwa thithisa mavhusele a mahosi. Vhorapolitiki vha muvhuso vha fanela u tlanganedza uri zwidulo zwa vuhosi zwi ntha ha zwa vathu vhothe vha shango ngauri mahosi vho vhewa nga Thovhele Nwali. Muvhuso kha u vhuedzedze maanda a vharangaphanda vha salala murahu na u vha tendela u vhusa shango nga maitete a sialala. Vhadzulapo vha do luvha mahosi a sialala nga u vhone tshumisano vhukati ha vhorapolitiki vha muvhuso na vharangaphanda vha sialala i yavhudi.

5.1.1.3.1. Tsenguluso ya vhorapolitiki vhane vha thithisa mavhusele a shango

Vharangaphanda vha sialala vho vha vho dzula zwavhuḍi na vhalanda vhavho hu sa athu u swika muvhuso wa vhukoḷoni. U swika ha muvhuso wa vhatshena zwo ḍisa tshanduko dza mavhusele a shango ngauri vho thoma u vha dzhiela maanda nga u vha vhetshela nyiledzo mashangoni avho. Izwo zwo mangadza vharema zwa ita uri vha si tsha takalela u shumisana navho. U bva afho shango ḷa thoma u vha na vhavhusi vhavhili fhethu huthihi zwe zwa thithisa mavhusele a shango. Vhadzulapo vho tshila vhe kha ndaḍo ya u sa ḍivha vhavhusi vhane vha fanela u vha luvha na u vha pfha.

Muvhuso wa vhukoḷoni wo tevhelwa nga wa khethano nga muvhala we wa vhusa mivhuso ya vharema nga u engedza milayo ya u vha tsikeledza nga u ita basa dze vha kombetshedzwa u tshimbila nadzo, zwo thithisa mavhusela a vharangaphanda vha sialala ngauri vho vha vha sa koni u fara nyambedzano na vhorapolitiki vha muvhuso wa tshiḷalula nga muvhala. Muvhuso wa tshiḷalula nga muvhala wo guma nga 1994, ha dzhena muvhuso wa dimokirasi na ndayotewa ye i si bwisele khagala maanda na mashumele a mahosi, tshiimo tshavho masipalani, u kovhekanywa ha shango nga ndila ine ya pfhadza, u vhuwedzedza mavu kha vhaṅe vhaḳo, na zwiṅwe. Vhorapolitiki vha muvhuso wa dimokirasi vha engedza khaedu ya u lwela u vhusa shango na mahosi nga u tshea zwitentsi vhuḳoni ha mahosi musi vha tshi ita mveledziso na tshumelo dzavho vha sa ḍivhadzi vharangaphanda vha sialala. Ndi themendela uri vhorapolitiki vha muvhuso wa dimokirasi vha thome nga u wana thendelo ya u tsheya zwitentsi vhuḳoni ha vharangaphanda vha sialala khathihi na u humbela u shumisana navho. Mashumele aya a u lwela maanda mivhunduni ya mahosi a vusa mifhirifhiri i si na vhukono tshiḷirikini tsha Vhembe.

Mavhusele aya a ḥhanganelano ya vhavhusi mivhunduni ya mahosi a sialala a ḍaḍisa vhadzulapo vha si kone u ḍivha vharangaphanda vho fanelwaho nga u pfhiwa

vhukati ha vhorapolitiki vha muvhuso na mahosi. Ndi themendela uri vhorapolitiki vha litshe u lwela maanḁa a u vhusa na mahosi shangoni lithihi, vha shume mishumo ye vha khethelwa yone nga lushaka, na uri vha litshe u shumisa maanḁa avho nga ndila i so ngo teaho. Masipala kha u tangane na mahosi vha vhe tshithu tshithihi u itela uri vha lelutshelwe nga u bveledzisa shango na u kunga vhabindudzi vha mashangoḁavha tshithirikini tsha Vhembe. Masipala arali wa nga tenda u shumisana na mahosi a sialala, tshithirikini tsha Vhembe hu nga vha na mulalo une wa kunga vhaendelamashango vhanzhi.

5.1.1.3.2. Tsenguluso ya phambano dzo bveledzwaho nga vharumiwa vha vhurereli ha Tshikhiriste

Vharumiwa vha Tshikhiriste vho ri u swika kha jino ja Afrika Tshipembe vha thithisa vhurereli ha Vharema nga u rembulusela vharema kha vhurereli ha Tshikhirisite vha vha laḁisa ha mvelele yavho. Vharumiwa avho vho fhaḁa kereke dze dza vhidzwa mishini, dza fhandekanya vhadzulapo vha mahayani vhe vha pfhi vhahedeni na vha mishini vhe vha ḁidzhiya vhe vhakhethwa. Khethululo iyo yo thithisa vhuluvha ha mahosi a sialala, ngauri vhadzulapo vho vhudzwa uri vha so ngo tsha ḁibadekanya na vhahedeni. Vhatendi vha mishini vho vha na mavhiḁa avho thungo na vhadzulapo vha zwitentsini vha vha na avho thungo, zwe zwa thithisa vhurereli ha vhongwaniwapo ha u rerela midzimu ya vhomakhulukuku vhavho nga u vha phaselela.

Vharumiwa vho laḁisa vharema miḁwe misho yavho ine ya nga milinga, miḁwenda, mikumba, malungu na zwiḁwevho vha tshi ri ndi zwa vuhedeni. Ndi themendela uri vharumiwa vho xedza mvelele dza tshaka dza Vharema nga u vha litshisa zwa havho. Ngauri mvelele dzoḁhe dzi a lingana a hu na ine ya fhira iḁwe, vho vha vho tea u engedza dzavho kha dza Vharema. Ndi themendela uri muvhuso wa dimokirasi u ite mulayo wa u vhuedzedza mvelele na misho ya Vharema kha ndayotewa yawo.

Vharumiwa vho dzivhisa miraḁo ya kereke u dzhenelela kha khoro dza misanda na kha mitshino ya sialala i fanaho na zwigombela, malende, tshifasi, ngoma dza mahosi, na kha miḁwe mishumo ya lushaka, zwe zwa thithisa mavhusele a mahosi a sialala hu tshi pfhi ndi zwa vuhedeni na vhusaḁhane. Vharumiwa vho guma nga tshifhinga tsha muvhuso wa khethano he vha fhelisa vhurereli vhunzhi ha Vharema u fana na ngoma dza malombo, zwikanda, misevhethe, domba, ngoma dza midzimu yavho na dziḁwevho dzine ḁamusi a dzi tsheeho. Ndi themendela uri vhorapoḁitiki vha muvhuso vha ḁangane na vharangaphanḁa vha sialala u itela u maanḁafhadza na u vhuedzedza ngoma dza sialala na uri dzi shume nga ḁila ya u ḁhonifha mvelele. Muvhuso u so ngo dzhenisa dzilafho ḁa tshikhuwa na u tendela vhashumeli vha mutakalo vha so ngo fumbaho na vhafumakadzi vha tshi dzhena ngomani dza sialala ngauri zwi wisa tshirunzi na ḁhonifho yadzo. Muvhuso u tshi ḁea ngoma dza sialala ḁhonifho zwi vhuisa tshirunzi tsha lushaka lwa Vhavenda tshiḁirikini tsha Vhembe.

Vhurereli ha vharema a vhu tshee na maanḁa ngauri muvhuso wa dimokirasi u lwa na ngoma dza mahosi dzine dza fana na vhusha, tshikanda, muḁa, musevhethe, na dziḁwe, zwine lushaka lwa Vhavenda vha rerela midzimu yavho ngazwo. Zwi thithisa vhurereli ha sialala ha vharema. Ndi themendela uri muvhuso u vhuedzedze ngoma dzoḁhe dza sialala na u tendela u shumiswa ha misho yoḁhe ya vhongwaniwapo ye ya fheliswa nga mivhuso ya vhatshena vha tshiḁalula nga muvhala. Muhumbulo muhulwane ndi u itela u ladza shango na u vhuedzedza vhuluvha ha vhadzulapo kha mahosi a sialala, u sima vhushaka ha tshumisano na vhorapoḁitiki na u ḁisa mulalo tshiḁirikini tsha Vhembe vunduni ḁa ḁimpopo.

Ndi vhone uri muvhuso wa dimokirasi kha u dzhie vhurereli hoḁhe nga ḁila ine ya lingana ngomu kha zwiimiswa zwa muvhuso na u tendela mbofholowo yaho sa izwi ndayotewa ya 1996 yo vhofohola vhurereli ha tshaka dzoḁhe. Muvhuso wa tshiḁalula nga muvhala na wa dimokirasi a i ri tshithu nga vhurereli ha tshikhiriste vhune ha kombetshedzwa u shumiswa kha zwiimiswa zwa muvhuso. Zwa pfhanelo dza

vhurereli zwi tikedzwa nga ndayotewa (1996:9, 15, (1)) mulayo wa pfhanelo ya vhurereli une wa ri: “(1) Muñwe na muñwe u na pfhanelo ya mbofholowo kha zwa luvalo, vhurereli, muhumbulo, lutendo na kuhumbulele”.

Zwi amba uri muthu muñwe na muñwe u na pfhanelo ya mbofholowo kha zwa luvalo, vhurereli, muhumbulo, lutendo na kuhumbulele. Muvhuso kha u nee vhadzulapo vhothe pfhanelo dzo fhelelaho dza u nanga na u tevhela vhurereli vhune vha funa musi vhe kha zwiimiswa zwa muvhuso na uri vhadzulapo vha so ngo tsha kombetshedzwa u fumbisa vhana vhavho ngomani dza tshikhuwa sa izwi ngoma dzothe dzi tshi lingana. Ndayotewa

(1996:7, 9, (1)) mulayo wa ndinganyiso u ri: “(1) Vhathu vhothe vha a lingana phanḁa ha mulayo nahone vha na pfhanelo dzi linganaho dza u tsireledzwa na mbuelo dza mulayo”.

Zwi amba uri vhathu vhothe vha a lingana phanḁa ha mulayo na uri vha na pfhanelo dzine dza tsireledzwa nga mulayo na uri dzi vhuedza mulayo. Ndi themendela uri muvhuso u so ngo vhulaya na u fhelisa ngoma dza sialala dza Vhavenḁa kha u khwinisa tshumelo dzadzo dzothe na zwishumiswa zwa hone u itela u vhulunga mvelele na sialala ya lushaka lwa Vhavenḁa.

5.1.1.3.3. Tsenguluso ya u tsitswa ha maimo a mahosi a lushaka lwa Vhavenḁa

Muvhuso wa vhukoḽoni wo tsitsa maimo a vharangaphanḁa vha sialala a vho thoma kha vhuimo ha khosi, ha tevhela gota na vhuimo ha mukoma. U tsitswa ha maimo aya zwo vhaisa vharangaphanḁa vha lushaka lwa Vhavenḁa nge muvhuso wa khethano nga muvhala wa vhulaya vhuimo vhuhulwane ha Thovhele, vhune mahosi vha vhulwela na namusi Muvhuso wa vhukoḽoni wo tevhelwa nga wa tshiḁalula nga muvhala we wa tevhedza zwa muvhuso wa vhukoḽoni nga u bvisa tshiimo tsha vho Thovhele kha mutevhe wa maimo a vhuosi ha sialala, a vho thoma kha khosi, gota

na mukoma. Zwenezwo zwo vha tshilonda tsha mahosi a sialala tshe tsha ita uri vha si nete u ita mbilo kha muvhuso ya u vhudzedza vhuimo hovhu. Muvhuso wa dimokirasi wo ita uri vhuimo ha vho Thovhele vhu vhuwedzedzwe kha mutevhe wa maimo a mahosi na uri kha u ise phanḁa na u rwela ṭari vho Thovhele vho salelaho u wana maimo na mashango avho murahu u itela u fhelisa nndwa dza mahosi a sialala kha tshiṭiriki tsha Vhembe.

Ndi themendela uri Thovhele dzoṭhe dze maimo adzo a tsitsiwa dzi tendelwe u ita mbilo dzadzo kha muvhuso wa dimokirasi uri dzi kone u wana mashango na vhalanda vhadzo murahu. Ndi themendela uri muvhuso wa dimokirasi u vhuwedzedze maimo, ṭhonifho na vhuluvha kha mahosi zwe zwa sudzuluswa khavho, na u rwelwa ṭari sa vho Thovhele mashangoni a vhomakhulukuku vhavho, zwine zwa ḁo fhelisa mbilaelo dza mahosi na u ladza shango. Ndi themendela uri magota na vhakoma vhe maimo avho a tsitswa vha vhuwedzedzwe mashangoni avho hu si na ndiliso, na uri vhakoma vha wane magavhelo ane a fana na a mahosi sa izwi na vhone vhe vhavhusi, u itela u tivela migwabo na vhuvemu ho ḁadzaho shango tshiṭirikini tsha Vhembe.

Muvhuso wa tshiṭalula nga muvhala u tshi dzudzanya maimo na magavhelo a vharangaphanḁa vha sialala wa pfhuka magavhelo a vhuimo ha vhukoma. Izwo zwa u ṭalula vhuimo ha vhukoma zwo vha zwo khakhea ngauri vhukoma vhu wela kha mutevhe wa vharangaphanḁa vha sialala vha lushaka lwa Vhavanḁa. Muvhuso wa dimokirasi wo ri u tshi dzhena na ndayotewa ya pfhanelo na ndugelo dza vhadzulapo, ye i si dzhenise maimo a vharangaphanḁa vha sialala na magavhelo avho. Vhakoma vha tshiṭiriki tsha Vhembe shangoni ḁa Ha Tshivhasa vho rwelwa ṭari mivhunduni yavho hune vha shuma mishumo ine ya fhira ya magota, ngeno vha sa wani magavhelo a vharangaphanḁa havho ane a waniwa nga maṁwe mahosi ṁwedzi nga ṁwedzi. Vhakoma vha zwiṁwe zwiṭiriki vha wana magavhela ṁwedzi muṁwe na muṁwe ngeno vha tsi dzula tshiṭirikini tsithihi. Ndi themendela uri muvhuso wa

dimokirasi u dzudzanye maimo na magavhelo a vharangaphanda vha sialala vhothe na uri vhuimo ha vhukoma vhu dzheniswe kha mugaganyagwama wa magavhelo a muvhuso u itela u fhelisa tshitalula tsha maimo kha vharangaphanda ha lushaka lwa Vhavana.

5.1.1.3.4. Tsenguluso ya u shandukiswa ha madzina a mashango vhuveni ha mahosi a sialala

Mashango a mahosi a sialala o vha a tshi irwa madzina a vharangaphanda vha hu u vha hulisa na u vhulunga divhazwakale ya vharangaphanda ha lushaka lwa Vhavana. Nga inwe ndila shango lo vha li tshi rinwa dzina la murangaphanda wa sialala we a vha e na vhukoni na vhuṭali ha u wana gundo ndwani na ha mveledziso ya shango. Muvhuso wa dimokirasi wo ri u dzhena wa thoma u tshintsha madzina ayo nga u ira madzina a maledere u fana na zwine zwa bevela vhuveni ha Thohoyandou na Sibasa ane a fana na (Block P, G, J,) na (Unit C, D, na dziṅwevho) ane a si vhe na zwine a amba kha divhazwakale ya lushaka lwa Vhavana.

Muvhuso kha u litshe u vhulaya madzina a mashango e a irwa nga vharangaphanda vha sialala na vhadzulapo hu na zwine a amba zwone ngauri zwi xedza mvelele ya Tshivenda na u vhulaya divhazwakale ya lushaka. Ndi themendela uri masipala u tshi rina mashango madzina kha u thome u kwama mahosi na vhadzulapo vha tendelane khazwo ngauri zwi thithisa vhuṅguli ha shango.

Ndi themendela uri musi masipala u tshi ita mveledziso ya lokhishi mashangoni a mahosi na u rina madzina nga maledere, u thome nga dzina la shango hu kone u fhedzisela ledere sa: Tshivhumbe Unit -B. Ndi vhona u thoma nga dzina la shango line la vha divhazwakale ya lushaka lwa Vhavana, ha kona u fhedzisela ledere zwi tshi pfhala. Ndi themendela uri masipala u so ngo tsha rina mashango madzina nga u shumisa maledere e othe ngauri zwi xedza mvelele na sialala khathihi na ndunzhendunzhe ya vharangaphanda vha sialala vha lushaka lwa Vhavana.

5.1.1.3.5. Tsenguluso ya makhantsejara ane a didzhenisa kha mivhango ya vuhosi ha vharangaphanda vha sialala nga u imisa ndisedzo dza tshumelo dza masipala

Muvhuso wa dimokirasi wo vhumba mimasipala mavunduni a tsahe na vhalanguli vhayo vhane vha vha vho meyara. Mimasipala yo khethekanywa nga u vhumba wadi dzine dza lavheleswa nga vhakhantsejara vho fhambanaho vhane maimo avho a vhone a tshi fhira a vharangaphanda vha sialala. Vhakhantsejara avha vha kona u imisa ndiseddzo dza tshumelo dza mveledziso dzi fanaho na u dzhenisa mudagasi, u dzhenisa phaiphi dza maḁi, u tsheya zwitentsi zwa vhadzulapo mivhunduni yavho, na zwiḁwevho. Vhakhantsejara vha masipala mivhunduni ya mahosi a sialala hune ha vha na mivhango ya vuhosi vha dzhenelela khayoy nga u ramba miḁtangano ya ḁuvha liḁithi nga zwifhinga zwi fanaho na zwa zwivhidzo zwa mahosi a sialala. Vhamusanda vha tshi tendela vhadzulapo u vhulunga vhafu vhavho zwiḁtakani na zwiendeulu zwa havho, makhantsejara vha vha ḁisela maḁwalo a mulayo u thivhela tshumelo dza mbulungo.

Vhorapolitiki avho vha ri mulayo a u tsha ḁoda vhathu vha tshi vhulungela zwiendeulu na zwiḁtakani. Vha muḁa wa vuhosi vha tshi vhidza makhantsejara avha, vha landula ngauri vha na muḁtangano wa shishi ha masipala ngeno vha tshi tikana na mavhanga. Ndi themendela uri makhantsejara vha litshe u dzhenelela kha mivhango ya miḁa ya vuhosi na u litsha u tikedza mavhanga ngauri mushumo wavho ndi wa u ḁetshedza tshumelo dza masipala mivhunduni ya mahosi. Vhorapolitiki vha litshe u dzhia sia ngauri murangaphanda wa lushaka ha na tshiḁalula.

Musi vha muḁa wa vuhosi vha tshi ḁwala maḁwalo a u khurelwa bada musi hu na mishumo ya mbulungo makhantsejara vha ima phanda khumbelo dzavho, na u hana u ḁwala maḁwalo a khwaḁhisedzo dzao zwine zwa hanganeisa vharangaphanda vha sialala. Ndi themendela uri makhantsejara vha shume zve vha tholelwa zwone nga

lushaka vha litshe u shuma zwa muṭa wa vuhosi ngauri zwi vha fhungudzela vhatikedzi khetho dzi tevhelaho.

5.2. Tsenguluso ya mafhungo ho tevhelwa thyiori ya Afrosentḥiriki

Tsenguluso ya mafhungo nga Thyiori ya Afrosentḥiriki ndi ine ya sedzesa kha u sudzuluswa ha vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala. Muvhuso wa dimokirasi wo fhambana na wa tshiṭalula nga muvhala nga u nea vhatu pfhanelo dza u nanga vhurereli vhune vhatu vha tama sa u tendela u shumiswa ha misho ine ya nga milinga ya zwandani, mikumba ya mukuloni na ya milenzheni. Izwi zwa misho ya Vharema ndi zwe vharumiwa vha Vhatshena vha laṭisa Vhakhirisite vha Vharema vha tshi ri ndi zwa vuhedeni, vha vha dzivhisa u ya ngomani, vha thivhelwa u dzhenelela kha mishumo ya mahosi u fana na madzunde, madavha, na khoro dzavho na zwivhidzo zwa mahosi. Ndi themendela uri muvhuso kha u fhelise vhutshivha he ha itiwa nga vhatshena kha vharema musi vha tshi vha laṭisa vhurereli havho, na uri vhatu vha tendelwe u ambara na u shumisa misho ine ya ṭana mvelele ya lushaka ngomu kha vhashumeli vha zwiimiswa zwa muvhuso, sa u phasa, u ambara milinga na malungu a mukuloni.

Mbofholowo na pfhanelo dza vhurereli ha vhadzulapo a si dza vhukuma ngauri vhashumeli vha muvhuso namusi vha kha ḍi kombetshedzwa u ita thabelo ya Tshikhiriste ngomu kha zwiimiswa zwa muvhuso. Ndi themendela uri muvhuso wa dimokirasi u tevhedze mulayo wa mbofholowo ya vhurereli u itela uri vhashumeli vha muvhuso vha tevhedze zwa vhurereli havho. Ndi themendela uri muthu muṅwe na muṅwe a tendelwe u tevhedza vhurereli hawe naho e mushumoni zwine zwa vhulunga mvelele ya lushaka. Muvhuso kha u dzhie zwickolo zwine zwa kha ḍi kombetshedza vhana u shumisa na u funza thero dzoṭhe nga luambo lwa Tshivhuru vhukando ngauri zwi vusa pfhudzungule dzine dza nga dza 1976.

Thyiori ya Afrosenthiriki i lavhelasa kutshilele kwa vhathu kune kwa fana mvelele ya tshaka dzothe. Muvhuso kha u khwinise mbilaelo dza vhathu vhothe vhe pfhanelo dzavho dza kandekanywa u fana na mapholisa ane a fara khosi a i valela tshitokisini. Mvelele ya Tshivenda a i tendi uri murangaphanda wa sialala a sengisiwe nga muhatuli wa kotho ane a vha mulanda. Ndi themendela uri mahosi a thonifhiwe, a luvhiwe na u huliswa nga vhathu khathihi a muvhuso ngauri a ntha ha mulayo wa shango, na uri mapholisa a tshi vha fara hu vha hu u nyadzisa mvelele ya lushaka. Maɖuvha ano vhadzulapo vha nyadza mahosi avho nga u litsha u shuma mishumo ya musanda vha khetha u shuma ya vhorapolitiki. Zwenezwo ndi themendela uri vhadzulapo vha hulise na u luvha vharangaphanda vhavho ngauri vuhosi havho a vhu shanduki ndi ha lini na lini, ho fhambana na vhuimo ha vhorapolitiki vhune ha tshifhinganyana.

5.3. Tsenguluso ya vhorapolitiki vha muvhuso vhane vha tsitsa tshirunzi na vhuluvha zwa muɖi wa musanda

Kale muɖi wa musanda wo vha u na tshirunzi na vhuluvha u tshi thonifhea kha lushaka lwothe. Zwino a u tshee na tshirunzi tshi fanaho na tsha kale vhunga musanda ha zwino ho fhatiwa vhukati ha zwitentsi mudavhini, zwine zwa u tsitsa tshirunzi. Kale musanda ho vha hu tshi tou gonyiwa thavhani zwe zwa u nea tshirunzi na vhuluvha ngauri vhathu vho vha vha sa pfhukipfhuki u mona nawo na u tambela khoroni yawo. Ndi themendela uri muɖi wa musanda u sudzuluselwe kule na zwitentsi zwa vhalanda zwine zwa do thusa u vhuedzedza tshirunzi, thonifho na vhuluvha khawo. Masipala na mveledziso dzawo zwo shela mulenzhe zwihulusa kha u tsitsa tshirunzi tshawo ngauri ri wana vhorapolitiki vha vhanna vhatuku na vhafumakadzi vhe vhone vhane vha rumiwa u amba na u isa mafhungo musanda, hu uri kale mafhungo o vha a tshi swikiswa musanda nga mukoma kana nga gota jihulwane lo nangelwaho mushumo uyo.

Vhavenda na kale vha ri: “Maḓi ha fhiri mulindi”. Zwine zwa amba uri mafhungo a tshimbizwa nga afho he a tetselwa u bva ngaho. Zwi amba uri vhorapolitiki avha vha tea u swikela muḓini wa vhakoma vha kona u fhiriselwa thavhani. Vhorapolitiki vha tshi swika musanda vha amba navho vhe ngomu zwiendedzini zwavho kana vho ima nga milenzhe vha sa kumeli ngauri vhanzhi vhavho a si Vhavenda ndi vha dziḥwe tshaka dzi sa ḓivhi u luvha, zwine zwa tsitsa tshirunzi na vhuluvha zwa muḓi wa musanda. Ndi themendela uri mafhungo a tshi iswa musanda a thome ha vhakoma vha shango, a kone u swikiswa na u hwedzwa thavhani u itela u vhuwedzwa mvelele na sialala ine ya khou xela. Kufhatelwe kwa muḓi wa musanda ku na ṭhuṭhuwedzo ya u tsitsa tshirunzi na vhuluvha hawo, ngauri musanda ha kale ho vha ho tingeledzwa nga mitsheṭo, mipfunda, zwivhambo, fhethu ha u farela khoru na zwiḥwevho, zwine zwino a zwi tsheeho.

Zwivhambo zwa kale zwo vha zwo fulelwa nga hatsi fhedzi zwa maḓuvha ano zwo fulelwa nga malege, zwine zwa tsitsa tshirunzi tsha muḓi wa musanda zwine zwa xedza mvelele. Ndi themendela uri zwivhambo zwoṭhe zwa musanda zwi fulelwe nga hatsi u itela u vhuwedzwa mvelele na sialala ya lushaka. Luhura lwa muḓi wa musanda maḓuvha ano lwo fhatiwa nga ḓiraṭa na tsimbi zwe kale zwa vha zwi tshi ila. Ndi themendela uri luhura lwa musanda lu vhe lwa mutsheṭo wa matombo u itela u vhuwedzwa vhuluvha, ṭhonifho na tshirunzi tsha vuhosi.

Miḓi ya musanda maḓuvha ano yo fhatiwa u fana na ya vhalanda zwine zwa tsitsa tshirunzi ngauri maḓuvha ano a hu tsha fhatiwa nḓu dza mahatsi dzine dza u fhambanya na dza vhalanda. Miḓini ya musanda hu fhatiwa na ofisi ya mulindi wa tsireledzo khoroni yawo zwe kale zwa vha zwi siho. Kufhatelwe uku ku tsitsa tshirunzi tshawo na u xedza mvelele, vhuluvha, ṭhonivho na sialala ya lushaka lwa Vhavenda.

5.3.1. Tsenguluso ya vhuḍifari ha vharangaphanḍa vha sialala vhune ha sudzulusa vhuluvha khavho

Kale vharangaphanḍa vha sialala vho vha vhe na vhuḍifari vhune ha ita uri vha ṭhonifhee ngauri vho vha vha tshi tevhedza ndayo dze vha dzi wana musi vha tshi rwelwa ṭari. Murangaphanḍa wa sialala o vha a tshi tshimbila na vhalaha vhahulwane (zwiḷeli) vhane vha mu eletshedza nḍila dza vhutshilo dzine murangaphanḍa wa lushaka a fanela u dzi tevhela. Maḍuvha ano u wana murangaphanḍa wa sialala a tshi tshimbila na vhatukana vhaṭuku vha si na ndayo, zwine zwa sudzuluswa vhuluvha ha vhalanda khae.

Maḍuvha ano vharangaphanḍa vha sialala vha ya masosani u nwa halwa vhe na vhatukana na vhasidzana vhane musi vho no kambiwa, wa wana vha tshi khurumedzana na khosi nga nḍila ine ya tsitsa tshirunzi na vhuluvha hawe. Kale vhamusanda musi vhe sosani ḷa halwa, ho vha hu tshi pfhala u kumela ha magota khathihi na u luvha vha tshi ri:

“Ndau ya nduna! Mboloma muhali” zwine maḍuvha ano a zwi tsheeho. Ndi themendela uri vharangaphanḍa vha sialala vha tevhedze milayo ye vha laiwa musi vha tshi vheiva vuhosi u itela u vhuedzedza tshirunzi na vhuluvha murahu khavho. Mahosi a maḍuvha ano a tamba bola na vhatukana hune wa wana vha tshi wela fhasi vhatu vha tshi sea nga nḍila ya u sudzulusa vhuluvha na ṭhonifho khavho.

Kale ho vha hu na zwilidzo na mitambo yo fhambanaho ye mahosi a vha a sa wanali khayoye zwa vha fha tshirunzi na vhuluvha, zwine maḍuvha ano a zwi tsheeho. Vharangaphanḍa vha sialala vha maḍuvha ano vha eḍela nḍa vha vhuya muḍini nga matsheloni vho kambiwa, vha sa koni u tshimbila zwine zwa sudzulusa vhuluvha na u ḍinyadzisa nga vhadzulapo. Ndi themendela uri vharangaphanḍa vha sialala vha litshe u ḍinyadzisa nga u tshimbila na vhatukana na u tshina masosani. Mahosi vha litshe u eḍela nḍa sa vhalanda ngauri zwi a nyadzisa na u tsitsa tshirunzi tsha vuhosi.

Maḍuvha ano vharangaphanḍa vha sialala vha ambara zwiambaro (vhupila) nga nḍila ine ya tsitsa vhuluvha, vhupfhiwa, ṭhonifho na tshirunzi tshavho hune wa wana vhaḥwe vho ambara marukhu mapfhufhi na zwikhipha zwa zwanḍa zwipfhufhi. Tshiḥwe tshifhinga musi vhadzulapo vha tshi ṭangana nḍilani na mahosi avho, a vha vha loshi nga u vha na ṭhoni ngeno hu uri u ya nga mvelele ya Tshivendḍa, murangaphanḍa wa sialala a tshi tea u ambara lupila na muḥwadzi naho ḍuvha ḽi tshi fhisa. Murangaphanḍa wa sialala u fanela u ambara nga nḍila i sa solisei nahone a vhe na vhuḍifari vhune ha mu ḥea tshirunzi na u sumbedza ṭhonifho ya vuhosi hawe.

5.3.2. Tsenguluso ya khudano ya vhorapolitiki na vharangaphanḍa vha sialala kha lwela vhupfhiwa ha vhulanguli ha shango

Vhorapolitiki vha muvhuso wa Khethano nga muvhala vho itela mahosi a sialala khaedu dza masiandoitwa a u thithisa na u dzhenelela kha mavhusele a tshaka dza vharema. Kale vhorapolitiki vha muvhuso wa vhatshena vho vha vha tshi vhudza vharangaphanḍa vha sialala zwine vha fanela u ita ngeno vha sa tendelwi u amba tshithu. Itshi tsho vha tshiṭhavhi mbiluni dza mahosi a sialala ngauri miḥwe ya milayo ye vha fhiwa nga vhorapolitiki vha muvhuso wa tshiṭalula nga muvhala yo vha ya u ṭhavhela mmya na zwimange miḍini, fhedzi yo vha i tshi konḍa u i tevhedza. Ndi themendela uri milayo ya luḥwe lushaka lwa vathu i so ngo kombetshedzwa u shumiswa nga luḥwe sa izwi tshaka dzi sa fani. Muvhuso wa vhatshena wo ri u fhira ha dzhena wa dimokirasi we wa vhofoholola na u rengulula vharema kha vhupuli na mupyanyeledzo wa muvhuso wa tshiṭalula nga muvhala.

Muvhuso wa dimokirasi wo ḥea vharangaphanḍa vha sialala mutsiko na vhuleme vhune ha fhira ha muvhuso wa vhatshena nga u lwela vhupfhiwa ha u vhusa lushaka na vharangaphanḍa vha sialala. Muvhuso wa dimokirasi u tshi ita ndayotewa ya 1996 wo dzhiela mahosi a sialala fhasi nga u sa amba tshithu nga shango na miholo yavho, mishumo yavho, u dzhiulula mavu, na zwiḥwevho. Zwi tikedzwa nga muvhigo

wa mahosi (1994:4) une wa ri: “Chiefs expressed concern that the 1996 constitution fails to specifically mention powers and functions of the traditional leaders. It was mentioned that the constitution only provides chiefs to exercise ceremonial and advisory functions which in turn restricts them from governing the country and administering their communities”.

Zwi amba uri mahosi o bvisa vphuphiwa ha uri ndayotewa ya 1996 yo kundwa u amba nga mishumo na maanda a vhangaphanda vha sialala. Vha ri zwo ambiwa uri ndayotewa yo nea mahosi maanda a u shuma mishumo ya mbingano na vhuetschedzi ine ya vha dzivhisa u vhusa shango na u langula lushaka lwavho. Iyi ndi tsumbo ya uri muvhuso wa dimokirasi a u ri tshithu nga maanda na mishumo ya mahosi a sialala zwine zwa ita uri muvhusowapo u lwedzane na mahosi kha vhulanguli ha shango. Ndi themendela uri muvhuso u shandukise ndayotewa yawo, uri u kone u dzhenisa zwitwenwa zwa mishumo na maanda a mahosi a sialala, u itela u vhuwedzedza vhuluvha na thonifho khavho.

Mahosi a sialala a tanga na khaedu dza makhantselara a masipala ane a nwaleta vhadzulapo manwalo a vhadzulapo une wa vha mishumo wa mahosi. Vhadzulazwidulo vha khoro dza vhadzulapo mivhunduni ya mahosi vha lwedzana na vhakoma wa shango vhe vha khethiwa nga vhamusanda u tsheya zwitentsi. Zwi dandisa lushaka ngauri a lu koni u divha murangaphanda walwo wa vhukuma. Ndi themendela uri vhorapolitiki vha muvhuso vha shume mishumo ye vha tholelwa yone vha tutshele u dzhenelela na u thithisa mavhusele a vhangaphanda vha sialala. Muvhuso wa dimokirasi wo vhumba mimasipala na wadi dzine dza langulwa nga makhantselara ngeno u so ngo ranga wa kwama vhangaphanda vha sialala. Izwi zwo sumbedza uri a wo ngo diimisela u shumisana na mahosi a sialala vane vha vha vhangwaniwapo vha shango lino zwa vha mangadza. Vhorapolitiki vha muvhuso vha fanela u humbela mahosi u shuma navho mashangoni avho nga nda ha u vha lwisa na u vha bvula maanda a u vhusa. Ndi themendela uri muvhuso u humbele

mahosi pfharelo ya vhukhaki he wa ita, u vha fulufhedzise u vha divhadza mveledziso dzi bveledziwaho mashangoni avho.

Muvhuso wa dimokirasi wo isa phanda na u vhaisa mahosi a sialala nga u ita wadi dze dza khetha mashango avho nga vhukati ngeno vha so ngo kwamiwa. U vhumbiwa ha wadi dza masipala mashangoni zwo tusa fulufhelo la vhadzulapo khavho zwa ita uri vha si tsha luvha. Vhamusanda vha tshi ramba mutangano wavho (khoru) na vhaimileli vha khoro ya vhadzulapo vha ramba wavho henefho muhunduni muthihi nga tshifhinga tshithihi na tsha khoro dza musanda, zwine zwa sia vhadzulapo vha si tsha kona u divha uri vhamusanda ndi vhafhio. Zwenezwo ndi themendela uri vhorapolitiki vha so ngo lwela maanda a u vhusa nga u dzhenelela na u thithisa mavhusele a mahosi ngauri zwi tutuwedza vhadzulapo u nyadza vharangaphanda vhavho, na u sudzulusa vhuluvha khavho. Vhorapolitiki vha muvhuso vha litshe u wisa tshirunzi tsha mahosi na u vha mangadza nga ndisedzo ya tshumelo dzi ngaho u itiwa ha bada dza tshigontiri, u dzhenisa phaiphi dza madi zwitentsini, u dzhenisa mudagasi midini ya vhadzulapo na dzinwevho, mahosi vha sa zwi divhi ngauri zwi a vha nyadzisa. Ndi themendela uri vhorapolitiki vha muvhuso vha vhe na vhukwamani ha tshumisano na vharangaphanda vha sialala u itela u vha na tshumisano kha mveledziso ya shango.

Vharangaphanda vha sialala vha sumbedza vha tshi vhaiswa nga vhorapolitiki vhane vha fara mutangano ya mahoro a politiki mashangoni avho ngeno vha so ngo divhadziwa, zwine zwa sumbedza uri vha lwela maanda a u vhusa. Vhadzulapo vha tshi vhona u kuluzana ha vhavhusi vhavho kha vhulanguli ha shango, vha khetha u toda tshumelo kha vhothe. Vhorapolitiki vha muvhuso vha fanela u divha uri mushumo wavho ndi wa tshifhinganyana na uri vho nangiwa nga vathu. Ndi themendela uri vhorapolitiki vha thonifhe mahosi avho vha vha fhe maanda avho a u vhusa lushaka murahu, u itela u thusana kha u dzimela mifhirifhiri ya vhadzulapo vhane vha lwela ndisedzo dza tshumelo.

5.3.3. Tsenguluso ya tshandanguvhoni tshine tsha sudzulusa vhuluvha kha vharangaphanda vha sialala

Vharangaphanda vha sialala vha tanga na khaedu ya u sudzuluswa ha vhuluvha nga ndila yo kalulaho. Kale nga tshifhinga tsha muvhuso wa Khethano nga muvhala mishumo minzhi ya muvhuso na ya thendara dza u fhaṭa zwickolo yo vha i tshi swikela musanda uri vha thole vhatu. Muvhuso wa tshitalula nga muvhala wo vha wo hwesa mahosi maanda a u thola vhadzulapo kha mishumo ya tshifhinganyana mivhunduni yavho zwe zwa vha zwi tshi thivhela tshandanguvhoni tsha vhadzulapo. Ndi themendela uri muvhuso kha u vhuwedzedze fulufhelo lawo kha vharangaphanda vha sialala u vha nee maanda a u thola vhatu vavho kha mishumo ya masipala, u thivhela u tswiwa ha masheleni a muvhuso na tshandanguvhoni. Fhedzi maduvha ano muvhusoni wa dimokirasi a zwo ngo ralo, mishumo ya muvhuso ya thendara dza u dzhenisa bada tshigontiri, dza u fhaṭa nndu dza vhadzulapo (zwipondokwa), dza u dzhenisa mudagasi midini na dzihwevho, i swikela kha makhantsejara na vhomeyara vha masipala.

Khumbelo dza thendara dza muvhuso wa dimokirasi fhanu Afrika Tshipembe dzi fhiwa vhatu vhane vha vha na masheleni a tshandanguvhoni kha vhomeyara na makhantsejara vha masipala zwine zwa nana vhusai shangoni. Vhadzulapo mivhunduni ya mahosi vha dzheniswa mishumoni ya tshifhinganyana nga vhadzulazwidulo vha khoro dza vhadzulapo nga u bvisa masheleni a tshandanguvhoni, zwine zwa tshuwedza u sudzulusa vhuluvha ha vhadzulapo kha vharangaphanda vha sialala. Ndi themendela uri makhantsejara a muvhuso na mahosi a sialala vha shumisane u avhela vhadzulapo mishumo na uri hu vhe na vhalavhelesi vho diimisaho nga vhothe u itela u fhelisa vhuada ha tshandanguvhoni shangoni.

Muvhuso wa dimokirasi wo anda tshidivhano tsha vhashumeli vhawo ngauri mishumo minzhi ya muvhuso wa dimokirasi i tshi sala i tshi anadzwa kha lushaka, i vha yo no thola vhathu kale nga mulandu wa tshidivhano. Tshidivhano itshi tshi ita uri hu tholiwe vhathu vha si na ndalukano dzo teaho zwine zwa vha vhuada ha muvhuso. Muvhuso kha u ite thodiso dza kutholelwe kwa vhathu na u sedzulusa ndalukano dza vhashumeli vhawo u itela u fhelisa tshishaka na tshidivhano mishumoni ngauri zwi lozwise muvhuso. Ndi themendela uri muvhuso u dzhenise mahoro mahanedzi u vha tshipida tsha komiti ya u lavhelesa matholele a vhathu, ndalukano dzavho na vhuada ha u tswiwa ha masheleni a muvhuso u itela u a vhulunga.

Vharangaphanda vha sialala fhanu tshirikini tsha Vhembe vha tangana na khaedu dza mabindu e khumbelo dzao dza phasisiwa na u fhatiwa ho shumiswa tshandanguvho kha Vhorapolitiki vha muvhuso. Hu na mabindu e a fhatiwa mivhunduni ya mahosi a sa divhei fhethu ane a mangadza na vhadzulapo ngauri khumbelo dzao a dzo ngo fhira kharoni dza mahosi. Mabindu aya e a fhatiwa nga tshandanguvho a fhedza a sa shumi, tsumbo: mabindu a u lugisa zwiendedzi na a u rengisa pitirolo ane a wanala vhuvo ha Muledane, Tshifhato tsha u rengisa zwijiwa tshine tsha wanala tshisini tsha Thongwe Makonde, Ndu ya Vho Magwaba na tshitentsi tsha u paka mabisi tsho fhatiwaho Shadani Makonde, na manwevho. Ndi themendela uri vhashumeli vha muvhuso vha litshe u ita tshandanguvho ngauri zwi wisa ikonomi ya shango.

Mahosi a sialala na vhadzulapo vha mashango ane mabindu e a fhatiwa nga tshandanguvho a wanala khao, vha fanela u ima vhothe vha si tende a tshi fhatiwa ngauri zwi thithisa mavhusele na ndangulo ya shango. Vharangaphanda vha sialala vha tshi vhona lunyadzo lwa masipala mivhunduni yavho, vha ima na vhalanda vhavho vha tshi thuthekanya mabindu a so ngo daho nga ndila. Mahosi a so ngo

tendela tshumelo dza mveledziso dzine dza ḍiswa nga tshanḍanguvhoni ngauri dzi thithisa mavhusele a shango. Tshanḍanguvhoni tshi ita uri muvhuso u tshinyalelwe nga masheleni a si na vhukono, sa zwe zwa itea kha thendara ya u fhaṭa rinngi ya thekisi i sa fheli Ṭhohoyanḍou. Vhorakonṭiraka vhe vha tholwa nga masipala vho ita tshanḍanguvhoni kha vhaṭoli vhayo vha i phasisa ngeno i so ngo fhela zwine na n̄amusi a i shumi. Tshanḍanguvhoni tshi sudzulusa vhuluvha ha mahosi na u vha nyadzisa nga vhadzulapo. Ndi themendela uri vhorapolitiki na vharangaphanḍa vha sialala vha vhe na vhushaka ha tshumisano u thivhela tshanḍanguvhoni.

Vhorapolitiki vha muvhuso na vhorakonṭiraka vha tambisa masheleni a vhatheli nga u n̄ea mashaka avho thendara dza muvhuso dzine dza fana na u vusuludza bada, u shela bada tshigonṭiri, u dzhenisa phaiphi dza maḍi, dza u ṭuma muḍagasi na dziñwevho dze dzi si fhele u shumiwa. Vhadzulapo vha tshi zwi vhona vha sasaladza vharangaphanḍa vha sialala vha tshi ri vho kovhana masheleni navho ngeno vha sa zwi ḍivhi, zwine zwa sudzulusa vhuluvha khavho. Ndi themendele uri muvhuso u tshi avhela masheleni a thendara u so ngo bvisa masheleni oṭhe nga luthihi na uri u thole vhalavhelesi vho ḍiimisaho nga vhoṭhe vha sa shumeli malamba, u itela u vhulunga masheleni a muvhuso. Muvhuso kha u thole komiti ya u ṭola masheleni a thendara o humaho u itela u vhona vhasaineli vhao na he a fhelela hone, uri vha re nao vha fariwe. Zwine zwa thusa u fhelisa tshanḍanguvhoni na vhuvhava muvhusoni.

5.3.4. Tsenguluso ya magavhelo a vharangaphanḍa vha sialala ane a ṭuṭuwedza u sudzulusa vhuluvha khavho

Muvhuso wa Khethano nga muvhala we wa dzhena nga 1948 wo sumbedza u sa vhavhalela vharangaphanḍa vha tshaka dza vharema nga u vha holela masheleni maṭukuṭuku e a vha a tshi fhiriwa nga a vhalanda. Zwenezwo zwo ita uri miṭani ya vhomuitashango hu sedzee khwiṅe ngauri ya vha na n̄du dza malege, radio

khulwane, na zwiñwevho u fhira miḡini ya vharangaphanḡa vha sialala. Izwi zwo ita uri mahosi vha nyadziwe nga vhalanda vhavho na u sudzulusa vhuluvha, tshirunzi, tñonifho na vhupfhiwa khavho. Magavhelo ayo o vha a tshi kona u fhedza miñwaha a sa engedziwi zwe zwa sia mahosi vha tshi tshila nga mavhele na zwifuwo. Muvhuso wa Khethano nga muvhala na tshiḡalula wo ri u pfhuka, ha dzhena wa dimokirasi we wa si ambe tshithu nga u dzhenisa magavhelo a mahosi kha ndayotewa yawo. Muvhuso wa dimokirasi wo lingedza u khwinisa magavhelo a vharangaphanḡa vha sialala u swika kha zwigidi zwivhili na maḡana maḡanu a dziranda nga ñwedzi, ane a vha nyadzisa nga vhadzulapo vhane vha hola zwigidi zwa mahumi mararu a dzi randa nga ñwedzi. Ndi themendela uri muvhuso wa dimokirasi u litshe u holela mahosi magavhelo maḡukuḡuku sa izwi mitengo ya zwithu zwoḡhe i tshi gonya ñwaha muñwe na muñwe.

Mahosi a sialala a na mbilaelo dza magavhelo a sa gonyi ngeno vha tshi khou fhunzhela na konḡelela mutsiko wa vhorapolitiki vhane vha vha nyadzisa nga vhadzulapo na u sa funa u shumisana navho. U nyadziswa uhu hu shela mulenzhe kha u sudzulusa vhuluvha ha vhadzulapo kha vharangaaphanḡa vha sialala. Ndi themendela uri muvhuso wa dimokirasi u lingedze u shandukisa ndayotewa ya shango na u dzhenisa mulayo wa magavhelo a mahosi a sialala, na uri mahosi a dzhiwe sa vhashumeli vhawo. Mahosi a sialala vha fhiwe pfhanelo dzine dza fana na dza mushumi muñwe na muñwe vha kone u tendelwa u ita zwikolodo zwa u fhaḡa nnḡu dzine vha funa na u renga zwiendedzi zwa maimo. Magavhelo avho a engedzwe ñwaha muñwe na muñwe u itela u vhuedzedza tshirunzi tsha vuhosi tsho mburaho. Ndi themendela uri muvhuso wa dimokirasi u tendele mahosi a sialala u ita migwalabol ya zwililo zwavho sa izwi muvhuso u pfha nga nḡila ya u migwalabo.

Vharangaphanḡa vha sialala vha na mbilaelo dza uri muvhuso wa vhatshena a wo ngo kona u vhofoholola mahosi uri vha vhe miraḡo ya madzangano a vhashumi ane a vha ambela thaidzo dza miholo na phentsheni dzavho. Muvhuso wa dimokirasi kha

u fhe mahosi ndugelo na pfhanelo dza u vha mirado ya madzangano a vhashumi ane a vhaimelela uri vha hole masheleni a phentsheni musi vha tshi notha u fana na vhañwe vhashumeli vha muvhuso. Vharangaphanda vha sialala vha na mbilaelo dza uri muvhuso a u vha kokodzeli masheleni a phentsheni u fana na vhañwe vhashumeli vhawo, u itela uri vha tendelwe u koloda masheleni a u fhaṭa mabindu mahulwane, a u renga thundu dza nḡuni, na zwiñwevho. Ndi themendela uri muvhuso u tendele mahosi pfhanelo dza u ḡiñwalisa kha madzangano a u imelela vhashumeli vha muvhuso, na kha zwiimiswa zwa ndinda khombo u itela u thivhela lunyadzo lwa vhadzulapo. Miholo ya mahosi a sialala a i gonyi musi ya vhashumeli vha muvhuso i tshi engedziwa na uri miholo ya hone a i vha fushi. Ndi themendela uri muvhuso wa dimokirasi u vhofoholole mahosi u vha fhe pfhanelo dza u amba. Vharangaphanda vha sialala vha tendelwe u vha na ofisi dzine vha isa mafhungo a thaidzo dza miholo yavho khadzo u itela u fhindulwa nga u ṭavhanya.

5.3.4.1. Tsenguluso ya u sudzuluswa ha ṭhonifho ya vharangaphanda vha sialala zwine zwa xedza mvelele ya Vhavenda

Muvhuso wa dimokirasi u saathu u dzhena kha ḡino ḡa Afrika Tshipembe wo wana vhadzulapo vha tshi ṭhonifha vharangaphanda vha sialala nga u vha pfha na u tevhedza zwivhidzo zwavho. Kale vhadzulapo vho vha vha tshi sumbedza ṭhonifho nga shuma madzunde a misanda hu si na lunyadzo. Vharangaphanda vha sialala vha tshi humbela nduvho ya masheleni kha vhalanda vhavho, vho vha vha tshi i bvisa nga u bonya ha iṭo, hu u sumbedza ṭhonifho zwine maḡuvha ano a zwi tsheeho. Kale vharangaphanda vha sialala vho vha vha tshi ṭhonifha mvelele ya Tshivenda nga u tenda hu tshi imiswa ngoma dza sialala dzi fanaho na mirundu, domba, misevhetho, zwikanda, na miñwevho zwe zwa sumbedza vhuyo ha lushaka. Zwino ngoma dza sialala dzo ngalangala ngauri muvhuso wa dimokirasi u ṭuṭuwedza vhadzulapo uri vha litshe u dzi tikedza nga u isa vhana vhavho khadzo hune ha vha u dzi vhulaya. Maḡuvha ano dziñwe dza ngoma idzi a dzi tsheeho zwine zwa amba

u xeelwa nga mvelele na sialala la lushaka lwa Vhavana. Zwi amba uri muvhuso wa dimokirasi u tikedza mihumbulo wa vhatshena vhe vha lwela u vhulaya misho na ngoma dza vharema vha tshi toga u imisa dzavho.

Namusi muvhuso u dzivhisa vhadzulapo u isa vhana ngomani dza tshirema u tshi ri a dzo ngo kuna, ngeno u tshi tutuwedza u shumisa ngoma dza vhatshena. Ndi themendela uri muvhuso wa dimokirasi u mandafhadze mahosi u vhuwedzedza ngoma dzothe dza sialala mashangoni avho na uri Vhathu vhothe vha dzi thonifhe u itela u vhuwedzedza thonifho, vhuuphiwa na vhuuvha ha vhalanda kha mahosi. Vharangphanda vha sialala na muvhuso vha fanela u vhumba dzangano la u vhuwedzedza mvelele ya vuhosi ha Vhavana hu vhuiswe misevheho, madomba, vhusa, zwikanda, na misho yothe ya lushaka lwa Vhavana.

Kale muvhuso wa tshitalula nga muvhala na vharangaphanda vha sialala vha Vhavana vho vha vha tshi tutuwedza lushaka u thonifha mvelele yalwo nga u ita mitatisano ya mitshino ya sialala mivhunduni ya mahosi zwine zwa kondela muvhuso wa dimokirasi u zwi bveledza. Muvhuso wa khethano nga muvhala wo vha u tshi kona u tutuwedza sialala la Vhavana nga u tendela mahosi a sialala u khwathisa na u vhuunga sialala nga tendela mishumo ya madavha na zwipano zwa u shuma madzunde a musanda zwine namusi a zwi tsheeho. Ndi themendela uri muvhuso wa dimokirasi u tutuwedze vhadzulapo u thonifha na u shuma mishumo ya mahosi mivhunduni yavho u itela tshumisano yawo na mahosi.

Vhadzulapo vha zwino vha hanedza mahosi musi vha tshi amba navho khoroni khathihi na u sasaladza zwa u shuma madzunde na mishumo ya musanda ine ya nga u fatha mitsheho ya mudu wa musanda, u fulela thondwana na tshivhambo na pfhamo dza musanda. Madzunde o vha a tshi limiwa na u gobelwa nga vhadzulapo vha tshi thonifha vharangaphanda vavho zwine zwino a zwi tsheeho. Zwa u shuma mishumo ya musanda a zwi tsheeho nga mulandu wa mulayo wa pfhanelo dza

vhadzulapp dzo kalulaho. Ndi vhona uri muvhuso wa dimokirasi wo shela mulenzhe kha u tusa tthonifho dza vhadzulapo kha mahosi sialala zwine zwa xedza na u nyadzisa tshirunzi tsha vuhosi.

Ndi themendela uri vhadzulapo vha tthonifhe mahosi a sialala na u vha pfha u itela u vhuedzedza mvelele na sialala ya lushaka lwa Vhavenda

Ndi themendela uri vhadzulapo vha hulise vharangaphanda vhavho u itela tsiredzo musi hu na khakhathi na mifhirifhiri mashangoni avho. Vhadzulapo vha mivhunduni ya mahosi vha ise vhana vhavho ngomani dza mahosi u sumbedza tthonifho ya mvelele na sialala ya lushaka, vha litshe u isa vhana vhavho ngomani dza vhatshena kana dza vhuongeloni hune vha fumbiswa nga vhomaine vha vhafumakadzi zwine zwa lwa na mvelele ya Tshivenda. Muongi wa murunduni u ya nga mvelele na sialala ya lushaka lwa Vhavenda u fanela u vha muthu wa tshinnani ngauri u ilafha vhanna fhedzi maduvha ano kha ngoma dza tshikhuwa vhafumakadzi vha fumbisa vhanna zwine zwa vha vhuudzi kha mvelele ya Tshivenda. Ndi themendela uri vhanna vha onge vhalwadze vha ngomani dza sialala nahone vhaongi vha vhafumakadzi vha songo tsha tendelwa u dzhena ngomani dza vhanna sa vhaongi ngauri zwi tsitsa tshirunzi na ndeme yadzo.

Mahosi a sialala o vha a tshi diitela madzina, tthonifho, tshirunzi na vhpufhiwa nga tutuwedza na u kunguwedza mitambo ya sialala. Vharangaphanda vha sialala maduvha ano vho lavhelesa masheleni a zwitentsi zwine vha rengisa vha hangwa mishumo ine ya vha nea tshirunzi na vhuluvha ha vhalanda. Ndi themendela uri vhorapolitiki vha dzule fhasi na mahosi vha dzudzanye mitshino ya sialala ine ya fana na zwikona, zwifasi, zwigombela, na miwwevho, u itela u vhuedzedza na u vhulunga mvelele na sialala ya Vhavenda. Muvhuso wa dimokirasi u tea u mandafhadza vharangaphanda vha sialala u tana mvelele na sialala yavho zwitediamu zwa muvhuso nwaha muwe na muwe u itela ndowendowe ya murafho muswa.

5.3.4.2. Tsenguluso ya u vhumbiwa ha mikano ya wadi na ya masipala zwine zwa sudzulusa vhuluvha, thonifho na vphuphiwa ha vharangaphanda vha sialala

Muvhuso wa dimokirasi wo vhumba mimasipala na zwiṭiriki zwo fhambanaho mavuduni a ṭahe u itela u sendedza muvhuso tsini na vhathu. Izwi zwa u vhumbiwa ha masipala na zwiṭiriki zwo itiwanga muvhuso ngeno mahosi a sialala a so ngo kwamiwa kana u vha tshipiḁa tsha mushumo wonoyo. Muvhuso wo khetha komiti ya u vhumba mikano ya masipala ye vharangaphanda vha sialala vha si vhe miraḁo yayo, zwine zwa vhilaedza mahosi. Ndi themendela uri muvhuso u dzhenise mahosi kha komiti ya u vhumba mikano ya masipala hu si na zwine zwa sedziwa khavho sa: u funzea kana u sa dzhena tshikolo ngauri muvhuso u khou dzhiela mahosi fhasi, ngeno vhe vhone vhane vha kona u dzimela mifhirifhiri ya vhadzulapo. Zwi ḁo thusa u fhaṭa mulalo na vhudziki tshiṭirikini tsha Vhembe. U vhumbiwa ha mikano ya masipala mashangoni a mahosi a sialala zwo vhumba vhuswina ha vhadzulapo nga wadi dze dza khethekanya fhethu hune vhadzulapo vha tea u wana tshumelo hone. Izwi zwa u khethekanya shango nga wadi zwo ita uri mahosi na vhadzulapo vha vhuṭoni ha Vuwani na vha Maḁamuḁeḁe vha lwele u vha na mimasipala yavho. Izwi zwo swikisa kha u fhiswa ha zwikolo zwa mahumi mavhili Vuwani na zwiimiswa zwa muvhuso shangoni ḁa Maḁamuḁeḁe zwine zwa ḁaḁisa mahosi a sialala sa izwi muvhuso u tshi ita zwithu u woṭhe. Muvhuso zwino kha u ḁee vhadzulapo vha Vuwani masipala wavho vhunga wo fha vha Maḁamuḁeḁe wavho, u itela u dzimela mifhirifhiri i sa gumi na u itela uri vhadzulapo vha luvhe mahosi avho na u thivhela migwalabo. Muvhuso na vharangaphanda vha sialala kha vha dzule fhasi vha tandulule thaidzo ya vhadzulapo vha Vuwani hu saathu u tevhela miḁwe mugwalabo i sa ḁo dzimeleaho.

Wadi dza masipala dzo itiwa vharangaphanda vha sialala vha sa zwi ḁivhi ngauri a vho ngo dzheniswa kha vhusimamilayo ha muvhuso na u kha masipala, ndi ngazwo vha tshi mangadzwa nga mikano iyo ye ya fhandula mashango nga vhukati zwine

zwa thithisa mavhusela a shango. Vhorapolitiki vha muvhuso vha sumbedza u sa thonifha mahosi a sialala nga u fara mitangano ya wadi mivhunduni yavho vha sa zwi divhi ngeno vhe vhane vha shango. Vhadzulapo vha dadiswa nga mikano ya wadi dza masipala ngauri a vha divhi hune vha tea u lavhelela hone tshumelo. Zwino masipala kha u itele vhadzulapo mapa wa wadi dzawo u tela u fhelisa nda do mivhunduni yavho. Mahosi vha na mbilaelo dza uri wadi dzo fhungudza mashango, vhalanda na vhuluvha khavho ngauri vhunzhi havho vha isa vhuluvha kha vhorapolitiki zwine zwa nanisa uri vha nyadziwe. Ndi themendela uri wadi dzi tshi itiwa dzi so ngo khethekanya vhadzulapo vha mashangoni a vharangaphanda vha sialala ngauri zwi ita uri vhane vha vhuluvha vha vha si tsha divha hune vha fanela u isa hone nduvho. Ndi themendela uri muvhuso u tende u shumisana na komiti dza vhadzulapo na mahosi u vhumba mikano ya masipala u itela thivhela tsatsaladzo dza mahosi na vhadzulapo mashangoni avho. Vharangaphanda vha sialala vha do thonifhiwa nga vhorapolitiki vha muvhuso musi hu na komiti ya thanganelano ine ya vhumba mikano ya masipala.

Muvhuso wa dimokirasi wo kundelwa u tandulula thaidzo dza vhadzulapo vha shangoni la Vuwani vhane vha si fune u tanganyiswa na vhadzulapo vha LIM 345. Muvhuso u fanela u lavhelesa maga na khonadzeo dzine dza nga tevhelwa uri vha dzheniswe kha masipala wa Makhado une vha u takalela. Ndi themendela uri muvhuso u tevhele maga ane a fana na u dzhenisa mahosi, mirado ya vhadzulapo, mirado ya mahoro a politiki, madzangano a vhashumi, mirado ya foramu ya vhomaine, vhaimeleli vha foramu ya vhafunzi na mirado ya tshipholisa u itela u swikelela kha u ladza shango na u dzimela migwalabo i sa fheli.

5.3.5. Tsenguluso ya maambarele a vharangaphanda vha sialala ane a tsitsa tshirunzi tsha vuhosi na u sudzulusa vhuluvha havho

Muvhuso wa dimokirasi wo d̄isa tshanduko kha matshilele a tshaka dza vharema nga ndayotewa ya Afrika Tshipembe ine ya n̄ea vhadzulapo vho t̄he pfhanelo dza u vho fholowa. Vhadzulapo vha vundu la Limpopo vho thoma u tshila nga nd̄ila dzine vha funa vha tshi ri vha na pfhanelo dza kutshilele kwonokwo. Vharangaphanda vha sialala vha tevhezela mulayo wa pfhanelo dza vhadzulapo we wa vha vho fholola kha mambarele a vharangaphanda vha sialala. Kale vharangaphanda vha sialala vho vha vha tshi dzula vho ambara marukhu malapfhu, vhupila (badzhi) na miṅwadzi (mirunzi) u t̄honifha tshidulo tsha vuhosi. Mahosi vha sialala vho vha a sa tendelwi u ambara marukhu mapfhufhi na zwikhipha kana hemmbe dzi si na vhupila ngauri zwo vha zwi tshi vha nyadzisa nga vhalanda, na u ita u sudzuluswa vhuluvha. Ngeno hu uri vharangaphanda vha sialala vha maḍuvha ano vha tshi ambara zwikhipha na hemmbe dzi si na vhupila nga n̄tha zwine zwa sudzulusa vhuluvha khavho. Mahosi vha sialala vha maḍuvha ano vha tshimbila vha si na miṅwadzi t̄hohoni zwine zwa lwa na mvelele ya Tshivenda. Ndi themendela uri khoro ya u langa mahosi a sialala i fanela u tevhelele maga a nd̄at̄iso kha mahosi ane a pfhuka mulayo wa maambarele na vhane vha ambara nga nd̄ila ine ya nyadzisa na u sudzulusa vhuluvha khavho. T̄honifho, vhuthu, vhuluvha na vhupfhiwa ha vhadzulapo zwi aluswa nga vhuḍifari havhuḍi ha vharangaphanda vha sialala. Ndi themendela uri mahosi vha sialala vha tea u vho fholowa na u d̄ifhelwa nga tshidulo tsha vuhosi tshe vha sielwa nga vhaṅe vhavho, ngauri ndi tsha lini na lini.

Vharangaphanda vha sialala vha maḍuvha ano vha ambara zwiambaro zwa u tamba bola na vhalanda midavhini zwine zwa lwa na mvelele ya Tshivenda ya vuhosi ha sialala. Vharangaphanda vha sialala vhane vha ambara nga nd̄ila iyi vha d̄itika nga mulayo wa pfhanelo dza vhadzulapo vha Afrika Tshipembe. Ndayotewa ya shango

a yo ngo amba tshithu nga vuhosi na vhuḍifari vhu katelaho na maabarele avho. Maabarele a u tevhedza mulayo wa pfhanelo a tsitsa tshirunzi tsha vharangaphanḁa vha sialala na u sudzulusa vhuluvha khavho. Ndi themendela uri mulayo wa pfhanelo dza vhadzulapo u fhambanyiswe na pfhanelo dza vharangaphanḁa vha sialala ngauri vuhosi ha sialala vhu nḁha ha vhorapolitiki vha muvhuso. Buthano ḁa lushaka kha ḁi sedzuluse ndayotewa ya shango ḁi dzhenise mulayo u langaho pfhanelo dza mahosi, maanḁa avho muvhusoni, zwiimo zwavho, vhuḍifari havho, maabarele avho, shango ḁavho na zwiḁwevho. Izwi zwa u dzheniswa ha mahosi kha ndayotewa zwi ḁo fhindula mbilaelo dza mahosi siani ḁa tshumisano na mveledziso ya shango, na u vhumba mulalo shangoni ḁa Afrika Tshipembe.

5.4. Tsenguluso ya kumalele kwa vharangaphanḁa vha sialala kune kwa tsitsa tshirunzi, vhuluvha na ḁhonifho ya vuhosi ha sialala

Kale vharangaphanḁa vha sialala vho vha vhe na tshirunzi tshe tsha ita uri vhadzulapo vha pfhe vhe na luvalo lwa u amba, u ḁanganya maḁo navho, na u ḁangana navho nḁilani, Zwine maḁuvha ano a zwi tsheeho. Tshirunzi tshavho tsho vha tshi itiswa nga vhaḁanuni vhavho vhe vha vha vha tshi maliwa nga nḁila yo fhambanaho na ya vhadzulapo ye ya ita uri vha ḁhonifhiwe na u huliswa. Nga mvelele ya Tshivenda murangaphanḁa wa sialala o vha a tshi malelwa mufumakadzi ane a bva musanda, zwe zwa vha nea tshirunzi na ḁhonifho. Maḁuvha ano vharangaphanḁa vha sialala vha tou ḁiambisela na u mala vhafumakadzi vhane vha vha funa zwine zwa nyadzisa vuhosi. Mahosi hva sialala vha maḁuvha ano a vha tsha londa vha mala vhana vha zwisiwana zwine zwa lwa na mvelele ya Tshivenda, zwine zwa nyadzisa vuhosi na u tsitsa tshirunzi tshavho kha lushaka. Ndi themendela uri vharangaphanḁa vha sialala vha tevhedze kumalele kwa

vharangaphanda vha kale u itela u vhuwedzedza vhuluvha, vhuupphiwa, vhuuthu na tshonifho ine ya vha mutheo wa vuhosi ha lushaka lwa Vhavenda.

Kale vharangaphanda vha sialala vho vha vha tshi dzea nga kholomo dza dzekiso la makhadzi wavho zwe zwa vha nea tshirunzi na tshonifho, zwine maduvha ano a zwi tsheeho. Mahosi vha zwino vha mala vhafumakadzi nga masheleni e vha shuma zwine zwa xedza mvelele ya Tshivenda. Ndi themendela uri mahosi a tevhedzele kumalele kwa vhakale kwa u malelwa nga kholomo dza dzekiso zwine zwa vhuwedzedza na u thivhela u ngalangadzwa ha vuhosi. Kale vhatanuni vha musanda vho vha vhe vhakololo fhedzi vha maduvha ano ndi vha zwisiwana zwine zwa ita uri vuhosi vhu timatimisee ngeno hu uri khosi i bebiwa nga musadzi ane a vha mukololo. Ndi themendela uri mahosi a kondelele u tevhedza maitete a sialala a u malelwa nga kholomo dza dzekiso na uri vhatanuni vha vhe vhakololo vha inwe khosi, u itela u vhuwedzedza tshirunzi na tshonifho ya mahosi. Vharangaphanda vha sialala vha litshe u ambisa na u mala vhalanda vhavho ngauri zwi nyadzisa tshirunzi tsha vuhosi na u sudzulusa vhuluvha khavho. Mahosi vha sialala arali vha tshi tevhezela maitete a mvelele ya Tshivenda a kumalele kwavho, ku vhuwedzedza vuhosi ha lushaka lwa Vhavenda ngonani. Vharangaphanda vha sialala kha vha litshe u tevhedza pfhanelo dza vhadzulapo ngauri vha do xedza lushaka na mvelele yalwo.

Vharangaphanda vha sialala vha maduvha ano a vha tsha londa na u tevhedza mulayo wa vuhosi ngauri vha gidima na thungamamu dza vhasiwana zwine zwa shonisa na u wisa tshirunzi tsha vuhosi zwe kale zwa vha zwi siho. Vharangaphanda vha sialala vha sudzulusa vhuluvha khavho nga u sengisa milandu ya u tshinya vhasidzana na u tondola zwe zwa vha zwi siho kale nge ha vha hu tshi shumiswa mulayo. Ndi themendela uri vharangaphanda vha sialala vha itaho vhutudzi uho, vha dzhielwe vhukando ngauri vha nyadzisa muta wa vuhosi na u wisa tshirunzi, vhuluvha na tshonifho ya mahosi. Mahosi vha sialala vha maduvha

ano vha wanala vha tshi dzhena ofisini dza vhashumelavhapo u undisiwa vhana vha vha farekano vha sa divhe musanda zwine zwa tsitsa tshirunzi tsha vuhosi na u sudzulusa vhuluvha havho. Ndi themendela uri muvhuso u imise magavhelo a vharangaphanda vha sialala vha zwiito izwo u itela u vhuwedzedza tshirunzi, thonifho na vhuluvha ha mahosi murahu khavho.

Vharangaphanda vha sialala vha wanala vha tshi kwamea na u didzhenisa kha mafungo a u viya ngauri vha ita zwa vhuṭama na vhomaine vha sialala vhane vha shumisana na vhavhulai, zwe zwa vha zwi siho kale. Vharangaphanda vha sialala vhane vha kwanea kha zwiito zwo bvaho vha sudzuluswa vhuluvha, thonifho na tshirunzi tsha vuhosi. Ndi themendela uri vharangaphanda vha sialala vha so ngo didzhenisa kha zwiito zwa vha vhulai ngauri tshiimo tsha vuhosi na milayo yatsho zwi ṭoda vhuḍifari havhuḍi vhu neaho tshirunzi muthu a re khaho. Maḍuvha ano mahosi vha sialala vha langwa nga nyemulo dzine dza vha dzhenisa kha vhuṭombwe ngauri vha diambisela vhafumakadzi zwe kale zwa vha zwi siho, vho vha vha tshi ambiselwa na u malelwa nga vhahulwane vha muṭa. Vhaṭanuni vhane vha ambiswa nga vharangaphanda vha maḍuvha ano ndi vhirole ya vhaḍuhulu vhavho, zwine zwa vha vhuṭudzi muḍini wa musanda. Ndi themendela uri mahosi vha sialala musi vha tshi ṭoda u dzea vha tende vhahulwane vha muṭa vha tshimbidze mafungo a mbingano dzavho. Murangaphanda wa sialala o vha a tshi tshimbila na zwiḷeli zwe zwa vha zwi tshi miliswa tshivhindi zwa vha maalo a khosi i tshi dzama. Mahosi a maḍuvha ano a tshimbila e oṭhe zwine ha vha u xedza mvelele ya Tshivenda. Ndi themendela uri mahosi vha so ngo tshimbila vhe vhoṭhe u itela u vhulunga tshirunzi, thonifho na vhuluvha havho khathihi na u wana tsireledzo.

Kale vharangaphanda vha sialala vho vha vha tshi mala nga ndila ya mvelele ya vuhosi ha lushaka lwa Vhavana zwe zwa vha zwi tshi nga u tsikeledzwa ha pfhanelo dza mahosi ngeno hu uri mulayo wa pfhanelo dza mahosi vha maḍuvha ano u tshi vha tendela u ita minyanya ya mbingano vha sa thivhelwi nga tshithu. Ndi

themendela uri vhangaphanda vha sialala vha so ngo hanelwa u dzea nga ndila ine vha funa sa izwi hu tshi vha na tshanduko duvha liñwe na liñwe, u itela u khwinisa zwithu vhutshiloni.

5.4.1. Tsenguluso ya u pyanyeledzwa ha pfhanelo dza vhatanuni vha musanda zwine zwa vhangaphanda na u sudzulusa vhuluvha ha mahosi

Muvhuso wa dimokirasi wo dzhena na ndayotewa ya pfhanelo dza vhatanuni vhothe Afrika Tshipembe dze dza dzhenelela na misanda. Mafhungo a pfhanelo midini ya vhangaphanda vha sialala ano maduvha a sudzulusa vhuluvha ha vhalanda ngauri mahosi vha wanala vho ima bogisini ja tsengo kotho dza mulayo vha tshi sengiswa mafhungo a thalano, zwe kale zwa vha zwi siho kale. Mahosi vha sialala vha maduvha ano vha vusa nndwa na vhafumakadzi vhavho vha tshi lwela vhupombwe havho zwine zwa shonisa na u tsitsa tshirunzi tsha muji wa musanda na u sudzulusa vhuluvha khawo. Vhafumakadzi vha musanda vha tshi sengiswa vha ri vha na pfhanelo dza u vhotholwa musi vhe vhuhadzi. Musi vhamusanda vhe siho lwa maduvha vhatanuni vha sala vha tshi ita zwa vhudivhu vhune ha fhedza ho bveledza zwibebwa zwine zwa swikisa kha tsengo ya thalano. Ndi themendela uri pfhanelo dzi so ngo shumiswa mudini wa musanda ngauri a hu tei u shandukiswa matshilele aho nga milayo ya politiki. Zwino mahosi na vha miya wa vuhosi vha tevhedze milayo ine ya langa nzeo dzavho u itela u nea vuhosi tshirunzi, thonifho na vhuluvha.

Kale mahosi o vha a tshi tala vhatanuni hu si vhe na mulandu kha lushaka fhedzi maduvha ano muthu u tendelwa u tala nga kotho ya mulayo zwine zwa thithisa mavhusele a mahosi shangoni. Thalano ya mahosi maduvha ano yo anda lune ya sia mahosi manwe a si na miya nga mulandu wayo, zwa tsitsa tshirunzi na vhuluvha havho. Vhangaphanda vha sialala vhe vha faya miyi mashangoni manwe vho i sia nga mulandu wa thalano ya mulayo. Ndi themendela uri pfhanelo dza muvhuso dzi so ngo dzheniswa musanda ngauri zwi shengedza mahosi vha dzhielwa miyi ya

fhiwa vhafumakadzi na mashinda nga mulayo wa t̄halano. Vharangaphanda vha sialala vha so ngo bva muḁini wa musanda vha ya vha fhaṭa lokhini ngauri hu tshi vha na t̄halano zwi tsitsa tshirunzi na u sudzulusa vhuluvha havho. Ndi themendela uri ṅwana wa tanzhe la musanda a so ngo ya a fhaṭa muḁi kule na wa khotsi awe u itela uri hu tshi vha na t̄halano ya mulayo u bva o ralo a vhuya muḁini wa khotsi awe, nga ṅḁila ine ya nyadzisa na u wisa tshirunzi tsha vuhosi. Muvhuso kha u shandukise ndayotewa i ambe milayo ine ya langa mahosi a sialala na u khwaṭhisedza uri pfhanelo dzi so ngo shumiswa misanda.

Kale t̄halano yo vha i sa pfhali miḁini ya vharangaphanda vha sialala ngauri vho vha vha tshi t̄honifha na u tevhedza mvelele ya vuhosi ha lushaka lwa Vhavana zwine maḁuvha ano a zwi tsheeho. Kale mahosi a sialala vho vha vha tshi ita zwa thevhula na muphaso zwe zwa vha zwi tshi ladza shango na u thivhela t̄halano. Ndi themendela uri vharangaphanda vha sialala vha tevhedze zwa mvelele na sialala ya vuhosi ha lushaka lwa Vhavana, vha ite zwa thevhula na u tevhedza misho ya sialala u ite u thivhela t̄halano na u vhuwedzedza vhuluvha, t̄tonifho na tshirunzi tsha vuhosi. Ndi themendela uri muvhuso wa dimokirasi u dzhiele nzhele masiandoitwa a pfhanelo dza vhathu miḁini ya mahosi, u vha itele ndugelo dzavho dzi sa fani na dza vhadzulapo u itela u vhuwedzedza tshirunzi tsha vuhosi ngonani.

5.5. Tsenguluso ya maga ane a fanela u tevheliwa kha u vhuwedzedza mashango murahu kha mahosi

Muvhuso wa vhukoloni u tshi swika kha jino la Afrika Tshipembe wo vhangha thaidzo nga u dzhiela vharema mashango avho nga nndwa, zwe zwa thithisa kuvhusele kwa mahosi a vharema na maimo avho. Ndi themendela uri muvhuso wa dimokirasi u rambe buthano la lushaka u dzudzanya na u lavhelesa ṅḁila dza u shandukisa ndayotewa ya shango u itela uri hu dzheniswe mulayo wa u dzhiulula mavu, na u ita uri u phasisiwe sa izwi ndayotewa ya shango i so ngo amba tshithu nga fhungo la u

kovhekanya mavu. Buthano la lushaka kha li sumbedze zwi khagala uri mavu a tshi dzhiululwa murahu, a hu nga vhi na ndiliso. Mulayo uyu u do tsireledza muvhuso, vharangaphanda vha sialala na mirado ya lushaka kha u vulelwa mulandu khothe dza mulayo nga vhatu vhane vha do dzhielwa mavu.

Buthano la lushaka li fanela u maanqafhadza mahosi na maimo avho kha ndayotewa ya lushaka u itela u thivhela mivhango ya mahosi a sialala vhane vha lwela mikano ya mashango. Muvhuso kha u vhumbe komiti yo tanganelanaho mirado ya vhaimeleli vha zwiimiswa zwa muvhuso, madzangano a politiki, foramu ya mahosi, ya vhafunzi, vhorapfhuvo na vhanwevho ine ya tandulula thaidzo dza mikano ya masipala. Izwi ndi vhona zwi tshi do lelutshela muvhuso na lushaka u shuma hu si na u hanedzana. Vhadzulapo vha fanela u vhumbe komiti dzavho dzine dza vha imelela kha muvhusowapo siani la u dzhiulula shango murahu. Ndi vhona uri komiti dza vhadzulapo ndi dza ndeme vhunga mbilo dza mavu dzi tshi do toda vhadzulapo vha tshi imelelwa. Ndi themendela uri muvhuso u fanela u tuxuwedza vhadzulapo u ita mbilo dza mavu kha masipalawapo, wa tshixiriki, wa vundu na wa lushaka u itela uri dzi tavhanye u shumiswa. Ndi xa themendelo ya uri muvhuso u anqadze ndivhadzo dza mbilo idzo kha guranda dza muvhuso ngauri hu shumiswa nga zwifhinga zwo vheiwaho na u itela u katela mbilo dza vhatu vhothe nga tshifhinga.

Mahosi vhe vha dzhielwa mashango avho vha fanela u toda vhaimeleli vha mulayo vhane vha do vha thusa u ita mbilo dza mavu u itela uri zwi vha lelutshela. Ndi themendela uri mahosi vha vhe na vhoramilayo vavho vho zwi gudelaho u itela uri mbilo dzavho dzi vhe na tshileme na uri dzi tanganedziwe. Ndi themendela uri arali ndayotewa i tshi nga shandukiswa ya dzhenisa mulayo wa u dzhiulula na u vhuwedzedza mavu murahu kha vha vha zwi nga lelutshela muvhuso u tandulula thaidzo dza mbilo lushaka.

5.5.1. Tsenguluso ya u vhumbiwa ha komitiṭhanganelano ya masipala, ya tshiṭiriki, ya vundu na ya lushaka

Vharangaphanḁa vha sialala musi vho no swikisa mbilo dza mavu kha muvhuso wa lushaka, vhorapolitiki vha muvhuso vha fanela u ita miṭangano na mahosi oṭhe e a dzhielwa mashango, na vhaimleli vha madzangano u nanga komiti yo ṭhanganelana. Mahosi a range u topola miraḁo ya vhadzulapo vhe vha dzhielwa mavu. Muvhuso wa tshiṭiriki u fanela u rumela vhaimleli vhavho, foramu ya tshipholisa, foramu ya vhafunzi ngeno masipala u tshi fanela u rumela vhaimleli vhawo na vhaimleli vha zwiimiswa zwa muvhuso zwi wanalaho fhasi hawo. Komiti iyi ya ṭhanganelano i ḁo mushumo wa u dzhiulula mavu a kovhelwa vhaṅe vhao hu si na ndiliso. Arali zwa tshimbidzwa nga nḁila iyi ndi vhona zwi tshi ḁo fusha vhathu vhoṭhe.

Mahosi vha fanela uri musi vho wana mahsango avho murahu, vha ye kha muhasho wa vhuṅe ha mavu u a ṅwalisa sa avho lwa tshoṭhe u thivhela vhathu vhane vha ri nga murahu ha tshifhinga vha vha vulela mulandu khothe vha tshi ri vho dzhielwa mavu. Muvhuso u fanela uri musi wo no khunyeledza mushumo wa u kovha mavu mivhunduni ya mahosi a sialala, wa ṅetshedza muṅwe na muṅwe maṅwalo a u sumbedza thendelo ya vhuṅe ha mavu ane a vha o sainiwa nga muphuresidende wa shango. Zwa maṅwalo a u khwaṭhisedzo ya vhuṅe ha mavu a shuma sa vhuṭanzi vhune ha khwaṭhisedza uri nga ngoho mavu ayo o no vha avho, vha fhiwa maanḁa a u shumisa. Zwino ndi themendela uri muvhuso u tevhedze maga aya e a ṅetshezwa u itela uri vhath vhe vha khakhelwa vha pfhe vho vhofoholowa u a shumisa vha sa ofhi tshithu.

5.6. Mvalatswinga

Kha ndima iyi, muṭodisisi o ita tsenguluso ya mafhungo u ya nga mulayo ya luambo lwa Tshivenda, thyiori ya Afrosenthiriki ine ya tikedza mafhungo e a kuvhanyiwa. Tsenguluso ya mafhungo wo vha mushumo wa musu muṭodisisi we a vhambedza mbuno dza mafhungo a u sudzuluswa ha vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala vhu tshi ya kha vhorapolitiki. Thaidzo ya u lwela vhulanguli ha shango vhukati ha vharangaphanda vha sialala na vhorapolitiki yo senguluswa na u themendelwa.

Tsenguluso ya u sa luvha ha vhadzulapo, ya u sa funa u dzhenela mishumo ya mahosi vha tshi ri vha na ndugelo na pfhanelo dza u sa luvha yo senguluswa nga ngona. Thaidzo ya mashango a mahosi e a dzhiwa nga muvhuso wa vhatshena yo senguluswa ha netshedzwa na themendelo. Tsenguluso ya vhuḍifari ha mahosi vhune ha sudzulusa vhuluvha zwi tshi itwa nga u kambwiwa, kuambarele kwavho, u tshimbila na vhatukana vhatuku sa vhaeletshedzi vhavho, na zwiḥwevho zwo senguluswa ha netshedzwa themendelo. Ho senguluswa ndila dzine dza nga tevhelwa u vhuwedzedza mashango murahu kha vhane vhao. Vhorapolitiki na vharangaphanda vha sialala vho sumbedza vha tshi do kona shumisana siani la mveledziso ya shango zwine zwa do kunga vhaendelamashango vha seli khathihi na u sika mulalo na vhudziki tshirikini tsha Vhembe.

NDIMA YA VHURATHI

6. Manweledzo a ndima dza ṭhoḏisiso

6.1. Mvulatswinga

Kha ndima iyi muḏoḏisisi u ḏo ṭalutshedza nga u pfhufhifhadza zwe zwa bvelela u bva mathomoni a ṭhoḏisiso u swika mafheleloni ayo. Ndimi iyi ya vhurathi yo hwala manwedzo a ṭsedzuluso ye ya itiwa nga u sudzuluswa ha vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala u ya kha vhorapolitiki vha tshitiṛiki tsha Vhembe. Kha ndima iyi muḏoḏisi u ḏo sumbedza uri mbudziso dza ṭhoḏisiso dzo fhindulea.

6.1.1. Ndimi ya u thoma

Muḏoḏisisi kha ndima ya u thoma o ṅetshedza marangaphanda a ṭhoḏisiso na siangane ya ṭhoḏisiso ye a rera nga u sudzuluswa ha vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala vhu tshi ya kha vhorapolitiki vha tshitiṛiki tsha Vhembe. Muḏoḏisisi o dovha a sumbedza tshitatamende tsha thaidzo tshe tsha katela u sudzuluswa ha vhuluvha ha vhalanda kha vharangaphanda vha sialala vha tshaka dza vharema u bva nga muvhuso wa vhukoloni, wa khethano nga muvhala, u swika zwino kha muvhuso wa dimokirasi. Muḏoḏisisi o sumbedza ndivho ya ṭhoḏisiso kha ndima ya u thoma ine ya vha thikho ya u ṭoḏisisa u sudzuluswa ha vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala vha Vhavenda, vhu tshi ya kha vhorapolitiki vha muvhuso wa dimokirasi tshitiṛikini tsha Vhembe. Zwiṅwe zwa ndeme zwe zwa ṭalutshedzwa kha ndima ya u thoma ndi zwilavhelelwa zwa ṭhoḏoḏisiso, Mbudziso dza ṭhoḏisiso, Ṭhuṭhuwedzo ya ṭhoḏisiso na mikano ya ṭhoḏisiso. Ndi kha ndima ya u thoma he muḏoḏisisi a ṅetshedza muhangarambo wa thyiori ya Afrosentiṛiki nga u pfhufhifhadza, tshivhumbeo na ngona ya ṭhoḏisiso nga vhu pfhufhi na tshikoupu tsha ṭhoḏisiso.

6.1.2. Ndimba ya vuvhili

Ndimba ya vuvhili yo hwala tsenguluso ya mañwalwa u ya nga afho he vhañwe vhañwali vha dzhiisa zwone u sudzuluswa ha vhuluvha ha vhalanda u bva kha vharangaphanda vha sialala vhu tshi ya kha vhorapolitiki. Kha ndimba iyi ndi hone he maipfhi a ndeme a tshodiso ya u sudzuluswa ha vhuluvha ha vhadzulapo a tshutshedzwa nga vhudalo. One ndi a tevhelaho:

Luvha: Ndi musu muthu a tshi dzhia mpho a i nea murangaphanda wa sialala.

Vhuluvha: Ndi tshonifho ine ya sumbedzwa murangaphanda wa sialala nga u mu kuvhanganyela masheleni na zwifhiwa zwa u mu nea hu u takalela vhurangaphanda hawe.

Sudzuluswa: Ndi musu tshithu tsho bvisiwa vhudzuloni hatsho tsha sendedzelwa thungo na fhethu he tsha vha tshi hone.

Nduvho: Ndi tshifhiwa tshine muthu a tshi nea murangaphanda wa sialalai i ndila ya u luvha.

Khosi: Ndi muthu ane a vha tshoho kana murangaphanda wa lushaka we a tou bebelwa tshidulo tsha vuhosi tsho a sielwa nga mune wawe vha tshi dzama. Ndi nwana wa tanzhe la mutuka ane mme awe vha vha mufumakadzi wa dzekiso la makhadzi wawe.

Vhuhosi: Ndi tshiimo tshihulwane tsha vhurangaphanda ha lushaka tshine tsha dzheniwa nga muthu wa nndu ya vuhosi.

Tthonifho: Ndi mikhwa mivhuya ine muthu a i sumbedza kha muñwe ane a vha muhulwane khae sa murangaphanda wa sialala.

Sialala: Ndi mvelele ya vhomakhulukuku ine ya angaredza zwiambaro zwa sialala, zwiñiwa, mitshino ya sialala, kuambarele kwa zwiambaro zwa vhakale, nganetshelo dza mafhungo avho, ngano na zwiñwe zwine zwa ratha u bva kha murafho zwi tshi ya kha muñwe.

6.1.3. Ndimu ya vhuraru

Kha ndima ya vhuraru muñodisisi o sumbedza ngona dza ðhodisiso dze dza shumiswa kha tsedzuluso iyi. Muñodisisi o sumbedza uri mushumo uyu ndi wa khwalithethivi ya saintsi ya ngudo ya kutshilele kwa tshaka dza vharema. Kha ðhodisiso iyi ho shumiswa ngona dza saintsi ya u ðodisisa mafhungo kha vhathu. Tsumbo ya lushaka lwadzo ndi ya musu muñodisisi a tshi kuvhanganya tshigwada tsha vhavhudziswa vhane a vhona vha tshi kwamiwa nga thaidzo ya ðodisiso, na u vha shumisa uri vha ambe madzina a vhañwe vhathu vha siho vha re na vhuñanzi (Ethnographical sampling).

Kha ndima ya vhuraru muñodisisi o sumbedza thyiori ya Afrosenñhiritiki nga vhuñalo he a ñetshedza na ðhalutshedzo dzayo. Muñodisisi o dovha a sumbedza ñdila ine thyiori iyi ya shumisa zwone musu hu tshi kuvhanganyiwa mafhungo kha vhathu.

6.1.4. Ndimu ya vhuña

Kha ndima ya vhuña muñodisisi o sumbedza mafhungo a ðhodisiso ya u sudzuluswa ha vhuluvha ha vhadzulapo u bva kha vharangaphanda vha sialala vhu tshi ya kha vhorapolitiki vha tshiñiriki tsha Vhembe, vundu ða Limpopo. Mafhungo e a kuvhanganyiwa kha ndima iyi ndi ane a ðo senguluswa kha ndima ya vhuñanu.

Muṭoḍisisi kha ndima iyi o shumisa thyiori ya Afrosenṭhiriki ine ya themendelwa u shumiswa musi hu tshi kuvhanganyiwa mafhungo a bvaho kha vhatu vha Vhavenḍa vhane amba Tshivendḍa.

6.1.5. Ndimā ya vhuṭanu

Kha ndima ya vhuṭanu muṭoḍisisi o ita tsenguluso ya mafhungo a ṭhoḍisiso yawe o ḍisendeka nga mulayo une wa tevhelwa kha u ita ṭhoḍisiso na thyiori ya Afrosenṭhiriki. Muṭoḍisisi o sumbedza zwiitisi zwe zwa sudzulusa vhuluvha nga tshifhinga tsha muvhuso wa vhukoḷoni, muvhuso wa khethano nga muvhala na muvhuso wa dimokirasi, zwe zwa ṅaṅisa vengo kha tshaka dza vharema, u tsitsiwa ha maimo a mahosi he ha vhulaya vhuimo ha Thovhele kha lushaka lwa Vhavenḍa ho vhilaedza mahosi manzhi a sialala, U dzhielwa maanḍa ha mahosi nga vhorapolitiki vha muvhuso zwo shela mulenzhe kha u sudzulusa vhuluvha ha vhadzulapo u bva kha vharangaphanḍa vha sialala vhu tshi iswa khavho, muvhuso wa tshiṭalula nga muvhala wo dzhiela mahosi maanḍa a u vhusa, vharumiwa vha vhatshena vho fhisekanya misho ya vharema na zwiambaro zwa sialala vha lushaka lwa Vhavenḍa, sa milinga, miṅwenda ya midzimu, fola ḷa tshinefu, na miṅwe.

Mbuno dzi re afho ṅṅha na dziṅwevho, dzi lavhelwa u vhuedzedza vhuluvha mi hu urahu kha mahosi a sialala na u ḍisa thandululo ya khaedu ya matshilisano tshumisano vhukati ha vhavhusi vha shango (vharangaphanḍa vha sialala na vhorapolitiki vha muvhuso). Muṭoḍisisi o ṅea themendelo dzine dza fanela u tevhelana ṅḍila dzine dza nga tevhelwa u swika kha thandululo ya khaedu na phindulo dza ṭoḍisiso.

6.2. Themendelo

U kuvhanganya mafhungo nga ndila ya u tevhela thyiori ya Afrosenthiriki ya u ṭụṭuwedza vharema u ita ṭḥọdisiso kha tshaka dza vharema dze mvelele dzadzo dza tsikeledzwa u bva kale. Ndi themendela uri ndayotewa ya muvhuso wa dimokirasi i sedzuluswe u itela uri i dzhenise zwitehwa zwa u engagedzwa ha magavhelo a mahosi, u vhuwedzedza mavu kha vhaṅe vhaṅe, pfhanelo dza u wana phentsheni musi vha tshi notha, na zwiṅevho. Muvhuso kha u dzhenise mahosi kha khoro ya u vhumba mikano ya masipala u itela u thivhela pfhudzungule dza vhadzulapo mivhunduni. Muvhuso wa vhukati kha u dzhenise mahosi u vha mirado ya khoro ya vhusimamilayo ya lushaka u itela u dzhenisa milayo ya mahosi na u dzudzanya maimo avho uri a thoma kha Thovhele, khosi, gota, na mukoma. Muvhuso wa lusha, wa vunḁu, wa tshithiriki na wa masipalawapo kha i shumisane na vharangaphanda vha sialala u itela u kunga vhaendela mashango na vhabindudzi vha mashangoḁavha, u itela u khwaṅhisa ikonomi ya shango. Ndi themendela uri vhorapolitiki vha tende u vha fhasi ha vharangaphanda vha sialala naho vha so ngo dzhena tshikolo ngauri ndi vhaṅe vha shango. Ndi themendela uri vhorapolitiki na vharangaphanda vha sialala vha tende u vhumba komiti ya vhu pfhumedzanyi ine ya ḁo konanya vhavhusi avha vhavhili.

6.3. Phendelo

Ṭḥọdisiso iyi ya u sudzuluswa ha vhuluvha ha vhadzulapo u bva kha vharangaphanda vha sialala vhu tshi ya kha vhorapolitiki vha tshithiriki tsha Vhembe, yo kona u swikelela thandululo ya thaidzo ya lushaka lwa Vhavanḁa. Mbudzi dza ṭḥọdisiso dzo fhindulwa nga vhuḁalo ngauri zwiitisi zwa uri maḁuvha ano vhadzulapo vha si tsha luvha mahosi a sialala zwo bviselwa khagala. Vhorapolitiki vha muvhuso wa dimokirasi musi vha tshi shuma mishumo ya mahosi ine ya fana na u tshea zwitentsi, u ṅwalela vhatu maṅwalo a vhudzulapo, u rengisela vhabvanḁa mavu avho nga nḁa ha thendelo, zwi thithisa mavhusele a shango. Vhorapolitiki kha vha

litshe u shuma mishumo ya mahosi na u rengisa shango line li si vhe lavho. Tshumisano ya vhangaphanda vha sialala na vhorapolitiki i fanela u thoma nthakha muvhuso wa lushaka, muvhuso wa vundu, muvhuso wa tshirikiri na muvhusowapo uri hu tandulule khaedu dzothe dza matshilisano. Tshumisano dza vhukati ha mahosi na vhorapolitiki dzi vhulawa nga vhorapolitiki vhane vha nyadza mahosi a sialala. Mahosi a fanela u kuvhanganya vhadzulapo na vhaimileli vha zwiimiswa zwa muvhuso mivhunduni yavho uri vha vhumpane vha vhe tshithu tshithi, zwine zwa do ita uri vhuluvha ha mahosi vhu vhuvelela murahu khavho. Ndi themendela uri komiti yo tanganelanaho zwiimiswa zwa muvhuso, foramu ya mahosi na mirado ya vhadzulapo vhe vha khakheliwa nga u dzhielwa mashango avho nga muvhuso wa tshitalula nga muvhala, foramu ya vhafunzi na vhaimileli vha mahoro mahanedzi a muvhuso, i do swikelela u kovhekanya na u dzhiulula mashango murahu hu si na ndiliso. Vhushaka ha tshumisano siani la ikonomi vhukati ha vhangaphanda vha sialala na vhorapolitiki vhu do vhuenda muvhuso nga u kunga vhaendelamashango na vhabindudzi vha mashangoavha zwine zwa do alusa ikonomi ya Afrika Tshipembe.

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