

**ṬHODṬISISO YA NDEME YA MIKHWA NA VHUḐIFARI ZWO ḐISENDEKA KHA
NGANO DZA TSHIVENḐA**

NGA

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MUSHUMO UYU WO ṆETSHEDZWA HU U ITELA U FUSHA ṬHODḐEA YA DIGIRII

YA MASITASI (MA)

KHA

MUHASHO WA THERO DZA NYAMBO DZA VHAREMA

YUNIVESITHI YA LIMPOPO

MUDZUDZANYI WA MUSHUMO WOṬHE: PHROFESA R.N. MAḐADZHE

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MUANO

Nne Muanalo Johanna Ndadza ndi ana uri *Tshoḁisiso ya ndeme ya mikhwa na vhuḁifari zwo ḁisendeka nga ngano dza Tshivenda* ndi mushumo wanga we nda tou kuvhanganya nga ndoḁhe nahone a u athu u ḁekedzwa na kha inwe Yunivesithi zwayo. Kha bugutshumiswa, ndo bula na u sumbedza maḁwalwa oḁhe e nda a shumisa.

Muanalo Johanna Ndadza

Datumu

MAKUMEDZWA

Mushumo uyu wo kumedzwa kha vhathu vha tevhelaho:

Vhabebi vhangana vho no ri siaho Vho Mavhungu na Vho Muḽangawe Ndadza. Khaladzi dzanga na dzone dzo no ri siaho Vho Muthivhi na Vho Mulwanndwa Ndadza. Vhana vhangana Zwivhuya, Zwanga, Zwiande na Zwinake vhe vha ntikedza vhukuma musi ndi tshi wa ndi tshi vuwa ndi kati na u lila u ḽhaphudza mushumo hoyu. Ndi sa hangwi na kuḽuhulu kwanga Rotenda. Vhananga, ndi ri a ni ntshileli. Mudzimu kha vha ni andisele maḽuvha a vhutshilo uri ni ḽi ralo u ḽea thikhedzo na kha vhaḽwe vhathu. Kha vha dzhielaho nyambo dza havho dza ḽamuni nḽha ndi ri mushumo ngoyo, ndi u kumedzela vhoiwe, ḽikukumuseni ni ḽiphine ngawo.

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Ngudo iyi yo zwi bvisela khagala na u tumbula uri ndi zwa ndeme vhukuma u anetshela vhana ngano sa izwi dzi dzone thikho ya u funza vhana mikhwa na vhuḍifari havhuḍi vhune vha ḍo vhu shumisa kha vhutshilo havho hothe mahayani, zwikoloni, mishumoni, kerekeni na hothehothe. Tshodisiso iyi yo dovha hafhu ya sumbedza na masiandaitwa a mikhwa na vhuḍifari vhu si havhuḍi. Ho ḍo wanala mawanwa na themendelo dzi bvaho kha mafhungo o kuvhanganywaho a themendelaho uri naho hu khou vha na u dzhenelela ha zwithu zwinzhi zwa maitete a musalauno, kha ri ḍinee tshifhinga tsha u anetshela vhana na zwiḍuhulu zwashu ngano sa zwe zwa itwa nga vha musalauḷa u itela u vhulunga luambo na mvelele yashu ya Tshivenda.

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NDIMA YA 1

1.1 MVULATSWINGA

Ndi ndavhelelo kha lushaka luñwe na luñwe uri hayani, mishumoni na magondoni hu sumbedzwe mikhwa na vhuḍifari zwavhuḍi. Warren and Haynes (1998:01) vha tshi khwaṭhisedza izwi vha ri:

If we are to live together peacefully in a pluralistic society, we must also nurture those civic virtues and values that are part of our constitutional tradition: We must acknowledge responsibility for protecting one another's rights; we must debate our differences in a civic manner and keep informed.

Zwo ḍi ralovho ḷifhasini nga vhuphara. Kha lushaka lwa Vhavenḍa sa kha dziñwe tshakha hu khou ḍi lavhelelvavho uri hu vhe na vhudziki, mulalo na mutakalo. Kha vhurereli ha Tshikhresite, ri wana Bivhili (Ekisoda 20:12-17) yo zwi vhea nga u rali:

Hulisa khotsi au na mme au uri u lalame kha shango ḷe Yehova Mudzimu wau a u ḥea ḷone. U songo vhulaha, u songo vha phombwe, u songo tswa, u songo amba vhuṭanzi ha u zwifha kha wa hau, u songo emula nḍu ya wa hau na musadzi na kholomo na mbongola yawe na mini na mini zwi re zwa wa hau.

Hu na zwiimiswa zwo fhambanaho kha tshakha dzo fhambanaho zwi gudisaho mikhwa na vhuḍifari kha vhana. Kha Tshivendḍa afha hu katelwa zwikolo zwa sialala sa vhushani, dombani, musevhethoni na tshikandani. Musi ro sedza Xitsonga, ri wana vhone vha tshi ombedzela vhuḍifari kha zwikolo zwa sialala zwi no nga madlala na vhukhomba.

Zwo ḍi ralo na kha mañwalwa a sialala sa izwi a tshi shela mulenzhe vhunga muri u tshi onyoloswa u tshe muḥu. Izwi zwa sumbedza uri u bveledza mikhwa na vhuḍifari zwi itwa musī ḥwana a tshee muṭuku a takuwa nazwo. Musi ho sedzwa ḥwana tshitshavhani, zwi a kona u vhonala uri vhabebi vho kundwa kana vho zwi kona kha u gudisa mikhwa na vhuḍifari.

U ya nga ha Sears (2013:01) a tshi ṭalutshedza nga u gudisa ḥwana mikhwa a tshee muṭuku u ri: "Parents are the child's first morality teachers, attachment-parented

infants are more likely to become moral children and adults, and that value don't stick if they are tacked onto the child at the last minute”.

Kha lushaka lwa Vhaventḁa, inwe ndila ya u funza vhana nga ha mvelele ho vha nga u vha anetshela ngano vha tshee vhaḁuku. Izwi zwi tikedzwa tshoḁhe nga Samovar na Porter (1995: 47) vhone vha tshi amba nga ha mvelele vha ri:

Culture is a system of shared beliefs, values, customs, behaviours and artifacts that members of society use to cope with their world and another, and that are transmitted from generation to generation through learning.

Ṙhoḁisiso iyi i ḁo sedza ngano dza Tshiventḁa dzo shumiswaho kha u sumbedza mikhwa na vhuḁifari.

1.2 MUTHEO NA ṘHUṘHUWEDZO YA ṘHODISISO

Mikhwa na vhuḁifari ha vhathu ano maḁuvha kha shango loḁhe a vhu ḁadzi mudzio. Vhunzhi ha vhana vhaḁuku vha vho tshila sa vhathu vhahulwane ngeno vhahulwane vha tshi vho tshila sa vhana vhaḁuku. Black (1995:19) a tshi navhavho nga ha u shaya vhuḁifari u ri:

When the traditional beliefs of a nation erode, the nation dies. Moral decay is rise in immorality, decay of religious belief and devaluing of human life. Orgies and love feast are common, drunkenness become a daily part of life, and life becomes cheap, unborn babies aborted, unbridled cheating and people becoming selfish and dishonest.

Hu vho tou vha mupfufhi u si mphire zwine u nga humbula uri vhana vhaḁuku vha vho vhona u vha vhahulwane zwi tshi khou lenga ngeno vhahulwane vha tshi tama u humela vhuḁukuni. Khoroni dza tsengo musalauno ho ḁalesa milandu i re na vhushaka na mikhwa na vhuḁifari. Milandu i fanaho na u tswa, u vhulaha, u levha na u sa ḁhonifha. Popenoe (1998:01) a tshi ḁalutshedza u ri:

The available empirical evidence indicates that deterioration of stable marriage and families has been a principal generator of moral decline. This is because children learn moral values mainly within, and mainly relying on their parents as role models. When families are unstable, when parents are absent, emotionally distant, or

preoccupied, or when parents themselves are immoral, learning of moral values by children is greatly hindered.

Shango lashi naho lo wana demokirasi, mikhwa na vhudifari zwi kha di vha ndavhalelo ya ndeme kha mudzulapo muñwe na muñwe.

Zwenezwo zwo katelwa kha ndima ya 2, 7 (1) kha Ndayotewa (1996) ine ya tsireledza pfanelo dza vhatu vhothe kha shango lashi na u khwaṭhisa ndeme ya demokirasi ya tshirunzi tsha vhuthu, ndinganelo na mbofholowo.

Mutheo wa thodisiso iyi ndi u toḁou u pfesesa nga ha zwiitisi zwa mikhwa isili kana kwayo kha dziñwe dza ngano khathihi na u toḁisisa uri hu nga thuswa hani kha u lulamisa mikhwa i si yavhuḁi.

1.3 THAIDZO YA THODISISO

Musalauno kha shango lashi ho ḁala vhatu vha si naho mikhwa na vhudifari havhuḁi. Ngobese (2015: 02) a tshi khwaṭhisedza izwi u ri: “From an African religion perspective, there is moral decay in society because people have abandoned their culture and adults have lost respect for themselves”.

Zwenezwi zwi khou divhonadza nga khakhathi na pfudzungule dzo ambarelaho shango lashi. Muthu muñwe na muñwe u khou tshila a songo vhoḁholowa a tshi nga ha tshee na fulufhelo na vhutshilo hawe.

Vhatu vho sinyuwa nga zwo vha sinyusaho vha bvisela vuvu lavho kha vhañwe. Huñwe vha tshinyadza ndaka ye tshipikwa tshayo ha vha u thusa lushaka, tsumbo; vha fhisa zwikolo, laiburari, bada, mavhengele na ndaka ya muvhuso.

Haya ndi masiandaitwa a u sa vha na mikhwa na vhudifari zwavhuḁi. Zwiñwe zwine zwi nga vha zwi tshi khou vhangwa zwo bulwaho afho nṭha zwi nga vha u shaea ha u pfukiselwa ha mikhwa na vhudifari zwavhuḁi nga lushaka u bva kha murafho muñwe u tshi ya kha muñwe sa kha ngano na thai. Ngano na thai dzo no dzhielwa maimo nga nyandadzamafhungo dzo fhambanaho sa radio na televisheni. Honeha, ndi zwa ndeme u guda uri vhatu vha kale vho shumisa ngano hani kha u funza vhana vhavho mikhwa na vhudifari zwavhuḁi.

1.4 TSENGULUSO YA MAÑWALWA

Leedy (1993: 87) a tshi amba nga ha tsenguluso ya mañwalwa u ri: “A literature review literally involves looking again at the literature of a related area, in area not necessarily identical with, but linked to one’s own area of study”.

Nga u tou katela, tsenguluso ya mañwalwa ndi u ƚoƚou u wana mafhungo na u ƚoƚou pŋesesa zwo no sengulusiwaho u yelana na ƚhoŋo yo nangwaho nga vhañwe vhañwali. Hu ƚo itwa tsenguluso ya mañwalwa ho sedzwa mañwalwa a ambaho nga ha ngano, hu u itela u wanisisa uri vhañwali vho fhambananaho vha sumbedza hani mikhwa na vhuƚifari. Sa zwi wanalaho kha ƚhoƚisiso inwe na inwe, na ƚhoŋo dza ndeme dzi ƚo ƚalutshedzwa.

1.4.1 ƚhalutshedzo ya ngano

Ngano dzi rathiselwa kha vhavhali nga u tou anetshelwa, dzone dzo vha dzi tshi anetshelwa nga vhaaluwa, vhakegulu kana vhakalaha musu hu tshi khou dzedzwa nga madekwana. Kanzhi ho vha hu musu vhakalaha vho dzula muliloni khoroni ngeno vhakegulu vho dzula tshifangani hu tshi khou gotshwa zwickoli, u kadzingwa nduhu kana u kuvhula mavhele. Rañanga (2001:1) a tshi tikedza izwi u ri: “Ngano ndi mafhungo kana zwiƚori zwine vhomakhulu vha anetshela vhaƚuhulu vhavho. Vhomakhulu avho na vhone vha vha vho tou anetshelwavho nga vhomakhulu vhavho”.

Ngano dzi nga amba nga ha vhubvo ha vhatu vhoŋhe kana u thoma ha zwithu. Dzi a kona u sumbedza mikhwa na vhuƚifari ho fhambanaho. Hu nga vha mikhwa i si yavhuƚi musu hu na u ƚoƚou u vhulaha, u tswa, u zwifha na u dzhiela muñwe zwi re zwawe. Makwarela, Netshiendeulu na Netshirando (2006:01) vha tshi ƚalutshedza ngano vha ri: “Ngano dzi wela kha mañwalwa a sialala o pfumaho vhutsila, vhuƚali, pfunzo, ƚivhavhazwakale, u mvumvusa na u sumbedza mavhala a vhutshilo”.

Ngano dzi a dovha dza sumbedza mikhwa kwayo hune muthu a vha na lutamo lwa u thusa, hu nga vha nga u ñea zwiliwa kana nga u tsireledza vhutshilo ha muñwe (ƚhagwane, 1995:17). Maƚadzhe na vhañwe (2006:56) vha tshi ƚalutshedza ngano vha ri ndi mañwalwa o sikiwaho nga vhatu vha kale. Tshikota (2010:116) u ƚalutshedza ngano sa vhutsila ha nganetshelo ho katelaho zwine vhatu vha tenda khazwo na zwa mvelele zwi tshi pfukiselwa kha mirafho na mirafho. Muŋhige na

vhañwe (2015: 5) vha sumbedza uri: “ngano ndi dzone mutheo, mudzi na tsinde musi ro sedza litheretsha ya namusi”.

Lane (1993: 01) ene a tshi tšalutshedza ngano u ri:

Fairy tale is a story literary or folk that has a sense of the numinous, the feeling or sensation of the supernatural or the mysterious, it is the story that happens in the past and a story that is not tied to any specifics. Fairy tales are sometimes spiritual, but never religious.

Lane (1993) a tshi dovha a tshi tšalutshedza u sumbedza uri vhabvumbudzwa vha hone vha na maanḁa kana vha ita zwithu zwi sa tendisei.

Ngano dzone dzo khethekanywa nga tshakha dzi tevhelaho: ngano dza vhathu kana phukha na vhathu, ngano dza phukha, ngano dza mafhungo a sialala na ngano dza tsiko.

1.4.2 Tšalutshedzo ya tshivhumbeo tsha ngano

Ngano dzone dzo khethekanywa nga zwivhumbeo zwo fhambanaho. Muḁhige na vhañwe (2015:11) vha tšalutshedza uri ngano dzo khethekanywa nga nḁila i tevhelaho: Mathomele, mutumbu na thasululo.

1.4.3 Tšalutshedzo ya thero kha lungano

Thero ndi mulaedza wa ndeme nahone u re na maanḁa, u nga vha mulaedza wa u pfela vhuḁungu, u nea, u diḁukufhadza, u vha na vivho na u sa vha na ndavha na vhañwe. Ndlovu na Tshianane (2014:128) vha tshi tšalutshedza thero vha ri: “Ndi pfunzo khulwane kana mulaedza une muñwali a tama ri tshi guda kha lungano lwawe”.

1.4.4 Mishumo ya ngano

Muḁhige na vhañwe (2015:6) vha tshi tikedza kha u tšalutshedza mishumo ya ngano vha ri: “Ngano dzone dzi a mvumvusa, dzi vhulunga luambo na mvelele (mikhwa na milayo) ya Tshivendḁa, dzi a laya vhana, dzi thusa kha u tandulula thaidzo, u

vhulunga mvelele na sialala khathihi na u fhindula mbudziso dza vhubvo na ndavhuko ya lushaka”.

1.4.5 Thalutshedzo ya mikhwa

Tshikota (2010:95) a tshi thalutshedza ‘mikhwa’ uri ndi vhubvo havhubo. Hu tshi iswa phanda na thalutshedzo, BBC English Dictionary (1993: 749) yone i ri: “Morals are concerned with or relating to human behaviour, especially the distinction between good and bad or right and wrong behaviour”.

U tou angaredza kha zwo ambwaho nga avho vhañwali, mikhwa ndi vhubvofari vhune vhu nga vha havhubo kana vhu si havhubo zwi tshi bva kha uri tshitshavha tshi vhu thanganedza hani.

1.4.5.1 Mikhwa yavhubo

Mikhwa yavhubo ndi vhubvo havhubo vhu thanganedzeaho tshitshavhani. BBC English Dictionary (1993: 749) i tshi thalutshedza mikhwa yavhubo i ri: “Is having admirable, pleasing, superior, or positive qualities, not negative, bad, or mediocre”. Oxford Advanced Learner’s Dictionary (2014: 959) na yone i tshi thalutshedza mikhwa yavhubo i ri: “It is concerned with the principle of right and wrong behaviour”.

1.4.5.2 Mikhwa mivhi

Mikhwa mivhi ndi vhubvo ha muthu vhu sa thanganedzei tshitshavhani.

BBC English Dictionary (1993: 578) i tshi thalutshedza’ mikhwa mivhi i ri: “It is having no moral quality; non-moral”.

Oxford Advanced Learner’s Dictionary of English (2014: 959) i tshi thalutshedza mikhwa mivhi i ri ndi: “Lacking a moral sense, unconcerned with the rightness of something”.

Kha thalutshedzo idzo, hu sumbedzwa uri muthu a si na mikhwa yavhubo u tou vhonele musi a tshi ita zwo fhambanaho na maitele kwao.

1.4.6 Thalutshedzo ya vhubvofari

U ya nga mvelele ya Tshivenda, u gudisa na u alusa vhana, mikhwa na vhuḍifari havhuḍi ho vha hu tshi tou vha mutingati. Ndi zwe ha vhuya ha bva ḽambele ḽi no ri: “ḽwana wa muḽwe ndi ḽwana wau”. Izwo zwo vha zwi tshi tou amba uri muthu muḽwe na muḽwe muhulwane u na vhuḍifhinduleli ha u kaidza. Julies- Rosette (1980:140) a tshi ḽalutshedza u ri: “Initiation schools transfer knowledge and expertise from one generation to another through the preparation of initiates in sexual, family, gender relations and broader social responsibilities”. Hezwi zwi khou tou sumbedza uri mikhwa na vhuḍifari zwo vha zwi tshi itiwa hayani, ngomani na zwikoloni.

1.5 MUTHEO WA THYIORI

Kha ḽhodisiso iyi hu ḽo shumiswa mutheo wa thyiori dzi tevhelaho: Thyiori ya Mikhwa na ya Vhuthu.

1.5.1 Thyiori ya Mikhwa

Thyiori iyi i thusa kha u wanulula uri ndi zwifhio zwiito zwine zwa si vhe zwavhuḍi kana zwi re zwavhuḍi. Munyarazi (2009:339) u ri:

A moral theory is a fundamental principle that accounts for what right actions, as distinct from wrong, have in common. It is a single principle that purports to entail and explain all permissible decisions, as contrasted with those that are not permitted.

Thyiori iyi i dovha ya sumbedza uri mikhwa i si yavhuḍi a i sumbedzi ḽhonifho, ndeme ya vhutshilo, i dzhiela vhathu fhasi na u sumbedza matshilisano a si avhuḍi kha vhaḽwe vhathu. I ri mikhwa yavhuḍi yone i sumbedza u ri: “Muthu ndi muthu nga vhaḽwe”. Izwi zwi vhonele musi muthu a tshi tsireledza muḽwe kana vhaḽwe.

Thyiori iyi i tou tikedza tshoḽthe ya dovha ya sumbedza mikhwa na vhuḍifari vhune ha khou wanala kha maḽwalwa a Tshivenda kha ngano dzo fhambanaho. Zwenezwo, yo fanela u shumiswa kha tzedzuluso iyi.

1.5.2 Thyiori ya Vhuthu

Thyiori ya Vhuthu i sumbedza uri vhuthu ndi u kona u tshila na vhañwe vhathu u sa vha pfisi vhuṭungu nga ndila ifhio kana ifhio, u tshi kona u thusa, u vha na mikhwa i ṭanganedzeaho tshitshavhani u sa khou sumbedza mikhwa i si naho vhuthu ngomu. Baken (2015: 08) a tshi amba nga ha Thyiori ya vhuthu u ri: “Ubuntu in the South African context or society is seen as the act of being human, caring, sympathy, empathy, forgiveness or any values of humanness towards others”.

Munyaradzi (2009: 65) a tshi khwaṭhisedza Thyiori iyi u ri: “Ubuntu’ is a spiritual foundation, an inner state, an orientation, and a disposition towards good which motivates, challenges and makes one perceive, feel and act in a humane way towards others”.

Thyiori ya Vhuthu yo tea kha tsedzuluso iyi vhunga i tshi kwama mikhwa na vhuḍifari nga vhuḍalo.

1.6 NDIVHO YA ṬHODISISO

Ndivho ya ṭhodisiso iyi ndi u sengulusa ndeme ya mikhwa na vhuḍifari kha ngano dza Tshivenda.

1.7 ZWIPIKWA ZWA ṬHODISISO

- U ṭodisisa kupfukiselwe kwa mikhwa kha vhana;
- U topola tshaka dza mikhwa na vhuḍifari;
- U sumbedza masiandaitwa a vhuḍifari havhuḍi na vhu si havhuḍi;
- U bvisela khagala zwivhangji zwa tshaka dzo fhambanaho dza mikhwa na vhuḍifari.

1.8 NGONA YA ṬHODISISO

Ngona ndi ndila ine musengulusi a i shumisa musi e kha u kuvhanganya mafhungo a thaidzo ya ṭhodisiso. Chris (1996: 225) a tshi ṭalutshedza nga ha ngona u ri “Research methodology focuses on the process and the kind of tools and procedures to be used”.

Hu na ngona mbili dza ṭhodisiso: Ndi ngona ya khwaṭhethivi na khwanthithethivi. Kha ṭhodisiso ya ngudo iyi hu ḍo shumiswa ngona ya khwaṭhethivi ngauri i thusa musengulusi uri a kone u ṭalutshedza na u sumbedza zwithu zwine zwa khou bvelela

kha lushaka. Thodiso ya khwalithethivi yo tea kha iyi thodiso sa izwi yo tumana na uri hu pfeeswe nga ndila ya u tou talutshedza musi ho vha na u vhala mañwalwa, hu tshi dzhiwa notsi kha zwi elanaho na mafhungo na u talutshedza zwo ñwalwaho.

1.8.1 Mutheo wa tsenguluso

Dizaini ya thodiso ndi u vhekanya na u pulana thodiso ya ngudo nga ndila ine ya fanela u vhone yo dzudzanyea. Muñwe ane a amba nga mutheo wa thodiso ndi Maree (2007:70) a tshi ri: "Research design is a plan or strategy which moves from the underlying philosophical assumptions to specifying the selection of respondents, the data gathering techniques to be used and the data analysis to be done".

Hu do senguluswa hu tshi khou shumiswa u tou talutshedza (descriptive design)

1.8.2 Ku kuvhanganyele kwa mafhungo

Hu na tshaka mbili dza zwiko zwa u kuvhanganya mafhungo, ndi tshiko tsha phuraimari na tsha sekondari.

1.8.3 Ngona ya phuraimari

Ngona iyi i katela nyambedzano na vhatu vha re na ndivho ya tsenguluso yawe.

Driscoll na Brizee (2011:01) vhone vha tshi talutshedza ngona ya phuraimari vha ri:

Primary research involves collecting data abo zs ut a given subject directly from the research area by the researcher. It usually involves the researcher going into the field. This includes observations, interviews, surveys and questionnaires.

Kha thodiso iyi ngona iyi a i nga do shumiswa sa izwi nyambedzano na vhatu i sa do vha hone.

1.8.4 Ngona ya sekondari

Afha musengulusi u do shumisa ngona ya sekondari u kuvhanganya mafhungo sa izwi i ngona yavhudi kha u wana mafhungo. Mafhungo eneo a do kuvhanganywa nga u vhala bugu dza laiburari, disethesheni dza vhañwe, inthanete, bugu dza magadzini, gurannda, insaikilophedia, dzhenala na dziatikili. Leary (1991:58) a tshi amba nga ha ngona ya sekondari u ri: “Secondary method is the studies which researchers use existing data such as census data or documents and texts that were produced previously”.

1.9 TSENGULUSO YA MAFHUNGO

Tsenguluso iyi i do itwa hu tshi khou sedzwa maga a tevhelaho: vhufulufhedzei, u tendisea na u pfesesea ha mafhungo o kuvhanganywaho zwi tshi bva kha zwo ñwalwaho nga vhañwe. Zwenezwo tsenguluso iyi i do konaha u iswa phanda nga u vhekanya thero dzo fhambanaho u itela uri mafhungo a pfesesiwe a dovhe a khwañhe. U ya nga Mouton (1996:161) a tshi khwathisa tsenguluso ya mafhungo u ri:

Analysing of data involves two steps: first, reducing to manageable proportion the wealth of data that one has collected or has available, and second, identifying patterns and themes in a data.

Tsenguluso iyi i do fulufhedzea vhunga musengulusi a tshi do tou kokotolo kha thoho ya thodisiso yawe. U do dovha a shumisa mañwalwa a vhomakone vho fhambanaho kha sia leneli. Zwenezwi zwi tikedzwa nga White (2003) ane a ri tsenguluso yo dziaho i fanela u shumisa zwiko zwo fhambanaho kha u tikedza mawanwa. Zwiñwe zwa ndeme ndi zwauri u do shumisa ngano dza Tshivenda fhedzi u ombedzela zwine a khou amba zwone.

1.10 MAGA A VHUDIFARI

Tshipida itshi ndi tsha ndeme vhukuma kha thodisiso. Gray (2004: 58) ene a tshi amba u ri:

Ethics is a philosophical term derived from the Greek word ethos, which means character or custom. The ethics of research concern the appropriateness of the researcher's behaviour in relation to the subjects of the research or those who are affected by it.

Ṱhoḍisiso iyi nga ha mikhwa na vhuḍifari hu tshi khou shumiswa maḥwalwa a ngano dza Tshivenda a i nga do itwa nga u kwama vhathu. Hu ḍo Ṱthonifhiwa na u dzhielwa nṰha tshirunzi tsha dzibugu dzine dza khou shumiswa.

1.11 NDEME YA TSEDZULUSO

Musalauno a hu tshee na muṰuku kana muhulwane. Ri khou kona u zwi vhona kha zwine zwa khou itea shangoni na lifhasini loṰhe. Zwi nga vhathu a vha tsha kona u fhambanya mikhwa na vhuḍifari havhuḍi na kutshilele ku sa Ṱanganedzei. Ṱhoḍisiso iyi ndi ya ndeme sa izwi nga murahu vhathu vha ḍo sala vha tshi lwela u vhuisa mikhwa, vhuḍifari, Ṱthonipho na vhuthu kha lushaka.

NDIMA YA 2

TSENGULUSO YA MAÑWALWA

2.1 MVULATSWINGA

Ndima yo fhiraho yo vha marangaphanda. Yo tou vulela ndila zwothe zwi no do toololwa kha iyi ndima.

Kha ndima ino ndivho ndi ya u do sengulusa zwe vhañwe vhañwali vha ñwala mayelana na ndeme ya mikhwa na vhuḍifari hu tshi khou sedzwa ngano dza Tshivenda. Ndimani iyi hu do vha na u tšalutshedza nga ha ḍivhazwakale ya ngano, tshakha dza ngano, mishumo, vhaanewa, ndeme, tshivhumbeo, thero, mbonalo, mikhwa mivhuya na mivhi, vhuḍifari havhuḍi na vhuvhvi, mvelele na tšalutshedzo ya Thyiori dza ngano. Tshihulwane ndi u thoma u wana uri hone tsenguluso na mushumo wa tsenguluso ya mañwalwa ndi mini? Tsenguluso ya mañwala hone ndi u tḍou wana mafhungo a bvaho kha vhañwali vho fhambanaho vho vhuyaho vha ñwala mafhungo a yelanaho na zwine muḍodisisi a vha a tshi khou tḍou tḍisisa nga hazwo. U ḍadzisa izwi, Fraenkel (2006:67) ene a tshi vhea tsenguluso ya mañwalwa u ri:

A literature review is helpful in two ways. It not helps the researchers glean the ideas of others interested in a particular research questions, but also lets them read about the results of other studies.

Ngeno Blaxter na vhañwe (1998:101) vha tšalutshedza tsenguluso ya mañwala nga ndila i tevhelaho:

A literature review is a critical summary and assessment of the range of existing materials dealing with knowledge and understanding in a given field, its purpose is to locate the research project, to form its context or background, and to provide insights into previous work.

Fraenkel (2006) na Blaxter (1998) kha tšalutshedzo dzavho dza tsenguluso ya mañwalwa vha ri fhambani nyana musu Fraenkel a tshi sendeka tšalutshedzo yawe nga la uri vhavhali vha vhale nga ha mvelele dza mañwe mañwalwa. Ngeno Blaxter o sendeka tšalutshedzo yawe kha u sedzulusa mañwalwa, hu u itela u wana ndivho kha zwo no senguluswaho.

Musi musengulusi o sedza tšhalutshedzo dza vhañwali avha, zwi tou sumbedza tshoṭhe uri ndivho ya tsenguluso ya mañwalwa ndi u tōḁa nḁivho nga ha kuhumbulele kwa zwino na u sedzulusa nga ha tšhoho yeneyo hu u tōḁou wana vhuṭanzi nga ha tsenguluso ya tshifhinga tshi ḁaho uri hu konou wanala zwo siedzwaho na zwi songo senguluswaho zwavhuḁi kha sia leneḁo.

Tshilavhelelwa kha ndima iyi, ndi u bvisela khagala zwine vhañwe vhañwali vha amba nga ha mikhwa na vhuḁifari ho sedzwa kha ngano. Izwi zwi ḁo tšhalutshedzwa ho sedzwa zwiteñwa zwi tevhelaho: Vhubvo na ḁivhazwakale ya ngano, ngano, mishumo ya ngano, vhaanewa kha ngano, Vhaanewa, tshivhumbeo tsha ngano, thero, mbonalo ya ngano, mikhwa, vhuḁifari, mvelele ya Vhavenda zwi tshi yelana na ngano na thyiori dzo shumiswaho kha ngano.

2.2 VHUBVO NA ḁIVHAZWAKALE YA NGANO

Ngano naho dzi kha tshivhumbeo tsho fhambanaho, dzo ḁi vha dzi hone u bva kha zwifhinga zwa kale. Ngano dzi a wanala kha dzhango loṭhe nga vhuḁhara u ya murahu kha tshifhinga tsha Bivhili. Dzone dzo thoma u bva kha zwiṭori zwa u tou anetshelwa. Magoulick (2011:1) a tshi tšhalutshedza nga ha vhubvo na ḁivhazwakale ya ngano u ri: “Folktales studies have always focused on interrelationships between language, literature, philosophy, and history. Founders of folklores are Johann Gottfreid von Herder and Jacob and Wilhelm Grimm”.

Mogoulick ene u tšhalutshedza na u khwaṭhisedza uri tshifhinga tshoṭhe, ngudo dza ngano dzo sedza kha matshilisano vhukati ha luambo, mañwalwa, filosofi na ḁivhazwakale. U ri mazhakandḁila a u wana vhubvo ha ngano vhu no pfi “philology” ndi avho vhañwali vho bulwaho afho nṭha. U ri avho vho vhulunga mañwalwa a ngano na nyimbo u itela u pfesesa zwa tshifhinga tsho fhiraho u itela u dzudzanya zwa zwino. U dovha a isa phanda nga uri vhavhekanyi vha mañwalwa a nganetshelo a mvelele (folklorists) vho vha vhe matshudeni vhe vha vha vha tshi fhambanya mañwalwa aya a mvelele.

2.3 TŠHALUTSHEDZO YA NGANO

Ngano ndi mafhungo ane vhatu vhahulwane vha anetshela vhana vhaṭuku. Mafhungo aya a tou anetshelwa u bva kha muñwe murafho u ya kha kha muñwe.

Ngano dzi tšalutshedza nga ha mvelele dzi tshi tou anetshelwa nga vhakale. Ngano dzone dzi dšitika kha ngoho yo dzumbamaho kana yo xelaho zwi tshi ya kha tshifhinga tsho fhiraho. Dzone kanzhi dzi dzhia mbonalo ya fhethuvhupo na tshifhinga tshine dza khou anetshelwa ngatsho.

Kha ngano, űwana u a thuswa uri a kone u vha na kuhumbulele ku re kwone na u dovha u funzwa uri a nga dšidzudzanya hani kha kutshilele kwawe. űwana u a kona u dšiwana, u pfesesa na u dšivha zwine zwa khou itea kha dzhangho nga vhuphara. Raűanga (2001:1) a tshi tikedza aya maambiwa u ri ngano ndi mafhungo kana zwištori zwa vhakale zwine vhomakhulu vha anetshela zwišuhulu zwavho. Vhomakhulu avha na vhone vha vha vho anetshelwa nga vhomakhulu vhavhovho.

Mmbi na Mugeru (2004:1) vha ri ngano ndi maűwalwa a sialala nahone sa maűwalwa maűwe na maűwe, a na mushumo muhulwane tshitshavhani. Zipes (2000:2) a tshi isa phanda na u tšalutshedza ngano u ri: "Folktale is story-literary or folk-that has a sense of the numinous, feeling or sensation of the supernatural or the mysterious. But, and this is crucial, it is a story that happens in the past tense, and a story that is not tied to any specifics".

Hu tshi sedzwa avho vhaűwali, zwi tou ri vhetshela khagala tshošhe uri ngano dzi anetshelwa nga vhathu vhahulwane dza dovha dza vha maűwala a kale. Hone, ngano dzone dzi anetshelwa vhana nga madekwana hu hone ho dzulwa hu tshi khou dzedzwa űi űa maladze.

2.4 TSHAKHA DZA NGANO

Lushaka luűwe na luűwe lwa ngano dze dza tou siwa nga vhomakhulu, lu na mushumo une dza u bvedza kha vhathu uri hu kone u vhonala matshilele tshitshavhani.

Mafela na Raselekoane (1991:41), na Mašadzhe na vhaűwe (2006:56-58) vho khethekanya ngano kha tshakha űna dzine dza vha ngano dza fošukutheűi, dza phukha, dza sialala na dza tsiko. Mušhige na vhaűwe (2015:6-8) vhone vho dzi khethekanya kha tshakha dza sumbe. Ndi ngano dza tsiko, sialala, vhathu na phukha, phukha (Febulu), dza khumbulelwa (Thošotheűi), feritheűi, dza dšivhazwakale, na dza tshizwino (Urban legends).

Tshoḁisiso iyi i ḁo ḁi ralo u bvela phanḁa i tshi sumbedza zwe lushaka luḁwe na luḁwe lwa ngano lwa faredza. Hu ḁo vha hu tshi khou sedzwa nga maanḁa kha tshakha nḁa dzi tevhelaho.

2.4.1 Foḁokothaiji

Kha ngano idzi vhaanewa ndi phukha na vhathu kana na zwithu zwi ngaho zwiko zwa mupo sa matombo. Mafhungo a ngano idzi ha tendisei zwavhuḁi. Ngano idzi dzone dzo rathiselwa kha vhaḁuhulu nga u tou anetshela nga vhomakhulukuku.

Muḁhige na vhaḁwe (2015:6) vha ri kha ngano idzi ri ḁangana na zwipuka zwi re na vhuvha na zwiito zwa vhathu. Chen (2009:12) a tshi ḁalutshedzavho nga ha ngano dza foḁokothaiji u ri:

Folktales are stories that grew out of the lives and imaginations of the people. They have always been children's favourite type. Their popularity springs from their imaginative characters, their supernatural elements, they focus on action, their simple sense of justice, their happy endings, and the fundamental wisdom they contain.

Burke (2003:4) u ḁalutshedza ngano dza foḁokothaiji nga nḁila heyi: "Folktales are for the most part fictitious. They are less profound and less authoritative. They offer answers to life's questions and provide a venue for talking about issues of concern".

Izwi zwo ambwaho nga Chen (2009) na Burke (2003) zwi tou khwaḁhisedza uri ngano idzi mafhungo adzo ha tou tendisea zwavhuḁi. Chen ene u ri dzi sedzesa nga maanḁa kha nyito dza dovha dza vha na vhuḁali khathihi na u gudisa vhuḁali. Burke u dovha a khwaḁhisedza uri ngano dzi nḁea phindulo nga zwa vhutshilo dza dovha dza nḁea vhathu tshifhinga tsha u amba nga mafhungo a ndeme.

2.4.2 Ngano dza phukha (febuḁu)

Vhaanewa kha ngano idzi ndi phukha. Phukha dzi na vhuvha na zwiito zwo no nga zwa vhathu. Phukha afha dzi a amba na u ita zwine vhathu vha ita. Zwine zwa anetshelwa kha ngano idzi kanzhi ndi mafhungo a sa tendisei.

Raňanga (2001:12) a tshi tikedza izwi u ri ngano dzenedzi ndi dzine muanetsheli na vhathetsheseli vha fulufhela uri zwo bvelela tshifhingani tsha kale musi zwipuka na zwikhokhonono zwi tshi kona u amba na vhathu.

Muňhige na vhaňwe (2015:7- 8) vhone vha tshi amba nga ngano dza phukha vha ri ndi ngano dzine khadzo vhaanewa ha vha zwipuka. Kha ngano idzi ri țangana na zwipuka zwi na vhuvha na zwiito zwa vhathu. Ri țangana na phukha dzi tshi amba na u ita zwine vhathu vha ita. Mafhungo adzo ha tou tendisea zwavhuđi. Canonici (1990:18) u sumbedza uri:” In fables or animal stories, animals are chosen to represent specific human qualities, and that the hyena represents gluttony and foolishness”.

Nga izwi, Canonici u khou tou khwaňhisedza muhumbulo wa Raňanga, Muňhige na vhaňwe. Canonici o dovha a tou sumbedzesa nga uri kha ngano dza phukha, phukha dzi a nangwa u itela u imela vhuvha ha vhathu. O dovha a ņea tsumbo ya phele uri kha ngano nnzhi i sumbedzwa sa phukha i songo țalifhaho.

Tsumbo ya lungano lune lwa sumbedza vhaanewa vhe phukha fhedzi nahone dzi tshi khou ita zwiito zwa vhathu ndi kha lungano: Mbambe ya muvhuđa na tshibode nga Mađadzhe na vhaňwe (2006:27-29). Afha ri wana zwipuka izwo zwi tshi țuwa zwa ya u swoga kholomo zwine zwa vha zwiito zwa vhathu.

2.4.3 Ngano dza sialala

Ndi ngano dzi ambaho nga ha mafhungo o no hangwiwaho a vhahali vho vhusaho kale, nndwa na mipfuluwo ya lushaka lwonolwo.

Mađadzhe na vhaňwe (2006: 57), na Muňhige na vhaňwe (2015:8) vha amba zwi yelanaho musi vha tshi amba uri ngano dza đivhazwakale dzi a tendisea, dzi amba nga đivhazwakale ya vhahali, mahosi na mishumo yavho khathihi na mishumo yavho kha lushaka lwonolwo. U ya nga ha Paiva (2010:2) a tshi țalutshedza nga ngano dza sialala u ri: “A legend is traditional tale handed down from earlier times and believed to have an historical basis”.

Izwi zwi ambwaho nga Paiva (2010) zwi tou khwaňhisedza zwe Mađadzhe, Muňhige na vhaňwe vha țandavhudza musi vha tshi ri ngano idzi dzi bva kha zwithu zwo iteaho kale dza dovha dza vha na mafhungo a đivhazwakale. Afha ri wana tsumbo

ya lungano lwa: 'U xa ha mativha, u dzama ha khosi Dimbanyika' nga Ndlovu na vhañwe (2015:9-12). Sa izwi mafhungo a ngano idzi a tshi dzhiiwa e a ngoho, u kundelwa u humela ha Dimbanyika hayani na mmbwa yawe nge tombo lihulu la vha valela vha fela ngomu, zwo mbo disumbedza u dzama hawe.

2.4.4 Ngano dza tsiko

Ndi ngano dzo sikwaho nga vhakale vha tshi todou u bvisela khagala zwiphiri zwa mathomele na vhubvo ha zwithu sa uri lufu lwo thoma hani, na zwa u ri phukha dzo wana hani mitshila na vhubvo ha vhutshilo. Vhaanewa vhahulwane kanzhi ndi vhahali vha lushaka lwonolwo.

Ngano idzi ndi zwiṭori zwi bvaho kha mvelele dzo fhambanaho lwa minwaha minzhi. Dzo ṭalutshedza zwithu zwa mupo na u nea thandululo kha zwine vhathu vha vha nazwo nga ha vhathu: Vhubvo na tsiko, zwiṭori zwa vhutshilo, lufu na vhutshilo nga murahu ha lufu. Zwi anetshelwaho kha ngano dza tsiko a zwi tou tendisea zwavhuḍi. Vhana vhone vha a zwi takalela vha dovha vha zwi ṭanganedza zwo tou ralo.

Maḍadzhe na vhañwe (2006:57-58) vha tshi ṭalutshedza nga ha ngano dza tsiko vha ri ngano idzi dzi amba nga ha manditi na zwiñwe zwi sa pfesesei uri vhathu vha kone u zwi pfesesa. Midzimu na vhomakhulukuku vho dzamaho ndi vhone vhane vha vha vhabumbedza vhahulwane. Tshihulwane afha hu vha hu tshi khou sumbedzwa vhushaka vhune ha vha hone vhukati ha muthu na vhadzimu. Phukha na dzone dzi a dzheniswa. Jaja (2012:9) a tshi amba nga ngano dza tsiko u ri:

Myth is a story which is believed to be true and has its origin in the far distant past history of a people. They are man-made stories that play explanatory functions in the African understanding of reality.

Naho hu na zwi yelanaho kha ṭhalutshedzo ya Jaja (1999), Maḍadzhe na vhañwe (2006) zwi ngaho u amba nga manditi na u sa pfesesea ha zwithu, Jaja ene u sumbedza uri ngano dza sialala ndi zwiṭori zwo khetheaho zwo iteaho shangoni kale. U dovha a isa phanda nga uri ngano dza tsiko ndi dzi ambaho nga ha vhurereli, vhubvo, lufu, vhuḍi na vhuvi.

Tsumbo ya lungano lu ambaho nga ha zwa tsiko ndi lungano: '**vhubvo ha lufu**' nga Nephawe (2008:8). Ulu lu ngano lu amba nga ha luaviavi na ḍongololo zwe zwa ḍo

ruñwa kha zwi tshilaho. Luaviavi lwo ruñwa u amba uri zwi tshilaho zwi do fa ngeno dongololo lo ruñwa u amba uri zwi tshilaho a zwi nga do fa. Dongololo nge la vho la mbula la edela ndilani, lo vho do lenga u swika la wana ho no dzhiiwa mulaedza wa luaviavi lwo swikaho phanda wa uri zwitshilaho zwi do fa.

2.5 MISHUMO YA NGANO

Kha lushaka luñwe na luñwe ngano dzone dzi na mishumo yo fhambanaho. Hu na zwinzhi zwine ra guda kha ngano. Ngano dzone dzi a laya vhana, dzi vhulunga mvelele na sialala na u sumbedza vhubvo ha zwithu. Ngano idzi dzone ndi tshipiḁa tsha sialala yo vhaho hone u bva kha murafho u ya kha muñwe, hu tshi khou sedzwa ndeme yadzo hu si zwine zwa sandwa khadzo.

Maḁadzhe na vhañwe (2006:58) vha tshi sumbedza mishumo ya ngano vha ri dzi vhulunga luambo, mvelele, mikhwa, milayo khathihi na u mvumvusa vhaanetsheli na vhaanetshelwa. Amali (2003:88) ene a tshi ḁandavhudza mishumo ya ngano u ri:

Folktales serve as a source for creative inspiration that leads to the emergence of several works in modern literature, a source of entertainment, enlightenment on cultural orientation and tradition of the people, a process of educating and preparing children for various challenges and aspects of society.

Nwaozuzu (2007:322) a tshi nyanyuwa u ri:

Folktales have function of educating children to be good citizens who can stand and work towards successfully achieving their life goals. Folktales are entertaining as well as didactic. They serve as a window through which social norms and values are mirrored. The reason for this is that people's folktales are woven around their world view experiences, expectations and achievements.

A tshi tou zwi bvisela khagala nga ha mishumo ya ngano Adeyemi (1997:114) u amba u ri:

Folktales can be used to inculcate virtues such as humility, gratitude, respect for elders and constituted authority, perseverance, conformity to societal norms, co-operation, hospitality, truthfulness, and honesty, willingness to take advice, courage and love, loyalty to one's fatherland, hard work and fear of God.

Nwaozuzu kha mafhungo awe u tou sumbedza uri ngano dzi na mushumo wa u gudisa vhana u vha vhadzulapo vhane vha kona u diimisa khathihi na u shuma ndavhelelo i ya u bvedza miloro yavho. Nwaozuzu a tshi tikedzana na Adeyemi, na Maḁadzhe na vhañwe, vha ima kha lithihi la uri, ngano dzi a mvumvusa, u gudisa mikhwa, u gudisa thonifho na u vhulunga luambo. Adeyemi ene u dovha a engedza musi a tshi ri, ngano dzi ita uri vhathu vha ofhe Mudzimu.

2.6 VHAANEWA

Vhaanewa ndi vhabvumbbedza vho fhambanaho vhane vha wanalea kha ngano u ya nga u fhambana hadzo. Vhaanewa avha kanzhi vha vha vhe vhaanewa vha fuḁethe vha sa pfalesi kha lungano.

Muḁhige na vhañwe (2015:9) vha tshi amba nga ha vhaanewa vha ri: Vhaanewa vha nganetshelo dza sialala vha anzela u vha zwiḁa zwine zwa pfi vhaanewa vha sa shanduki (fuḁethe). Ndi vhaḁa vhaanewa vho ḁoweleaho vhane a ri sokou ḁangana navho vha tshi shanduka na u kona u pfesesea kana u tevhelelea. Vhaanewa vha nganetshelo idzi vha anzela u fuḁuwedzwa nga zwiga zwi ngaho sa: vivho, lufuno, nyofho, vengo na vhutshivha. Muaneva muhulwane kana muhali ndi ane vhuvha hawe ha ḁanea vhukuma.

Maḁadzhe na vhañwe (2006:60) vhone vha tshiḁalutshedza vhaanewa vha ri vhabvumbbedzwa vha ngano vho ya nga u fhambana. Naho zwo ralo vha a kuvhanganywa vha bva zwigwada zwiraru zwihulwane zwine zwa vha; muaneva-muhali, muaneva-muvhi na muaneva-muluḁanyi. Chen (2009:3) a tshi amba nga vhaanewa u ri:

The characters in folktales are usually flat, simple and straight forward. They are typically either completely good or entirely evil and easy to identify. They do not internalize their feelings and seldom are plagued by mental torment. Characters tend to be singular; that is, they are motivated by one overriding desire such as greed. Characters are usually stereotyped. Physical appearance often readily defines the characters, but disguises are common.

Avha vhoḁe Chen, Muḁhige na vhañwe vho amba uri vhaanewa avha vha vha fuḁethe. Chen ene o dodombbedza zwauri vhaanewa vha nga vha vho lugaho kana vhavhi lwa tshoḁe. U ri vhaanewa avha, vha vha huthihi nga fuḁuwedzo ya muya

muvhi wa u diṭodela zwau. U dovha a ri vhaanewa vha shaya mbonela phanḁa. A isa phanḁa nga uri mbonalo ya vhaanewa i ṭuṭuwedza vhuvha havho zwa dzumba vhungoho.

2.7 NDEME YA NGANO

Ngano dzi na ndeme vhukuma kha vhutshilo ha vhathu. Ndi tshivhoni tshine vhathu vha kona u vhona matshilele o kunaho na a so ngo kunaho. Nga ngano, fulufhelo na lutendo lwa vhathu lu a ṭuṭuwedzea.

Ngano dzi na ndeme zwihulusa tshitshavhani. Dzi ṭuṭuwedza uri hu sa vhe na u shanduka ha mvelele nga u khwaṭhisa fulufhelo na luambo. Dzi ri nea ndila kwayo ya kutshilele tshitshavhani. Ngano dzi ri ḁivhisa ngoho ya vhutshilo uri ri kone u vha na vhuḁifhinduleli. Dzi dovha dza kona u ṭalutshedza zwi sa ṭalutshedzei.

Shoniwa (2013:1-2) a tshi ṭanḁavhudza ndeme ya ngano u ri:

Folktales embody the hopes and aspirations of the majority of people in the society and are used to transmit and preserve cultural values of the group. They show how society views itself and also conveys their notions of justice, rights and social obligations of its citizen. They educate children into cultural values of society as well as give them motivation and sense of well-being. They convey morals as well as historical issues which affect everybody in the community.

Kim (2013:1) ene a tshi nyanyuwavho nga ndeme ya ngano u ri:

Folktales have been shared in every society to entertain, educate and preserve culture. Folktales are unique and different from other types of literary fiction in many ways, some of which are enumerated below. The indigenous knowledge and wisdom found in the folktales keep us connected to our traditions and indeed help share our culture. Through folktales, children are given a glimpse into a world where fantasy and reality meet. They reflect society's attempt to give form and shape to its hopes and fears, and answers to its questions. They allow children to experience adventures they cannot attain in real life and the language of folktales are important part of children's literary heritage.

Vhañwali avha Shoniwa (2013) na Kim (2013) vha tendelana nga ja uri ngano dzi a funza, dzi nea vhunzhi ha vhathu fulufhelo na lutamo kha tshitshavha, dza dovha dza shumiswa kha u pfukisela na u vhulunga mvelele ya lushaka lwonolwo.

Nga izwo zwi re afho ntha, Shoniwa u tou toolola uri ngano dzi bvisela khagala ppanelo, vhulamukanyi na maitete a tshitshavha tshenetsho. Dzi nea thuthuwedzo ya vhuvha ha tshitshavha tshenetsho. Dzi bvisela khagala mikhwa na divhazwakale ine ya kwama vhathu vhothe tshitshavhani. Kim na enevho uri kha ngano, vhana vha vha na luvhonela kha shango hune zwi si zwa vhukuma na zwa vhukuma zwa tangana. U isa phanda nga uri ngano dzi lingedza u vhumba na u fhaa tshivhumbeo kha fulufhelo na nyofho, na u fhindula mbudziso dza tshitshavha. U dovha a dadzisa nga uri ngano dzi ita uri vhana vha vhe na tshenzhemo ya zwithu zwine vha si kone u zwi swikelela vhutshiloni. A dovha a sumbedza uri luambo kha ngano ndi lwa ndeme siani ja zwa vhufa.

2.8 TSHIVHUMBEO TSHA NGANO

Ngano dzo khethekanywa nga zwipiqa zwina zwi tevhelaho:

- Mathomele
- Mutumbu
- Mathakhetakhe
- Thasululo

2.8.1 Mathomele

Kha mathomele, hu tou vha hone kha mvulatswinga hune ra wana muanewa dendele khathihi na thaidzo dzine a tangana nadzo. Ri wana fhethuvhupo na vhaanewa vhahulwane henefha kha mathomele.

Muthige na vhañwe (2015:12) vha tshi talutshedza mathomele vha ri ndi hune mafhungo othe a lungano a bveledzwa hone. Muanewa u lwisa u tandulula thaidzo ine a vha nayo. Ndi henefha hune ra tangana na zwi mu kondiselaho u tandulula thaidzo yawe. Maqadzhe na vhañwe (2006:59) vha tshi tikedza uyo muhumbulo vha ri mathomo ndi tshipiqa tshi dzhiwaho sa marangaphanda. U fana na kha nganeapfufhi, henefha kanzhi ri wana hu na vhuleme vhune mubvumbedzwa dendele a tea u vhu fhelisa. Vhabvumbedzwa vhahulwane na vhone, vha andadzwa

henefha. Kha ngano dza Tshivenda, ri wana hu tshi divhadzwa na tshifhinga, na fhethuvhupo.

2.8.2 Mutumbu

Mafhungo othe a kha lungano a itea henefha kha mutumbu. Ndi hune muanewa dendele a vha e kha ndwa ya u linga u tandulula thaidzo yawe. Zwikhukhulisi kha u tandulula thaidzo ya muanewa dendele ri zwi wana henefha.

Maɖadzhe na vhañwe (2006:59) fhethu afha vha u vhidza uri ndi vhukati. Vhone vha ri ndi fhethu hune vhuleme vhuḽa he dendele a ṽangana naho mathomoni ha thoma u hulela. Mubvumbedza-mupikisi kanzhi ndi ene o no vhangela mubvumbedzwa-dendele vhuleme uvhu. Muṽhige na vhañwe (2015:12) na vhone vha tshi amba vha tshi ya phanda vha tshi tikedza zwa Maɖadzhe na vhañwe vha ri kha mutumbu ndi hune ra ṽangana na muanewa-dendele kana muanewa muhali na thaidzo yawe.

2.8.3 Maṽhakheṽhakhe

Maṽhakheṽhakheni ndi hone hune ha tou vha tshiuludzani tsha mafhungo. Muṽhige na vhañwe (2015:12) ho katelwa na Maɖadzhe na vhañwe (2015:12) vhothe vha khou dadamala kha mudzedze muthihi wa u sumbedza uri maṽhakheni ndi hune mafhungo a lungano a thoma u vhifha vhukuma, khuḽano ya tou ṽana. Muṽhige na vhañwe vhone vha sumbedza uri ndi henefho hune mafhungo a thoma u takadzesa.

2.8.4 Thasululo

Thasululo ndi hune thaidzo ya tandululwa hone na thero ya bveledzwa khagala (Muṽhige na vhañwe, 2015:12).

Vha ri kha ngano a hu na u siiwa muyani sa kha nganeapfufhi. Maɖadzhe na vhañwe (2006:60) na vhone vha kha ḽeneḽo ḽithihi ḽa u ri ndi hune vhuḽa vhuleme he ha vha hu tshi khou dina ha tandululwa kana ha fhedza ho ḽa ṽhoho ya mubvumbedzwa. Kha ngano nnzhi dza Tshivenda, dendele u fhedza a tshi kunda ngeno mutovholi uyo ane a dinesa na u tovholo vhañwe a tshi vhulahwa kana a pandelwa shangoni.

2.9 THERO

Ngano dzone dzi na thero i re khagala nahone i dovhoololaho. Zwivhuya zwi a pfufhiwa, vhakundi naho hu tshi nga vha vha tshinnani kana vha tshifumakadzini mafhedziseloni vha tshila nga dakalo. Vhavhi vhone vha fhedza vho wana tshigwevho.

Muthige na vhanwe (2015:11) vha tshi tikedzwa ayo mambwa nga ha thero ya ngano vha ri: Thero dza ngano dzi a leluwa fhedzi dzi na mulaedza wa ndeme nahone u re na maanda. Dzi bvukulula ndeme ya zwine zwa nga zwi tevhelaho: U pfela vhuṭungu, u nea na u ditukufhadza u fhirisa vivho, u sa vha na ndavha na vhanwe. Kim (2003:2) ene a tshi amba nga ha thero u ri:

Folktales educate children on how to live with integrity and peacefully with others. In folktales goodness is always rewarded, heroes and heroines live happily ever after, while villains are suitably punished.

Kim, Muthige na vhanwe vha tshi amba nga ha thero, vha a tendelana kha la uri ngano dzi gudisa vhana uri hu tshilwa hani na vhanwe vhatu tshitshavhani. Kim ene a tandavhuwa musa a tshi amba uri, zwivhuya zwi a fhedza zwo pfufhiwa ngeno vhahali vha tshifumakadzini kana vha tshinnani vha tshi fhedzisela nga u tshila zwavhudi hu uri vhavhi vha tshi pfiswa vhuṭungu.

2.10 MBONALO YA NGANO

Ngano dzi na mbonalo dzi no fana u ya nga u fhambana hadzo. Mbonalo dzenedzi dzi a toḁou fana na mbonalo dza nganeapfufhi na nganea dzine dza vhumba tshipida tsha literetsha ya namusi.

Mbonalo ya ngano u ya nga Oxford Dictionary (2000:162) i ri:

It is a noticeable part or an important part in something or even can be elements, characteristics of something. Generally, folktale shares some common characteristics. It consists of a lesson or moral value, supernatural or magic elements and represents a human quality usually good or evil ones. The main character tends to be a person who finally get rewarded with happy ending and the villains are destroyed.

Thalusamaipfi iyi ya ha Oxford (2000) i khou tou ombedzela uri mbonalo ya ngano ndi tshipiḁa tshi re khagala na u dovha u khwaḁhisedza uri ngano dzi na mbonalo i fanaho. Nahone i dovha ya amba uri ngano dzi funza mikhwa, zwiito zwi sa tendisei na zwiito zwine zwa vha zwavhuḁi kana zwi si zwavhuḁi. I dovha ya sumbedza uri mubvumbedzwa muhulwane ndi ane magumoni a wana pfufho ngeno mupikisi kana muluḁanyi a tshi ḁungufhadzwa.

Ngano dzone dzi sumbedza mbonalo i tevhelaho:

2.10.1 Fhethuvhupo na tshifhinga

Afha hu vha hu tshi khou ambwa nga ha tshifhinga na fhethu. Kha tshifhinga hu vha hu khou sedzwa ḁuvha, ḁwaha na miḁwaha. Kha fhethu hu sedzwa ḁorobo, shango, nḁa, ngomu, ho pfumwaho, ho shaiwaho, hu naho mvula, hu na ḁuvha, hu na swiswi, hu na tshedza, hu na khombo, hu na tsireledzo na zwauri afho fhethu hu a bvukulusa vhuḁipfi ha muthu naa?

Muḁhige na vhaḁwe (2015:10) vha tshi ḁalutshedza vha ri naho fhethuvhupo na tshifhinga zwi songo tou bveledzwa zwavhuḁi kha ngano, dzi tea u tendisea uri zwo itea nga tshenetsho tshifhinga tshe zwa itea ngatsho nahone zwo itea huḁwe hethu. Tshihulwane ndi uri tenda mafhungo a lwonolwo lungano o itea huḁwe fhethu hu si muyani. Fhethuvhupo na tshifhinga kha ngano maipfi a ambiwa nga iḁwe nḁila i sa tou vha khagala zwavhuḁi.

Tshifhinga kha ngano tshi a kona u sumbedzwa nga maipfi a ngaho sa: “Kale-kale”, na muḁwe musi”. Fhethuvhupo hone vhu sumbedzwa nga maipfi a ngaho sa: “Shangoni ḁa kulekule” na “ḁakani ḁihulu”.

2.10.2 Vhubvumbedzwa

Afha hu vha hu khou toudou dihua zwithu zwinzhi zwo fhambanaho nga ha u oliwa ha mubvumbedzwa sa uri muanewa uyo ndi muanewade? U tenda kha zwifhio na miloro yawe ndi ifhio? U difara nga ndilade? Vhathu vha mu dzhiisa hani? Vhañwe vhathu vha ri mini nga hae na uri u wela kha tshakha dzifhio dza vhaanewa? Madigan (2009:2) ene a tshi talutshedza nga vhaanewa u ri:

Characters are usually flat, meaning that they are uncomplicated and change only in their mindset throughout the course of the story. The hero and heroines are usually fair, kind, charitable, unselfish, courageous and caring. Both usually possess some sort of special abilities or powers.

Madigan (2009) afho ntha u bvisela khagala nga u tikedza uri vhaanewa kha ngano vha nga vha fulethe. Uri vhahali vha vhanna kana vha tshifumakadzini kanzhi vha vha vhathu vha u luga, vha si na vhutshivha, vha u tufuwedza kana vha vhathu vhane vha sumbedza zwiito zwa manditi.

2.10.3 Puloto

Puloto ndi ndunzhendunzhe ya mafhungo u bva mathomoni u swika afho hune mafhungo a khunyelela hone. Kha ngano puloto dzi anzela u vha pfufhi. Maipfi mañwe na mihumbulo i a dovholola fhedzi a zwi khakhisi puloto. U dovholola ha mihumbulo na maipfi zwone zwi a thusa kha muthetshesesi wa lungano uri a konou tevhela lungano ulwo. Kha ngano, khudano a i lengi u bevelela ya dovha ya sa lenge u tandululwa. Magumo a anzela u vha avhudi naho tshiñwe tshifhinga a sa vhi avhudi. Steel (2004:1) a tshi tikedza makumedzwa a re afho ntha nga ha puloto u ri:

A plot is very simple, though interesting and provoking to didactic. It is full of action and follows specific and simple patterns. The plot starts right out with fast moving action that grabs the listener's interest and keeps it. Conflicts are usually resolved with great deeds or acts of human kindness related to good and bad/evil.

Zwine Steel a khou talutshedza zwone afho ntha u khou tou sumbedza u ri puloto i a leluwa, yo dala nyito i no lunzhekana. U ri puloto i thoma nga nyito ya u tavhanyedza ine ya kunga dzangalelo la vhathetshesesi lwa tshothe.

2.10.4 Thero na khudano

Lynch na vhañwe (1999:1) vha tshi amba nga thero dza ngano vha ri:

There are three general themes in folktales, merely: good versus evil, the power of perseverance, and the exploration for the ways of the world. It can be seen that the folktales prior to teach the kindness to the next generation of their society, it teaches the prior elements of literature, such as conflict, characterization, and plot

Avha vhañwali vha khou tou bvela khagala nga u sumbedza uri ngano dzi na ndeme ya u sumbedza vhuvhi vhukati ha zwivhuya na u sumbedza u luga u ya kha murafho u ḡaho. Izwi zwi tikedzwa na nga Russel (2009:3) a tshi ri:

Themes in folktales are usually quite simple, but serious and powerful. Folktales themes espouse the virtues of compassion, generosity, and humility over the vices of greed, selfishness, and excessive pride. The themes are at the very heart of growing up.

Russel u dovha a bvela khagala musi a tshi ri ngano dzi a leluwa dza dovha dza vha na maanḡa. U ri dzi sumbedza uri vhuḡali vhu wanala musi ho thoma ha vha na u tambula khathihi na uri kha u bindula huñwe na huñwe hu na masiandaitwa.

2.10.5 Luambo na tshitaila

Afha ndi hune ra lavhelesa kha vhutsila na vhukoni ha kushumisele kwa luambo nga muanetsheli wa lungano. Hu sedzwa uri mathomele na phendelo zwo itwa hani kha nganetshelo yawe. Tshiñwe tshifhinga ndi henefha hune muanetsheli a shumisa mufhindulano u itela u bvisela khagala vhuvha ha muanewa kha lungano lwonolwo. Izwi zwi tikedzwa nga Poulshock (2006:16) nga nḡila heyi:

Language uniquely serves as a mechanism that facilitates altruistic behaviour or morality in human groups. It provides an excellent means to assess both the conceptual and behavioural status of moral thinking and acting, and language enables us to mark symbolically what we consider immoral or moral.

Afha Poulshock u vha a khou tou ḡalutshedza uri luambo lwone lu sumbedza mikhwa kwayo na mivhi kha tshigwada tsha lushaka lwonolwo, lwa dovha lwa thusa kha

kuhumbulele na nyito dzi re dzone. Chi-Fen (2000:4) u ɽalutshedza tshitaila nga ndila heyi:

Folktales often use a technique-stylized intensification, which occurs when, with each repetition, an element is further exaggerated or intensified. This has the effect of increasing the drama. Some folktales have powerful visual images that we can readily identify. Folktales often lift their heroines and heroes to higher and more refined levels where they remain beautiful, noble, and pure through the process of sublimation.

Chi-Fen (2000) ene a tshi ɽalutshedza u sumbedza uri kha tshitaila ndi hune vhahali vha tshifumakadzini na vha tshinnani vha dzhielwa nɽha vhukuma lune vha sala vha tshi ɽivhea vha dovha vha sala vho kuna.

2.11 MIKHWA

Mikhwa i sumbedza vhunzhi ha matshilele kha lushaka lwa zwino. Hu na ndila dzine vhathu vha nga khwinisa matshilele hu u itela u imelela matshilo a tshitshitshavha. Hu na ndila dzine vhathu vha tea u vha na vhuɽifhinduleli kha zwiito zwine vha ita, zwi nga vha zwiito zwavhuɽi kana zwi si zwavhuɽi. Vha a kona u vhona na u nyanyuwa maelana na zwiito zwa vhathu vhenevho. Vha a dovha hafhu vha kona u funza ngudo dza ndeme nahone zwi khagala. Harits (1999:627) a tshi ɽalutshedza na u tikedza nga ha mikhwa u ri: "Moral itself is defined as the fundamental human behaviour that ensures the sustainability, enjoyment and fulfilment of the meaning of life".

Izwo zwi vha zwi tshi tou ɽalutshedza uri mikhwa yone ine i tou ɽalutshedzea sa vhuɽifari ha muthu vhune ha sumbedza arali u tshi khou ɽiphina na u khwaɽhisedza zwine vhutshilo ha vha zwone. Paul (1992:13) ene a tshi tou zwi amba o ɽifulufhela nga ha mikhwa u ri ndi:

Tales told to show that good must be rewarded while evil does not and cannot go undetected and unpunished. They teach on why it is not good to be disobedient, greedy and lazy. In morals, issues such as acts of wickedness, theft, stinginess, unfaithfulness, dishonesty, hatred, and the like are accordingly punished. Children are encouraged to abide by good attitudes such as honesty, love, kindness, faithfulness, generosity and helpfulness.

Paul ene u khwaṭhisedza, u tikedza na u ombedzela o ḡisendeka kha milayo ya fumi zwine zwa sumbedza uri musi milayo iyo i songo tevhelwa hu vha na u pfiwisa vhuṭungu. U dovha a ombedzela uri vhana nga vha ṭuṭuwedzwe u tshila vha tshi tevhela iyo mikhwa yavhuḡi i no nga sa u vha na ngoho, u funa, u luga, u fulufhedzea na u thusa.

2.11.1 Mikhwa yavhuḡi

Mikhwa yavhuḡi ndi ine ya vhoneala musi muthu a tshi sumbedza ngoho, u ṭhonifha, u fulufhedzea, u vha na vhuḡifhinduleli kha zwiito zwawe, vhuthu na u luga. Zwoṭhe izwo zwi dzhiwa i yone ndila kwayo ya matshilele. Mikhwa yavhuḡi i dovha ya ita uri muthu a vhe na vhuḡifari na matshilisano avhuḡi. U ḡivha zwo khakheaho na zwi so ngo khakheaho kha matshilele ndi zwa ndeme ngauri zwi fhaṭa vhuvha ha muthu. Kha mikhwa kwayo muthu u a kona u dzhia tsho i re yone nga u tou dzi kha ngoho fhedzi naho nyimele i tshi nga vha i hani. Zwi dovha zwa thusa u khwinisa vhutshilo ha muthu.

Ngano dzone dzi a sumbedza mikhwa kwayo ine ya tea u tevhelwa. U tou topola i si gathi kha minzhi ndi hei: u sedza zwau, u sa zwifha, u sa tswa, u sa ḡidzhiela nṭha, u sa vhulaha, u sa tambudza, u sa dzhia ndaka dza vhaṅwe na u sokou sa sasaladza vhaṅwe.

Mikhwa yavhuḡi i sumbedza mulayo wa vhuṭhogwa une wa ri: “Zwine wa funa vhathu vha tshi u ita, na iwe vha ite zwenezwo”. Uyu mulayo wa vhuṭhogwa u hone kha mvelele ya lushaka luṅwe na luṅwe. Musi u na mikhwa i ṭanganedzeaho, u a kona u fara vhaṅwe vhathu zwavhuḡi nahone nga khuliso. Popenoe (1998:3) a tshi ṭalutshedza na u khwaṭhisedza zwo ambwaho nga ha mikhwa yavhuḡi afho nṭha u ri:

Good morals are those morals that children learn from and are influenced most by those persons who are most meaningful to them, and the most meaningful adults are those to whom the child is emotionally attached.

Izwi zwone zwi tshi tou khwaṭhisedza uri mikhwa yavhuḡi i gudwa na u ṭuṭuwedzwa nga avho vhane vha ita zwo no tamiwa nga ṅwana. Ndi ngazwo tshitshavha tshi tshi

tea u tshila sa tsumbo sa izwi vhana vha tshi tevhela zwa vhathu vhane vha tshilesa vho dībadekanya navho.

U khwaṭhisedza izwo zwo ambwaho uri ngano na dzone dzi a sumbedza mikhwa yavhuḍi, ri zwi wana tsumbo yazwo, kha lungano: Nḽelwamondo, nga Ṭhagwane (1995: 17-19). Kha lungano ulu pfeṅe Nḽelwamondo ḽo sumbedza vhuthu nga u thusa mufumakadzi we a vha o dzhielwa ṅwana. Lungano ulu lu khou ri funza uri u thusa na u vha na vhuthu ndi yone mikhwa kwayo vhukuma.

2.11.2 Mikhwa mivhi

Mikhwa mivhi ndi maitete na kutshilele ku kandekanyaho ppanelo dza vhathu u fana na u vhulaha, u tswa, u zwifha, u tambudza na u sa tevhela milayo kwayo ya vhuḍifari yo vhwaho. Izwi zwi a dovha zwa vha zwi tshi amba mikhwa yo vhihaho i sumbedzaho zwiito zwa vhuḽombwe, zwiito zwi xedzaho na zwoṭhe zwiito zwi sa ṭanganedzei tshitshavhani. Nwachukwu (2010:2) a tshi tikedza zwo redzwaho afho nṭha u ri:

Immorality is a behaviour which is synonymous with corruption, dishonesty, illegality and a host of other vices. Immorality has gone far destroying the lives of our quotable 'leaders of tommorrow'.

Afho Nwachukwu u khou tou khwaṭhisedza uri mikhwa mivhi i tou fana na u ita vhuḽaḽa, u sa fulufhedzea na u ita zwi siho mulayoni. A tshi dovha a tshi ṭalutshedza uri mikhwa mivhi i pwashekanya matshilo a vharangaphanḽa vhashu vha matshelo vhane vha vha vhana.

2.12 VHUḽIFARI

Vhuḽifari ndi ṅḽila kana maitete ane muthu a tshila ngao. Izwi zwi katela vhuḽifari vhune ha tou laelwa nga mvelele, lushaka, mikhwa na zwine muthu a tou dzhielela. Vhuḽifari vhu vhonele nga maanḽa nga zwine vhathu vha ita.

Vhuḽifari vhu a kona u gudwa kha zwigwada, kha tshitshavha na kha mvelele ya lushaka lwonolwo. Vhuḽifari vhu dovha ha bva kha ḽa uri vhathu vha tshigwada

tshenetsho vha lavhelelani kha vhathu vhenevho. Vhufufari vhu nga vha havhufi kana vhu si havhufi.

Bergner (2010:1) u ri: "Behaviour is any observable overt movement of the organism generally taken to include verbal behaviour as well as physical movements". Exforsys (2010:1) na ene a tshi tfulutshedza-vho nga ha vhuufari u ri: "It is the set of responses coming from vital emotions specific to a person. Some people behave differently in a given situation. Some behave well and appropriately while others do not".

Bergner (2010) na Exforsys (2010) na vhone vha ima na muhumbulo wo ambwaho afho ntha une u tshi tou katela wa amba u ri vhuufari, ndi nyito ine i nga tlanganedzea kana ya sandwa nga tshitshavha. U amba nga ha vhuufari, ndi musi ri tshi kona u tfulula uri ndi vhuufari-de vhune ha vha havhufi na vhuufari-de vhune ha vha vhuvhi.

2.12.1 Vhuufari havhufi

Vhuufari kwao vhu tfulutshedza muthu ene mune. Vhu a kona u sumbedza vhuvha ha muthu onoyo na zwine a tenda khazwo. Vhu vha havhufi, u tlanganedzwa na u pfesewa nga tshitshavha tshenetsho. Exforsys (2010:1) a tshi amba nga ha vhuufari kwaho u ri:

Good behaviour comprises of actions and responses acceptable and understood by society. They adhere to the norms of society. The outcome of such behaviour is always positive and pleasant. However, what may be "good" behaviour to you may not necessarily be perceived as such to others.

Kha zwo tfulutshedzwaho afho ntha zwi tshi dovha zwa tikedzwa nga Exforsys, zwi tou sumbedza uri vhuufari ha muthu vhu amba vhuvha ha muthu ene mune. Izwi zwa dovha zwa tou amba zwi sa vhudzisi uri musi u tshi tfula uri vhathu vha u fune, u tea u dufara nga ndila i tlanganedzeaho zwi sa sedzi uri u ngafhi nahone na nnyi. Arali hu na vhuufari vhune muthu a pfa a sa ditongisi ngaho, ndi khwine u ita tshithu ngaho vhu sa athu u sia dondo kha vhuvha hawe.

2.12.2 Vhuufari vhuvhi

Vhufufari vhu si havhufi ndi vhune maitete a hone a vha a songo fhatwa u bva kha vhuthu. Izwi zwi vhoneala musi muthu a tshi zwifha na u levhela vhañwe zwine zwa vha maitete o vhihaho sa izwi a tshi pwashékanya vhuKonani ha vhuthu ho teaho vhu ñisendekaho kha ngoho na ðhonifho.

Vhufufari vhuVhi mahayani vhu a kona u vhangá vhuswina kha vhatu henefho muñani. Mishumoni vhu vhangá u sa pfesésana vhuKati ha vhashumisani ngenó mabinduni vhu tshi vhangá thaidzo kha vharengi zwa kwama vhubindudzi nga ñdila i si yavhufi.

Vhufufari vhuVhi vhune muthu a vhu sumbedza shangoni ndi vhune ha bvisela khagala vhuthu na kualutshéle ku so ngo vhibvaho kwa onoyo muthu. Vhu a dovha ha ita uri onoyo muthu a ðuswe tshitshavhani. Little (2008:1) ene a tshi khwañhisédza na u ðalutshedza vhuñfari vhuVhi u ri:

Bad behaviour is disturbing or endangering others, confronting others with aggressively rude behaviour, taking more than a reasonable amount of space in public settings. Behaving boorishly, noisy, intrusive, rude and self-centred actions that impose on others or that greatly privilege one's own immediate wants.

Exforsys (2010:1) a tshi amba nga ha vhuñfari vhuVhi u ri: "Bad behaviour causes damage to any person, event, or thing and affects and harms society, including the ability to perform duties and responsibilities". Izwi zwi re afho ñña zwi tou ðalutshedza u ri mikhwa mivhi i a pwashékanya vhuVha ha muthu tshitshavhani na vhuñimiséli ha u ðifunga kha zwa u shuma. O dovha a ya phañda nga u ri vhuñfari vhuVhi vhu ñea mutsindo muVhi zwi songo teaho kha muthu muñwe na kha zwithu zwi no khou itea. A tshi amba nga ha vhuñfari vhuVhi Davenport (2011:4) u ri:

Bad behaviours draws people to the word's bottom feeders, is a prelude to poor self-esteem and mood disorders, it negatively impacts those you love most and they slowly drain the mutual respect, ease, and natural pleasure of relationship.

Vhañwali avha Exforsys, Davenport na Little, vharuru havho vha a tikedzana u bvisela khagala uri vhuñfari vhuVhi vhu a dzindela, vhu vhangá nyimele i si yavhufi tshitshavhani, vhu sumbedza u shaya ðhonifho, u ðidivha na u u ita uri hu sa vhe na matshilisano avhufi vhuKati ha vhatu vhane uyo muthu a tshila navho.

2.13 MVELELE

Mvelele ndi ndila ine vhathu vha lushaka lwonolwo vha tshilisa zwone vha dovha hafhu vha ditalula ngayo kha vhañwe. Mvelele ya Tshivenda yone i katela zwi tevhelaho: lutendo, milayo, zwiilaila na zwigwa. Milubi (1991:1) a tshi talutshedza u ri luambo ndi ndila ine muthu a kona u davihidzana ngayo na muñwe. Luambo ndi lwone lu hwalaho na matshilele a vhathu vhakene.

Muthige na vhañwe (2015:16) vha talutshedza u ri, kuambebe kwa mvelele ku anzela u bvedza ngoho na milaedza kana pfunzo zwine lushaka lwa tama u vhona zwi tshi rathela kha murafho na murafho, ngeno Mooney (2007: 27) u talutshedza mvelele nga ndila i tevhelaho: "Culture refers to the meanings and ways of life that characterize a society. The elements of culture include beliefs, values, norms, sanctions and symbols".

Nga izwo Mooney (2007) u khou sumbedza uri mvelele i katela maitete o tewaho a u langula mikhwa na vhuḍifari ha lushaka lwonolwo. Zwine mvelele ya vha zwone zwi katela lutendo, mikhwa, nyiledzo na zwigathalu. Samovar na Porter (1997: 45) Vhone vho talutshedza mvelele vha ri:

Culture is a system of shared beliefs, values, behaviours and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning.

Samovar na Porter (1997) Vhone vha tshi tikedza vha sumbedza uri mvelele ndi maitete a zwine vhathu vha tenda khazwo, mikhwa, vhuḍifhinduleli na vhuḥutsila vhu no shumiswa kha u dibekeanya na shango line vha tshila khalo zwa rathiselwa u bva kha murafho u ya kha murafho nga ndila ya u tou guda. Pelletier (2015:2-3) a tshi amba nga ha ngano u ri:

Folktales has significance on the culture. It gives encouragement and hope, teaches morals. Provide national pride and identity, make a culture's spiritual beliefs and causes us to recognize our own complexity.

Pellitier (2015) afho n̄tha u khou tou ḁadzisa nga u bvisela khagala uri ngano ndi dza ndeme kha mvelele. Dzi ṅea ṭhuṭhuwedzo na fulufhelo dza gudisa mikhwa. Dzi ṅea tshirunzi kha lushaka na u ḁiḁivha.

2.14 THYIORI

2.14.1 ṭhalutshedzo ya Thyiori

Thyiori i nea tshivhumbeo tshine tshi nga thusa u pfesesa kuhumbulele kwa vhathu, zwipfi na vhuḁifari. I ṭalutshedza vhuḁifari khathihi na u ṅea mbonelaphanḁa. I sumbedza nyangaredzo ya zwine zwa itwa. Kim (1995:1) u khwaṭhisedza nga u ri: “A theory is a system of generalizable statements that are logically linked together to understand or predict human phenomena”. Afho Kim (1995) u vha a tshi khou tou sumbedza uri thyiori ndi tshitamennde tshine tsha angaredza, tsha pfesesa na u ṅea mbonelaphanḁa kha kutshilele kwa vhathu. Ngeno Frey na vhaṅwe (1991:1) vha tshi tikedza vho vha ri:

A theory is a generalisation about a phenomenon, an explanation of how or why something occurs. Indeed, any statements that explain what is measured or described, any general statements about cause or effect are theory based, at least implicitly.

Frey na vhaṅwe (1991) na vhone vha ṭalutshedza thyiori ngauri ndi nyangaredzo ya nyito na ṭhalutshedzo ya uri zwithu zwo itea hani na uri ndi ngani. Vha isa phanḁa nga u sumbedza uri nga ngoho, tshitamennde tshine tshi nga ṭalutshedza zwine zwa nga pimiwa kana u ṭalutshedzea u ya nga ha zwiitisi na masiandaitwa, zwo ḁibadekanya, u ḁiraredza kana u ḁisendeka kha Thyiori. Vha dovha vha sumbedza uri fhedzi a zwo ngo tou dodombedzwa.

Avho vhaṅwali Kim, Frey na vhaṅwe vha tendelana kha ḁa uri thyiori ndi nyangaredzo ya nyito. Frey na vhaṅwe vhone vha dovha vha ṭanḁavhuwa nga u sumbedza uri kha thyiori ri wana ṭhalutshedzo ya uri zwithu zwo itea hani nahone ngani.

2.14.2 Thyiori ya Mikhwa

Thyiori ya mikhwa i tšalutshedza uri ndi ngani dziñwe dza nyito dzo khakhea ngeno dziñwe dzi kha ngona, na u dovha u tšandavhudza uri ndi ngani ro tea u tshila nga kuñwe kutshilele ku fhambanaho na kwa u thoma. Iyi Thyiori i a dovha hafhu ya thusa uri ndi zwiito zwifhio zwi re zwone na zwifhio zwi si zwone.

I dovha ya vha ndila kana maitete ane a tea u shumiswa u wanisisa arali nyito ine ya khou tea u tšatšuvhiwa yo tšodisiswa, na uri i kha ngoho naa? I thusa u tšutšula ndila ine ra sedza ngayo mikhwa na u wanulula uri nyito iyo i sumbedza mikhwa kwayo kana mivhi naa? Izwi zwi ambaho uri Thyiori iyi i a tšodea, i tea u shumiswa na u tevhelwa. Izwi zwi dovha zwa amba uri i songo shumiswa na u tevhelwa nga ndila yo khakheaho. A tshi tou khwañhisedza, Vaughn (2010:1) ene u ri:

A moral theory explains not why one event causes another but why an action is right or wrong or why a person's character is good or bad. A moral theory tells us what is about an action that makes it right, or what it is about a person that makes him or her good.

Uyu muhumbulo wa Vaughn (2010) u khou tou khwañhisa zwo ambwaho afho nñha musa a tshi sumbedza uri Thyiori ya mikhwa a i tšalutshedzi uri ndi ngani nyimele dzi tshi tšutšuwedzana, i sumbedza fhedzi uri ndi ngani tshithu tshi tsha vhukuma kana tshi si tshone, kana uri ndi ngani vhuvha ha muthu vhu tshi nga vha havhudi kana vhu si havhudi. Thyiori ya mikhwa i ri vhudza uri ndi tshini kha nyito tshine ya tshi ita uri tshi vhe ngonani kana tshi si vhe ngonani, kana ndi tshini tshine tsha ita uri muthu a vhe a tšanganedzeaho. Norton (2017:1) ene u zwi vhea nga heyi ndila ya u ri:

A Moral theory is an explanation of what makes an action right or what makes a person or thing good. It is concerned with the rightness or wrongness of an action. Moral theory is interconnected with considered judgements and principles.

Izwo zwo bulwaho afho nñha nga Norton (2017) zwi tou khwañhisedza zwa Vaughn (2010). Norton ene o bvela phanda nga u sumbedza uri Thyiori ya mikhwa yo tšumanywa na maitete o tendelaniwaho khao zwi tshi bva kha zwine muthu a tenda zwone.

2.14.3 Thyiori ya Vhuthu

Thyiori iyi i amba uri muthu ndi muthu nga vhañwe vhathu. A hu na na muthu na muthihi o daho shangoni o fhelela nahone a tshi kona u ita zwoñhe. O da a sa koni u

humbula, u tshimbila, u amba na u difara sa muthu nga nnda ha u tou zwi gudiswa nga vhañwe. Vhuthu ho disendeka kha vhuthihi ha tshigwada tshenetsho zwine zwa vha tshone tshipikwa tsha kutshilele kwa tshakha dza Afrika.

Vhuthu vhu tou vha tshone tshiga tsha ndeme vhukuma kha matshilisano a mvelele ya Afrika. Vhuthu vhu sumbedza vhuthihi vhu yeledanaho na vhuḍifhinduleli ha muthu ene mune kha muñwe. Izwi zwi tou sumbedza uri Thyiori ya Vhuthu i tou disa tshedza tsha u sumbedza uri lushaka lwa Afrika nga mvelo lu na vhuthu lwa dovha lwa ḍibadekanya kha vhushaka na matshilisano.

Thyiori ya Vhuthu i sumbedza tñonifho na u dzhiela nṯha tshirunzi tsha muthu zwine zwa ita uri hu si vhe na u fhandekana ha mirafho, na uri tshitshavha tshi shume tshoṯhe tshi tshi tñonifhana. Vhathu vhane vha tshila vha tshi sumbedza vhuthu, a vha shavhi tshithu, vha a ḍibvisela khagala kha vhañwe, a vha pfi vha tshi shushedzea ngauri vha vha vha tshi ḍivha uri vhathu vhane vha khou tshila navho vho luga. Vha tshila vhe na ngoho ya uri nga u vha na vhuthu u dzula wo tñanganedzea kha tshitshavha itsho nga vhuḍalo.

Matshilisano a vhuthu kha vhathu vha Afrika a vhonala musi vha tshi tshina vhoṯhe hu tshi khou shumiswa mirumba ya Afrika, u imba vhoṯhe, u anetshelana zwiṯori na ngano khathihi na u tamba matambwa a sumbedzaho zwa tsiko na vhaanewa vho fhambanaho kha eneo matambwa. Mbigi na Maree (2005:75) vha tshi tikedza zwo ambwaho afho nṯha vha ri :

Ubuntu Philosophy optimises the indigenous setting of an African organisation. An African is not a rugged individual, but a person living within a community. In a hostile environment, it is only through such community solidarity that hunger, isolation, deprivation, poverty, and any emerging challenges can be survived, because of the community's brotherly and sisterly concern, cooperation, care and sharing.

Izwi nga ha Thyiori ya Vhuthu Mbigi na Maree vha khou tou ombedzela uri vhuthu vhu tuṯuwedza nzulele ya vhathu vha Afrika uri a si vha imawoga vha a dzulisana. Vha a dovha vha farisana kha vhushai na kha zwine zwa nga bvelela zwi toḍaho thikhedzo, nyandano na u tñogomelana. Khoza (2006:6) na Tutu (1999:34-35) vhone vho vha tshi tñalutshedza nga ha Thyiori ya Vhuthu vha ri:

Ubuntu can be described as the capacity in an African culture to express compassion, reciprocity, dignity,

humanity and mutuality in the interest of building and maintaining communities with justice and mutual caring.

Khoza na Tutu (2006) na vhone vha khou tikedza vho nga u sumbedza uri Thyiori ya Vhuthu i ḡisendeka nga maanḡa kha vhuthu, matshilisano na u ḡhogomelana. Beauchamp na Childress (2009:34) vha tshi isa phanḡa nga ha Thyiori ya Vhuthu vha ri:

In Ubuntu culture every human being is entitled to all basic human rights. However, there is a very deep implied understanding that personal human rights are subordinate to, and dependent on, the basic communitarian interests and wellbeing. Even if a person has inalienable rights such as right to life and human dignity, it is the community that recognizes those rights.

Zwine Beauchamp na Childress (2009) vha khou amba afho nḡha hu tou vha u khwaḡhisedza uri u ya nga mvelele ya vhuthu, muthu muḡwe na muḡwe u na pfanelo. Vha dovha vha sumbedza uri hu na kupfesesele kwa uri pfanelo dza muḡwe na muḡwe dzi langwa na u takalelwa nga vhuvha ha vhadzulapo. Metz (2011: 559) a tshi amba nga ha Thyiori iyi ya Vhuthu u ri:

Actions are right, or confer Ubuntu (humanness) on a person, insofar as they prize communal relationships, ones in which people identify each other, or care about each other's quality life. Such a principle has a South African pedigree, provides a new and attractive account of morality, which is grounded on the value of friendship, and suggest a novel, companion conception of human dignity with which to account for human rights.

Uyo na ene u khou tou Khwaḡhisedza zwo ambwaho afho nḡha musi a tshi ri nyito ndi dza ndeme musi dzi tshi sumbedza vhuthu. U sumbedza uri izwo zwi ita uri vhatu vha wanane uri vha kone u ḡhogomelana. A isa phanḡa nga uri a tou vha one maitele a vhatu vha Afrika Tshipembe u sumbedza mikhwa yo ḡisendekaho nga vhukonani ho ḡanganelaho na ḡthonifho i ḡisahho pfanelo dza vhatu.

2.15 MVALATSWINGA

Ndima iyi yo vha yo ḡisendeka kha maḡwalwa o bvaho kha vhaḡwe vhaḡwali. Yo sumbedza uri maḡwalwa a ambaho nga ha ngano, a kha ḡi tou vha na mushumo u sa vhuyi fhano u gudisa vhana mikhwa, vhuḡifari na uri vha aluswe nga nḡila kwayo.

Henefha ho n̄ewa vhubvo ha ngano, t̄halutshedzo, tshakha, mishumo, vhaanewa, ndeme, tshivhumbeo, thero, mbonalo, mikhwa, vhuḍifari, mvelele na Thyiori dzo shumiswaho.

Kha mvelele, ndima iyi yo tou dodombedza tshoṭhe musī i tshi sumbedza uri mvelele na yone i a shela mulenzhe kha u fhaṭa mikhwa kha vhana tshitshavhani. Izwi zwi a tou khwaṭhisedzwa nga maanda musī muṭoḍisisi a tshi sedzesa kha zwo n̄walwaho nga vhaṅwe vhaṅwali.

Tshipikwa kha iyi ndima ndi tsha u ri vhana kha vha anetshelwe ngano u itela uri vha ḍo vha na vhuḍifari na mikhwa kwayo. Zwenezwi zwi tou amba tshoṭhe uri ndi vhuḍifhinduleli ha vhabebi na tshitshavha u vhona uri vhana vha a sumbedzwa nḍila i re yone-yone ya kutshilele, nga maanda u tshi lavhelesa zwo n̄walwaho nga vhaṅwe vhaṅwali.

NDIMA YA 3

NGONA YA ṬHODISISO

3.1 MARANGAPHANḌA

Kha ndima yo fhiraho ho senguluswa maṅwalwa. Kha ino ndima hu ḍo sedzwa ndeme ya ngona kha mushumo uno. Hu sa athu u dzhenwa tshoṭhe kha aya mafhungo hu ḍo rangwa ha t̄alutshedzwa uri ngona ndi mini. Ngona ndi nḍila ine ya shumiswa musī hu tshi kuvhanganywa na u sengulusa mafhungo a kwamaho thaidzo ya ṭhoḍisiso. Hu na vhaṅwali vhanzhi vho t̄alutshedzaho nga ha uri ṭhoḍisiso ndi mini. Vhenevho ndi vhane vha nga sa Wielman na vhaṅwe (2005:2) vhane vha tshi amba nga ha ṭhoḍisiso vha ri:

Research is a process that involves obtaining scientific knowledge by means of various objective methods and procedures. These methods include procedures for drawing a sample (for example stratified, random, sampling), meaning variables collecting information (for example) telephone interviewing and analysing this information.

U khwaṭhisedza zwine Wielman na vhaṅwe vha amba, a tou vha mafhungo ngoho uri ṭhoḍisiso ndi nḍila i katelaho u wana nḍivho ya tshisaisi nga nḍila ya u shumisa

maitele a u tōḁisisa o fhambanaho nga ha zwine zwi nga kha ḁi vha zwo no tōḁisiswa. Tshihulwanesa ndi u tōḁa phindulo ya izwi zwine zwa khou tōḁisiswa nga hazwo. Chris (1996:225) ene a tshi t̄alutshedza nga ha ngona u ri: “Research methodology focuses on the process and the kind of tools and procedures to be used”.

Mafhungo a Chris a vha a tshi tou ombedzela na u tikedza a Wielman na vhañwe uri nangoho t̄hoḁisiso i sedza kha maitele a kushumisele kwa zwishumiswa musu hu tshi itwa t̄hoḁisiso.

Izwi zwi sia zwi tshi tou amba uri ndi zwa ndeme u shumisa nḁila dzone musu u tshi tōḁisisa uri mafhungo au a t̄anganedzwe nga vhañwe vhañwali.

3.2 NGONA DZA T̄HODISISO

Musu hu tshi itwa t̄hoḁisiso, hu nga shumiswa ngona ya khowalithethivi kana ya khowanthithethivi. Kha ngona ya khowalithithethivi hu shumiswa t̄hoḁisiso ine ya sedza nḁila ine vhatu vha t̄alutshedza ngayo kutshilele kwavho na zwithu zwe vha t̄angana nazwo heneffa shangoni ngeno kha khowanthithethivi hu tshi shumiswa t̄hoḁisiso ine ya shumisa mbalo kana zwitatisitiki.

Kha thandela iyi hu ḁo shumiswa ngona ya khowalithethivi hune ha ḁo vhalwa mañwalwa a vhañwe vhañwali, zwa dovha zwa thusa muḁoḁisisi kha u tōḁa na u wana nḁivho. Izwi zwi ḁo thusa muḁoḁisisi u wana uri vhañwe vhañwali vha ri mini kha zwe vha ñwala zwi yelanaho na t̄hoḁisiso iyi. U shumisa ngona ya khowalithethivi zwi ita uri hu pfesese tshoḁhe nga ha thaidzo ya t̄hoḁisiso. Ngona ya khowalithethivi i ḁo dovha hafu ya thusa uri hu pfesese uri ndi ngani zwo tou ralo, na u dovha u pfesesa mihumbulo ya vhañwe vhañwali khathihi na u nea t̄huḁuwedzo.

3.2.1 Ngona ya khowalithethivi

Afha hu ḁo lingedzwa u t̄alutshedzwa uri ngona ya khowalithithethivi ndi mini hu tshi khou shumiswa na u sedza kha vhañwali vho fhambananaho. Banister na vhañwe (1994:3) vhone vha tshi tikedza zwo ambwaho afho nḁha vha ri:

Qualitative research is an attempt to capture the sense that lies within. And that structures about what we say and about what we do, and an exploration, elaboration, and

systematization of the significance of identified phenomenon as well as an illuminative representation of the meaning of a delimited issue or problem. This type of approach facilitates the process of interaction between the researcher and the target group.

Banister afho n̄tha u khou amba nga mafhungo mathihi nga ha t̄hoḍisiso ya khwalithethivi uri i kwama nga maanda mafhungo a vhathu, vhushaka, zwine vha t̄alutshedza nga ha matshilo avho na zwine vha tenda khazwo. Collins na vhañwe (2000:134) vhone vha tshi amba nga ha t̄hoḍisiso ya khwalithethivi vha ri:

Qualitative research focuses on meaning, experience and understanding. Qualitative design therefore, give the researcher an opportunity to interact with the individuals or groups whose experiences the researcher wants to understand.

Collins na vhañwe vhone vha khou tou ombedzela uri iyi t̄hoḍisiso ya khwalithethivi i kwama mafhungo a vhathu, zwine vha tenda khazwo, vhuḍipfi havho, zwithu zwe vha t̄angana nazwo na maitete a matshilisano vhukati ha muḍoḍisisi na tshigwada tshine a khou t̄oḍou tshi shumisa u bveledza t̄hoḍisiso yawe. Tshine tsha tou vha tsha ndeme vhukuma ndi uri t̄hoḍisiso in̄we na in̄we i tea u vha na pulane ine ya tshimbizwa ngayo uri zwine muḍoḍisisi a khou zwi t̄oḍisisa zwi kone u bvela khagala.

Sparks kha u t̄alutshedza ngona ya khwalithethivi vha ri:

Qualitative research is obtrusive and controlled, objective, generalizable, outcome oriented, and assumes the existence of 'facts' which are somehow external to and independent of the observer or researcher.

3.3 MUTHEO WA T̄HODISISO

Vhañwali vhanzhi vho t̄alutshedza nga vhuḍalo nga ha mutheo wa t̄hoḍisiso. Avha vhañwali vha a tendelana kha zwino na zwiḷa, vha ḍi dovha vha ḍi fhamabana fhaḷa na fhaḷa. Vhañwali vhenevho ndi vhane vha nga sa Krippendorf (2004:340) vha tshi ri:

A research design consists of the detailed specifications that guide the handling of data and make the research reproducible and critically examinable at a later point in time

U khwaṭhisa izwi muṅwe ndi Hofstee (2006:113) ane a tshi ṭalutshedza mutheo nga ha mutheo wa ṭhoḍisiso a ri: “The research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy of procedure”.

Babbie na Mouton (2001:74) vhone vha tshi tikedza maambwa a Hofstee nga mutheo wa ṭhoḍisiso vha ri: “A research design is plan or blue print of how you intend conducting the research”.

Mouton (1996:175) a tshi tikedza vhaṅwali avho vhaṅwe vha re afho nṭha u ri: “The research design serves to plan structures and execute the research to maximise the validity of the findings”.

Izwo zwone zwa vha zwi khou tou ombedzela uri mutheo wa ṭhoḍisiso ndi pulane i sumbedzaho uri ṭhoḍisiso i ḍo tshimbila nga nḍilade na uri musi muṭoḍisisi a sa athu u thoma nga ṭhoḍisiso yawe u tea u thoma nga u ita pulane.

Kha ino thandela muṭoḍisisi o vhalala maṅwala o fhambanaho nga vhaṅwali vho fhambanaho u itela u wana na u pfesesa uri avho vhaṅwali vha ri mini nga ha ndeme ya mikhwa na vhuḍifari musi zwo ḍitika nga ngano zwine zwa vha tshone tshipikwa tshi hulwanesa tsha ngudo iyi. Ndi ngazwo hu tshi ḍo shumiswa ṭhalutshedzo sa mutheo wa ṭhoḍisiso.

3.4 KUKUVHANGANYELE KWA MAFHUNGO

Nḍila dza u kuvhanganya datha ndi nḍila dzine dza shumiswa u kuvhanganya mafhungo malugana na thaidzo ya ngudo kana ya ṭhoḍisiso. Kha tshenetshi tshipiḍa ri a kona u wana phindulo nga ha mbudziso ya ṭhoḍisiso.

Kha ku kuvhanganyele kwa mafhungo a kwamaho thaidzo ya ṭhoḍisiso hu nga shumiswa ngona ya phuraimari kana ngona ya sekondari.

3.4.1 Ngona ya phuraimari

Kha ngona ya phuraimari mafhungo a wanwa thwii musi vhathu vho tou livhana zwifhaṭuwo vha tshi amba nga ndivho na thero nkene. Kha ṭhoḍisiso iyi hu ḍo shumiswa ngona ya sekondari

3.4.2 Ngona ya sekondari

Kha ngona ya sekondari mafhungo a tou kuvhanganywa nga mutodisisi nga ndila ya u tou dzhena fhasi a vhalwa zwo nwalwaho nga vhañwe vhañwali zwi yelanaho na iyi thodisiso. Izwo zwi nga itwa fhedzi nga u dalela laiburari u vhalwa bugu, gurandha, dzhenala, atikili, inthanete na zwiñwe. Musi ho no vhalwa nga ha mañwalwa a vhañwe vhañwali, mutodisisi u do kona u kuvhanganya mafhungo o sedza ngano dzine thero dzadzo dza kaidza vhana, dza dovha dza sumbedza mikhwa na vhuḍifari havhuḍi na vhu si havhuḍi.

U khwaḥhisisa izwi zwe zwa bulwa afha nḥa nga ha ku kuvhanganyele kwa mafhungo Leary (1991:58) ane a vha radzipfunzo u ri: “Secondary method is the studies which researchers use existing data such as census data or documents and texts that were produced previously”.

Heaton (1998:1) a tshi tikedza zwo ambwaho nga Leary musi a tshi talutshedza nga nga ha ngona ya sekondari u ri: “Is the use of existing data collected for the purpose of prior study, in order to pursue a research interest which is distinct from that of the original work”.

Zwi tou amba uri ngona ya sekondari ndi ngona ine vhaḥodisisi vha i shumisa u wana mafhungo a bvaho kha zwo no nwalwaho nga vhañwe vhoradzipfunzo nga ha vhañwe vhathu sa mafhungo a mbalavhathu kana mañwalwa o bveledziwaho tshifhingani tsho fhiraho.

Ndi ngazwo kha ino thodisiso, mutodisisi o wana uri ngona iyi ya sekondari i tou kokotolo tshoḥetshoḥe na maitete ane mutodisisi a khou tea u a tevhela musi a tshi ita thodisiso yawe.

3.5 TSAUKANYO YA MAFHUNGO

Tsaukanyo ya mafhungo i tou talutshedza u tendisea na u shumisea ha thodisiso iyi kha mañwe masia a mañwalwa. Izwi zwi do sumbedza arali vhañwe vhoradzipfunzo kana vhañwali vha tshi nga shumisa kana u sa shumisa iyi thodisiso. Kha ino thodisiso zwi tou vhone i tshi do shumiswa sa izwi yo itwa ho rangwa ha vhalwa hu sa tungunuzwi mañwalwa a vhañwe vhañwali vho nwalaho zwo no elana na

thodisiso iyi. Tsaukanyo ya mafhungo i itwa musi mafhungo o no kuvhanganyiwa. Mafhungo afha o saukanywa hu tshi tevhelwa maga a fumi a tevhelaho:

- Muṭodisisi u kopa a dovha a vhala maṅwalwa. U ṅwala notsi nga matungo a siaṭari zwenezwo hu tshi wanala mafhungo a takadzaho na mafhungo a yelanaho na zwa thandela iyi.
- Notsi dzi re matungo ha siaṭari dzi ḑo vhalululwa hu tshi khou ṅwalwa fhasi zwiteṅwa zwo fhambanaho u ya nga mawanwa.
- Hu ḑo vhalwa zwiteṅwa zwa khethekanywa nga ṅdila ine tshiteṅwa tshiṅwe na tshiṅwe tsha ḑo ḑibula.
- U wanulula arali zwiteṅwa izwo zwi tshi nga ṭanganywa kana u sa ṭanganywa hu dovhe hafhu hu vhekanywe zwiteṅwa zwi dovhe zwi ṅwalwe sa khethekanyo ya zwiteṅwa zwihulwane kana zwiṭuku.
- Hu ḑo vhambedzwaha aḷa maga a zwiteṅwa zwihulwane na zwiṭuku.
- Arali hu na maṅwalwa a fhiraho liṭihi, hu ḑo dovhololwa maga maṭanu a u thoma u ya nga maṅwalwa nga maṅwalwa.
- Musi ho fhedzwa nga maṅwalwa oṭhe, hu ḑo kuvhanganywa zwiteṅwa zwoṭhe, kana thero zwa sedzuluswa nga tshithihi nga tshithihi nga vhuronwane u itela u wana arali zwi tshi kweana na u yelana.
- Musi mafhungo a maṅwalwa o no khethekanywa u ya nga zwiteṅwa zwihulwane na zwiṭuku kana thero, hu ḑo sedzuluswa u itela u vha na ngoho ya uri mafhungo o khethekanywa sa zwine a tea u vha zwone naa.
- Hu ḑo sedzuluswa zwiteṅwa zwoṭhe hu vhonele arali zwi tshi ḑo tea u ṭanganywa kana u khethekanywa nga zwigwada zwiṭuku.
- Hu ḑo humelwa murahu kha maṅwalwa kwao ha kwaṭhisedzwa arali mafhungo oṭhe a teaho u khethekanywa o khethekanywa.

- Tsaukanyo ya mafhungo yo tšandavhuwa ya dovha ya tšoda uri mušodisisi a vhalulule mafhungo a tshi dovholola khathihi na u khwašisedza uri ho itwa mushumo tshidele wa u saukanya.

(http://libweb.surrey.ac.uk/library/skills/introduction%20to%20Research%20and%20Managing%20information20Leicester/page_74.htm)

3.6 VHUNDEME

U itela uri hu konwe u senguluswa mafhungo uri a kone u vha a ndeme, mafhungo a khou tšodiswaho a khou tea u tendisea. Afha uri mafhungo aya a na vhundeme, o dšisendeka kha mafhungo e a tou kuvhanganyiwa. “Validity refers to the credibility or believability of the research. In general is an indication of how sound your research is”. (<https://www.psc.dss.ucdavis.edu>)

Zwo nšwalwaho afho nšha zwi tou ombedzela uri vhundeme vhu sumbedza u tendisea na u kholwisea ha tšodisiso iyi. Nga u tou angaredza zwi sumbedza vhušhogwa ha tšodisiso.

3.7 VHUFULUFHEDZEI

Kha vhufulufhedzei kha ndima iyi ho kwama mvelelo dza tšodisiso iyi. Mvelelo dza tšodisiso iyi nga murahu ha musi ho vhalwa mašwalwa o fhambanaho, ho wanala uri a khou yelana na tšodisiso dzo vhu yaho dza itwa. Nga zwenezwo mafhungo o wanwaho a nga kona u shumiswa vho nga vhašwe. Vhufulufhedzei vhu a dovha ha tšalutshedzwa nga nšila heyi:

Reliability is a way of assessing the quality of the measurement procedures used to collect data in a dissertation. In order for the results from a study to be considered valid, the measurement procedure must first be reliable (www.socialresearchmethods.com).

Mawanwa a iyi tšodisiso a dšo shumiswa kha dzišwe tšodisiso dzi elanaho na šikumedzwa ili.

3.8 MILAYO YA VHUŠIFARI INE YA DŠO TEVHELWA

Afha ndi musi muṭoḍisisi a tshi tea u fhulufhedzea kha vhathu vhane vha khou mu thusa nga u mu nea mafhungo. Ho ngo tea u wana o no vhaisa avho vhathu muhumbuloni, u tea u vha ṭhonifha. Ho ngo tea u vha zwifhela kana a wana o no bula madzina avho nga nṅani ha thendelo yavho. Izwi zwi nga ita uri vhathu avho vha sa tsha mu fulufhela. A khwaṭhisedzaho mafhungo ayo o bulwaho afho nṅha ndi Neuman (1997:229) a tshi ri:

Deception occurs when the researcher intentionally misleads subjects by way of written or verbal instructions, the actions of other people, or certain aspects of the setting.

Gray (2004:58) na ene a tshi tendelana na u tikedza ayo makumedzwa o ambwaho u ri:

Ethics is a philosophical term derived from the Greek word ethos, which means character or custom. The ethics of a research concern the appropriateness of the researcher's behaviour in relation to the subjects of the research or those who are affected by it.

Mafhungo a Gray a tou amba uri vhuḍifari ha muṭoḍisisi vhu kwamana na vhu vha hawe zwi tshi yelana na vhathu vhane ṭhoḍisiso iyo ya vha kwama.

Kha ṭhoḍisiso iyi ine muṭoḍisi a khou ḍo tou vhalala kha maṅwalwa a vhaṅwe, bugu, atikili, dzhenala, gurannḍa na kha zwiṅwe zwinzhi, a ho ngo vha na u vhaisiwa kana u sasaladzwa ha maṅwalwa a vhaṅwe vhaṅwali. Ho ṭhonifiwa khathihi na u tsireledza tshirunzi tsha bugu dzine dza khou shumiswa.

Muṭoḍisisi ho ngo kopolola mishumo ya vhaṅwe vhaṅwali a i ita yawe naho hu nga tou vha u bva kha bugu, dzhenala, gurannḍa kana insaikilophedia zwadzo. He ha vha na u khoutha, ho khouthwa hu tshi khou tevhelwa maitete na milayo kwayo i shumiswaho kha u khoutha.

3.9 MAPENDELO

Ndima iyi yo sumbedza uri maṅwalwa a sialala u fana na ngano a na mishumo zwi sa vhuyi zwa vhudziswa, mishumo u ngaho u gudisa mikhwa na vhuḍifari kha vhana khathihi na kha vhahulwane.

Kha ndima iyi ho sumbedzwa kukuvhanganyele kwa mafhungo he ha shumiswa ngona ya ṭhoḍisiso ya sekondari hune muṭoḍisisi a ḍo kuvhanganya mafhungo nga u

tou vhala bugu, gurandā, dzhenala, insaikhilophedia, atikili, u ya laiburari na u shumisa inthanete.

Ndimani iyi ho kwamiwa vhundeme na vhuḍifulufheli ha valwa nga u ḥalutshedza milayo ya vhuḍifari.

NDIMA YA 4

TSENGULUSO YA MAWANWA

4.1 MVULATSWINGA

Kha ndima yo fhiraho ho dadamalwa kha ngona dza t̥hoḁisiso. Ndimā yeneiḁa yo vha yo sedza kha ngona dza t̥hoḁisiso dzo shumiswaho, ngona ya khwaḁithethivi, dizaini ya tsenguluso, ku kuvhanganyele kwa mafhungo, ngona ya phuraimari na ya sekondari, tsaukanyo ya mafhungo, vhundeme na vhufulufhedzei, milayo ya vhuḁifari khathihi na mapendelo.

Tshipikwa tsha ino ndima ndi u sengulusa thero dzo wanalaho, dzine dza ḁo ri thusa u bvisa mawanwa zwi tshi kwama mikhwa na vhuḁifari. Henefho ho sedzwa mikhwa na vhuḁifari havhuḁi na vhu si havhuḁi zwo topolwa kha thero dza ngano dzi bvaho kha bugu dza ngano dzo fhambanaho.

4.2 MAWANWA A BVAHO KHA TSENGULUSO

Kha iyi t̥hoḁisiso muḁoḁisisi o dzhena fhasi tshoḁthe u wana thero dzi sumbedzaho zwivhangi zwa mikhwa mivhuya na mivhi khathihi na vhuḁifari havhuḁi na vhuvi. Musengulusi o wana uri hu na thero dzi wanalaho kha ngano dzi toololaho tshoḁthe na u dzumbulula mikhwa na vhuḁifari havhuḁi khathihi na mikhwa na vhuḁifari vhu si havhuḁi.

Hu sa athu u sedzwa izwo, hu ḁo rangwa nga u t̥andavhudzwa uri vhaḁwali vho fhambanaho vha ri mini nga ha thero. Nemaḁangari na vhaḁwe (2008:15) vha tshi amba nga ha thero vha ri: “Thero ndi muhumbulo muhulwane une muḁwali a t̥oḁou u bvisela khagala kha vhavhali na vhathetshesesi vha ḁiḁwalo ḁawe. Ndi ngudo ine muḁwali a tama vhavhali kana vhathetshesesi vha tshi i guda. Thero i ita uri hu vhe na vhuthihi kha mafhungo, ya dovha ya ḁea nyangaredzo malugana na vhutshilo na tshenzhemo ya vhathu”.

Mafela (1996:23) na ene a tshi tikedza na u khwaḁhisedza mafhungo a Nemaḁangari na vhaḁwe u ri:

The theme can be defined as a meaningful central idea, whose main function is to unify all elements in a story and which ultimately results in generalisations about life and experience.

Mafhungo ayo afho n̄ṭha a ombedzela uri thero ndi muhumbulo muhulwane une wa vha na zwine wa khou amba na u sumbedza u ya kha zwine zwa ṭanganiwa nazwo vhutshiloni.

Thero dzo topolwaho dzine dza ḡo dadamalwa khadzo kha ino ngudo ndi dzi tevhelaho:

- Thero dza ngano dzi no kwama mikhwa kwayo.
- Thero dza ngano dzi no kwama mikhwa i si yavhuḡi.
- Thero dza ngano dzi kwamaho vhuḡifari kwaho.
- Thero dza ngano dzi kwamaho vhuḡifari vhu si havhuḡi.

4.2.1 Thero dza ngano dzine dza kwama mikhwa kwayo

Mikhwa kwayo i sumbedza vhukoni ha u vha na maitele a vhuthu, lufuno, hune muthu a kona u londota, u thusa, u ṭhonifha, u pfela vhuṭungu, u shumisana, u vha na vhukonani, u kovhekana na u kovhana na u vha na matshilisano avhuḡi. Rosenkoeter (2005:229) a tshi khwaṭhisedza ayo maambwa u ri:

Morality depends upon religion, as it not only provides world views but also ethos and a way of being and relating in the world. It becomes a fundamental source of one's morals, and provides norms for both conduct and character for followers by advocating particular moral principles, laws and beliefs. Religion prescribes what people should become, thus encompassing moral doing and being.

Baird (2003:3) ene a tshi ṭandavhudza mikhwa yavhuḡi uri:

The component of moral reasoning takes place following the emergence of a child's ability to reflect on the past and integrate it with the present. It also enables the child to advance towards a new type of moral thought, one whereby the child can strive to behave in consonance within internalised standards of appropriate behaviour.

Vhuthu kha ngano ho khethekanywa nga zwiteńwa zwa ndeme zwo fhambanaho zwi tevhelaho:

4.2.1.1 Lufuno

U funa ndi u kona u țanganedza muńwe kana vhańwe vhathu lune zwililo na madakalo avho zwa vha zwauvho. Ndi u tshila u tshi kwamea na u vha luthihi na vhańwe sa zwe Murena Yesu a zwi sumbedza musi a tshi ri: “Funa wa hau vhunga u tshi dífuna”. Rykkje et al (2015:1) a tshi khwaťhisedza maambiwa nga ha lufuno uri:

Love is a drive toward unity of the separated. This drive can be seen in both connectedness with others, in connectedness with something larger than oneself, and may indirectly apply to connectedness with oneself. Both connectedness and love are key concepts in caring.

A tshi ombedzela na u khwaťhisedza țhalutshedzo ya Rykkje na vhańwe nga ha lufuno Frankfurt (2004:3) u ri:

Love is the concept that ties together the interlocking definitions of the active and passive, freedom, autonomy, and identification with wholeheartedness and ambivalence, the nature of final ends and their relation to both intrinsic and instrumental value, the place of morality and meaning in our lives.

Kha bugu ya *Ifa ĩa Mirafho* nga Muťhige na vhańwe (2015:70) lungano “**musidzana wa mashudu**” lu sumbedza lufuno. Afha ri wana Musiiwa we a vha e tshisiwana o aluwa e ndele, e ņambi nahone e na mikhwa a tshi thetshelesa ndayo dza makhulu wawe. Mme awe vho vha vho mu siela tshifhiwa tsha vhulungu ha mađi na vhukunda vhuvhili. Zwfihiwa izwo zwo đo thusa mbonalo ya Musiiwa khathihi na u țana vhuńambi hawe na u vha ndele hawe.

Musiiwa o điwana e kha tshigwada tshe tsha vha tshi tshi khou ya u tshina. O ri u sima luimbo lwawe vhathu vha dzungudza dziťhoho nga u pfa vhuńambi ha kuimbele kwawe. O tshina a fhufha vhavhili vha sera zwa tou ņańisa lufuno na u țanganyisa țhoho ya mukololo.

Musi Musiiwa a tshi khou ralo u țana vhuƙoni hawe, zwo ɔo ita uri a tswe mbilu ya mukololo lwa tshoțhe. Nga murahu ha mitshino iyo Musiiwa o ɔo ngalangala. Izwo zwo ɔo ita uri mukololo wa musanda a vuse gaɔa ła u țoɔa Musiiwa, musidzana we a vha o ambara vhułungu mukuloni.

Vhasidzana vhe vha vha vha khou tshinavho henefho, vho ɔo linga u sumbedza u țoɔavho zwa u u sedzwa nga ițo ła vhuɔi nga mukololo. Vho ri na vhone vha na malungu a fanaho na a Musiiwa fhedzi mukololo a si vha dzhieie nțha sa izwi vho vha vha si dzindele kana dziŋambi zwadzo u fana na Musiiwa. Musiiwa o ɔo țoɔwa u swika a tshi wanala. O ri u wanala, a mbo ɔi malwa nga uyo mukololo.

Kha lungano ulu ri tou guda uri u vha ŋambi na u vha ndele ndi vhuɔifari havhuɔi vhone ha fhedza ho aŋwa zwivhuya sa zwo iteaho kha Musiiwa. Musiiwa nga vhuŋambi hawe, o fhedza o topolwa vhuƙati ha vhasidzana vhanzhi vhe vha vha vho imba na u tshina a vho vha muțanuni wa musanda. Mukololo o fara Musiiwa zwavhuɔi vha beba vhana vhe vha aluswa nga lufuno.

Izwi zwi tou sumbedza tshoțhe uri muthu o no funa muŋwe muthu u a țhonifhea tshitshavhani tshine a wanala khatsho. Muthu onoyo u shaya mutsiko a dovha a engedza maɔuvha a vhutshilo hawe sa izwi a tshi ɔo dzula o takala.

4.2.1.2 Thuso

U thusa ndi u longa tshanɔa na u kovhekana thuso kha zwine muŋwe kana vhaŋwe vha khou țangana nazwo, zwi nga vha zwavhuɔi kana zwi si zwavhuɔi hu u itela u phulusa muthu onoyo kana vhatu vhenevho. Rogers (1995:6) a tshi țanɔavhudza u thusa u ri:

Helping relationship is one in which one of the participants intends that there should come about, in one or both parties, more appreciation of, more expression of, more functional use of the latent inner resources of the individual.

U vha na vhuțu ha u thusa zwi ri funza u kona u thusa hu si na u lavhelela mbadelo nga murahu. U thusa hu sumbedza vhuțu zwa dovha zwa ŋea mbilu ya muthusi dakalo. Kha lungano “**Nɔila mmbili**” nga Tshikovhi (2014:64), vhasidzana vha

ṭanga lwendo lwa u ya u ka muroho sa izwi hayani ho vha hu na thotha. Vhe ṅdilani vha laedzwa nga ḷiivha u shumisa ṅdila ṭhukhu madzuloni a khulwane. Vhasidzana musi vha tshi wana ṅdila mbili vha thoma u hanedzana uri vha fara ifhio. Musidzana muṭuku o hanedzwa a tshi amba zwa uri hu farwe ṅdila ṭhukhu. Vhasidzana vha fara ṅdila khulwane ye ya fhedza yo vha isa ha Nyabanga wa ḷidyavhathu. Vhusiku ḷidyavhathu lo ṭuṭula banga uri ḷi ḍo kona u vha vhulaha. Musidzana muṭuku u a zwi pfa a vusa vhakomana uri vha shavhe. Vhe kati na u shavha Nyabanga u a vha sala murahu vha thuswa nga tshinana tshe tsha vha mila tsha vha wedza mulambo tsha vha ṭanza seli na luḷa. Tshinana tsho fhedza tsho vha swikisa hayani kha vhabebi vhavho.

U thusa ha tshinana hu gudisa na u sumbedza mikhwa kwayo ya uri u thusa hu na zwivhuya zwine zwi nga bvelela kha muthu. Afha ri wana mikhwa iyi yavhuḍi i tshi sia tshinana tshi tshi livhuwiwa nga kholomo nnzhi vhukuma.

U thusa hu na zwivhuya zwinzhi vhukuma sa izwi muthu wa u thusa a tshi sika na u khwaṭhisa vhushaka havhuḍi khathihi na u vhea muthu onoyo fhethu ha khwine. U thusa hu fhungudza na u fhedza vhushai khathihi na u ḍisa tsireledzo kha vhatu. U thusa hu a dovha ha bveledza mikhwa na vhuḍifari havhuḍi kha muthu.

4.2.1.3 ṭhonifho

U ṭhonifha hu amba u ita zwine lushaka lwonolwo lwa dzhia hu khuliso. Hu ambwa u hulisa vhaaluwa, vhana, vhatu vha wanaleaho kha tshitshavha tshenetsho, vhomakhulukuku, sialala, pfunzo dza vhakale na maitele, vhupo na zwipuka na zwoṭhe zwi tshilaho. U ḍiṭhonifha ndi ha ndeme sa izwi arali muthu a sa ḍiṭhonifha zwi ḍo konḍa uri a ṭhonifhiwe nga vhaṅwe. U ṭhonifha na matshilele a vhuthu zwi ita uri muthu a tshile o takala nahone a tshi ḍiṭhogomela. Zwi dovha zwa ita uri muthu a tshile a dovhe a ite zwine Muvhumbi a zwi lavhelela khae. U khwaṭhisa izwi www.careandgrowth.com vha tshi amba nga ha ṭhonifho vha ri:

To respect others is and a silent way to express our feeling for them. It is an unspoken and strong relations between people respecting each other. When a person shows respect for someone, then it means having some value for him. His advice and suggestions are important

for him. It is very important to respect one another in any relationship.

Kha Muṭhige na vhaṅwe (2015:58) kha lungano “**Tshinakaho**” ho sumbedzwa ṭhonifho musu mukegulu a tshi humbela thuso ya u fulelwa fuyu. Vhaṭhannga vha swikaho vhavhili vho kundwa u phetha khumbelo ya mukegulu u swika hu tshi swika wa vhuraru we a vhona zwo tea u thusa mukegulu uyo. Nga ṭhonifho o ḡo ita zwe mukegulu a vha a khou humbela. O vho ri a tshi swikelela he fuyu ḡa vha ḡi hone a vho wana Tshinakaho musidzana we a vha a songo naka zwone. Ene o thoma nga u fula fuyu a ḡi isa kha mukegulu we a ḡo ri a vhuelele a ye u dzhia Tshinakaho. Muṭhannga uyo we a vha a tshi khou nyadzisea, nga u ṭhonifha hawe mualuwa uyo wa mukegulu zwo ita uri a mbo ḡi ṅewa Tshinakaho a vha mufumakadzi wawe.

Kha lungano ulu hu khou khwaṭhisedzwa uri u ṭhonifha vhaaluwa ndi mikhwa kwayo na uri u vha na vhuthu zwi a vhuyedza.

U ṭhonifha hu anwa zwivhuya zwavhuḡi tshitshavhani. Izwi zwi vhone ngauri muthu onoyo u a langea, u a hulisa, u a ḡitsisa, u a thetshesela, u a ḡisendedza kha vhathu, u tevhedza ndaela na u ḡiimisela u guda u sa neti. Hu ita uri vhathu vha pfesesane khathihi na u shumisana. U ṭhonifha hu fhungudza mutsiko na u khwinifhadza ṅdivho. ṭhonipho i a dovha ya thusa uri muthu a ḡivulele mahothi a u vha na vhumatshelo havhuḡi. Zwoṭhe zwi ita uri muthu a kone u tshila o vhofoholowa tshitshavhani. Muthu wa ṭhonipho zwi a konḡa u ḡiwana o wela khomboni sa izwi a tshi ḡifara khathihi na u ṭhogomela na u ḡiṭhogomela kha zwine a ita.

4.2.1.4 U pfela vhuṭungu

U pfela vhuṭungu ndi u kwamea kha zwithu zwi vhaisho zwine muṅwe muthu kana vhaṅwe vhathu vha vha khazwo zwa tou nga zwi kha iwe. Izwo zwi vha zwi tshi kona u tou pfala ngomu-ngomu vhudzivhani ha mbilu yau. Wispé (1991:68) a tshi ṭlutshedza u pfela vhuṭungu u ri:

Sympathy is a heightened awareness of the feelings of the other person and the urge to take whatever actions are necessary to alleviate the other person's plight. It indicates that the suffering of the other person is immediately experienced as something to be alleviated.

Sympathy is both a vivid awareness of the other person's pain and the altruistic urge to end it.

Tshikovhi (2014:32) kha lungano “**vhatukana vha no shanduka**”, hu sumbedzwa u pfela vhuṭungu. Muvhuḍa musu u kha tshumisano na vhatukana avho vha u shanduka, u pfela vhasidzana vhuṭungu wa ambulula uri vhanna avho a si vhathu ndi ndau. Nga zwenezwo muvhuḍa wo ḍo pfela vhasidzana avho vhuṭungu wa ita uri avho vhasidzana vha shavhe sa izwo avho vhanna vhavho vha ndau vha khou luka maṅo a u ḍo vha dzhongonedza. Nga mbilu mbuya ya muvhuḍa tshishavha na tshone tsho ḍilugisela u thusa avho vhasidzana. Vhasidzana vho dzumbwa nduni, tshitshavha tsha ima na mafumo u itela u tinga na u vhulaha idzo ndau. Nda dzo vhulahwa khosi ya takalesa ya ita tshimima tshihulu, ha ḵiwa ha nwiwa hu u takalela u vhuya ha avho vhasidzana. Nga ṅwambo wa mbilu mbuya ya muvhuḍa ya u pfela vhuṭungu, tshitshavha na tshonevho tsho vho ḍo kwameavho tsha edza zve muvhuḍa wa ita tsha thusa avho vhasidzana.

U pfela vhuṭungu ndi mikhwa na vhuḍifari vhu ṭanganedzeaho tshitshavhani. Muthu ane a khou pfelwa vhuṭungu u a ṭuṭuwedzea muhumbuloni. Muthu onoyu u pfa a tshipiḍa tsha vhaṅwe vhathu. Muthu ane a pfela vhuṭungu u a ṭhonifhiwa kha tshitshavha. Zwi dovha zwa ita uri uyo a pfelaho vhuṭungu na ene a ṭhonifhe vhaṅwe u fhirisa na zve ene a ṭhonifhiswa zwone. Vhathu vha pfelaho vhuṭungu vha a fulufheliwa nga vhaṅwe vhathu zwine zwa ita uri vha kone u vhofoholwa vha vha vhudza thaidzo dzine vha khou ṭangana nadzo.

4.2.1.5 Tshumisano

U shumisana ndi u farisana, hu u itela u swikelela kha zwine zwa khou pikwa. Schneier (2012:3) a tshi khwaṭhisedza u ri:

Cooperation are the first problems we had to solve before we could become a social species. Society cannot function without trust, and yet must work even when people are untrustworthy. Our global society has become so large and complex that our traditional trust mechanism no longer work.

Ṭhalutshedza yeneyi i a dovha ya tikedzwa nga Scarnati (2001:5) musu a tshi ri:

Teamwork is a cooperative process that allows ordinary people to achieve extraordinary results. It relies upon individuals working together in a cooperative environment to achieve common team goals through sharing knowledge and skills.

Kha lungano “**phunguhwe na phele**” nga Muṭhige na vhaṅwe (2015:42) ri wana phukha idzi mmbili dzi khou sumbedza u shumisana sa maitete ane a wanala-vho na kha matshilele a vhathu. Ndi phukha dze dza tenda kha ḽa uri a dzimana u ḽa malombe ngeno mukosi a tshi phalalana. Phunguhwe na phele khathihi na dziṅwe phukha dzo langana u ya u zwima dzoṭhe. Madzuloni a uri phukha i ḽe ṅama ya phukha ye ya vhulaha i yoṭhe, mulanga wo vha wa uri dzi ḽo tou vhuya na ṅama dza i bika dza ḽa dzoṭhe. Nga ngoho dzo ita ngauralo.

Maitete aya a phukha idzi o tou sumbedza tshoṭhe uri u shumisana ndi zwavhuḽi vhukuma. A dovha a sumbedza na riṅe sa vhathu uri ri tea u edza maitete ayo ane a vha mikhwa yavhuḽi vhukuma tshitshavhani.

U shumisana ndi maitete kwao vhukuma ane a tou kwhaṭhisedza tshoṭhe uri naho wa tou vha ntende kha u tandulula dzithaidzo u nga si vuwe wo zwi kona u woṭhe. Muthu a shumisanaho na vhaṅwe u fhaṭa vhukonani na vhane a khou shumisana navho zwa ita uri zwine vha khou shuma zwi bveledzee hu si na vhuleme. U shumisana hu a dovha ha ita uri muthu a vhofoholowe kha u kovhekana ṅdivho, u ḽisa ṅdivho ntswa, u fulufhedzea khathihi na u bvelela vhutshiloni.

4.2.2 Thero dza ngano dzi kwamaho mikhwa i si yavhuḽi

Thero dzine dza kwama mikhwa i si yavhuḽi dzo topolwaho ndi dzi tevhelaho: u tswa, u zwifha, u vha na vivho, u vhulaha na u thuba.

4.2.2.1 U tswa

U tswa ndi u dzhia tshithu kana zwithu zwa muṅwe muthu kana vhaṅwe vhathu nga ṅḽa ha thendelo ya onoyo muthu kana vhenevho vhathu hu si na thendelo kana u songo ṅewa thendelo zwine ha vha vhukhaxhi kha iṭo ḽa mulayo. U tswa hu a dovha

ha *ṭalutshedzwa* nga *ṅdila* heyi: “To take another person’s property without permission or legal right and without intending to return it”. (<http://en.oxforddictionaries.com >steal>). Hutchinson (1997:177) ene a tshi bvisela khagala nga ha u tswa u ri:

Stealing refers to a person who fraudulently takes anything capable of being stolen, or fraudulent converts to the person’s own use of any other person anything capable of being stolen, is said to steal that thing. That is an intent to permanently deprive the owner of the thing of it.

U tswa hu a sumbedzwa hafhu kha lungano “**mukwasha we a *ṭalwa* ha funwa phelekedzi**” nga Makwarela na vhaṅwe (2006:3). U tswa hu vhonala musi mukwasha a tshi hana u *ḷa* muhwaba wo koḍwaho wa itwa dovhi. Phelekedzi yawe o u *ḷa* lwe musi e tsini na u fhedza mukwasha a vho thetshelavho. O ḍo wana uri mathina dovhi a *ḷi* ḍifhi zwone. U ḍifha ha dovhi *ḷo* ho ita uri uyo mukwasha a sa dzi bonye zwavhuḍi. Mukwasha uyo musi vhathu vho eḍela o ḍo dodoma a livha kha mutuli u ya u ṅanzwelela zwo salelaho he *ṭhoho* yawe ya vho ḍo patwa. Vhathu vha henefho muḍini vha tshi pfa gudugudu vho mbo ḍi vuwa. Vho mangadzwa nga u wana uri gudugudu ndi ya mukwasha o patwaho *ṭhoho*. Musidzana zwo mu shonisa lwe a vhona zwo tea u *ṭutshela* uyo muṭhannga. Musidzana o ḍo fhedza o malwa nga muṭhannga wa phelekedzi. Nga zwiito na mikhwa mivhi ya u tswa muṭhannga u fhedza o balelwa u mala musadzi uyo.

Kha lungano lwa “**munna we a vhaulahelwa mahuyu nga ndau**” nga Makwarela na vhaṅwe (2006:13) na hone hu khou ombedzelwavho uri zwiito zwa u tswa zwo vhifha vhukuma na uri zwi a dovha zwa vhaulahisa. Munna nga ṅwambo wa ṅdala u tswa mahuyu a ndau. U tswa honoho ho fhedza ho ita uri uyo munna a vhaulahwe nga ndau.

Makwarela na vhaṅwe (2006:10) kha lungano “**munna we a shavha mavhidani**” hu *ṭalutshedzwa* nga ha u tswa. Afha vhanna vhavhili vha tswa mirambo vha humbula u ya u i kovhekana mavhidani. Zwenezwo vhe kati na u kovhekana mirambo, mathina hu na muthu we a vha o dzumbama henefho, o ḍo humbula uri vhafu vha khou kovhekana vhathu. Zwiito zwa u tswa nga avho vhanna vhavhili zwo ita uri uyo

munna a shavhe lwe a tᵛoda u vundekana na milenzhe a tshi shavha u kovhiwa nga vhafu

Kha ngano idzo dzoᵛthe: Lwa mukwasha we a tᵛalwa ha funwa pheletshedzi, munna we a vhulahlwa mahuyu nga ndau na lwa munna we a shavha mavhidani dzi sumbedza uri u tswa a si maitete avhuᵛi na luthihi.

U tswa ndi maitete a si a vhuᵛi na luthuhi sa izwi a tshi vhea muthu khomboni. Muthu o no tswa a nga ᵛiwana o valelwa khothoni lwa miᵛwaha minzhi kana a vhulahwa. Tshiᵛwe tshifhinga muthu u a fhedza o no holefhala nga murahu ha musi o no thuntswa nga vhane vha ndaka. U tswa hu a vhang a vhuswina kha tshitshavha sa izwi zwi tshi nga konᵛela u tshilisana zwavhuᵛi na muthu a vhaisho tshitshavha nga vhuvhavva hawe.

4.2.2.2 U zwifha

U zwifha ndi u mba kana u ambela muᵛwe zwithu zwi si zwone kana u ambela muᵛwe muthu vhuᵛanzi vhu si hone u na ngoho uri zwine wa khou amba a si zwone na luthihi hu u tou itela u zwizwiedza vhuᵛanzi ha ngoho.

Lloyd (2006:2) a tshi tᵛandavhuwa nga nga ha zwiito zwa mazwifhi u ri: “Bald-faced lies are harmful, as they corrode trust and intimacy – the glue of society.” Mahon (2008:3) a tshi tikedza ᵛikumudzwa ᵛa u tᵛandavhudza u zwifha u ri:

To lie is to make a believed false statement to another person with the intention that the other person believe that the statement to be true. A lie is a statement made by one who does not believe it with the intention that someone else shall be led to believe it.

Muzwifhi u a shona musi mazwifhi awe a tshi ᵛo bvela khagala. Ha dovha ha vha na khonadzeo ya uri a pᵛiswe vhuᵛungu zwenezwo musi mazwifhi awe a tshi bvela khagala. Muzwifhelwa ene u a vhaishala nga ᵛwambo wa zwithu zwe a sa zwi ite kana u ᵛivha tshithu nga hazwo. Tshitshavha tshone tshi kwamea zwihulu sa izwi u fulufhedzea hu tshi mbo ᵛi mbumburea ha ita uri na vhaᵛwe heneᵛho tshitshavhani musi vho vhona uri mazwifhi a a tshidza vha si tsha tevhela ngoho.

Maḍadzhe na vhaḥwe (2006:1) na Tshikovhi (2014:48) vhoṭhe kha lungano “**mukwasha wa u zwifha**”, ri wana vhaḥwali avha vha tshi ṭalutshedza mazwifhi e mikhwa mivhi vhukuma nahone a sa ṭanganedzei na luthuhi kha lushaka na tshitshavha. Kha lungano ulu zwi vhoneala musi mukwasha o hana halwa musi a tshi fhiwa nga vhomakhulu wawe a ri ene u na miḥwaha ya fumi o litsha halwa. Mukwasha o wanala a sa dzi bonyi na luthihi lwe a vho vusa luimbo vhukati ha vhusiku. O mbo ḍi dzhena ḍuni a dzhenisa ṭhoho nkhoḥi a thoma u kakata halwa. Zwithu zwo ḍo vhiḥfa musi a sa tsha kona u bvisa ṭhoho nkhoḥi a vho fhedza nga u ṭavha mukosi uri a wane thuso. Musidzana wawe na mme awe zwo vha shonisa na u vha mangadza u wana muthu we a ri ha tsha nwa halwa o no patisa ṭhoho nkhoḥi ya halwa. Mazwifhi o ṭoḍou u mu vhulaisa sa izwi nkhoḥi hu songo vha na thuso o vha a tshi ḍo pfuḍelwa a nwela kotho nkhoḥi ya halwa u swika a tshi fa. Mazwifhi o dovha a sia a tshi sumbedza uri o vha a si nga vhi munna kwae wa musidzana uyo.

Vhaḥwali avha vhoṭhe vha khou tou sumbedza uri mazwifhi a ṭana maitete na mikhwa i si yavhuḍi ine arali ya sa laṭwa, tshiḥwe tshifhinga zwi nga ita uri muthu a ḍiwane o no dzhia vhuṭshilo hawe zwi songo tea.

U zwifha a si mikhwa yavhuḍi na luthihi sa izwi hu tshi kondela muthu a khou zwifhelwaho u vhoḥolowa na u dzhia maga o teaho u sumbedza uri zwine a khou ambelwa a si ngoho sa izwi a tshi vha o imiwa phanda nga vhuṭanzi vhu si hone. Tshifhinga tshoṭhe u zwifha zwi vhaisa muthu a khou zwifhelwaho, zwa ḍi dovha zwa vhaisa muzwifhi khathihi na tshitshavha tshoṭhe.

4.2.2.3 Vivho na tshiṭuhu

Vivho na tshiṭuhu ndi u sa takalela u vhone muḥwe muthu kana vhaḥwe vhatu vha tshi vha na zwivhuya, wa tama zwi tshi vha kha iwe fhedzi kana wa vha na nyofho dza u ṭutshelwa nga zwithu zwine wa zwi funesa. Kristjansson (2002:4) a tshi ṭalutshedza vivho u ri:

It is an emotion that is typically associated with negative thoughts and feelings of insecurity. Jealousy is often a combination of anger, sadness and resentment. The experience of jealousy may include fear of loss, suspicion or anger about a perceived betrayal, uncertainty, loneliness and distrust.

Muṭhige na vhaṅwe (2015:34) kha lungano “**mukegulu wa tshiṭuhu**” ri wana ho anetshelwa nga ha mukegulu wa tshiṭuhu vhukuma. Mukegulu uyo o vha a tshi vhivha mazwale wawe muthihi fhedzi. Vivho ilo lo ita uri uyo mukegulu a shatele ṅwana wawe ḍuluni uri a fele ngomu. Izwo o zwi ita hu ṅdila ya u nyelisa mazwale wawe. Musadzi uyo musi o sevhelwa nga vhaṅwe u lalela mazwale wawe musi vha tshi bva a sala a tshi kwatula ḍulu uri a ḍo kona u tshidza munna wawe. O ita munyanya wa u bvisela munna wawe vhathuni ngeno mukegulu vha sa zwi ḍivhi. U tou vhona uyo ṅwana wavho vho mbo ḍi ṅoka vha wela fhasi. Izwo zwo sumbedza uri vivho a si ḵavhuḍi na luthuhi sa izwo ḵi tshi fhedza lo vhaisa iwe muṅe. Weiner & Craig (2009:2) vha tshi tikedza na ombedzela maambiwa nga ha vivho vha ri:

Jelousy is typically defined as an emotional response to the threat of losing a valued relationship to a rival. It is an amalgamation of fluctuating feelings of anger, fear, sadness, or dis-social situation.

Vivho sa mikhwa i si yavhuḍi, lo dovha ḵa sumbedzwa nga Nephawe (2004:28) kha lungano “**musadzi wa vivho**”. Vivho ḵi a ṭandavhudzwa musi vhafumakadzi vhe vha vha vhe vhahadzinga vha sa funani na luthihi. Munna u fhandekanya tsimu nga vhukati u itela uri muṅwe na muṅwe a kone u ḍilimela. Mufumakadzi muhulwane sa izwi o vha e mubva vhukuma, u ḍishandukisa a vha ntsa a imba luimbo lwe lwa vha lu tshi ita uri hoṭhe he musadzi muṭuku a shuma hu dovhe hu mele ḍaka. Zwiito izwo zwi mangadza mufumakadzi muṭuku na munna wavho. Munna uyo u a lalela uri a vhone uri hu khou iteani. U vhona uri khuvha musadzi muhulwane ndi ene tshivhangiri tsha ḍaka ilo. Nga ṅṭhani ha izwo, o remekanya uyo musadzi a lovhela heneḵho. Afha zwo tou bvisela khagala uri ngoho vivho ḵi vhanga tshiṭuhu, tshiṭuhu tsha ḍisa bulayo muḍini.

Vivho ḵeneḵi lo ḍi dovha ḵa sumbedzwa hafhu kha lungano “**Musiwalwo, muṭhannga wa u naka**” nga Muṭhige na vhaṅwe (2015:79). Afha mukegulu vho vha vha na vivho ḵa uri ṅwana wavho we avha o nakesa a si male. Vivho lo vha ḵi ḵa uri arali ṅwana wavho a mala vha vho ḍo sala vhe vhoṭhe. Izwo zwo ita uri vha vhambe maano a uri musidzana ane a ḍo ḵa zwiliwa zwavho a si ṭanganedzwe nga ṅwana wavho. Zwithu zwo ima nga tshiṅwe tshiimo musi vhaṅwe vhasidzana vha tshi vhamba maano a u sa ḵa zwiliwa zwa avho mukegulu. U sa ḵa izwo zwiliwa nga avho vhasidzana zwi fhedza zwo ita uri hu nangwe muthihi wa vhasidzana avho a malwa

nga muṭhannga uyo. Vivho ḽa u sa ṭoda ṅwana a tshi mala ḽi fhedza ḽo vha vhulaha musu muṭhannga a tshi mala.

Kha ngano idzo dzoṭhe vhaṅwali vho khwaṭhisedza uri vivho a si mikhwa na maitele avhuḽi na khathihi sa izwi ḽi tshi ṭuṭuwedza tshiṭuhu kha vhathu.

4.2.2.4 U vhulaha

U vhulaha ndi u dzhiela muṅwe muthu vhutshilo wo tou ḽiimisela kana u songo ḽiimisela. U vhulaha ndi maitele o fhifhaho vhukuma a dovha a vha a lwiwaho naho nga mulayo. Walters (2007:1) a tshi navha na muhumbulo uyo uri:

Murder is a social act that involve not only killing, but also judgement and evaluation by society at large. The process of defining killings as murder involves not only a victim and a perpetrator, but also a social context established by others.

Kha lungano “**muṭa u fela fuyu**” nga Makwarela na vhaṅwe (2006:19), Lungano ulu lu tou ṭahisela tshoṭhe khagala uri u vhulaha ndi maitele mavhi ane a vha na masiandaitwa a si avhuḽi na luthihi. Afha munna u vhulaha musadzi wawe na ṅwana nge vha doba vha ḽa mafula e muuna uyo a vha a tshi khou a fula a tshi a posa fhasi. Sa izwi u vhulaha hu na masiandaitwa a si avhuḽi kha muvhulahi, ri wana munna uyo a tshi vho thoma u ḽi remekanya mirado ya muvhili wawe nge ya thoma u imba hu u sumbedza u gwalabela zwe uyo munna a ita nga u vhulaha musadzi na ṅwana. U vhulaha avho musadzi na ṅwana zwo ita uri a fhedze o tou fhelela nga u ḽa mbilu. Izwi zwo tou sumbedza uri u vhulaha a si maitele kwao. Mikhwa iyo mivhi i a ita uri muvhulahi a tambule vhutshilo hawe hoṭhe.

U vhulaha ndi mikhwa yo khakheaho vhukuma nahone i sa ṭanganedzei. Muthu o no vhulaha u sumbedza u vha na tshiṭuhu na u shaya lufuno. Muthu wa u vhulaha ha na lukuna na mulalo. U khwaṭhisedza izwi hu na murero wa Tshivenda une wa ri: “Mmbwa ya ḽa iṅwe a i noni”. Zwi tshi amba u ri, wa ita zwi si zwavhuḽi kha muṅwe, na iwe a zwi nga u nakelivho.

4.2.2.5 U thuba

U thuba ndi u dzhia, thundu, zwifuwo kana muthu nga khani, hu si nga thendelo kana lufuno lwawe a dzumbwa huñwe fhethu hune a sa ḡo wanala musu a tshi ṭoḡwa. Izwo zwiito zwi vhone hu vkhakhi vhukuma vhune mulayo wa si tendelane nazwo. U thuba hu a ṭalutshedzwa nga Akwash (2016:1) musu a tshi ri:

Is the taking of away or transportation of a person against the person's will, usually to hold the person's in false imprisonment, a confinement without legal authority which maybe done for ransom or in furtherance of another crime, or in connection with the child custody dispute.

Kha lungano “**mukalaha we a vha a tshi tshimbila o hwala ngoma**” nga Nephawe (2004:31), ho anetshelwa nga ha u thuba. Afha ho sumbedzwa mukalaha we a vha a tshi tshimbila o hwala ngoma a tshi i lidza na u imba nyimbo dzi takadzaho vhukuma. Mukalaha uyo nga murahu ha musu muñwe musidzana o mu khoḡa, o thuba uyo musidzana a mu panga ngomu ha ngoma iyo a tshimbila o mu hwala e ngomu ngomani. Zwo ḡo mangadza vhathu u pfa ngoma i no ita i tshi amba. Vhathu vho mbo ḡi ṅea uyo mukalaha halwa a nwa a kambwa. O no ralo u kambwa vho mbo ḡi vula ngoma vha bvisa uḷa musidzana. Zwiito izwi zwi sumbedza matshilele a si kwaho na hone a sa sumbi vhuthu. Madzuloni a uri uyo mukalaha a takale na uyo musidzana u fhedza a tshi mu thubwa.

Maḡadzhe na vhañwe (2006:21) na vhone kha lungano lwavho “**Munna we a vha e na ngoma i mangadzaho**”, vho khwaṭhisedzavho nga ha mikhwa mivhi ya u thuba. Afha ho ambwa nga ha muñwe munna o no pfi Gogorolo we a ḡo thuba kusidzana kwe kwa vha kwo ruñwa a shavhela nakwo ḡakani nga murahu ha musu o ku sumbedza lufhanga. O swika a tindinganya kuḷa kusidzana nga mishonga a ku longa ngomani. O tshimbila nakwo ku ngomani a tshi lidzela vhathu na u vha ṭongisela iyo ngoma i sa lili zwone. O vha a tshi badelisa u lidzela vhathu nga tshede kana halwa. Vhathu vho ḡo mangala hu tshi vho pfala ipfi ḷa kusidzana ku imbaho ngomu ha ngoma iyo. Vhathu vho mbo ḡi ḡivha ipfi ḷa ukwo kusidzana vha vhamba maano uri kusidzana ku bviswe afho ngomani. Gogorolo o nwiswa halwa a kambwa vhukuma vha konaha u ya u vhudza vhamusanda na vhabebi vha ukwo kusidzana.

Vhanna vha tshitshavha tshenetsho tsho do ruṅwa nga khosi ya ilo shango u fara Gogorolo uri a farwe a sengiswe.

Avha vhaṅwali vhoṅthe vho tou sumbedza uri u thuba a si maitele kwao tshitshavhani sa izwi ro tea u dzula ri tshi vhavhalelana na u ṅhogomelana.

4.2.3 Thero dza ngano dzi kwamaho vhuḍifari havhuḍi

Vhudele, vhuṅambi, lutendo, u tsireledza na u vha na vuhwawho ndi dziṅwe dza thero dzo ṅangwaho uri hu do kona u dadamalwa khadzo musi hu tshi sumbedzwa vhuḍifari havhuḍi.

4.2.3.1 Vhudele na vhuṅambi

Vhudele ndi maitele na vhuḍifari vhune muthu kana vhathu vha londota vhone vhane kha mbonalo yavho khathihi na zwoṅthe zwo vha tangaho nga ṅdila tshidele ngeno u vha ṅambi hu u vha na ipfi ṅine musi muthu a tshi imba ṅa ḍifha sa mutoli wa ṅotshi. Ipfi ṅine musi muthu a tshi imba vhathu vha hwelwa nga nuṅunuṅu i bvaho khaḅo. ndi u dovha wa vha muthu ane musi u tshi tshina, vhathu vha tendelela na nga dziṅhoho. Hassan (2012:1) a tshi ombedzela na u tikedza nga ha vhudele u ri:

It is the basic concept of cleaning, grooming and it is the first step to good health. Besides that, it is considered as one of the most important part of our daily lives at home and at workplace which help us to protect ourselves and keep us with good health.

Guirado (2009:3) ene a tshi ṅalutshedza vhuṅambi u ri:

Musical intelligence represents combined action of capacity for rhythm, creative expression, visual and auditory memory, motor skills and coordination body especially of the upper extremities. Feelings and emotions concentrate the main intellectual resources without interfering with the rest of learning. They learn and perform in a very clear and precise way.

Thagwane (1995:29) kha lungano “**Musidzana wa vhudele**”, ro tšalutshedzwa nga ha musidzana we a vha a tshi lwelwa nga vhaṭhannga a dovha a tšodwa na nga khosi. Izwo zwo vha zwi khou itiswa nga vhudele na vhuṅambi he a vha e naho. O vha a tshi dzula o ambara miṅwenda, vhulungu na tshiṭhomola milenzheni nahone zwo kunaho vhukuma. Vhudele na vhuṅambi uho ho ita uri uyo musidzana a malwe nga muṅwe wa vhaṭhannga avho. Zwi tou sumbedza uri vhudele na vhuṅambi ndi vhuḍifari havhuḍi vhune munna muṅwe na muṅwe a vhu tšoda vhu tshi wanala kha musidzana ane a ḍo fhedza e mufumakadzi wawe.

Vhudele vhu sumbedza u vha tsinisa na Mudzimu zwi tshi itiswa nga mikhwa ya vhuḍi ine muthu a vha nayo. U vha na vhudele zwi dovha zwa sumbedza uri muthu onoyo o tšamba vhuluvhini hawe, kha ku shumisele kwa maipfi awe khathihi na kha zwine a zwi ita. U vha na vhudele ndi iṅwe ṅḍila ya u ita uri muthu onoyo a dzule o takala nahone ena mulalo. Zwi ita uri muthu a humbule nga ha matshilele avhuḍi a tshi thudzela kule mavhi. Zwenezwo zwi ita uri liḥfasi li vhe fhethu havhuḍi u tshila khaḷo.

Vhudele ndi maitele avhuḍi vhukuma. Muthu a si na vhudele ha ṭhonifhiwi na luthihi a dovha a vha muthu a shavhisaho sa izwi a tshi dzhiwa sa muthu ane vhuḍa hawe ha nga vhangamawadze. Muthu wa ndele u a ḍitsireledza kha zwitshili zwine zwa vhangamawadze. Muthu wa ndele u a funea vhukuma. Vhudele vhu ita uri muthu a ḍifulufhele kha vhutshilo hawe ha ḍuvha liṅwe na liṅwe.

4.2.3.2 Lutendo

U vha na lutendo ndi u tšanganedza zwithu u sa tseki kana u tsekisiwa nahone u sa tšodi vhuṭanzi ha u tšandavhudza khathihi na u ḍadzisa vhungoho ha zwithu zwenezwo kana mafhungo eneo. Zwi tshi ya nga lutendo lwa tshikhriste, Bailey (2002:3) a tshi tikedza maambiwa aya u ri: “Faith is taking God at His word”.

Newman (2004:102) a tshi amba nga ha lutendo a tshi tikedza zwe Bailey a tšalutshedza u ri:

Faith is understood to be intensively personal and often seen as extremely private. It ranges in general meaning from a general religious attitude on the one hand to personal acceptance of a specific set of beliefs on the

other hand. In religious terms faith remains an extraordinary important construct.

Kha lungano **“Musidzana we a vha a si na maṅo”** nga Tshikovhi (2014:14), ri wana ho vha hu na musidzana we a vha a si na maṅo ngeno a songo naka zwone. Vhaṅhannga vhanzhi vho vha vha tshi tama u mu mala fhedzi vha vho kundelwa nga u vhona a si na maṅo. Muṅa muṅwe we wa vha wo anda vhaṅhannga wo linga fhedzi ho ḍo fhedza muṅhannga wa lupedzi o vha na mashudu a u mala uyo musidzana we a vha a si na maṅo. Izwo o zwi kona nge a vha na lutendo lwa zwi sa athu u vhone. O ṅuwa na uyo musidzana lwe naho musidzana o lingedza u imba uri hu vhone uri ha na maṅo, uyo muṅhannga ho ngo zwi dzhela nzhele. O sokou sedza a litsha uyo musidzana a tshi imba u swika a tshi neta. O ri u swika mulamboni, a aṅamisa u yo musidzana mulomo a hwaya marinini nga muṅavha. Nga lutendo lwa uyo muṅhannga o ḍo mangala hu tshi bvelela maṅo matshenatshena.

Vhuḍifari uvhu vhu tou gudisa uri tshiṅwe tshifhinga muthu o tea u vha na lutendo a fulufhela kha zwithu zwine a khou zwi ṅoḍa naho a sa ḍivhi zwine zwa nga itea pheleledzoni.

4.2.3.3 Tsireledzo

U tsireledza ndi u pilela muthu kha zwithu zwine zwi nga mu vhaisa kana zwa mu dzhenisa khomboni. Zwi dovha hafhu zwa amba u ṅea muthu fulufhelo na u ita uri a pfe o vhulungea. ICRC (2008:2) yone i tshi ṅalutshedza u tsireledza i ri:

Protection aims to ensure that the authorities and other actors respect their obligations and the rights of individuals in order to preserve the safety, physical integrity and dignity of those affected by armed conflict and other situations of violence. It includes activities that seek to make individuals more secure and to limit the threats they face, by reducing their vulnerability and their exposure to risks, particularly those arising from acts of violence.

“Musidzana na mmbwa yawe” ndi lungano nga Muṅhige na vhaṅwe (2015:99). Kha lungano ulu musi hu tshi ṅanwa na u sumbedza u tsireledza, ri wana mmbwa i tshi vha yone ine ya linda na u tsireledza uyo musidza we a vha a tshi dzula e eṅhe musi

vhabebi vhawe vho ya doroboni. Mmbwa iyo yo lingedza u lwa na mavemu e a vha a khou dzhenela uyo musidzana fhedzi ya fhedza yo vhulahwa. Mmbwa iyo yo vhulahwa nge ya vha i khou lingedza u phulusa na u tsireledza musidzana uyo kha u tshipiwa khathihi na u vhulahwa nga ayo mavemu.

Vhudifari uvhu vhu sumbedza maitele one-one a kutshilele ku re kwone. Mmbwa sa zwine zwa tea u itwa nga vhatu yo sumbedza uri ri tea u lwela na u tsireledza vhatu nga riṅe u sumbedza lufuno na vhuthu.

U tsireledza ndi vhudifari havhudi sa izwi vhu tshi fhaṭa vhuṭama vhukati ha mutsireledzi na mutsireledzwa. Muthu a neaho tsireledzo kha vhaṅwe vhatu u a ṭhonifihiwa a dovha a hulisiwa vhukuma.

4.2.3.4 Vhuhwavho

U vha na vhuhwavho na u luga ndi u ofha na u sa funa u ita vhukhaxhi vhufhio kana vhufhio. Zwiito izwo zwi tshi ṭuṭuwedzwa nga ṭhonipho, u fulufhedzea, u vhavhalela, u pfela vhuṭungu, u thusa na u humbulela vhaṅwe vhatu.

U vha na vhuhwaho ndi zwithu zwavhudi. Vhatu vha vhuhwavho vha a konḑelela nga maanda vha dovha hafhu vha ḑivha mikano yavho. Vha a thusa vha dovha vha shuma lune vha bvedza mishumo yavhudi. Vhuhwavho vhu na mulayo une wa ri: “Vhulaya vhatu nga vhuhwavho hau”, (zwine zwa sumbedza u luga lwa tshoṭhe-tshoṭhe. Allan (2014:3) a tshi khwaṭhisedza u vha na vhuhwavho u ri:

To be humble is to be generous, behaving in a gentle, to be caring and helpful way and thinking about other people's feeling. Showing a tender, considerate, and helping nature. Bringing meaning to our own lives as well as the lives of others. Be able to communicate better, be more compassionate, to be a positive force source in people's lives.

Finch (2015:3) a tshi ombedzela na u tikedza ṭhalutshedzo ya u vha na vhuhwavho u ri:

Mercy is the ability to overlook an offense and give someone a second chance, Merciful people show compassion, sympathize, and are moved to take care of the poor and disadvantaged. The merciful are blessed. Lauchs (2005:2) a tshi t̄andavhuwa na u t̄alutshedza u vha na vhuhwavho uri:

Mercy is forbearance and compassion shown by one person and another who is in his power and who has no claim to receive kindness, kind, and compassionate treatment in a case where severity is merited or expected.

Lungano lu no pfi “**Nelwamondo**” nga T̄hagwane (1995:17) lu t̄alutshedza nga ha vhuhwavho. Kha lungano ulu mufumakadzi o no pfi Vho-Nyamuoki o vha o ladza n̄wana wawe fhasi ha murunzi nga u shaya muleleli. P̄fene ɔ̄o no pfi Nelwamondo nga vhuhwavho haɔ̄o ho no nga ha muthu, ɔ̄o mbo d̄i d̄inetshedza u lela n̄wana uyo ɔ̄i so ngo humbelwa. P̄fene ɔ̄o vha ɔ̄i tshi ita mushumo uyo wa u lela n̄wana ngeno mme awe vha tshi khou shuma. ɔ̄i n̄we d̄uvha Nelwamondo ɔ̄o t̄uwa na n̄wana ɔ̄a ya u d̄iphina na mañwe mapfene ɔ̄i songo vhudza mme a n̄wana. Zwo d̄o dina musu mme a n̄wana a tshi vho t̄oda u dzhia n̄wana wawe a vho hanelwa nga ɔ̄i n̄we p̄fene ɔ̄e ɔ̄a vha ɔ̄i tshi d̄iita khosi. P̄fene ɔ̄o vhofha Vho Nyamuoki na muri. Izwo zwo dina Nelwamondo vhukuma lwe a kambisa khosi iyo ya mapfene a ya a t̄ukhula luvhu. O phulusa uyo musadzi a dzhia na n̄wana a vha isa hayani havho. Munna wa Vho Nyamuoki nga murahu ha musu a tshi pfa zwo t̄he zwo iteaho, ombo d̄i t̄havela Nelwamondo kholoma.

Ulu lungano lu tou khwa t̄hisedza tsho t̄he uri u vha na vhuhwavho ndi maitete avhu d̄i sa izwi zwi tshi fhedza zwo a n̄wa zwivhuya. Vhuhwavho ha Nelwamondo vhu fhedza ho ita uri a pfufhiwe zwivhuya zwawe nga u t̄havelwa kholomo.

Vhuhwavho ndi vhuvha vhune ha sumbedza vhu d̄ifari havhu d̄i vhukuma. U vha na vhuhwavho hu gudisa vhathu u vha na vhuthu, u farelana kha zwe vha khakhelana zwone, u kondelelana na u thusana musu muñwe muthu a tshi khou wela khomboni.

4.2.3.5 Ndongolo

U londota ndi u vha na ndavha na vhañwe vhathu wa vha pfela vhu t̄ungu kha thaidzo dzine vha khou t̄angana nadzo, wa d̄iimisela u vha thusa u sa khou t̄oda mbadelo nga murahu. Kha u londota vhañwe vhathu hu a dohwa ha vha na u

sumbedza mbilu mbuya ya u kona u kovhana mihumbulo mivhuya. Brenifier (2008:1) a tshi khwaṭhisedza na u tikedza ṭhalutshedzo ya u londota u ri:

Caring is to feel concern or interest for someone, to be cautious and to watch for oneself. It is about relation, it establishes a relationship between two terms, being a human or being an object.

Alder (2002:242) na ene a tshi ombedzela maambiwa nga Brenifier nga ha u londota u ri:

Caring is being discussed as involving action, or inaction, an attitude and commitment, a practice, a process and an ethic. Furthermore, caring has is a combination of honesty and patience, trust and respect, humility and courage to further the growth of others. It underscores the importance of providing caring and moraleducation that is experiential and tied to a sense of community.

Kha lungano **“musidzana we a vha a tshi funana na ngweṅa”** nga Nephawe (2004:20), ri wana musidzana we a vha e ṭhase a tshi funana na ngweṅa. Uyo musidzana o vha o naka lwe na vhaṭhannga vha afho vha vha vha tshi mu teledza. Musidzana uyo o vha a tshi ḍiṅea lwendo ḍuvha liṅwe na liṅwe lwa u ya mulamboni u dalela mufunwa wawe we a vha e ngweṅa. O vha a tshi londota iyo ngweṅa nga lufuno vhukuma. O vha a tshi ri u swika mulamboni a imba luimbo ngweṅa ya papamala nṭha ha maḍi ene a fhufhela maḍini a i kokodza a i bvisela nṅa. O vha a tshi ri u i bvisela nṅa ha maḍi a i huṭa muṭana a i vhea ḍuvhani. Ayo o vha maitele awe a misi a u londota uyo munna wawe wa ngweṅa.

Naho vhabebi vhawe vho dodela vha vhulaha iyo ngwena zwo ḍo ri vhutoto sa izwi ngweṅa iyo yo mbo ḍivuwa yo no shanduka muṭhannga we a vho ḍo malana na uyo musidzana. Vhuṭambo ha hone ho vha vhu sa athu u vhonwa kusini ukwo.

Lungano ulu lu ri gudisa na u sumbedza uri u londota nga lufuno zwi a ṅea muthu zwivhuya. Musidzana uyo nga u londota iyo ngweṅa nga lufuno nahone a sa neti zwi fhedza zwo ita uri a wane munna.

Muthu wa u kona u londota muṅwe muthu nga lufuno u fhaṭa vhukonani. U londota hu sumbedza uri uyo muthu u na mikhwa a dovha a vha na vhuthu. U sumbedza u

ḡiimisela u londota na u thusa a si na zwine a khou lavhelela murahu. Zwi dovha zwa ita uri ri ḡivhe uri na vhaḡwe vhathu ndi vha ndeme ri sa dzule ro sedza kha rine vhane fhedzi.

4.2.4 Thero dza ngano dzi kwamaho vhuḡifari vhu si havhuḡi

Thero dzi kwamaho vhuḡifari vhu si havhuḡi dzo anda. Hu ḡo ḡandavhudzwa thero dzi tevhelaho kha dzo wanwaho: Tseḡa, vhubva, tshiḡuhu, zwikolodo, u sa pfa, vhu fhura na vhu tshivha.

4.2.4.1 Tseḡa

Tseḡa ndi vhu vha vhune kanzhi ha vha vhu si havhuḡi musi vhu tshi sedzwa nga vhaḡwe vhathu. Ndi u sedza iwe mune kana u ḡoḡa zwithu zwi tshi vha zwau fhedzi u sa dzhieli vhaḡwe vhathu nḡha lune zwa vha mikhwa mivhi. Tseḡa i vhangwa nga u ḡiḡoḡela zwi fhiraho zwa vhaḡwe kana zwau u woḡhe u sa kovhekani na vhaḡwe, nga maanda zwi wanalesa kha zwiliwa (<http://www.Personalityspirituality.net/articles/the-michael-teachings/chief-featuters/greed/>). Hu tshi ḡalutshedzwa tseḡa hu pfi:

Greed is the tendency to selfish craving, grasping and hoarding. It is a selfish or excessive desire for more than is needed or deserved, especially of money, wealth, power, attention, knowledge, food, or other possessions.

Kha lungano “**munna wa tseḡa**” nga Maḡadzhe na vhaḡwe (2006:38), hu ombedzelwa tshoḡhe uri tseḡa a si vhuḡifari havhuḡi na luthihi. Kha lungano ulu ri sumbedzwa na u anetshelwa nga ha munna we a vha a tshi ḡiita u nga ene a nga lumba a fa nga nḡala tenda ha vha hu khou ḡa vhana. O vhudza mufumakadzi wawe uri muri wa munzhowane a u ḡiwi ngeno hu uri u tshi ḡiwa. O vhu lahisa vhana na mufumakadzi nga mushidzhi u si na musi ngeno ene a tshi khou ḡiphina nga nzhowane. Vhuḡifari na maitete ayo mavhi o fhedza o bvela khagala nge musadzi a ḡana uri tseḡa yo vhi fha sa izwi i tshi ita uri muthu a shoniswe.

Maitete aya a u vha na tseḡa o dovha hafhu a sumbedzwa kha lungano “**munna we a laḡiswa tseḡa**” nga Makwarela na vhaḡwe (2006:24). Izwo zwo vhonele musi uyo

munna na ene a tshi diita unga u pfela vhana na mufumakadzi vhuṭungu musi a tshi ri ene ha nga li ndi khwine hu tshi la mufumakadzi na vhana. Izwo o zwi ita nga u divha uri ene u na zwigili zwa mutoli wa notshi zwine a zwi la e ethe o dzumbama henengei dakani. Zwiito izwo zwa tseḁa na zwone mufumakadzi wawe o zwi vhoneolola a ya a dzhia tshinda na mutoli uyo zwa sia munna uyo o shona vhukuma.

Zwiito izwo zwa vhuḁifari uho vhuṽhi, zwo dovha zwa khwaṭhisedzwa na u sumbedzwa nga Muṭhige na vhaṽwe (2015:54) kha lungano **“tamba ndi u tambe vho”**. Afho ndi he munna musi o newa tshingwana yo ḁala nga mafhi nga vhamusanda uri a thuse muṭa wawe, o mbo ḁi thoma u humbulela thumbu yawe fhedzi nga u bwela tshingwana iyo miorani. O ita uri mufumakadzi na vhana vha hobe miora ine ya ita i tshi vha tshi fhirelelwa ngeno ene a khou ḁiphina vhukuma nga u hoba mafhi. Mufumakadzi o zwi vhoneolola a bwelula tshingwana a isa nḁuni munna a sa zwi divhi. Munna musi a tshi wana uri u khou hoba miora o semana ha vho vha u ḁiambulula a sa zwi pfi uri mathina ene o vha a khou swura mafhi. Afha mufumakadzi o laṭisa uyo munna tseḁa. Izwo zwo sumbedza uri tseḁa a si ya vhuḁi na u funza uri muthu a songo humbulela ene muṽe fhedzi.

Kha ngano idzo dzoṭhe, vhaṽwali vho khwaṭhisedza pfunzo ya uri vhuḁifari ha tseḁa a si havhuḁi na luthihi nahone a vhu vhuedzi tshithu.

Tseḁa ndi maitete ane a ita uri muthu a nyaliwe nahone a dovhe a sasaladzwe. Muthu wa tseḁa ha na tshirunzi a dovha a sumbedza u sa ṭhogomela na u sa vha na ndavha.

4.2.4.2 Vhubva

Vhubva ndi maitete a u sa ṭoḁa u shuma, u thusa na u ṭhaḁula vhaṽwe vhatu kha zwine zwa vha lemela. Vhubva vhu a shaisa muthu. Ndi ngazwo hu tshi pfi: “mubva ha na nzie dzi khoroni”. Parvez (2014: 4) a tshi ṭandavhudza vhubva u ri: “Laziness is an unwillingness to spend energy. It is an unwillingness to do a task that we perceive to be difficult or uncomfortable. Beghetto (2007:171) a tshi tikedza Parvez musi a tshi ṭalutshedza vhubva u ri:

Laziness is a behaviour describing the passive attitude of the person with the tendency to avoid work although he/she is capable, unwilling to put forth efforts and choosing not to work hard and lack of will power.

Kha lungano nga Muṭhige na vhaṅwe (2015:24) “**musidzana wa u bvafha**” hu ṭanwa vhuḍifari vhu si havhuḍi vhu sumbedzaho musidzana we a vha a songo naka zwone a tshi bvafha lu sa vhuḍi fano. Musi uyo musidzana a tshi khou tea u vuwa vhusiku a siṅḍa, o vha a tshi siṅḍelwa nga vhaṭhannga vhe vha vha vha tshi zwi koḍela nga u imba. Zwenezwo zwo ita uri vhatu vha thome u humbulela nge vha vha vha tshi pfa maipfi a vhatu vhe vha vha vha tshi khou imba e a vhatu vha imbaho vhe vhanzhi na hone a tshinnani. Izwo zwo ita uri vha vhuḍadzi vha lalele musu uyo musidzana a tshi tea u bubela u siṅḍa. Vho mbo ḍi langana u doḍela uri vha vhone na u wana ngoho ya zwiito izwo. Zwo mangadza vhatu u wana uri mathina vhaṭoholi vha ayo mavhele ndi vhatukana vhe vha vha vha tshi ṭohola vha fhedzi ngeno u yo muselwa o dzula fhasi o ḍiṅavhela milenzhe. Zwiito na vhuḍifari uvho vhuḍi zwo mbo ḍiita uri uyo musidzana a putiswe vhuḍa hawe a rwe a tshi sendedza. Ho mbo ḍivha u fhelelwa hawe nga vhuḍadzi nge vha vhuḍadzi hawe vha ri vha nga si dzule na muloi.

Vhubva uvhu vhu doḍha hafhu ha sumbedzwa na u ṭanḍavhudzwa nga muṅwali Ṭhagwane (1995:20) kha lungano “**Matandambile**”. Kha lungano ulu hu ambwa nga ha Matandambile musidzana we a vha o nakesa fhedzi a sa bvafhi zwone. Ho ḍo swika he a malwa thaidzo yo vha ya musu a tshi tea u ṭohola mavhele afho vhuḍadzi. Musidzana uyo o vha a tshi ṭoholelwa mavhele nga khaladzi dzawe dze vha vhuḍadzi vha fhedza vho vhololola maitele adzo. Khaladzi idzo dzo fhedza dzo tou shavha musu dzo wanedzwa.

Izwo zwo tou sumbedza tshoṭhe uri vhubva ndi vhuḍifari vhu songo teaho sa izwi tshiṅwe tshifhinga vhu tshi tshinyadza. Musidzana o fhedza o tshinyalelwa nga vhuḍadzi nga ṅwambo wa vhubva fhedzifhedzi.

4.2.4.3 Tshiṭuhu

Tshiṭuhu ndi u shaya zwipfi zwa u vhavhalela, u sa luga, u halifha, u shumisa maipfi a sa ṭuṭuwedzi na u vha na mbilu mmbi. Nell (2006:211) A tshi toolola nga ha tshiṭuhu u ri:

Cruelity is the deliberate infliction of physical or psychological pain on other living creatures, sometimes indifferently, but often with delight.

Ndila ye Nell a toolola ngayo nga ha tshiṭuhu, zwi tou ṭoḍou yelana vhukuma na zwa Oxford English Dictionary ye yone i tshi toolola nga ha tshiṭuhu ya ri: “It is the disposition to inflict suffering, delight in or indifference to the pain or misery of others”.

Kha lungano “**Munna wa muzwimi**” nga Ṭhagwane (1995:34), hu sumbedzwa munna we a vha e na tshiṭuhu vhukuma. Munna uyu u rumeledza ṅwana wawe bakoni uri a ye u dzhia mbaḍo ngeno hu maano a u ṭoḍa uri a fele bakoni. Izwo o zwi ita nge a vho ḍo kungulusa tombo ṭihulwane a vala mulomo wa bako ngeno ṅwana wawe a tshee ngomu. Mutukana uyo o ḍo waṅwa nga vhasidzana vhe vha vha vho ya u reḍa khuni. Vhasidzana vho vhudza vhahulwane vhe vha vho thusa uyo ṅwana. Mme o dzhia ṅwana wawe a fhambana na uyo munna wa tshiṭuhu. Kha lungano ulu, hu sumbedzwa uri tshiṭuhu a tsho nga luga sa izwi muuna wa muzwimi o vho ḍo sala e eṭhe.

4.2.4.4 Zwikolodo

U ita zwikolodo ndi u hadzima zwithu sa zwirengwa kana tshelede u bva kha muṅwe muthu kana bannga hu na fulufhedziso ṭa uri zwikolodo zwenezwo zwi ḍo badelwa murahu nga u ṭavhanya fhedzi fulufhedziso ṭi ṭa u ḍo badela nga tshelede ṭhukhu nga ṭhukhu nahone yo no vha na nzwalelo. Collins et al (1999:10) vha tshi khwaṭhisedza ṭhalutshedzo ya zwikolodo vhone vha ri:

Credit represents loans that have been extended to households, business, or the government by banks or other financial intermediaries. A loan feature is an obligation to pay it off, usually on a given date, and usually (but not always) at a given rate of interest.

Maitele aya a si avhudi, a vhonala kha lungano “**musadzi wa u funesa u koloda**” nga Makwarela na vhañwe (2006:5). Afha zwi vhonala musi musadzi a tshi koloda masila a vhatu vha bvaho mashangoni a nnda a sa tsha a badela. Ndowelo iyi mmbi yo ita uri musadzi uyu a dzulele u zwi ita madze zwa u sa lifha zwikolodo zwa vhatu. Maitele ayo mavhi a fhedza a tshi ita uri vhane vha masila vha lifhedze u sa badelwa havho nga uyo musadzi. Izwo zwo itea naho tshitshavha tsho lingedza u mu thusa nga u kuvhanganya tshelede ya u badela ayo masila. Naho vhatu vho lingedza u kuvhanganya masheleni uri vha thuse mufumakadzi uyo u badela masila ayo, vha mashango a nnda vho mbo lamba. Izwo zwo sia uyo mufumakadzi o vho tangana thoho. Maitele ayo a sumbedza uri u koloda u sa lifhi a si vhudifari havhudi na luthihi sa izwi mafheleloni muthu a tshi nga di wana o no vhaiswa. Kha lungano ulu ri wana uri maitele aya a u ita zwikolodo o vhifha vhukuma a dovha a sumbedza vhudifari vhu si havhudi vhune ha nyadzisa vhuvha ha muthu tshitshavhani.

U ita zwikolodo u sa badeli zwi na masiandaitwa a si avhudi a vhangaho thaidzo kha muthu. U koloda u sa lifhi zwi pwashekanya vhuvha ha muthu khathihi na u nea mutsiko. Zwikolodo zwi a vhilinganya muthu, zwi dzhenisa khomboni, zwi dzhielisa ndaka na u swikisa na hune muthu a nga fhedza o dzhia vhutshilo hawe. U khwaṭhisedza izwi, zwikolodo zwi nga dovha hafhu zwa ṭalutshedzwa nga ndila tevhelaho: U dzhia zwithu mavhengeleni kana kha vhatu nga tshikolodo na u koloda tshelede banngani na kha zwiñwe zwimiiswa zwi kolodisaho tshelede sa vhomatshonisa.

4.2.4.5 U sa pfa

U sa pfa ndi u sa dzhia zwine wa vha u tshi khou vhudzwa zwone wa ita zwine iwe mune wa funa kana wa khou humbula. Zwiito na vhudifari honoho kanzhi vhu a fhedza ho dzhenisa muthu khomboni. U sa pfa hu ṭalutshedzwa na u tikedzwa nga Merriam-Webster’s Collegiate Dictionary (2004) musi i tshi ri:

Stubbornness is a personality trait in which a person refuses to change his opinion about a situation or refuses to change his mind about the action that he has decided to take. A stubborn person has a resolute adherence to his own ideas and opinions.

Kha lungano a “**Vhana vha u sa pfa**” nga Tshikovhi (2014:24), ri wana vhana vhe vha vha vho ya u dalela makhulu wavho. Musi vha tshi tea u humela murahu, makhulu vha vha vhudza uri mafhandeni vha fare ndila tsekene hu si ndenya. Vhana avho ho swika na he vha vho thoma u hanedzana vha fhedza vho fara ndila ndenya. Iyo ndila yo ita uri vha diwane vha khou tshimbila dakani lihulu li offisaho na hone lo dalaho mavhanda a shushaho. Phukha idzo dzo do bvelela dza vho thoma u todou vha ja. Mavhanda ayo o vha o vha tinga lwe ha vha hu si tshee na u ya phanda kana murahu. Ho do ri zwenezwo phukha idzo dzi tshi toda u gidimela uri dzi vha je, muvhuda wa bvelela wa thusa zwa sia avho vhana vho ponya lufu.

Kha lungano ulu pfunzo ndi ya uri u sa pfa musu muthu a tshi vhudzwa nga maanda nga vhahulwane ndi vhudifari vhu si havhudi na luthihi. Vhudifari uho vuvhi vhu a fhedza vhu tshi dzhenisa muthu khomboni.

U sa pfa ndi vhudifari na maitete o vhfihaho tshothe. Nwana kana vhana vha sa pfi ndi makhaulambilu a vhabebi vhavho. Vha a fhedza vha tshi vhangela vhabebi vhavho mutsiko une tshinwe tshifinga vhabebi vhenevho vha a fhedza vha tshi lovha. Vhana vhenevho vha a nyalwa nga khonani dzavho vha dovha vha si tangedzee kha tshitshavha.

4.2.4.6 Vhufhura

Vhufhura ndi maitete a u fhura muwe muthu nga u mu ambela kana u mu dzumbela ngoho. Zwa dovha zwa vha u ita uri vhatu vha tangedze zwi si ngoho sa zwi re ngoho ho shumiswa matali a u fhura. Vhufhura vhu tshi tandavhudzwa nga Akhbari (2017:3) u ri:

Larceny is defined as the unlawful taking and carrying away of the property of another person, with the intent to permanently deprive them of its use. Larceny is a misdemeanour which involves lower criminal fines.

Hu tshi tikedzwa Akhbari kha u tandavhudza larceny (www.belmont.edu/ocs/crime_definitions_and_resource_information.html) hu pfi:

It is the unauthorized taking and removal of the personal property of another by an individual who intends to permanently deprive the owner of it, a crime against the right of possession. Larceny general refers to nonviolent theft and which is usually misdemeanour.

Vhufhura vhu vhone kha lungano “**matsilu ndi zwiliwa zwa vhatali**” nga Muḥhige na vhaṅwe (2015:82). Afha sa zwine zwa ḍi itwa nga vhatu, ri wana phunguhwe i tshi swika na hune ya fhura funguvhu hu u itela u wana ṅama ye funguvhu ḵa vha ḵi nayo mulomoni. Phunguhwe yo vamba maṅo a u khoḍa funguvhu ngeno zwi si zwone. Funguvhu ḵi kundelwa u vhone ayo maṅo a si one ḵa thoma u imba lwe ṅama ḵa ya mbo ḍi wa mulomoni phunguwe ya doba ya rwa i tshi sendedza i tshi khou sea. Phunguwe i a dovha ya ḵongisela phele nga u khoḍa u ḍiphiṅa hayo nga maḍi e ya vha yo a wana nge ya tou wela dindini sa izwo ayo maḍi o vha e fhasifhasi. Phele i a zwi tama vho nga u sa ḍivha uri uvhani phunguwe i khakhathini. Phele yo pfa zwa phunguhwe ya fhufhela. Phele i tshi tou dzhiṅa ngomu mulindini uyo phunguhwe yo mbo ḍi i ṅamela ya ratha ya bva. Phele yo mbo ḍi sala i khakhathini nahone yo mangala.

U fhura ndi vhuḍifari vuvhi nahone ho khakheaho vhukuma sa izwi vhu tshi ḍaḍisa na u ita uri mufhuriwa a ḍipfe o tsitselwa fhasi vhukuma.

Maitete aya a sumbedza u sa vha na ndavha na vhaṅwe vhatu na hone a vha isa vhapondwa nga maṅa.

4.2.4.7 Vhutshivha

Vhutshivha ndi u sa funa zwivhuya zwa muṅwe, u sa tama zwa vhaṅwe zwi tshi naka na u sa tamela vhaṅwe vhatu mashudu wa tama hu tshi naka zwau fhedzi. Smith (2004:43) a tshi tikedza u ri:

Envy is characterised by feeling of inferiority, painful longing, frustration, subjective and injustice, but he also feels hostile. It is the unflattering social comparison resulting in a quick, painful perception of inferiority.

ṅenzhelele (2016:125) a tshi amba nga u tou dodombedza nga ha vhutshivha a tshi tikedzavho Smith u ri:

Jealousy is a reactive negative emotion developed when other people have done what one cannot do. It develops after a comparison has been done. It usually develops during childhood stage when parents compare their children with those of their neighbours.

Kha lungano lwa “**nwana wa Setembu**” nga Thagwane (1995:23), hu talutshedzwa nga ha vhutshivha. Afha ho shumiswa dongololo na luaviavi. Zwiito zwa zwipuka izwi zwi tou sumbedza tshothe zwine zwa itwa nga vhathu. Afha dongololo li nwa mushumo wa u lisa nngu fhedzi lone la di lela mbula. Nngu dzo ita mulandu lwe vhane vhadzo vha lifhiswa. Luaviavi nga vhutshivha lu ya vho lwa humbela mushumo wa u lisa nngu henengei hune dongololo la khou shuma hone fhedzi lwa kundelwa Nga vhutshivha lu vhamba maano. Musi dongololo li kati na u la mbula, luaviavi lu swoga nngu dzothe lwa tuwa nadzo hayani halwo u itela u dzhenisa dongololo khomboni. Naho musadzi we a vha e mune wa nngu o linga u vhidzelela dongololo sa mulisa wadzo, luaviavi a lwo ngo vhuya lwa sedza murahu kana u fhindula. U swika hayani lu vhudza mme alwo uri nngu lwo tou dzi renga.

Luaviavi lu tou sumbedza vhudifari vhuvhi ha vhutshivha vhune vhathu ra vhu ita kha kuvha liwe na liwe. Rine vha thu a ri tameli muwe muthu zwivhuya. Vhutshivha ndi vhudifari vhune ha sa vhe na u pfela muwe vhungu uri zwine wa khou ita zwi nga vhaisa, na u dzhenisa muwe muthu khakhathini na u tou mu vhulahisa.

Vhutshivha sa vhudifari vhu si havhudi a vhu nei muthu mashudu vhutshiloni. Muthu wa vhutshivha u dzula a tshi la mbilu sa izwi a sa funi zwa vha we zwi tshi naka. Muthu onoyo ha koni na u fhaa vhaama na vha we vhathu.

4.3 MVALATSWINGA

Ndima iyi yo vha yo disendeka kha mawanwa a bvaho kha thero dzo fhambanaho. Ho sedzwa kha mikhwa na vhudifari zwi tshi khou topolwa kha ngano dzo fhambanaho. Izwi zwo itwa ho sedzwa kha bugu dza ngano dze vha we vhaodisisi vha todisisa zwi yelanaho na ino ngudo. Zwi sumbedza uri mikhwa na vhudifari kwaho ndi zwone zwi todeaho kha lushaka.

Vhaḥwali vha maḥwalwa o fhambanaho vha sumbedza uri mikhwa na vhuḍifari havhuḍi kana vhuvhi zwi nga kha ḍi tuḥuwedzwa nga zwa mulayo, khonani, tshitshavha na lutendo. Zwo rali mikhwa na vhuḍifari zwo tea u tuḍisiswa ho dzhenwa ngomu tshoṭhe uri zwi kone u ḍo pfesewa. Springsted (2002:251) a tshi tikedza zwo adzwaho afho u ri:

In all understandings of humans and ourselves, our moral nature is involved. From this perspective, morals can be seen as an important aspect to explore and understand in human beings. Many individuals have questioned and argued how and where individuals derive or learn their morals from. Still others believe that morals may stem from parents, institutions or life experience

NDIMA YA 5

PHENDELO NA THEMENDELO

5.1 MARANGAPHANḌA

Ndima yo fhiraho yo vha yo ḍisendeka kha tsenguluso ya thero dzo wanwaho kha ngano dzo fhambanaho dzine dza sumbedza mikhwa na vhuḍifari. Kha ndima ino hu ḍo tou kokotlwo tshoṭhe kha manweledzo a mushumo woṭhe u bva mathomoni u swika magumoni. Ndi kha ndima yeneyi hune ha ḍo bviselwa khagala mawanwa na themendelo. Izwo zwoṭhe zwi ḍo itwa ho sedzwa mikhwa na vhuḍifari na uri hu nga itwa mini u itela u vhuwedzwa mikhwa na vhuḍifari kha ḥila kwayo.

5.2 MANWELEDZO

5.2.1 Ndima ya 1: Mvulatswinga ya tuḍisiso

Ndima iyi yone i katela zwine t̄hod̄isiso ya tea u vha zwone musu ho sedzwa thaidzo ya t̄hod̄isiso, mutheo wa t̄hod̄isiso, tsenguluso ya mañwalwa, mutheo wa thyiori, ndivho ya tsenguluso, ngona ya tsenguluso, ku kuvhanganyele kwa mañwalwa na tsenguluso ya mafhungo.

5.2.2 Ndima ya 2: Tsenguluso ya mañwalwa

Ndima iyi i shuma sa manweledzo a sumbedzaho uri vhañwali vho fhambanaho vha ri mini nga ha ndeme ya mikhwa na vhuḍifari musu zwi tshi sedzwa kha ngano dza Tshivenda. Afha vhañwali vho fhambanaho vho t̄and̄avhudza mihumbulo yavho nga ha mikhwa na vhuḍifari. Musu mut̄od̄isisi o vhala mañwalwa u bva kha vhañwali vho fhambananaho, u ḍo kona u vha na ḍivho nga ha ḍivhazwakale, mishumo, tshivhumbeo, thero na mvelele ya Vhavenda zwi tshi yelana na ngano.

5.2.3 Ndima ya 3: Ngona ya t̄hod̄isiso

Afha kha ndima iyi tshihulwane ho vha ku kuvhanganyele kwa mafhungo. Kha thandela iyi ho shumiswa ngona ya sekondari u kuvhanganya mafhungo a zwino a tshi bva kha mañwalwa a tshifhinga tsho fhiraho. Afha mikhwa na vhuḍifari ho sedzwa ngano zwo vhambedzwa na zwe zwa vha zwi tshi itiswa zwone musalaula zwa u anetshela vhana ngano nga vhahulwane.

5.2.4 Ndima ya 4: Mawanwa a bvaho kha mafhungo o kuvhanganywaho

Kha ndima iyi ho bviselwa khagala zwithu zwinzhi vhukuma zwine zwa sia ro guda sa izwi pfunzo i tshi wanala kha vhathu nahone u guda hu sa fheli. Nga u tou vhala mañwalwa a vhañwe vhañwali vho t̄od̄isisisaho zwi yelanaho na ino t̄hod̄isiso nga vhuronwane na vhuḍiimiseli, zwo ita uri hu gudwe uri u vha na mikhwa na vhuḍifari havhuḍi zwi fhaṭa tshitshavha. Thandela iyi yo sumbedza uri musu ro sedza mikhwa na vhuḍifari ha ano maḍuvha, zwi sia hu na mbudziso na mbilaelo kha tshitshavha.

5.2.5 Ndima ya 5: Magumo

Kha ndima iyi ndi hone he ha nweledzwa mushumo woṭhe wa iyi t̄hod̄isiso nga vhuronwane u bva mathomoni u swika u tshi gomedzwa. Mawanwa oṭhe kha iyi

tsenguluso o khunyeledzwa na u nweledzwa henefha kha ndima yeneyi. Mawanwa, phendelo na themendelo ya iyi t̄hoḍisiso zwo kuvhanganywa na u vhekanywa tshidele zwi khagala kha ndima ino.

5.3 MAWANWA

Ngudo iyi yo bvisela khagala zwi tevhelaho:

- Ngano dzi a mvumvusa vhana lune dza sia hu si na mihumbulo ya u ita zwo khakheaho u fana na u tswa, u semana na u shumisa zwikambi.
- Ngano dzi pfumisa luambo nga nḍila ine muthu a kona u nanga maipfi kwao musi a tshi amba na vhaḥwe vhathu.
- Nga u sa anetshela ngano dzine dza gudisa mikhwa na vhuḍifari, vhana vha shumisa maipfi a so ngo kunaho vha tshi amba na vhabebi vhavho na vhaaluwa.
- Nga ngano, vhana vha guda u t̄honifha, u funa, u londota khathihi na u pfela vhaḥwe vhathu vhuḵungu zwine zwa sumba vhuthu.
- U shaya vhuḍifari kwaho, hu vhanga u sandana na u vhulahana lwa tshiḵuhu nga ḥwambo wa u vha na vengo.
- Nga u sa vha na mikhwa na vhuḍifari havhuḍi, vhathu vha swika na hune vha fa mvalo. Vhathu vha khou bata vhabebi, vha shelela vhaḥwe zwidzidzivhadzi kha zwinwiwa khathihi na u thuba vhathu hu tshi t̄oḍwa yone tshelede.
- Vhathu vha khou vhilaedzwa nga u shaea ha tsireledzo tshitshavhani sa izwi hu si tshee na u t̄honifha mulayo. Mapholisa ane a tea uri tsireledza a vho tou vhulahwa sa vhusunzi.

Zwithu zwoḥthe zwi re afho nḥa, zwi nga dodombedzwa zwavhuḍi kha thebulu dzi tevhelaho:

Thebulu 1: Zwiḵaluli na mvelelo dza vhuḍifari havhuḍi

VHUḌIFARI HAVHUḌI	MVELELO
Tshumisano	<ul style="list-style-type: none"> • Tshumisano i ita uri muthu a gude u hangwela musi o khakhelwa. • Nga tshumisano hu a konwa u wanwa thandululo ya thaidzo nga u t̄avhanya. • I ita uri muthu a kone u t̄uḵuwedza vhaḥwe khathihi na

	<p>u ṭuṭuwedzea.</p> <ul style="list-style-type: none"> • Tshumisano i ita uri muthu a shele mulenzhe mushumoni o vhofoholowa. • Tshumisano i fhaṭa Matshilisano avhuḍi tshitshavhani.
U pfela vhuṭungu	<ul style="list-style-type: none"> • Muthu wa u pfela vhuṭungu u vha na mulalo muyani wawe. • Musi muthu e na mbilu ya u pfela vhuṭungu u a kona u fara vhaṅwe nga ṅdila ya lufuno. • U tshi pfela vhuṭungu u a kona u konḑelela u thusa naho wo khakhelwa.
Ṭhonifho	<ul style="list-style-type: none"> • U tshi ṭhonifha zwi a u nakela vhutshiloni. • Ṭhonifho i ita uri muthu a funwe a dovhe a dzhielwe ṅṅha tshitshavhani. • U tshi ṭhonifha na iwe u a ṭhonofhiwavho. • U ṭhonifha hu fhaṭa vhukonani. • Ṭhonifho i ita uri muthu a tshile vhutshilo havhuḍi.
Vhudele	<ul style="list-style-type: none"> • Muthu wa vhudele u a funea nga vhaṅwe vhatu. • Vhudele vhu fhungudza mutsiko. • Ndele i na dzangalelo ḷa u bveledza zwivhuya tshifhinga tshoṅṅhe.
Lutendo	<ul style="list-style-type: none"> • Musi muthu e na lutendo u wana mashudu. • Muthu a re na lutendo u tenda kha ngoho a dovha a pika zwi sa athu u vhonwa.
Ndondolo	<ul style="list-style-type: none"> • Vhatu vha u londota vhaṅwe vha dzula vho takala. • Muthu o no londota vhaṅwe, tshiṅwe tshifhinga u a wana malamba a ndivhuwo. • U tshi londota vhaṅwe u vha na zwikili zwa vhutshilo zwa u fhaṭisa vhushaka. • U londota vhaṅwe hu a fhaṭa matshilisano.
Vhuhwavho	<ul style="list-style-type: none"> • Vhuhwavho vhu ita uri muthu a vhe na vhuḍifulufheli. • Vhu ita uri muthu a tshile e kha ngoho a sa ofhi tshithu. • Vhuhwavho vhu ita uri muthu a kone u ḍikaidza.

	<ul style="list-style-type: none"> • Vhathu vha vhuhwavho vha na thuso vha dovha vha tshila vhe na mulalo mbiluni dzavho.
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Thebulu 2: Zwiṭaluli na mvelelo dza vhuḍifari vhuvh

VHUḌIFARI VHUVHI	MVELELO
Tseḍa	<ul style="list-style-type: none"> • Tseḍa i pwashha vhukonani na vhushaka. • Tseḍa i vhangha zwiito zwa vhuvhavva. • Tseḍa i tshikafhadza muya wa muthu na u pwashekanya vhuswa hawe. • Muthu wa tseḍa ha fulufhedzei.
Vhubva	<ul style="list-style-type: none"> • Vhubva vhubveledza mivhili yo kalulaho. • Vhu ita uri muthu a kundelwe vhutshiloni. • Maluvhi a mubva ha shumi zwavhuḍi. • Kha vha re zwikoloni, vhubva vhu ita uri vha kundelwe kha mishumo ya tshikolo.
Tshiṭuhu	<ul style="list-style-type: none"> • Muthu wa tshiṭuhu ha pfesewi na u ṭanganedzwa nga vhaṅwe vhathu. • Vhathu vha tshiṭuhu kanzhi vha ḍiwana vhe khomboni vho no wela kothoni. • Tshiṭuhu tshi ita uri muthu onoyo a dzule a tshi nga o ṭangana ṭhoho.
Zwikolodo	<ul style="list-style-type: none"> • Muthu a sa badeli zwikolodo zwi a mu konḍela u dovha a wana thuso ya tshelede kana zwirengiswa. • U sa badela zwikolodo zwi a kona u ima muthu phanḍa kha u wana mushumo. • Zwikolodo zwi a swifhadzisa dzina.
U sa pfa	<ul style="list-style-type: none"> • U sa pfa zwi ita uri muthu a sa wane thuso. • Muthu a sa pfi u thudzela vhathu kule nga mikhwa yawe. • U sa pfa hu dzhenisa muthu khomboni lune tshiṅwe tshifhinga a nga fhedza o vhulahwa.
Vhufhura	<ul style="list-style-type: none"> • Vhufhura vhu vhaisa mutakalo wa mufhuri na mufhurwa.

	<ul style="list-style-type: none"> • Muthu wa u fhura u a vhengwa nga tshitshavha.
Vhutshivha	<ul style="list-style-type: none"> • Muthu wa vhutshivha u dzula e na gwikhwi o bilufhala nga u sa tamela vhañwe zwivhuya. • Vhutshivha vhu nga ita uri muthu a vhe livemu nga u toḁa zwoṁhe zwi tshi vha zwau.

5.4 THEMENDELO

Themendelo dzine dzi nga iswa kha masia oṁhe hu na ndavhalelo ya uri vhatu vha nga shanduka ndi dzi tevhelaho:

- Vhaaluwa vha musalauno na vhone kha vha ḁinee tshifhinga tsha u dzula fhasi na zwiḁuhulu na vhana vha vha anetshele ngano sa zwe vhaaluwa vha musalauḁa vha vha vha tshi ita zwone. Izwi zwi ḁo ita uri vhana vha gude mikhwa na vhuḁifari kwaho vha aluwa vha na lufuno, ṁhonifho, nyofho na u sa ḁiṁoḁela zwavho zwine zwa ita uri vha ḁipfe vha tshi nga vha ṁanganedzeaho tshitshavhani.
- Ndi zwa ndeme vhukuma uri vhañwali vha bugu vha dzhene fhasi vhukuma kha u ñwala bugu na dzidzhenala dza ngano dzi funzaho mikhwa na vhuḁifari havhuḁi hu u itela u kuvhanganya vhuṁali he vhomakhulukuku washu vha ri siela hone.
- Vhabebi kha vha ṁuṁuwedze na u vhudza vhana uri vhuthu zwine zwa vha zwianwiwa zwa mikhwa na vhuḁifari havhuḁi, zwi ita uri muthu a dzule o takala, a tshi ḁiṁhogomela na u ṁalukanya zwine zwa toḁea vhutshiloni.
- Muhasho wa zwa pfunzo kha u ite uri zwikoloni hu vhe na miṁṁisano ya u anetshela ngano. U ita izwo zwi ḁo ṁuṁula dzangalelo ḁa u takalela u anetshela ngano kha vhana.
- Vhaambi vha ṁuṁuwedzo nga vha tshimbile zwikoloni vha tshi sumbedza na u funza nga ha zwivhi na zwivhuya zwa mikhwa na vhuḁifari hu u itela uri vhana vha konou dzhia tsheo uri vha kone u tshila vhutshilo kwaho ho ḁithudzelaho kule na mikhwa na vhuḁifari vhuvhi.
- Ndi ngazwo tshitshavha tshi tshi tea u dzhena fhasi tsha vusa maitete a kale a u anetshela ngano.

5.5 PHENDELO

Ṭhoḍisiso ino yo vha yo ḍitika kha u ṭoḍisisa ndeme ya mikhwa na vhuḍifari zwo ḍisendeka kha ngano dza Tshivendḍa. Zwo ralo, u dzhiela ngano nṭha hu vha u fhaṭa vhana vha re na vhumatshelo havhuḍi sa izwi ngano dzo pfuma kha u gudisa mikhwa na vhuḍifari. Kha ṭhoḍisiso iyi zwi vhone zwi zwa ndeme uri ngano dzi gudwe sa izwi dzi tshi fhaṭa muthu wa vhuthu a konaho u tshila na vhaṅwe vhathu nga mulalo a dovha a konou thetshesela na Muvhumbi wawe.

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