

**TSENGULUSO YA U TAMBUDZWA HA VHANA KHA MAÑWALWA A TSHIVENḐA
NYOMBEDZELO I KHA SIGOGO (2002), NEFEFE (2008) NA MUGWEḐA (2014)**

NGA

MAPHAGELA THINAVHUYO GLADYS

**YO NETSHEDZWA HU U ṬODOU SWIKELELA ṬHODḐEA DZA DIGIRI YA
MASTERS**

KHA

NYAMBO DZA VHAREMA

UNIVERSITY YA LIMPOPO

MUFHAṬUSI: PROF. R.N. MAḐADZHE

2016

MUANO

Nne Thinavhuyo Gladys Maphagela ndi ana uri mushumo uyu wa ṭhoq̣isiso ya Tsenguluso ya u tambudzwa ha vhana kha mañwalwa a Tshivenda wo ḍisendekaho kha mañwalwa a Sigogo (2002), Nefefe (2008) na Mugwena (2014) ndi wanga nahone a u athu u ñwalwa kha na kha dziñwe dziunivesithi.

.....

MAPHAGELA, T.G.

.....

DATUMU

VHUḐIKUMEDZELI

Ndi kumedzela mushumo uyu woḑhe kha vhabebi vhanga munna wa vhaḑe Vho Nnditsheni na musadzi wa vhaḑe Vho Tshinakaho Muguru Muvhango na mufarisi Vho Maphagela Rofhiwa Eric wanga. Lufuno lwavho, u londa, na ḑuḑuḑwedzo zwo nnyita uri ndi swikelele ḑhoḑea dza ngudo iyi. Vho ntsumbedza lufuno vhutshiloni hanga.

DZINDIVHUWO

- Ndi tama u livhuwa Yunivesithi ya Limpopo ye ya ndambedza nga masheleni e a nthusa zwiwulu kha u ita thodisiso iyi.
- Ndi livhuwa Mudzimu we a nnea nungo na mutakalo wavhuḁi nda kona u khunyeledza digirii iyi.
- Mufhaḁusi wanga, Prof. Maḁadzhe kha Muhasho wa Nyambo Yunivesithi ya Limpopo, vhe vha shuma vha sa neti kha u ndededza na u nkhakhulula uri ndi kone u thaphudza ngudo iyi. Ndulamiso dzavho na nyeletshedzo dzavho zwo ntuḁuwedza vhukuma. Vho nḁama zwiwulu nga zwikili zwa thodisiso.
- Tsha u fhedza ndi livhuwa vhathu vhoḁhe vhe vha nthusa na u ntuḁuwedza kha u ita digiri iyi, muḁa wanga, vhashumisani, dziḁhama na vhe nda sa vha bule, ndi ri a vha ntshileli.

MANWELEDZO

Thodisiso iyi yo sengulusa u tambudzwa ha vhana kha mañwalwa a Tshivenda. U tambudzwa ha vhana a zwo ngo thoma namusi nahone ndi zwithu zwi sa tangedzei kha tshitshavha, tshi tou vha tshilonda tshine na u phuphwa tshi sa fhole kana yone tsilingwane. Kha ngudo iyi ho senguluswa u tambudzwa ha vhana nga ndila dzo fhambanaho, zwi tũtuwedzaho u tambudza vhana, masianditwa a u tambudzwa na zwigwa tsumba zwa u tambudzwa ha vhana.

Mawanwa o sumba uri vhana vha a tambudzwa lwa muhumbulo, u tambudzwa ha vhuvha na u tambudzwa nga u sa londwa kha bugu dzo topolwaho. Thodisiso iyi yo wana uri vhana vha tambudzwaho lwa muhumbulo, nga u sa londwa na u tambudzwa lwa vhuvha vha lingedza nga ndila dzothe u shavha hayani, vha a toda na u divhulaha, vha dzula vho bilufhala na mashumele avho zwikoloni a a tsela fhasi ane a sa vhe maitele avhudi. Mawanwa o dovha hafhu a sumba uri vhatambudzi vha tũtuwedzwa zwihulu nga matiitii, u sa dithonifha, u sa dzhiela nthã pfunzo dza vhana na u nambatela kha mvelele.

U dimbadekanya na vhana nga vhabebi, u divhadza vhashumelavhapo na tshipholisa nga ha nyete iyi zwi nga khwiñifhadza mashumele a vhana zwikoloni na u fhungudza u shavha mahayani na u toda u divhulaha ha vhana vhane vha khou tambudzwa nga ndila dzo fhambanaho.

Ngudo iyi yo shumisa mañwalwa o tou topolwaho u kuvhanganya mafhungo nga ha u tambudzwa ha vhana. Mawanwa o saukanyiwa hu tshi tevhelwa thero dzi fanaho kha mañwalwa othe. Zwizhi zwi kha di tea u itwa u itela u thivhela nyete iyi. Themendelo dza mawanwa dzo itwa u itela u thivhela khombo.

ZWIRE NGOMU

MUANO	i
VHUḌIKUMEDZELI	ii
DZINDIVHUWO	iii
MANWELEDZO	iv

NDIMA YA U THOMA:

1.1. MARANGAPHANDA.....	1
1.2. THAIDZO YA ṬHODISISO	2
1.3. TSEDZULUSO YA MAṆWALWA	3
1.3.1. Nḡila dza u tambudza vhana	3
1.3.1.1. <i>U tambudzwa lwa muhumbulo.....</i>	<i>3</i>
1.3.1.2. <i>U pfisa vhuṭungu vhuvha ha ṛwana lu vhavhaho.....</i>	<i>4</i>
1.3.1.3. <i>U rengiswa na u shumiswa lwo kalulaho.....</i>	<i>4</i>
1.3.1.4. <i>U tambudzwa lwa vhudzekani na u sa londwa.....</i>	<i>4</i>
1.4. ZWIṬUṬUWEDZAHO U SHENGEDZWA HA VHANA.....	4
1.4.1. Vhusiwana.....	5
1.4.2. Dzikhakhathi dza miḡini.....	5
1.4.3. Ḍivhazwakale ya u tambudza	5
1.4.4. U vha mubebi u tshe muṭuku.....	5
1.4.5. Tshivhumbeo tsha muṭa	5
1.4.6. U shumisa zwikambi na zwidzidzivhadzi	5
1.5. THYIORI KHA NGUDO IYI.....	6
1.6. NDIVHO YA TSEDZULUSO.....	6
1.6.1. Zwipikwa.....	7
1.7. NGONA DZA ṬHODISISO	7
1.7.1. Kukuvhanganyelwe kwa mafhungo	7
1.7.1.1. Ngona ya phuraimari.....	7
1.7.1.2. Ngona ya sekondari	8
1.8. TSAUKANYO YA MAFHUNGO	8

1.9. U TENDISEA NA U SHUMISEA HA T̄HOD̄ISISO IYI KHA MAÑWE MASIA	8
1.10. NDEME YA NGUDO	8
1.11. MILAYO YA VHUDIFARI INE YA ĐO TEVHELWA HU TSHI ITWA T̄HOD̄ISISO IYI.....	9
1.12. MANWELEDZO.....	9

NDIMA YA VHUVHILI: TSENGULUSO YA MAÑWALWA

2.1. MARANGAPHANĐA.....	10
2.2. MUTHEO WA THYIORI.....	10
2.3. T̄HALUTSHEDZO YA U TAMBUDZWA HA VHANA.....	13
2.4. VHATAMBUDZWA NA VHATAMBUDZI	15
2.5. TSHAKA DZA U TAMBUDZWA HA VHANA	15
2.5.1. U tambudzwa lwa vhudzekani	16
2.5.2. U tambudzwa lwa muhumbulo	17
2.5.3. U tambudzwa ha vhuvha ha vhana	18
2.5.4. U sa londwa na u shumiswa lu songo đaho kana lwo kalulaho zwi tshi kwama vhana.....	18
2.6. TSUMBAZWIGA ZWA U TAMBUDZWA	18
2.7. ZWIŦUŦUWEDZAHO U SHENGEDZWA HA VHANA	20
2.7.1. Vhusiwana na u shayeya ha mishumo	21
2.7.2. Dzikhakhathi dza miđini.....	21
2.7.3. Đivhazwakale ya u tambudzwa	22
2.7.4. U vha mubebi u tshee muŦuku.....	22
2.7.5. Tshivhumbeo tsha muŦa	22
2.7.6. U shumisa zwikambi na zwidzidzivhadzi	22
2.7.7. U funesa u langa	23
2.7.8. Vhana vhane vha đa vha songo lavhelelwa	23
2.7.9. Vhuholefhali.....	24
2.7.10. Mvelele	24
2.8. MASIANDOITWA A VHANGWAHO NGA U TAMBUDZWA HA VHANA	24

2.9. NDAYOTEWA, NA MBEKANYAMAITELE MALUGANA NA U TAMBUDZWA HA VHANA	26
2.9.1. <i>Mulayo wa vhana (2005)</i>	27
2.9.2. “The Child Justice Act”	27
2.9.3. Mulayo wa zwa vhugevhenga (milandu ya vhudzekani na ine ya yelana nazwo) une wa vha khwiniso ya mulayo, wa 2007 (mulayo wa vhu 32 wa 2007).....	28
2.9.4. Pfanelo dza Vhana	28
2.10. MAÑWELEDZO.....	28

NDIMA YA VHURARU: NGONA DZA ṬHODISISO

3.1 MARANGAPHANḂA	30
3.2 NGONA DZA ṬHODISISO	30
3.2.1 Ngona ya khwaḂithethivi	31
3.2.2 Dizaini ya tsedzuluso.....	32
3.2.3 Kukuvhanganyelwe kwa mafhungo	32
3.2.3.1 Ngona ya phuraimari	32
3.2.3.2 Ngona ya sekondari	32
3.2.4 Tsaukanyo ya mafhungo	33
3.2.5 U tendisea na u shumisea ha ṭhodisiso iyi kha mañwe masia.....	34
3.2.6 Milayo ya vhuḂifari ine ya o tevhelwa hu tshi itwa ṭhodisiso iyi	34
3.3 MANWELEDZO.....	35

**NDIMA YA VHUḂA: TSENGULUSO YA MAWANWA
U TAMBUDZWA HA VHANA LWA MUHUMBULO**

4.1 MARANGAPHANḂA.....	36
4.2 U TAMBUDZWA LWA MUHUMBULO.....	36
4.2.1 Kutambudzelwe <i>kwa vhana</i>	37

4.2.2	<i>Zwi ṭuṭuwedzaho u tambudzwa ha vhana.....</i>	44
4.2.3	<i>Tsumbazwiga zwa u tambudzwa.....</i>	49
	• Kushumele kwa ṛwana tshikoloni ku a tsela fhasi	50
	• U ṭoda u shavha hayani	50
	• U dzula o eḁela kilasini na u sa thetshesela.....	51
	• U ḁivhona mulandu.....	51
4.2.4	<i>Masiandoitwa a u tambudza vhana lwa muhumbulo</i>	52
4.3	MANWELEDZO.....	55
NDIMA YA VHUṬANU: TSENGULUSO YA MAWANWA		
U TAMBUDZWA HA VHANA NGA U SA LONDWA NA U TAMBUDZWA HA		
VHUVHA		
5.1	MARANGAPHANḁA	57
5.2	U TAMBUDZWA HA VHANA NGA U SA LONDWA	57
5.2.1	<i>Kutambudzelwe kwa vhana.....</i>	58
5.2.2	<i>Zwi ṭuṭuwedzaho u tambudzwa ha vhana.....</i>	60
5.2.3	<i>Tsumbazwiga zwa u tambudzwa.....</i>	62
5.2.4	<i>Masiandoitwa a u tambudza vhana nga u sa vha londa.....</i>	64
5.2.4.1	<i>U ṭoda u ḁivhulaha.....</i>	64
5.2.4.2	<i>U ḁihwala.....</i>	65
5.2.4.3	<i>U shavha hayani.....</i>	65
	• <i>U ṭaha.....</i>	65
	• <i>Kushumele kwa tshikoloni ku a tsa.....</i>	66
	• <i>Mvelaphanḁa</i>	66
5.3	U TAMBUDZWA HA VHUVHA HA VHANA	67
5.3.1	<i>Kutambudzelwe kwa vhana.....</i>	67
5.3.2	<i>Zwi ṭuṭuwedzaho u tambudzwa ha vhana.....</i>	70
5.3.3	<i>Tsumbazwiga dza u tambudzwa</i>	72
5.3.4	<i>Masiandoitwa a u tambudza vhana lwa vhuvha</i>	74

• U t̄oda u d̄ivhulaha	74
• U fhumula na u sinyuwa	74
• U dzulela u lila	75
• U eḡela kiḡasini	75
• Kushumele kwa tshikoloni kwa tsa	75
• U vha na mbiti	75
5.4 MANWELEDZO.....	76
NDIMA YA VHUṬANU NA VHUTHIHI: MAWANWA A ṬHOD̄ISISO NA THEMENDELO YA MAWANWA	
6.1 MARANGAPHANḡA.....	77
6.2 ND̄ILA DZA U TAMBUDZA VHANA	77
6.2.1 U tambudzwa lwa vhudzekani	77
6.2.2 U tambudzwa lwa muhumbulo	78
6.2.3 U tambudzwa lwa vhuvha	78
6.2.4 U tambudzwa nga u sa londwa	78
6.3 ZWIṬUṬUWEDZAHO U TAMBUDZWA HA VHANA	78
6.3.1. U sa dzi ṭhonifha na u shumisa zwikambi	78
6.3.2. U funesa masheleni na u tenda kha dzi ṅanga	78
6.3.3. U tenda kha mvelele	79
6.4 MASIANDOITWA	79
6.5 THEMENDELO YA MAWANWA A ṬHOD̄ISISO	79
6.6 MANWELEDZO.....	81
BUGUTSHUMISWA.....	82

DZITHEBULU

THEBULU 1: MASIANDOITWA A U TAMBUDZWA LWA MUHUMBULO	55
THEBULU 2: MASIANDOITWA A TAMBUDZWA NGA U SA LONDA.....	67
THEBULU 3: MASIANDOITWA A U TAMBUDZWA LWA VHUVHA	76

NDIMA YA U THOMA

1.1 MARANGAPHANDA

Nga Tshivenda hu tendiwa u pfi mutani ha sa vha na nwana hu a vuwa bonyongo li si na vhukono. Hu na liambele line li tshi buliwa le matakadza mbiluni ndi nwana, izwo hu u khwathisedza ndeme ya nwana kha vhutshilo ha muthu. U tambudzwa ha vhana a zwo ngo thoma namusi, na kale zwo vha zwi hone zwi sa pfi tshithu ngazwo nahone zwi tshi dzumbamiswa hu u shavha u fhingula kha mutambudzi. U tambudzwa ha vhana ndi zwithu zwi sa tangedzei nahone tshi tou vha tshilonda tshine na u ilafhiwa tshi sa fhole kana yone tsilingwane. U khwathisedza izwi Vhavenda vha zwi amba nga murero une we *“Fhondo li si lau u thuvha li tshi zhamba”*, hu u sumbedza u sanda tshothe maitete a u tambudza vhana. Hu tendiwa u pfi nwana wa muwe ndi wau, hu u itela u thivhela na u lwa na u tambudzwa ha vhana nga nnyi na nnyi.

Fhedzi mirero iyi, na maambeke aya ane a shumiswa kha u lwa na u tambudzwa ha vhana, misi ino ndi u sokou diambela, hu tou vha u shela maqi ntha ha tomo kana hone u vhangula. Dziradioni, televishini, dzigurandani, kuvha lina na lina hu vhwisa nga ha u tambudzwa ha vhana nga ndila dzo fhambanaho, hu nga vha u vhulawa ha vhana nga shaka kana mutsinda, u biniwa ha vhana nga shaka kana muthu zwawe, u tambudzwa muhumbuloni nga mubebi kana nnyi na nnyi, u rwiwa hone ri hu siela mini. Child Abuse Encyclopedia (2006:238) i tshutshedza u tambudzwa ha vhana nga ndila i tevhelaho:

Child maltreatment is a blanket term used to describe all child abuse and neglect which includes physical, emotional and sexual abuse as well as neglect and exploitation.

U tambudzwa honohu, hu disa mutsiko kha vhana zwa ita uri mashumele avho kha zwa pfunzo a lepalepe, vha we vha shavhela zwi taratani vha tshi vhona u nga ndi hone hune vha do tshila khwine, vha we vha shanduka maravhele kana one mahwarahwara, phedziseloni vha mbo shanduka u vha malisa mbilu kha vhabebi na lushaka nga u a ngaredza (Lyons, 1996).

Muvhuso na madzangano a si a muvhuso vho bva fulo u simesa u amba nga ha u tambudzwa ha vhana. Zwiimiswa izwi zwo ima lurandala kha la uri vhana vha na vhudifhinduleli ha u vhiga u sa farwa zwavhudi. Muvhuso wa demokirasi u khwaṭhisedza la uri vhana vha na pfanelo sa nnyi na nnyi. Maṅwalwa na one a khou vhea bembela nga thungo u lusa u lwa na dzema livhi ili vhunga na one a tshi tea u didzhenisa kha u lwa na thambulo na vhushai ha vhatu. Nga zwenezwi ri pfa Milubi (2004:212) a tshi ri “*maṅwalwa ho ngo tea u sa didzhenisa kha thambulo na vhushai ha vhatu*”.

Kha thodisiso iyi u tambudzwa ha vhana lwa muhumbulo ho disendeka kha maṅwalwa a Tshivenda a tevhelaho:

1. *Milomo ya nukala* (Nefefe, 2008)
2. *La da hafha li a kovhela* (Sigogo, 2002)
3. *Li a kovhela* (Mugweṅa, 2014)

Kha bugu idzi ho taniwa u tambudzwa ha vhana lwa muhumbulo nga ndila dzo fhambanaho.

1.2 THAIDZO YA THODISISO

Duvha na duvha fhanu Afrika Tshipembe hu vha na zwiito zwa u tambudzwa ha vhana, dziradio, gurandala na thelevishini dzo ima lurandala kha u hanedzana na u lwa na u tambudzwa ha vhana. Hu nga vha lwa vhudzekani kana dzikhakhathi dza mitani. Kha ṅwaha muṅwe na muṅwe, Muvhuso wo ita mbetshelo ya maḍuvha a fumirathi (16) a u lwa na u tambudziwa ha vhana na vhafumakadzi ngeno zwi sa dzhielwi nṅha na u thetsheleswa.

Zwi vhavhesaho vhukuma ndi musi mulandu wa u tambudzwa ha vhana u tshi ri u vhwigwa, phondi ra dzi wana hu songo fhela maḍuvha mangana dzo vhuya kothoni dzi tshi khou leleḡa tshitshavhani nahone vha tshi dirwa khana, vhaṅwe vha tshi zwi amba vhe, “*tsheshe ra la vhana vha ndau ro bva ra itwani*”, ṅambi dza u amba dze, “*muri nda tavha ndi a thetshela*”, a tshi amba hone u ita zwa vhudzekani na ṅwana we a tou beba, one maḍudzi vhukuma. Maitele mavhi enea a ita uri vhana vha shavhe midini, vhaṅwe vha ṅanga uya u tshila zwiṅaraṅani, vhaṅwe vha vha

mahwarahwara, vhañwe vha t̄angana dzithoho, ngeno vhañwe vha tshi shanduka maduthuluthuthwa kana zwiḁahadzane, u ḁikhethulula ngeno vhañwe vha tshi fhedzisela nga u dzhia vhutshilo havho (Preininger, 2009).

1.3 TSEDZULUSO YA MAÑWALWA

Kha ñwaha nga ñwaha hu vha na u ḁivhadzwa ha u tambudzwa ha vhana nga ḁila dzo fhambanaho ḁifhasini nga u angaredza nga vhathu vhane vha vha vhaunḁi vha vhana na vhathu zwavho.

Child Abuse Encyclopedia (2006) i ri u tambudzwa ha vhana hu katela u tambudzwa lwa muhumbulo, vhuvha, lwa vhudzekani, u litshedzwa kana u sa londwa na u shumiswa lwo kalulaho.

Dzimbalo dzo sumbedza uri kha ḁa Amerika nga ñwaha wa 2000, vhana vhane vha nga vhalelwa kha 879,000 vho shengedzwa na u sa londotwa zwone (Child Abuse Encyclopedia, 2006:228). Craig (2007) u ri “*vhabebi vhe vha vhuya vha tambudzwa ndi vhone vha tambudzi vhahulwane vha vhana*”.

1.3.1 ḁila dza u tambudza vhana

Vhana vha tambudzwa nga ḁila dzo fhambanaho nga vhaunḁi, mashaka kana vhathu zwavho (World Health Organization, 2006). ḁila dzenedzi ndi dzi tevhelaho:

- U tambudzwa lwa muhumbulo
- U pfisa vhuḁungu vhuvha ha vhana nga ḁila i vhavhaho
- U rengiswa na u shumiswa lwo kalulaho
- U tambudzwa lwa vhudzekani na u sa londwa.

1.3.1.1 U tambudzwa lwa muhumbulo

U ya nga ha Myers (2015) u tambudzwa ha lushaka ulu hu katela, u hamba, u vhidza ñwana nga madzina a si avhuḁi, u zhamba musi u tshi amba na vhana, u semana, u fhumulela ñwana, u mu shonisa vhukati ha vhañwe, u laḁekanya zwishumiswa zwa ñwana, u mu sinyalala, u mu dzhiela fhasi, u sa funiwa, u mu sumbedza uri ha ḁodei, u mu sasaladza nga ḁila i si yavhuḁi, na u mu sema nga zwine a vha zwone.

1.3.1.2 U pfisa vhuṭungu vhuvha ha ṛwana lu vhavhaho

Vhoramaṭali, lushaka na vhathu nga u angaredza vha a fhambana musi zwi tshi ḡa kha uri u tambudzwa ha vhuvha ha vhana ndi mini. U tambudzwa ha ulu lushaka hu katela u rwiwa, u bvuvhulwa, u sukumedziwa kana u khamedzwa, u ḡiswa mulimo, u farwa nga mikulo, u poswa nga zwishumiswa (sa lufo, luhuni, phuleithi, tshienda na zwiṅwe), u mu kokodza nga ṅdevhe kana mavhudzi, u tota, u mufhisa nga segereṭe (Pinheiro & Sérgio, 2006).

1.3.1.3 U rengiswa na u shumiswa lwo kalulaho

Afha ndi musi mubebi wa ṛwana a tshi kundelwa u vha na vhuḡifhinduleli ha u unḡa ṛwana wawe, u mu shavhedza, u mu ṅea zwiḡiwa, vhuḡhudo, u mu ṅea dzilafho musi a tshi lwala, u sa ṭhanngela ṛwana hune a fhedza o dzhena khomboni (Theoklitou, Kabitsis & Kabitsi, 2012).

1.3.1.4 U tambudzwa lwa vhudzekani na u sa londwa

Guidelines for psychological evaluations in child protection matters (1999) i ri u tambudzwa uhu hu katela u farwa ha vhudzimu ha ṛwana nga muthu muhulwane nga u tou kombetshedza, u ita vhudzekani hu si na thendelano na ṛwana hu si na ndavha uri masiandoitwa a ḡo vha afhio na u sumbedza vhana vhaṭuku zwifanyiso zwa phonogirafi.

1.4 Zwi ṭuṭuwedzaho u shengedzwa ha vhana

Vhabebi vhane kanzhi vha shengedza vhafunwa vhavho ndi vhone vhashengedzi vhahulu vha vhana. Ross (1996) u ri vhabebi vha lavhelela zwithu zwihulwane kha vhana vhavho. Vhana avho vha vho kundelwa u swikelela mbetshelwa dza vhabebi vhavho. Vhana vhenevho vha dzhenisa vhabebi vhavho mbitini, vha vho fhedza vha tshi vho hambekanyiwa, u rwiwa lu si na vhukono na zwiṅwe.

Hu na zwithu zwo fhambanaho zwine zwa shela mulenzhe kha uri vhana vhatambudzwe u fana na zwi tevhelaho:

1.4.1 Vhusiwana

Hughes na Sandra (2009) vha ri u shaea ha mishumo na u sa vha na tshelede zwi badekanywa tshoṭhe na u tambudzwa ha vhana.

1.4.2 Dzikhakhathi dza miḡini

Vhabebi vhane vha dzulela u lwa vha fhedza vha tshi tambudza vhana vhavho lu sa takadziho (Ross, 1996). U ombedzela izwi ri pfa hu tshi pfi:

Domestic violence can take place in [heterosexual](#) and [same-sex](#) family relationships, and can involve violence against children in the family or, in some U.S. states, violence against a roommate and that a child who is exposed to domestic abuse during their upbringing will suffer developmental and psychological damage (Esquivel-Santoveña, Esteban, Lambert and Hamel, 2013:66).

1.4.3 Divhazwakale ya u tambudzwa

Vhabebi vhane vha vha na divhazwakale ya u shengedzwa, ndi vhone vhane vha shengedza vhana vhavho zwihulwane.

1.4.4 U vha mubebi u tshe muṭuku

U ya nga ha WHO (2006), vhabebi vha tshifumakadzini vhane vha kha ḡi vha vhaṭuku, ndi vhone vhane vha tambudza vhana u fhirisa vhabebi vha tshifumakadzini vhahulwane, vha tshi itiswa nga u sa vha na masheleni, mutsiko, na u sa wana thikhedzo yo teaho ngomu muṭani kha u alusa ṅwana.

1.4.5 Tshivhumbeo tsha muṭa

Vhana vhane vha aluswa nga mubebi muthihi anga vha wa tshifumakadzini kana tshinnani, vhana vhenevho vha a vha zwipondwa zwa u tambudzwa nga mubebi onoyo zwihulwane vhana vhane vha vha vha khou aluswa nga khotsi fhedzi.

1.4.6 U shumisa zwikambi na zwidzidzivhadzi

Zwikambi na zwidzidzivhadzi ndi zwiṅwe zwa zwivhangi zwihulwane zwa u tambudzwa ha vhana nga vhaunḡi. Ngudo dze dza vhuya dza itwa kha la United States, khadzo ho wanala uri vhabebi vhane vha vha na divhazwakale ya u shumisa zwikambi na zwidzidzivhadzi ndi vhone vha no shengedza vhana nahone kha vhunzhi ha milandu ya u shengedza vhana, hu wanala vhabebi vhavho vha tshi

shumisesa zwickambi na zwickidzivhadzi (Murphy, Jellinek, Quinn, Smith, Poitras & Goshko, 1991). It has been found that children who witness mother-assault are more likely to exhibit symptoms of [post-traumatic stress disorder](#) (PTSD) (Lazenbatt & Thompson-Cree, 2009).

1.5 THYIORI KHA NGUDO IYI

Ngudo iyi yo disendeka nga Thyiori ya “Attachment” ya Sigmued Freud (1958). Thyiori ya “Attachment” i dovha ya dzhiwa i ndovhololo ya “Psychoanalysis theory”. Thyiori iyi i bvisela khagala zwine masiandaitwa a vhangwaho nga u tambudzwa ha vhana lwa vhudzekani, lwa muhumbulo na muvhili zwa ita kha nyaluwo ya vhana. U tambudzwa ha vhana zwi kwama kuhumbulele kwa vhana nga ndila mmbi nahone zwi kwama vhuvha hawe nga ndila dzo fhambanaho kha nyimele dzo fhamabanaho nga zwifhinga zwinzhi. Thyiori iyi i kwama vhudipfi ha muthu ho sedzwa u tsireledzea na u sa tsireledzea hawe. I bvisela khagala uri nwana a tambudzwaho u pfa a tshi ofha na u pfa a songo tsireledzea. Ndi zwine ngazwo ra pfa Lewis, Feiring, Guffog na Jaskir (1994:123) vha tshi ri:

Child abuse has pervasive psychological effects and that the outcomes of abuse affect different aspects of personal functioning at different points in time. The principal dimension of this theory is degree of feeling security or insecurity. It explains that child abuse results insecure and anxious.

1.6 NDIVHO YA TSEDZULUSO

Ndivho ya iyi thodisiso ndi u sengulusa u tambudzwa ha vhana nga nnyi na nnyi tshi tshavhani kha mañwalwa a Tshivenda nyombedzelo i kha *Milomo ya nukala* (Nefefe, 2004), *La da hafha li a kovhela* (Sigogo, 2002) na *Li a kovhela* (Mugwena, 2014). U swikela ndivho iyi hu do vhudziswa mbudziso dzi tevhelaho:

- Ndi dzifhio ndila dza u tambudza vhana kha bugu dza idzi?
- Masiandoitwa a u tambudzwa ha vhana kha bugu idzi ndi afhio?
- Tshituwudzaho u tambudzwa ha vhana kha mañwalwa o bulwaho ndi afhio?
- Hu nga itiwa mini u thivhela u tambudzwa ha vhana?

1.6.1 Zwipikwa

Ṭhoḁisiso iyi i tea u swikela zwipikwa zwi tevhelaho:

- U bvisela khagala nḁila dzo fhambanaho dzine vhana vha tambudzwa ngadzo.
- U bvisela khagala masiandoitwa ane a ḁiswa nga u tambudzwa ha vhana nga kha bugu dza vhaḁwali vho bulwaho.
- U wanulusa zwine zwa ṭuṭuwedza u tambudzwa ha vhana nga kha dzibugu dza vhaḁwali vho bulwaho.
- U bvukulula nḁila dzine dza shumiswa u thivhela u tambudzwa ha vhana.

1.7 NGONA DZA ṬHODISISO

Ngona ndi nḁila dzine muṭoḁisisi a dzi shumisa u kuvhanganya mafhungo a ṭhoḁisiso yawe. U ya nga ha muḁwali Cohen (2007) ngona ndi nḁila dzo fhambanaho dzine dza shumiswa u kuvhanganya mafhungo ane a shuma sa mutheo wa u ḁanguludza kuvheshela kwa mafhungo. Hu na tshaka mbili dza ngona dza ṭhoḁisiso, ndi ngona ya khwaḁlithethivi na ya khwanthithethivi. U ya nga ha ṭhalutshedzo ya Cohen (2007) ngona ya khwaḁlithethivi yo ḁisendeka kha u ṭoḁa u ḁivha zwiitisi zwa nyimele nkene.

Kha ṭhoḁisiso heino hu ḁo shuma ngona ya khwaḁlithethivi sa izwi ṭhoḁisiso iyi i ya u sumbedza u tambudzwa ha vhana. U ya nga ha muḁwali Cohen (2007) ngona ya khwaḁlithethivi i bvukulula na u bvisela khagala vhupfiwa na tshenzhemo ya vhathu vha no kwamea kha ṭhoḁisiso yeneyo. Ngona iyi i tou vha yone tshidziki tsha u bvisela khagala vhungoho ha ṭhoḁisiso. Ngona heyi i ḁo tikedzwa nga tsenguluso ya “textual” vhunga hu tshi ḁo senguluswa mafhungo a bvaho kha maḁwalwa aḁa o topoliwaho.

1.7.1 Kukuvhanganyelwe kwa mafhungo

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

1.7.1.1 Ngona ya phuraimari

Ngona ya phuraimari ndi ya ndeme vhunga i tshi tou nga khali ya u bika i sa fani na ya u shululelwa. Ngona iyi i katela nyambedzano ya vhathu vha re na nḁivho na

tshenzhemo ya u tambudzwa ha vhana lwa muhumbulo nga nnyi na nnyi. Ngona iyi i katela zwiimiswa zwa vhadzulapo, madzangano a lwelaho pfanelo dza vhathu, vharangaphanda vha zwitshavha na khothe dza mulayo.

1.7.1.2 Ngona ya sekondari

Hafha mafhungo a kuvhanganywa a tshi bva kha zwiko zwi ngaho bugu dza vhañwe vhañwali, magazini, gurannḁa, athikili dza vhañwe vhaḁodisisi, dizethesheni na inthanethe. Ndi zwa ndeme uri hetshi tshiko tsha sekondari tshi shumiswe kha ḁhodisiso heyi hu u ḁoda u ḁivha uri vhañwe vhañwali na vhiḁivhi vha ri mini nga ha tsedzuluso heyi. Iyi ngona i katela mañwalwa oḁthe a ambaho nga ha likumedzwa li no khou ḁodisiswa.

U ya nga ha muñwali Cohen (2007) ngona iyi i a shaedza vhunga hu tshi vha na u xela ha vhungoho ha mafhungo musa a tshi rathiswa u bva kha murafho a tshi ya kha muñwe murafho. Naho zwo ralo, ngona iyi ndi ya ndeme kha tsedzuluso ino vhunga mafhungo a tshi fanela u tikedzwa nga zwe vhaḁivhi vha amba zwone. Ndi ngazwo kha heyi tsenguluso hu tshi ḁo shumiswa ulu lushaka lwa tshiko tsha sekondari hune mafhungo a ḁo vha o ḁisendeka kha mañwalwa ane a vha *La ḁa hafha li a kovhela* (Sigogo, 2002), *Milomo ya ḁukala* (Nefefe, 2008), na *Li a kovhela* (Mugweḁa, 2014).

1.8 TSAUKANYO YA MAFHUNGO

Muḁodisisi u ḁo ita mbambedzo ya mañwalwa o bulwaho na a vhañwe vhañwali uri hu wanale mawanwa a vhukuma vhunga likumedzwa ili li la ndeme

1.9 U TENDISEA NA U SHUMISEA HA ḁHODISISO IYI KHA MAÑWE MASIA

Tshenzhemo ya vhutshilo ha muḁodisisi ha ḁuvha liñwe na liñwe na zwe muḁodisisi a zwi wana kha mañwalwa o bulwaho zwi ḁo khwaḁhisedza vhungoho ha ḁhodisiso.

1.10 NDEME YA NGUDO

ḁHodisiso iyi ndi ya ndeme vhunga Muvhuso, Madzangano a si a Muvhuso a tshi dzhiela nḁha u tambudzwa ha vhana na vhafumakadzi lwa muhumbulo. Nga kha heyi ḁhodisiso vhana vha ḁo sala vha tshi ḁivha nḁila dzo fhambanaho dza u tambudzwa lwa muhumbulo na zwine zwa itwa musa muthu a tshi khou tambudzwa.

Thodisiso iyi i do dovha hafhu ya tūtuwedza vhana vhane vha tambudzwa lwa muhumbulo uri vha bvele khagala. Zwiito zwothe zwi no nga u dikhunga, u dzula zwiṭarṭani, vuhwarahwara, u didzhenisa kha zwikambi na zwidzidzivhadzi zwo vhangwa nga mutsiko zwi nga fhungudzea vhunga u tambudzwa ha vhana hu tshi do dzhielwa nṭha. Iyi thodisiso i do dovha hafhu ya thusa matshudeni na vhafhaṭusi kha u isa phanḁa na u ita thodisiso nga ha likumedzwa ili. Kha vhane vha do vha na dora la u ita thodisiso nga ha ili likumedzwa, vha do shumisa na mawanwa a ino thodisiso.

1.11 MILAYO YA VHUDIFARI INE YA DO TEVHELWA HU TSHI ITWA THODISISO IYI

Kha thodisiso hei a hu nga vhi na u vhaisiwa ha muthu na muthihi sa izwi thodisiso heyi i tshi do vha i tshi khou shumisa maṅwalwa. Hu do thonifhiwa na u tsireledza tshirunzi tsha bugu dzine ha khou itwa ngadzo thodisiso.

1.12 MANWELEDZO

Hu na ndila nnzhi dzo fhambanaho dza u tambudza vhana lwa muhumbulo nga nnyi na nnyi, ha dovha hafhu ha vha na zwiitisi zwo vhalaho. Nga kha heyi thodisiso vhana vha do sala vha tshi divha ndila dzo fhambanaho dza u tambudzwa lwa muhumbulo na u bvela khagala uri vha do kona u wana thuso. Thodisiso iyi i do sia Muvhuso, Madzangano a si a Muvhuso a tshi divhavho ndila dzine vhana vha khou tambudziswa zwone na u lusa u zwi thivhela nga u zwi isa kha dzi gurannḁa, radioni, na huṅwe.

NDIMA YA VHUVHILI

TSENGULUSO YA MAÑWALWA

2.1 MARANGAPHANDA

Tsenguluso ya mañwalwa ndi musi muṭoḍisisi a tshi sengulusa mañwalwa e a a topola uri a khwaṭhisedze vhungoho ha ṭhoḍisiso yawe. Tshipikwa tshihulwane ndi u ṭoḍa u ḍivha uri vhañwe vhañwali vho ñwalaho nga ha ili likumedzwa la u tambudzwa ha vhana vha ri mini? Izwi zwi thusa kha u wana vhungoho ha mafhungo.

Zwi a konḍa u tou zwi amba zwavhuḍi uri u tambudzwa ha vhana ndi mini nahone hu vha hu khou bvelela mini. Ndi ralo ngauri zwine murafho muñwe wa zwi dzhia hu u tambudza, kha muñwe murafho ndi one maitete kwao, ngeno vho zwine vhañwe vha zwi dzhia a maitete kwao a u kaidza vhana kha vhañwe ndi hone u tshinya tshoṭhe.

Kha iyi ndima hu ḍo ṭandavhudzwa zwi tevhelaho, mutheo wa thyiori, zwine u tambudzwa ha vhana zwa amba; vhatambudzwa na vhatambudzi; tshaka dza u tambudzwa ha vhana; zwi ṭuṭuwedzaho u shengedzwa ha vhana; masiandoitwa a vhangwaho nga u tambudzwa ha vhana na milayo tewa na mbekanyamaitete malugana na u tambudzwa ha vhana.

2.2 MUTHEO WA THYIORI

Ngudo iyi yo ḍisendeka nga Thyiori ya “Attachment”. Thyiori iyi i tou vha ndovhololo ya “Psychoanalytic theory” ya Sigmued Freud (1958). U ya nga Ainsworth na Bowlby (1991:38) *“attachment is the emotional bond between the child and the parent”*. Thyiori iyi i ombedzela zwauri vhabebi vha tea u londota vhana vhavho, u khuthadza, u vha thetshesela musi hu na ṭhoḍea, u vha tikedza ho fanelaho na u vha tsireledza. Vhabebi vha tea u ḍibaḍekanya na vhana vhavho zwifhinga zwoṭhe u thivhela u tambudzwa ha vhana vhavho. Ndi ngazwo Bowlby (1979:28) a tshi amba u ri,”

Parents’ ability to perceive, interpret and react promptly to their children’s needs and attention, in turn influence the quality of their attachment relationships. The child need to be attached to his parent and if this attachment is disturbed the child may feel insecure and neglected.

U ya nga heyi Thyiori vhabebi vhane vha d̄isendedza kule na vhana vha vho vha sinyusa vhana vhavho na u vha kumedzela zwanḁani zwa mahokoko. Vhabebi vha tea u vha tsini na vhana vhavho uri vha ḁo kona u vha khuthadza musi hu na t̄hōḁea misi yoṯhe zwifhinga zwoṯhe.

Mushumo muhulwane wa mutheo uyu zwi tshi ambiwa hu pfi: *“is to promote the protection and survival of the young, which precisely what, is at risk in cases of maltreatment (Ainsworth & Bowlby, 1991:47)”*. Vhana vha si na vhushaka havhuḁi na vhabebi na vhuṯumani hone - hone na vhabebi vha wela khomboni ya u vha zwipondwa zwa u shengedzwa kana u tambudzwa.

Thyiori iyi i hanedzana na vhabebi vhane vha dzulela u vhudza vhana uri a vho ngo luga nahone a ni muthu wa tshithu na u vha fara nga nḁila i si yavhuḁi lwo kalulaho, vhana vhenevho vha fhedzisela vha tshi ḁivhona vhe si vha ndeme vhutshiloni. Mafhungo a u ḁibadekanya ndi a ndeme kha Thyiori iyi. Nwana a vhu ya a vhona a tshi funwa nga mubebi na u londota zwone- zwone nga mubebi u mbo ḁipfa a o tsireledzeaho tshoṯhe.

U ya nga ha iyi Thyiori n̄wana ane a dzula kule na mubebi, kana ha fhela tshifhinga tshilapfu vhabebi vha si ho tsini, u a pfa a tshi nga ha funiwi kana ha londiwi. Nwana ane ha na vhuṯumani havhuḁi na vhabebi a tshee muṯuku zwe zwi a tshi khou aluwa zwi mu vhea kha khombo khulwane ya u ḁo tambudzwa. Vhana vhane vha vha na vhuqwamani havhuḁi na vhabebi naho hu si nga tshivhili tshifhinga tshilapfu, nga u tou amba navho nga dzifouni, marifhi, vha a pfa na vhone vhe vha ndeme khathihi na u funiwa.

Vhana musi hu si na muthu kana mubebi ane vha ḁibadekanya nae, vha a ḁiṯoḁela dziṯhama nḁa vha ḁibadekanya nadzo, lune ṯhama dzenedzo dza nga ḁi fhedza dzi tshi vha tambudza na u vha xedza kha vhutshilo. Ndi zwa ndeme uri mubebi a vhe tsini na n̄wana wawe musi n̄wana a khou aluwa.

Bowlby u ri *“attachment -first to the parents and later to a partner or spouse -is basic to the security of all”* (Bowlby, 1979:19). A tshi isa phanḁa Bowlby (1979:19) u ri:

Older children and adults feel lonely and anxious when separated from their loved ones either inexplicably or for too long, and they too seek the support of an attachment figure during periods of stress.

Musi Bowlby (1979:19) a tshi dovha hafhu u ombedzela uri: *“the survival of humans and, especially, human infants is best ensured when proximity to an attachment figure is maintained”*. Nwana musi a tshi lila zwi nga vha zwi tshi itwa nga u siwa e ethe, u a pfa u vhavha huñwe fhethu muvhilini, kana a tshi khou vhona zwithu zwi songo doweleaho, kana u ofhisa. Nwana arali a nga tshavhanya u dzhielwa ntha u a fhumula, fhedzi a sa dzhielwa ntha u a sinyuwa. Fhedzi arali a nga tshavhanya u thogomeliwa hu nga vha nga mme kana khotsi u a sea, na zwiñwe zwine zwa sumbedza u takala. Zwine zwa amba uri nwana u a tshoda u disendeka nga muñwe muthu ane a mu divha (Bowlb, 1979:22).

Vhana vha a tshoda muthu ane vha disendeka ngae ane a do vha phindulo kha zwine vha tshoda, nga tshifhinga tshavho na u tshoda u dzhielwa ntha kha zwine vha funa. Ndi ngazwo Bretherton (1980) a tshi ri, *“the attachment system functions primarily as a security-maintenance system”*. Vhabebi vha sa dibadekanyi na vhana vhavho vha dzikusa mbiti dza vhana vhavho. Vhana vha tshoda thodea dzavho dzi tshi dzhielwa ntha nga vhabebi kana vhaundi. Vhabebi vhe vha aluwa vha si na vathu vhane vha vha londota tsini na vhone vha fhedzisela vha tshi zwi itavho kha vhana vhavho (Main, Kaplan, & Cassidy, 1985).

Vhunzhi ha vhana vho litshedzelwaho a vha na vhuṭumani na vhushaka havhuḍi na vhomme avho (Crittenden, 1985a, 1985b; Egeland & Sroufe, 1981; Gaensbauer & Harmon, 1982).

Bureau, Easterbrooks, Lyons (2009), Cicchetti na Roisman (2011), Moss na St-Laurent (2001) na Sroufe(1983) vha tendelana uri:

“The development of secure attachment relationships is particularly important as it has been associated with numerous positive outcomes over the course of development, including positive emotional and behavioral functioning, academic success, effective peer relationships, and few behavior problems”.

Vhana vhane vha vha na vhushaka havhuḁi na vhabebi vha vha na matshilisano avhuḁi na vhaḁwe vhana na lushaka nga u angaredza. Nwana ane a vha na vhushaka vhu si havhuḁi na vhabebi vhawe u a vha thaidzo na u vhangadzikhakhathi kha lushaka, u fana na u dzulela u lwa na vhaḁwe vhana tshikoloni na mbiti dzi sa langei.

Ndi zwine ra pfa muḁwali a nga ho Tarabulsy (2008) u ri ri, “*disorganized attachment lead to negative behavior*”. Tsha ndeme kha heyi Thyiori ndi tsha uri, vhuḁumani vhu songo khwaḁhaho vhukati ha vhana na vhabebi vhu ita uri ḁwana a pfe a si wa ndeme, u a tshuwa nahone a pfe a songo ḁanganedzea.

Mutheo wa Thyiori iyi u ḁo thusa uri muḁodisisi a kone u ḁivha arali u sa ḁidzhenisa ha vhabebi kha vhutshilo ha vhana vhavho zwi zwone zwo zwi ḁuḁuwedzaho u tambudzwa ha vhana kha maḁwalwa o topolwaho, vhunga Thyiori iyi i tshi ombedzela uri, arali ha sa vha na u dzhenelela, u langa na u ḁola vhutshilo ha ḁwana nga mubebi kana muunḁi, hu a vha na khonadzeo ya uri ḁwana a vhe tshipondwa tsha u tambudzwa nga mashaka kana mutsinda (Madu & Jegede, 2002:104).

2.3 ḁHALUTSHEDZO YA U TAMBUDZWA HA VHANA

U tambudza vhana ndi maitete a sa ḁanganedzei nahone u tou vha mupfa kha lushaka. Child Abuse Encyclopedia (2006:237) i ri, u tambudzwa ha vhana, zwiḁulwane zwi tshi khou itwa nga muthu a re na vhuḁifhinduleli hu katela zwi tevhelaho, u pfiḁa vhuḁungu vhuḁvha ha ḁwana, u tambudzwa lwa muḁumbulo, u tambudzwa lwa vhuḁzekani, u litshidzelwa kana u sa londwa, u rengiswa na u shumiswa nga ḁdila yo kalulaho.

Ngeno World Health Organization (1999:94) i tshi ḁalutshedza u tambudzwa ha vhana nga heyi ḁdila:

Child abuse includes “all forms of physical and/or emotional ill-treatment, sexual abuse, neglect, negligent treatment, commercial or other exploitation, resulting in actual or potential harm to the child’s health, survival or development or dignity in the context of a relationship or responsibility, trust or power.

U ya nga ha Lowenthal (2000:28), n̄wana a no khou tambudzwa vhuvha u vhone na mavhadzi na u fhira lu re na tshivhalo. U dovha hafhu a isa phanda a ri, n̄wana a no khou tambudzwa lwa vhudzekani u vhone nga zwi tevhelaho, vhuḏifari vhu a shanduka, n̄divho ya vhudzekani i sa yelani na miḥwaha yawe, u a ḏikhethulula, u sokou sinyukana, mutsiko, u thothonwa nga fhasi, u swotokana tsini na vhudzimu hawe na u bva malofha nga fhasi.

Ngeno vho u sa londotwa ha vhana nga vhaunḏi zwi tshi katela, u sa isa vhana zwibadela musi vha tshi lwala, u dzula fhethu hu songo kunakiswaho, u shumiswa ha zwikambi na zwidzidzivhadzi phanda ha vhana, maambarele a si kwao phanda ha vhana, u sa nea vhana zwiliwa na u sa rengela vhana zwiambaro. Lowenthal (2000:30) u pendela nga ja uri, vhana vhane vha khou tambudzwa nga u angaredza vha ḏidzhiela fhasi, na u sa toḏa u ḏibadekanya na thangana dzavho na u ḏikhethulula.

Mbalombalo dzo sumbedza uri vhana vha vhasidzana vha tambudzwa zwihulwane nga mashaka a tsini ngeno vha vhatukana vha tshi tambudzwa nga vhatsinda. U ḏadzisa izwi zwe nda amba, Child abuse Encyclopedia (2006:232) i ri, vhana vhane vha vha zwipondwa zwa u tambudzwa zwihulwanesa ndi vhasidzana na vhana vha vha holefali zwi tshi itiswa ngauri vha a shona, u sa kona u ḏiambela na u ofha avho vha vha shengedzaho nga nḏila dzo fhambanaho.

The Federal Child Abuse Prevention and Treatment Act (2010) i talutshedza u tambudzwa ha vhana nga hei nḏila:

Any recent act or failure to act on the part of a parent or caretaker which results in death, serious physical or emotional harm, sexual abuse or exploitation; or an act or failure to act which presents an imminent risk of serious harm.

Ṭhalutshedzo dza u tambudzwa ha vhana idzi dzi ḏo thusa zwihulwane muḏodisisi u kona u talusa khwiṇe uri u tambudzwa ha vhana ndi mini na u kona vhona zwine vhana vha khou tambudzwaho vha vhone ngazwo zwihulwane kha maḥwalwa e a a topolwa.

2.4 VHATAMBUDZWA NA VHATAMBUDZI

U ya nga ha Crosse na vhañwe, (1984) naho vhana vha si vhone vhane vha shela mulenzhe kha u tambudzwa havho, dziñwe mvumbo dzavho nga kha liñwe sia dzi a ñañisa u tambudzwa havho sa: vuholefhali, u țangana țhoho na miñwaha.

U tambudzwa ha vhana a hu sedzi murafho, muvhala, vhurereleli, fhethu na vhubvo, vhana vhane vha tambudzwa vha bva kha lushaka luñwa na luñwe, nahone mițani yo fhambanaho (Maniglio, 2009:649). Mbalombalo dzo sumbedza uri kanzhi vha bva mițani i shayaho, hu si na mishumo, hu si na vhudzulo, vhatu vha hone a vho ngo funzea, na vhuludu vhu a shela mulenzhe. Vhana vhane vha tambudzwa ndi vhane vha vha na miñwaha ya fhasi ha mivhili na u ya nțha, vhañwe ndi vhaholefhali (Van Loon & Kralik, 2005).

U ya nga ha Starling na Holden (2000:460) vha ri vhatambudzi vhahulu vha vhana ndi vkhotsi, zwiñwanesa khotsi a si wa malofha, vhomakhulu vha vhana, vhaleli vha vhana, vhatinda, na miđavhu ya vhabebi; hu nga vha muđavhu wa mme kana wa khotsi. Vhunzhi ha vhatambudzwa ndi vhana vha vhasidzana u fhira vhatukana vha tshi tambudzwa nga vhabebi na vhatu zwavho.

Kanzhi vhana vhane vha tambudzwa a vha zwi buli, vha a ofha u amba nahone vha pfa zwi tshi vha shonisa u zwi amba. Mbeu na miñwaha ya ñwana ndi zwiñwe zwa zwițuțuwedzi zwa u tambudzwa ha vhana nahone vhana vha vhasidzana ndi vhone vha tambudzwaho zwiñwane lwa vhudzekani (Mraovick & Wilson, 1999).

Hezwi zwoțhe zwi đo thusa muțođisisi kha u đo kona u vhona, u đivha na u vhambedza ñdila dze mañwalwa a țanisa zwone mbeu ya vhatambudzi kha mañwalwa o topolwaho. Zwi đo dovha hafhu zwa thusa kha u vhona uri ndi vha tambudzwa vha mbeu ifhio nahone vha miñwaha ifhio vhane vha tambudzwa vho țaniwaho kha mañwalwa o topoliwaho nga muțođisisi.

2.5 TSHAKA DZA U TAMBUDZWA HA VHANA

Hu na tshaka dza u tambudza vhana dzo fhambanaho sa:

- U tambudzwa lwa muhumbulo

- U tambudzwa lwa vhudzekani
- U tambudzwa ha vhuvha
- U sa londwa na u vha tshishumiswa

Uya nga ha National Clearing house on Child Abuse and Neglect Information (2012), u tambudzwa ha vhana zwi a dzhenelelana, sa tsumbo, n'wana ane a tambudzwa lwa vhudzekani u a vha e n'wana a sa khou londiwaho, ngeno vho n'wana ane a khou tambudzwa vhuvha e n'wana ane a khou tambudzwa lwa muhumbulo.

2.5.1 U tambudzwa lwa vhudzekani

Afrika Tshipembe ndi lone shango li lothe lifhasini la u vha na ndayotewa ine ya hanela khethululo zwi tshi ya nga mbeu. Vhana vha nga tambudzwa lwa vhudzekani nga, khotsi, mme, shaka, mudzulatsini, nga vharathu na vhakomana, dzikhonani, vhaleli, vhadededzi, dzikhotshara dza mitambo na nga vhatu vhane a vha vha divhi.

World Health Organisation WHO (1999:18) i talutshedza u tambudzwa lwa vhudzekani nga ngila i tevhelaho:

The involvement of a child in a sexual activity that he or she does not fully comprehend, is unable to give consent to, or for which the child is not developmentally prepared and cannot give consent, or that violates the laws or social taboos of society [It] may include but is not limited to (i) the inducement or coercion of a child to engage in any unlawful sexual activity; (ii) the exploitative use of a child in prostitution or other unlawful sexual practices; and (iii) the exploitative use of children in pornographic performances and materials.

Kha la Afrika Tshipembe mbalombalo dzo itwaho dzi tshi kwama u tambudzwa ha vhana lwa vhudzekani dzi ri, 55000 wa vhana vha vhasidzana hu vhigiwa u pfi vho tshipiwa ngei tshipholisani n'waha muñwe na muñwe. Nga n'waha wa 2010/2011 vhana vha fhasi ha miñwaha ya fumimalo (18), vhane vha vhalelwa kha 128 ho divhadziwa u pfi vho tshipiwa (Edwards, 2005:128). Thodisiso ye ya vhuya ya itwa kha la Afrika Tshipembe yo wana uri, vhana vha vhasidzana vha miñwaha ya fhasi ha 18 vhana tshenzhemo ya u tshipiwa (Jewkes, et al, 2009).

Naho vhafumakadzi na vhasidzana vhe vhone zwipondwa zwihulwane siani la vhudzekani, vhanna na vhatukana na vhone ndi zwipondwa zwa vhudzekani. Ngudo dzo itwaho nga 2009 dzo sumbedza uri 3.5% ya vhasidzana vho tshipiwa nga vhanna (Jewkes et al, 2009). Nga u angaredza 84% ya zwipondwa zwa u tambudzwa lwa vhudzekani ndi vhana, vha tshi binyiwa nga vhatu vha vhanna vhane vha vha talukanya na vhane a vha vha talukanyi.

2.5.2 U tambudzwa lwa muhumbulo

U tambudzwa ha lushaka luñwe na luñwe hu fhedzisela hu tshi kwama kuhumbulele kwa nwana nga ndila i si yavhuḽi. Ndi ngazwo ri tshi pfa Madu, Idemudia na Jegede (2002:109) vha tshi ri:

Emotional abuse is often inherent in other forms of child abuse, thus sexually abused or physically abused children may also experience emotional abuse. Emotional abuse is almost always present when another form of abuse is found.

U tambudzwa ha lushaka ulu, hu katela u dzhielwa fhasi, u sa funwa, u khethululwa, u semiwa, u dzhiwa u si wa ndeme, u nyadziwa, u hambekanyiwa, u vhonwa vhukhaki, u fhumulelwa na u pometshedzwa, vhutshivha, u hana vhana, u tshuwisa, u talula, u sasaladza, u ita muñwe tsilu, u shoniswa, u nzhonzhowedzwa, u hofhola, u fhura, u nea vhañwe madzina a si avhuḽi, na zwiñwe zwinzhi (Straus et al, 2003). U ya nga ha WHO (1999:19) u tambudzwa lwa muhumbulo ndi:

The failure to provide a developmentally appropriate, supportive environment, including the availability of a primary attachment figure, so that the child can develop a stable and full range of emotional and social competencies commensurate with her or his personal potentials and in the context of the society in which the child dwells. There may also be acts towards the child that cause or have a high probability of causing harm to the child's health or physical, mental, spiritual, moral or social development. Acts include restrictions of movement, patterns of belittling, and denigrating, scapegoating, threatening, scaring, discriminating, ridiculing or other nonphysical forms of hostile or rejecting treatment.

Khantsela ya vhudokotela yo vhiga zwauri nwana muthihi kha vhavhili u na tshenzhemo ya u tambudzwa lwa muhumbulo, u sa londwa kana hone u talelela mme vha tshi tambudzwa hayani (Jewkes et al, 2009).

2.5.3 U tambudzwa ha vhuvha ha vhana

U tambudzwa ha vhuvha ha vhana a si u tambudzwa ha vhuvha nga vhukhakhi (<https://www.childwelfare.gov/can/>). Nwana muthihi kha vhaṅa u na tshenzhemo ya u tambudzwa lwa vhuvha hu tshi katela: u rwiwa nga thonga, bannda, vili, u bvuvhulwa, u luṅwa nga maṅo, u ṭhavhiwa nga lufhanga, u tshokiwa nga muḍagasi, u khurumedzekanywa ḍuvha liṅwe na liṅwe kana vhege iṅwe na iṅwe kha vhutshilo hawe; hu nga vha nga mubebi, shaka kana mutsinda (Richter & Dawes, 2008:82). Tshivhalo tsha vhana vha tambudziwaho lwa vhuvha u nga si tshi vhale wa tshi kona. Nga 2008, tshiimiswa tshi vhidzwaho u pfi Childline, tsho ṭanganedza ṭhingothendeleki dzi linganaho 3 428 kha ṭa Afurika Tshipembe malugana na u tambudzwa ha vhuvha ha vhana (Van Niekerk, 2009).

2.5.4 U sa londwa na u shumiswa lu songo ḍaho kana lwo kalulaho zwi tshi kwama vhana

Uhu ndi u tambudzwa hu katelaho u sa londotwa ha vhuvha ha vhana, pfunzo, mutakalo, vhudzulo na muhumbulo. Afha mubebi u balelwa u swikelela ṭhodea dza ndeme dzine dza kwama vhana. WHO (1999:89), vha tshi amba nga u tambudzwa ha lushaka ulwu vha ri: *“Neglect involves lack of provision for a child’s development and/or the failure to provide the child with basic requirements such as health, nutrition, shelter, safe living conditions and education.”*

Tshaka dza u tambudzwa dzo bulwaho afho nṭha dzi ḍo thusa vhukuma muḍḍisisi kha u ḍo kona u tumbula na u vhambedza nḍila dzo fhambanaho dzo ṭaniwaho kha maṅwalwa o topolwaho.

2.6 TSUMBAZWIGA ZWA U TAMBUDZWA

Nwana ane a khou tambudzwa u dzulela u ḍivhona mulandu naho a songo khakha na u ḍaḍa. U a ofha u vhudza vhaṅwe nga zwine zwa khou bvelela khae na u vha na ṭhoni. Kanzhi ha tendi u amba mutambudzi zwiḥulwane arali mutambudzi e khotsi awe, shaka na ṭhama ya hayani ha hawe (WHO, 2014:77). Vhana avha vha a ofha vhabebi vhavho. U ya nga ha WHO (2014:45), ndi zwa ndeme uri zwi tevhelaho zwi tielelwe vhukuma kha ṅwana ane a khou tambudzwa:

- U a ḍibvisa kha dziṭhama na kha zwithu
- Mikhuvha yawe i a shanduka sa, u kwata, u halifha, mashumele awe tshikoloni a a tsela fhasi

- U dzulela u vha a si ho tshikoloni
- U sa dzhenelela kha mishumo ya tshikolo
- U shavha hayani
- U t̄oda u d̄ivhulaha

Fhedzi nyangafhadzo idzo dzo bulwaho afho n̄tha dzi tou ya nga uri u tambudzwa uhu ndi ha lushakade nahone ho fhambana kha n̄wana nga n̄wana. Fhedzi izwo zwo bulwaho afho n̄tha a zwi tou amba tshōthe uri n̄wana u khou tambudzwa.

N̄wana ane a khou tambudziwa lwa muhumbulo u vhonala nga u dzulela u gungula, u halifha, u dzulela u kweta t̄hoho, muhumbulo wawe a u aluwi na vhuvha vhu a khakhisea, vhushaka vhu si havhudi na vhabebi na u d̄iita mubebi kha vhañwe, u sa t̄oda amba, u lesa kana u sa la. N̄wana ane a tambudzwa lwa muhumbulo u sumbedza zwi tevhelaho; u a d̄idzhiela fhasi, u ofha, u vha tshirole, mihumbulo a i aluwi, u gungula, u sa thanya, u dzula nga u ita dzinndwa, u ofha, u vha liravhele, u sinyukana (Gavin, 2011:518).

Nga kha liñwe sia n̄wana ane a khou tambudziwa lwa vhudzekani a tshi vhonala nga matshimbilele awe na madzulele awe a si avhudi, ha dzheneleli kha mitambo, u a d̄it̄ambutshela na u dzulela u lora musi o edela, malele awe a a shanduka, ndivho yo kalulaho ya vhudzekani, u lwala malwadze a vhudzekani , u d̄ihwala, u shavha hayani, u d̄ibaḡekanya na vhatu vhane ha vha d̄ivhi kana vhahulwane khaye (Milletich, et al, 2010:626) .

Ngeno n̄wana ane a khou tambudzwa nga u sa londwa a tshi vhonala nga u humbela zwiliwa kana tshelede kha vhafhiri vha gondo, na u dzulela u amba uri a hu na a no khou mu londa hayani, vivho, u dzulela u vha a si ho tshikoloni, u vha na feḡa nga n̄wambo wa tshika, u shumisa zwidzidzivhadzi, u sa t̄amba na u la zwiliwa zwi si na pfushi, kushumele kwawe ku fhasi tshikoloni, muondo u sa pfesesei (Dubowitz & Lane, 2011).

Hedzi tsumbazwiga dza u tambudzwa ha vhana dzi do thusa mutodisisi uri a kone u tumbula khathihi na u vhambedza tsumbazwiga dzo taniwaho kha manwalwa o topolwaho.

2.7 ZWIṬUṬUWEDZAHO U SHENGEDZWA HA VHANA

Vhana a vha tei u vhonwa vhukhaki kha u tambudzwa havho. Huna zwithu zwo vhalaho zwine zwa shela mulenzhe kha u tambudza ha vhana. WHO (2002:28) iri, thahalelo yamasheleni, mutsiko kha vhabebeli, u sa shuma, u shumiswa ha zwikambi nazwidzidzivhadzi nga vhabebi, na dzikhakhathi dza midini zwi a shela mulenzhe kha utambudzwa ha vhana.

Nga ha zwenezwi zwo bulwaho afho ntha, Parliamentary Monitoring Group (2014) i ri:

External factors compounding the problem were cited as lack of adequate housing, poverty, high rates of unemployment, emotionally-detached parents, substance abuse by the care giver, inability to care for those with mental health issues, and risks around problematic behavior of children.

U khwaṭhisedza izwi, Shannon (2007:54) o nea mutevhe wa zwiitisi zwa u tambudzwa ha vhana zwi tevhelaho:

- U tumbula
- Mubebi mutuku
- U vha na vhana vho pfulekanaho
- Khakhathi dza mitani
- U sa funa nwana wa muṅwe
- U funesa u langa
- U vha na divhazwakale ya u tambudza
- U tangana thoho
- Mutsiko
- Vhuholefali

Ngudo iyi i do sedza, u vhambedza na u tanjavhudza izwo zwo bulwaho afho ntha u vhona arali zwo shela muledzhe kha u tambudzwa ha vhana kha manwalwa a Tshivenda o bulwaho.

2.7.1 Vhusiwana na u shayeya ha mishumo

Hughes na Sandra (2009:18) vha ri, u shaea ha mishumo na u sa vha na tshelede zwi badekanywa tshothe na u tambudzwa ha vhana. Khotsi a sa shumi a dovha a tambula u a vha na dikitela na u sokou sunyukana lu si na vhukono lune a fhedza a tshi sokou likita, u sema, u kharamedza vhana khathihi na mufarisi mutani sa izwi a tshi dzhiwa e ene mutundi nga mvelele. Divhazwakale i sumbedza uri, mubebi we a vhuya a shengedzwa na ene u fhedza a tshi shengedza (WHO, 2002). U shaeya ha vhudzulo mutani zwi vhea vhana khomboni ya u vhona vhabebi vha tshi ita zwa vhudzekani phanda havho sa izwi vha tshi edela fhethu huthihi, zwa ita uri vhana na vhone vha vhe zwipondwa zwa vhudzekani vha tshee vhatuku nga vhabebi kana vhakomana.

2.7.2 Dzikhakhathi dza midini

Mbalombalo dzo sumbedza uri tshiimo tsha dzikhakhathi dza mitani tshi ntha kha la Afrika Tshipembe (Combrink, 2008). Singh (2005:30) u talutshedza u ri:

“There is evidence to suggest that children who are exposed to physical violence directed at their mothers often display the same psychological distress as children who are themselves abused”.

Ngeno (Ross, 1996) a tshi ri vhabebi vhane vha dzulela u lwa vha tambudza vhana vhavho lu si na vhukono. U ombedzela izwi ri pfa Esquivel-Santoveña (2013:66) na vhanwe vha tshi ri:

Domestic violence can take place in heterosexual and same-sex family relationships, and can involve violence against children in the family or violence against a roommate and that a child who is exposed to domestic abuse during their upbringing will suffer developmental and psychological damage.

2.7.3 Dīvhazwakale ya u tambudzwa

Mañwalwa a sumbedza uri, vhabebi vhane vha tambudza vhana, vhana dīvhazwakale ya u tambudzwa kana u sa londwa (Ross, 1996). Vhana vhe vha vhuuya vha t̄alela vhabebi vha tshi lwa na vhone vha itela dzinndwa vhañwe ngavho. Vhabebi vhane vha vha na dīvhazwakale ya u shengedzwa, ndi vhone vhane vha shengedza vhana vhavho zwiḥulwane (Craig, 2007). Vhabebi vhane kanzhi vha shengedza vhafunwa vhavho ndi vhone vhashengedzi vhahulu vha vhana. Ross (1996) u ri vhabebi vha lavhelela zwithu zwiḥulwane kha vhana vhavho. Vhana avho vha tshi kundelwa u swikelela mbetshelwa dza vhabebi vhavho, vha fhedza vha tshi dzhenisa vhabebi vhavho mbitini, vha vho fhedza vha tshi vho hambekanyiwa, u rwiwa lu si na vhukono na zwiñwe.

2.7.4 U vha mubebi u tshee muṭuku

U ya nga ha WHO (2006:160), vhabebi vha tshifumakadzini vhane vha kha dī vha vhaṭuku, ndi vhone vhane vha tambudza vhana u fhirisa vhabebi vha tshifumakadzini vhahulwane, vha tshi itiswa nga u sa vha na masheleni, mutsiko, na u sa wana thikhedzo yo teaho ngomu muṭani kha u alusa ñwana, na u sa vha na ndivho ya u alusa vhana. U shayeya ha zwikili zwa u vha mubebi na zwone zwi a t̄uṭuwedza u shengedzwa ha vhana (WHO, 2006:160).

2.7.5 Tshivhumbeo tsha muṭa

Vhana vhane vha aluswa nga mubebi muthihi anga vha wa tshifumakadzini kana tshinnani, vhana vhenevho vha a vha zwipondwa zwa u tambudzwa nga mubebi onoyo zwiḥulwane vhana vhane vha vha vha khou aluswa nga khotsi fhedzi. T̄hahelero ya masheleni i tambudza vhabebi vhane vha alusa vhana vhe vhoṭhe, zwenezwo zwa vha ñañisela mutsiko sa izwi t̄hoḍea dza muṭa dzoṭhe dzo lavhelesa ene e eṭhe. Mubebi onoyo u bvisela vuvu kha vhana a fhedzisela a tshi vha bukuṭekanya na u vha hambekanya lu songo ḍaho.

2.7.6 U shumisa zwikambi na zwidzidzivhadzi

T̄hoḍisiso dzo sumbedza uri hu na vhushaka vhuhulwane kha u shumisa zwikambi na u shengedza vhana (WHO, 1999:239). Zwikambi na zwidzidzivhadzi ndi zwiñwe

zwa zwivhangani zwihulwane zwa u tambudzwa ha vhana nga vhaundi kana vhabebi. Ngudo dze dza vhuya dza itwa kha ja United States, khadzo ho wanala uri vhabebi vhane vha vha na divhazwakale ya u shumisa zwickambi na zwidzidzivhadzi ndi vhona vha no shengedza vhana nahone kha vhunzhi ha milandu ya u shengedza vhana, hu wanala vhabebi vhavho vha tshi shumisesa zwickambi na zwidzidzivhadzi (Lazenbatt *et al*, 2009). Vhana vhane kanzhi vha talela vhomme avho vha tshi rwiwa vha vha na mutsiko muhulwane (Murphy *et al*, 1991).

Ndi ngazwo ri tshi pfa hu tshi pfi: *“It has been found that children who witness mother-assault are more likely to exhibit symptoms of post-traumatic stress disorder (PTSD).”* (Lazenbatt *et al*, 2009:68).

2.7.7 U funesa u langa

Muta une khotsi a vha ene ambadzifhele, kana mme a vha ene ambadzifhele kanzhi zwi tshi kwama uri naa ri fhaa ra dzula ngafhi, hu liwa zwiliwa zwifhio, ndi lini hune ra tea u vha na vhana mutani nahone vhangana, mushumo hu shumiswa ufhio, masheleni ri shumisa mangafhani kha zwiliwa na zwifhaa, ndi hone hune tshikalo tsha u tambudzwa ha vhana tsha vha ntha u fhira muta une vhabebi vha kovhekana maandalanga (Lazenbatt *et al*, 2009:20).

Hu na vhabebi vhane vha tenda kha ja uri nwana u tea u fhumula ha ambi tshithu, hu tea u pfala vhona vhe vhothe. Vhabebi vhenevho vha tenda kha ja uri nyofho na u shonisa nwana ndi zwone zwine zwa ita uri nwana a u thetshese (Bethea, 1999, Eisenberg *et al*, 1995). Vhabebi vhenevho vha tenda uri nwana ha tei u khoiwa na u thetshesiwa sa izwi zwi tshi do mu tshinya. Maitete aya othe a wela kha u tambudza vhana (Bethea, 1999).

2.7.8 Vhana vhane vha da vha songo lavhelelwa

U ya nga ha Bethea (1999), Eisenberg na vhaawe (1995) vha ri vhana vhane vha da vha songo lavhelelwa mutani nahone vhane mme musi o dihwala a vha a tshi khou rwiwa, ndi vhona zwipondwa zwihulwane zwa u tambudzwa nga vhabebi. Hathaway,

Mucci na Silverman (2000) vha ri vhana vhenevho musi vha tshi aluwa a vha vhi na vhushaka havhuḁi khathihi na mutakalo wavhuḁi.

2.7.9 Vhuholefhali

Jones, Bellis, Wood, *et al*, (2012:27) vha ri vhana vhane vha vha vhaholefhali na vhone ndi zwipondwa zwa u tambudzwa, sa izwi vha tshi ḁo balelwa nga u ḁiitela dziḁhoḁea dzine vha dzi lila. Vhana vhane vha vha vhaholefhali vha vha khomboni ya u nga tambudzwa u fhirisa vhana vha si vhaholefhali. Vhana vhane vhabebi vha vha vhona vho fhambana tshoḁthe na vhaḁwe, nahone vha tshi tea u tou shuḁwa lwa lwo khetheaho na malwadze o goḁombelaho tshoḁthe khavho ndi vhone vhane vha tambudzwa zwihulwane. Vhana vhenevho vha na ḁhoḁea khulwanesa dzine dza ḁea vhuleme vhabebi vhavho vha fhedzisela vha tshi khou tambudzwa sa izwi vha tshi ḁo balelwa u ḁiitela.

2.7.10 Mvelele

Hu na kutendele kwa uri vhanna ndi vhone vhane vha vha na maanḁa a u kaidza vhana u fhira vhafumakadzi. Hu tendiwa u pfi vhanna ndi vhone vhane vha tea u rwa vhana na vhafumakadzi na u ita zwa vhudzekani nga hune vha kona (Van der Merwe, Dawes & Ward, 2011). U ita vhudzekani na ḁwana nga khotsi hu tendiwa u pfi ndi u ḁoḁa u pfisa vhuḁungu mme nga khotsi. Vhana vha dzhiiwa vhe ndaka muḁani lune ppanelo dzavho dza kandekanyiwa (Jewkes, Dunkle, Koss, Levin. Nduna, Jama & Sikweyiya, 2006).

Zwivhangwi zwa u tambudzwa ha vhana zwo bulwaho afho nḁha zwi ḁo thusa kha ḁhoḁisiso iyi ngauri muḁoḁisisi u ḁo kona u wanululavho na u vhambedza arali zwiḁwe zwa zwivhangwi zwa u tambudzwa ha vhana zwo bulwaho afho nḁha zwo shela mulenzhe kha u tambudzwa ha vhana kha maḁwalwa o topolwaho.

2.8 MASIANDOITWA A Vhangwaho nga u tambudzwa ha vhana

Vhana vhane vha tambudzwa a vha vhi khombo kha vhone vhaḁe fhedzi, vha dovha vha vha khombo kha lushaka nga u a ngaredza. Maniglio (2009:650) u ri u tambudzwa ha lushaka lufhio na lufhio, hu na masiandaitwa a si avhuḁi kha kualutshela kwa mupondwa. Callendar na Dartnall (2010:21) vha ḁalutshedza u ri

vhana vha vhasidzana vho tambudziwaho, vha dinwa nga mutsiko, u tōda u dīvhulaha, u vhiḥḥa muvhilini vha songo dīimisela, na u shumisa zwikambi na zwidzizivhadzi, ngeno vha vhatukana vha tshi fhedzisela vho dīdzhenisa kha dzikhakhathi na u tūtūwedza dzikhakhathi, u vhumba zwigwada na u dīdzhenisa kha vhugevhenga. U khwaḥisedza izwo zwo bulwaho, Abrahams na Jewkes (2005:246) vha ri:

Abused boys are also at an increased risk of engaging in risky behaviour and becoming perpetrators of violence later on in their lives, including rape and violence against their intimate-partner.

U ya nga Administration for Children and Families, Office of Planning, Research and Evaluation (2007), vhana vha tambudzwa-ho vha kwamea nga ndila dzo fhambanaho nga tshifhinga tsho fhamabanaho. Nwana ane a khou tambudzwa zwi kwamavho kualutshela kwawe, kuhumbulelele kwawe, matambeke awe zwi tshi bva nga kha uri o tambudzwa nga ndila-de.

Henderson (2006) u ri:

Severe and repeated trauma during youth may have enduring effects upon both neurobiological and psychological development altering stress responsivity and altering adult behaviour patterns ... these individuals experience a greatly increased risk of mood, anxiety and personality disorders, suicidal feelings, somatic disorder throughout adult life.

Nwana a tambudzwaho lwa muhumbulo u a dikhethulula, ha na vhukonani havhuḍi na vhaḥwe, u na nyofho, u dīdzhiela fhasi na u sa fhulufhedza muthu (Felitti & Anda, 2009). U tambudzwa lwa muhumbulo zwi katela zwi tevhelaho, u dīdzhiela fhasi, u ofha, u sinyuwa, u vha tshirole, mihumbulo a i aluwi, u gungula, u sa thanya, u dzula nga u ita dzinndwa. U ya nga Felitti na Anda (2009), vhana vane vha tambudzwa kanzhi vha wanala vha tshi daha mafola, u shumisa zwikambi na zwidzizivhadzi.

Dziḥwe ngudo dzo wana uri ḥwana a sa ḥavhanya a wana thuso, masiandoitwa a vha a shushaho nahone a nga vha a vhutshilo hoḥḥe. Ngudo dzo itwaho nga Draper *et al*, (2007) dzo wana uri, vhana vhe vha vhuya vha tambudzwa vha vha na thaidzo ya muhumbulo, u dzula o sinyuwa, na u sumbedza mutakalo u si wavhuḍi. Vhana

vhe vha vhuya vha tambudzwa vhuvha na lwa vhudzekani vha dinwa nga malwadze a no nga,u vha na vhushaka vhu si havhudi na vhanwe, u sa malwa, u dikhethulula, zwiito zwi sa tangedzei, u divhulaha, u daha zwidzidzivhadzi, thaidzo ya luambo, u sa kona tshikoloni na u onda.

Draper *et al*, (2007:23) vha dovha hafhu vha ri:

Nearly half of the infants in foster care who have experienced maltreatment exhibit some form of cognitive delay and have lower IQ scores, language difficulties, and neonatal challenges compared to children who have not been abused or neglected.

U ya nga ha Draper, *et al*, (2008:29), vhana vha tambudzwo vha vha na thaidzo kha dzimbingano dzavho musi vho no aluwa, mbingano dzavho a dzi yi kule. Vha dovha hafhu vha dadzisa nga la uri vhana vha tambudzwo vha pfesesa zwihulwane vhatambudzi vhavho musi vha tshi vha vhudza u ri a vha vha tshithu, nahone a vha vha ndeme ngeno izwo zwi si zwone.

Zwiambo zwenezwo vha aluwa nazwo lune zwa vha ita uri vha dzidzihle fhasi naho vho no vha vhahulwane. U tambudzwa honoho zwi kwama na vhuvha havho, vha farwa nga malwadze o fhambanaho sa malwadze a vhudzekani, u rewa nga thoho, vhulwadze ha swigiri, vhulwadze ha marambo, tshineto, mutsiko, vhanwi vha mahalwa lwo kalulaho, na u daha mafola na u shumisa zwikambi na zwidzidzivhadzi.

Musi ho sedziwa masiandoitwa a vhangiwaho nga u tambudzwa ha vhana o bulwaho afho ntha, mutodisisi u do thusalea vhukuma kha u do kona u topola-vho khathihi na u vhambedza masiandoitwa o taniwaho kha manwalwa o topoliwaho.

2.9 NDAYOTEWA, NA MBEKANYAMAITELE MALUGANA NA U TAMBUDZWA HA VHANA

U nea tsireledzo na u londa vhana vho felwaho ndi zwiwe zwa ndeme kha la Afurika Tshipembe, muhumbulo muhulwane hu u toda u lwa na u tambudzwa ha vhana. U lwa na u tambudzwa ha vhana zwi kha di tou vha mu pfa kha lashu. Miya minzhi Afurika Tshipembe yo livhana na thaidzo khulwane zwi tshi da kha u

tsireledza na u londa vhana. Dwadze tshifu la Aids lo sia miṭa minzhi i si na vhabebi, vhana vho sala vhe vhone vhabebi nga husili (UNICEF, 2006).

Nyeṭe iyi yo ita uri hu vhe na u siṅwa ha milayo na mbekanyamaitela zwine zwa ḡo thusa u lwa khathihi na u tsireledza vhana kha u tambudzwa. Hu na milayo ya vhana ine ya imelela pfarelo dza vhana, ha dovha hafhu ha vha na milayo ine ya lwa na u tambudza vhana na milayo ya vhudzekani ine ya lwa na u tambudzwa ha vhana lwa vhudzekani. Milayo yoṭhe heyi ndi mutheo wa u tsireledza vhana.

Afurika Tshipembe li na milayo kwayo na mbekanyamaitela dzone-dzone zwi tshi kwama u thivhela na u tseledza u tambudzwa ha vhana. Vhathu vhane vha tambudza vhana vha a farwa kha laṣhu. Ndayotewa ya Afurika Tshipembe (1996) i amba u ri u tsireledza ṅwana ndi tshithu tsha ndeme kha zwoṭhe zwine zwa kwama vhana. Hezwi zwi katela na pfarelo ya u tsireledzwa kha u sa farwa zwavhuḍi, u litshedzelwa, u tambudzwa na u nyadziwa.

2.9.1 Mulayo wa vhana (2005)

Mulayo uyu ndi wa ndeme kha u vhona uri pfarelo dza vhana dzo tsireledzea. Mulayo uyu ndi wa ndeme kha u lwa na u tambudza vhana, u sa londa na u nyadza vhana. U ya nga ha mulayo uyu u tambudzwa ha vhana, u sa londwa zwi tea u vhigiwa mapholisani, na kha vha shumelavhapo nga u bonya ha iṭo. Madzangalelo a vhana a tea u dzhielwa ṅṅha na u ṭhonifihiwa. Mulayo uyu u khwaṭhisedza zwauri vhana vhane vha vhone vha tshi khou tambudzwa vha tea u bviswa afho hune vha vha hone vha iswa ho tsireledzeaho.

2.9.2 “The Child Justice Act”

Muhumbulo muhulwane wa Child Justice Act (2008) ndi u tsireledza ṅwana musi o fariwa na musi e fhasi ha vhululamisi. ṅwana wa miṅwaha ya fhasi ha fumi ha tei u fariwa kana u sengisiwa. ṅwana musi mulandu wawe wo fhiriselwa phanḡa vhabebi vhawe ndi vhone vhane vha tea u dzhia vhuḍifhinduleli. ṅwana ha tei u kombetshedzwa u tenda mulandu, ene muṅe u tea u tou tenda nga eṭhe hu si na tshi mu kombetshedzaho. U tea u humbela pfarelo nga u tou amba kana a tou ṅwala luṅwalo.

2.9.3 Mulayo wa zwa vhugevhenga (milandu ya vhudzekani na ine ya yelana nazwo) une wa vha khwiniso ya mulayo, wa 2007 (mulayo wa vhu 32 wa 2007)

Mulayo uyu u ita zwa vhudzekani na n'wana hu si na thendelano ndi mulandu nahone zwi dzhiwa hu u tshipa. Hoyu mulayo, une wa divhea sa Mulayo wo Khwiniswaho wa Milandu ya Vhudzekani wa 2007, u iledza u ita zwa vhudzekani na muthu hu si na thendelano. Malugana na n'wana, miñwaha ine ha nga vha na thendelano ndi 16, zwine zwa amba uri u ita zwa vhudzekani na muthu a re na miñwaha ya fhasi ha 16 ndi u tshipa u ya nga mulayo uyu. Vhudzekani na n'wana a re na miñwaha ya 12 u tsa fhasi ndi u tshipa sa izwi n'wana wa miñwaha yeneyo a tshi dzhiwa sa muthu ane a nga si kone u dzhia tsheo.

2.9.4 Pfanelo dza Vhana

N'wana muñwe na muñwe u na pfanelo ya dzina na u vha muraḁo wa lushaka a tshi tou bebwa; ya ndondolo muḁani kana ndondolo ya mubebi wawe, kana iñwe ndondolo yo teaho arali o bviswa kha muḁa we a bebwa khawo; ya zwiliwa zwa pfushi, vhudzulo, ndondolo ya mutakalo ya ndeme na tshumelo dza vhathu; ya u tsireledzwa kha u sa farwa zwavhuḁi, u litshedzelwa, u sa tambudzwa kana u nyadziswa; ya u tsireledzwa kha u shuma mishumo ya u vha tambudza; kana vha sa tendelwe u shuma mushumo kana u netshedza tshumelo. N'wana madzangalelo awe ndi one a ndeme vhukuma kha mafhungo mañwe na mañwe a kwamaho n'wana.

Ndayotewa idzi na milayo iyi i ḁo thusa muḁodisisi u vhona arali dzi tshi tevhelwa musi zwi tshi kwama u tambudzwa ha vhana kha mañwalwa o topolwaho, na u wanulusa arali pfanelo dza vhana dzi tshi ḁhonifhiwa.

2.10 MANWELEDZO

U tambudzwa ha vhana nga nḁila ifhio na ifhio zwi kwama vhutshilo ha n'wana na maalutshela awe nga nḁila i sa takadziho, zwenezwo, ndi zwa ndeme uri mubebi kana muunḁi a vhe tsini na n'wana misi yoḁhe, u mulonda khathihi na u musala murahu a sa neti u itela u thivhela u tambudzwa ha n'wana na u kona u vhona arali n'wana a tshi ngavha a tshi khou u tambudzwa. Ndimba ya vhuraru i ḁo amba nga vhuḁalo ngona dza u sengulusa mafhungo i tshi ḁandavhudza nga vhuḁalo zwitevhelaho, ngona dza u kuvhanganya mafhungo, dizaini ya ḁhodisiso, tsaukanyo

ya mafhungo, U tendisea na u shumisea ha ṭhoḍisiso iyi kha maḥwe masia, vhuḍifari na milayo ine ya ḍo tevhelwa hu tshi itwa ṭhoḍisiso iyi.

NDIMA YA VHURARU

NGONA DZA THODISISO

3.1 MARANGAPHANDA

Kha ndima ya vhuvhili muṭodisise o sengulusa maṅwalwa o fhambanaho uri a khwaṭhisedze vhungoho ha ṭhodisise iyi. Tshipikwa tshihulwane hu u ṭoda u ḍivha uri vhaṅwe vhaṅwali vho ṅwalaho nga ha ili likumedzwa la u tambudzwa ha vhana vha ri mini. Izwi zwi thusa kha u wana vhungoho ha mafhungo. Kha ndima heyi muṭodisise o ṭandavhudza ngona dza u kuvhanganya mafhungo, dizaini ya ṭhodisise, tsaukanyo ya mafhungo, ngona ya ṭhodisise, u tendisea na u shumisea ha ṭhodisise iyi kha maṅwe masia, vhuḍifari na milayo yo tevhelwaho hu tshi itwa ṭhodisise iyi.

3.2 NGONA DZA THODISISO

Ngona ndi ndila dzine muṭodisise a dzi shumisa u kuvhanganya mafhungo a ṭhodisise yawe. Hu na tshaka mbili dza ngona dza ṭhodisise, ndi ngona ya khwalithethivi na ya khwanthithethivi. Kha ṭhodisise heino ho shuma ngona ya khwalithethivi sa izwi ṭhodisise iyi i ya u sumbedza u tambudzwa ha vhana kha maṅwalwa. Ngona heyi yo tikedzwa nga tsenguluso ya “textual” vhunga ho senguluswa mafhungo a bvaho kha maṅwalwa ala o topoliwaho. U ya nga ha muṅwali Cohen (2007), ngona ndi ndila dzo fhambanaho dzine dza shumiswa u kuvhanganya mafhungo ane a shuma sa mutheo wa u nanguludza kuvhetshele kwa mafhungo. U ya nga ha ṭhalutshedzo ya Cohen (2007), ngona ya khwalithethivi yo ḍisendeka kha u ṭoda u ḍivha zwiitise zwa nyimele nkene. Na kha ṭhodisise iyi, muṭodisise u khou ṭoda u ḍivha uri tshivhanga tsha likumedzwa ili ndi mini. U ya nga ha muṅwali Cohen (2007), ngona ya khwalithethivi i bvukulula na u bvisela khagala vhuṭfiwa na tshenzhemo ya vhatu vha no kwamea kha ṭhodisise yeneyo. Na kha ino ṭhodisise, muṭodisise u khou ṭoda u ḍivha tshenzhemo na ndivho ya vhaṅwali vha maṅwalwa o topoliwaho zwi tshi kwama likumedzwa ili, zwiḥulwanesa ho sedzwa uri vha ḍivha zwifhio malugana na u tambudzwa ha vhana, vha ri mini nga masiandoitwa a u tambudzwa ha vhana, vha ḍivhani malugana na zwi ṭuṭuwedzaho u tambudzwa ha vhana na uri vha ri hu nga itwa zwifhio u lusa u thivhela nyete iyi. Ngona iyi i tou vha yone tshidziki tsha u bvisela khagala vhungoho ha ṭhodisise.

3.2.1 Ngona ya khwalithethivi

U ya nga ha Cohen, Manion na Morrison (2003:415), “*qualitative research approach is an approach which attempts to understand human behaviour and the meaning people attach to their settings*”. Kha Khwalithethivi t̄hoḁisiso i itea huñwe na huñwe hune vhatu vha wanala hone. Kha heyi ngona mafhungo a wanala kha dzibugu, dzi disethesheni, na kha dziathikili. Kha heyi t̄hoḁisiso mafhungo ane a ḁo senguluswa a ḁo ḁitika nga maanda nga mañwalwa a tevhelaho: *Milomo ya n̄ukala* (N̄efefe, 2008), *La ḁa hafha Ji a kovhela* (Sigogo, 2002), *Ji a kovhela* (Mugweña, 2014). Ngona ya khwalithethivi ndi ngona ine muḁoḁisisi musi a tshi khou ḁoḁisisa mafhungo awe, a tou ḁalutshedza nga u shumisa maipfi a vha vhudziswa madzuloni a u shumisa dzimbalombalo sa zwine khwanthithethivi ya shumisa zwone. U kwhaḁhisedza izwi, Ary et al. (2002:447) vha ri:

Phenomenological (qualitative) study is designed to describe and interpret an experience by determining the meaning of the experience as perceived by the people who have participated in it.

Merriam (2002:7) a tshi ḁalutshedza ngona iyi u ri, “*a phenomenological study focuses on the essence or structure of an experience*”. Ndi ngazwo muḁoḁisisi o vhona zwo fanela u shumisa ngona iyi kha t̄hoḁisiso yawe sa izwi mafhungo o wanala kha vhañwali vhane vha vha na nḁivho na tshenzhemo ya t̄hoḁisiso iyi zwine zwa ḁo thusa kha u kwhaḁhisedza vhungoho ha t̄hoḁisiso iyi. Muḁoḁisisi o shumisa bugu tharu kha t̄hoḁisiso yawe u kwhaḁhisedza ngudo iyi.

Ngona ya khwalithethivi ndi ya ndeme sa izwi mawanwa a tshi tendisea vhukuma. Vhavhudziswa a si vhanzhi nahone vha vhudziswa na vhane vha ḁo dzhenenela muḁoḁisisi u tou ya hune vha wanala hone. Ndi ngazwo Patton (2002:48) a tshi ri:

Qualitative research often involves the simultaneous collection of a wealth of narrative and visual data over an extended period of time and data collection occurs, as much as possible, in a naturalistic setting.

Muḁoḁisisi o shumisa iyi ngona sa izwi a tshi khou ḁoḁa u ḁivha na u pfesesa zwine vhañwali vha mañwalwa ayo o topolwaho ane a vha *Milomo ya n̄ukala* (N̄efefe,

2008), *La da hafha Ji a kovhela* (Sigogo, 2002), *Li a kovhela* (Mugwenā, 2014) vha pfesesa ngayo likumedzwa ili la u tambudzwa ha vhana. U ya nga ha (Jones 2007:235):

The central focus of qualitative research is to provide an understanding of social setting or activity as viewed from the perspective of the research participants. Qualitative researchers spend a great deal of time with participants and are immersed in the research setting.

3.2.2 Dizaini ya tsedzuluso

Ngona ya dizaini ye nda i shumisa ndi ya khwalithethivi nga ndila ya u tou talutshedza zwine mañwalwa a khou buletshedza. Ndi zwine Kumar (2005:84) a ri, *“research design is a procedural plan that is adopted to answer research questions objectively, accurately and economically”*.

3.2.3 Kukuvhanganyelwe kwa mafhungo

Maluleka (2008:5) a tshi amba nga ngona ya khwalithethivi u ri: *“qualitative research approach has various data collection strategies such as interviews, observation, diaries, photographs, official documents and newspaper articles”*. Ngeno Babbie na Mouton (2001:490) vha tshi ri, *“the forms of data collected may include interviews and group discussions, observation and reflection field notes, various tests, pictures and other materials”*. Hu na tshaka mbili dza zwiko zwa u kuvhanganya mafhungo. Ndi tshiko tsha phuraimari na sekondari.

3.2.3.1 Ngona ya phuraimari

Ngona ya phuraimari ndi ya ndeme vhunga i tshi tou nga khali ya u bika i sa fani na ya u shululelwa. Ngona iyi i katela mutevevhe wa dzimbudziso na nyambedzano ya vhathu vha re na ndivho na thero nkene. Honeha, kha tsenguluso ino, ngona ya phuraimari a i nga shumiswi ngauri hu do vha hu tshi khou senguluswa zwi bvaho kha mañwalwa o topolwaho.

3.2.3.2 Ngona ya sekondari

Hafha mafhungo a kuvhanganywa a tshi bva kha zwiko zwi ngaho bugu dza vhañwe vhañwali, magazini, gurannḁa, athikili dza vhañwe vhaḁodisisi, dizesethesheni na

inthanethe. U ya nga ha Maree (2007:23), “*document analysis means focusing on all types of written material that could shed light on the studied phenomenon*”. Ndi zwa ndeme uri hetshi tshiko tsha sekondari tshi shumiswe kha tshoddiso heyi hu u toda u divhavho uri vhañwe vhañwali na vhidivhi vha ri mini nga ha likumedzwa heli. Iyi ngona i katela mañwalwa a ambaho nga ha likumedzwa li no khou todisiswa. Ndi zwine De Vos et al (2011:18) vha ri, “*the study of documents involves the analysis of any written material that contains information about the phenomenon being researched*”. Vhunga zwo no di bulwa, kha iyi ngudo mutodisisi u do sengulusa mañwalwa a tevhelaho: *Milomo ya nukala* (Nefefe, 2008), *La da hafha li a kovhela* (Sigogo, 2002) na *Li a kovhela* (Mugweña, 2014).

U ya nga ha muñwali Cohen (2007) ngona iyi i a shaedza vhunga hu tshi vha na u xela ha vhungoho ha mafhungo musi a tshi rathiswa u bva kha murafho a tshi ya kha muñwe murafho. Naho zwo ralo, ngona iyi ndi ya ndeme kha tzedzuluso ino vhunga mafhungo a tshi fanela u tikedzwa nga zwine vhadivhi vha khou amba zwone zwi tshi kwama likumedzwa ili.

Vhudi ha u sengulusa mañwalwa a vhañwe vhanwali ndi uri, mañwalwa a ñea tshifanyiso tsha vhukuma nga ha likumedzwa li no khou todisiswa zwi tshikwama uri tshivhangi ndi mini, masiandoitwa ndi afhio, na uri hu nga itwa mini?

3.2.4 Tsaukanyo ya mafhungo

Maree (2007:32) a tshi amba nga tsaukanyo ya mafhungo u tenda u ri, “*data analysis is the process of bringing order, structure and meaning to the mass of collected data*”. Tsaukanyo ya mafhungo i itwa musi mafhungo o no kuvhanganyiwa. Mafhungo afha o saukanyiwa hu tshi tevhelwa thero dzi no fana, tsumbo:

- Zwi tutuwedzaho u tambudzwa ha vhana;
- Masiandoitwa a u tambudzwa;
- Tsumbazwiga zwa u tambudzwa; na
- Tshaka dza u tambudzwa.

Mutodisisi o ita mbambedzo ya mañwalwa o bulwaho na a vhañwe vhañwali uri hu wanale mawanwa a vhukuma vhunga likumedzwa ili li la ndeme. Vhunga ngudo iyi

yo disendeka kha u sengulusa u tambudzwa ha vhana kha mañwalwa o topolwaho, muṭodisisi o dzhia mawanwa sa mafhungo ngoho. Tsenguluso ya mafhungo yo itwa ho sedzwa zwine zwa fana na zwine zwa sa fane kha mañwalwa o topolwaho zwi tshi kwama u tambudzwa ha vhana. U khwaṭhisedza izwi, Schumacher (2001:466) u ṭalutshedza u ri, *“qualitative data analysis is primarily an inductive process of organizing the data into category identifying patterns or relationship.”* Mafhungo o senguluswa ho sedzwa thero dzi no fana kha mañwalwa o topolwaho. U ya nga ha (Bell, 2001:56) *“data analysis consists of examining, categorizing, tabulating and recombining”*.

3.2.5 U tendisea na u shumisea ha ṭhodisiso iyi kha mañwe masia

Babbie na Mouton (2005:456) vha ri: *“A qualitative study cannot be called transferable unless it is credible, and it cannot be deemed credible unless it is dependable”*. Vha tshi isa phanḁa vha ri: *“transferability refers to the extent to which the findings can be applied in other contexts or with other respondents”*.

Tshenzhemo ya vhutshilo ha muṭodisisi ha ḁuvha liñwe na liñwe na zwe muṭodisisi a zwi wana kha mañwalwa o bulwaho na kha vhanwe vhañwali zwi ḁo khwaṭhisedza vhungoho ha ṭhodisiso. Muṭodisisi o shumisa bugu tharu u khwaṭhisedza vhungoho na u tendisea ha likumedzwa ili dzine dzavha Nefefe (2008) *Milomo ya nukala*, Sigogo (2002) *La ḁa hafha li a kovhela* na Mugweṅa (2014) *Li a kovhela*. Mawanwa a ḁo shumiswa na kha dziñwe ṭhodisiso dzi elanaho na likumedzwa ili. Babbie na Mouton (2005:456) vha ri *“Transferability is used to determine whether the results of the study can be applicable to another context”*.

3.2.6 Milayo ya vhuḁifari ine ya ḁo tevhelwa hu tshi itwa ṭhodisiso iyi

Musi hu tshi sedzwa vhuḁifari, De Vos (2011:35) u ri:

Ethics are defined as a set of widely accepted moral principles that offer rules for and behavioral expectations of the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students.

Kha ṭhōdisiso hei a ho nga vha na u vhaisiwa ha muthu na muthihi sa izwi ṭhōdisiso heyi yo vha i tshi khou shumisa mañwalwa. Ho ṭhonifiwa na u tsireledza tshirunzi tsha bugu dzine ha khou itwa ngadzo ṭhōdisiso.

3.3 MANWELEDZO

Ndima heyi yo ṭandavhudza ngona dza ṭsedzuluso, kukuvhanganyele kwa mafhungo zwi tshi kwama ḷikumedzwa iḷi. Yo dovha hafhu ya kwama na dizaini ya tsenguluso, mikhwa na milayo i no ḍo tevhedzwa musi hu tshi senguluswa bugu dzo topolwaho na u tendisea na u shumisea ha mawanwa a ṭsedzuluso kha dziñwe ṭhōdisiso dzine dza ḍo vha dzi khou sedzulusavho ḷikumedzwa iḷi la u tambudzwa ha vhana nga vha ṭhōdisisi vha matshelo. Ndima ya vhuña i ḍo vhambedza bugu dzi la tharu dzo topolwaho, ho sedzwa dzi la thero ñna dzine dza fana kha dzo ṭhe.

NDIMA YA VHUṄA TSENGULUSO YA MAWANWA

4.1 MARANGAPHANDA

Ndima ya vhuraru yo ṭandavhudza ngona dza u kuvhanganya mafhungo, dizaini ya ṭhoḍisiso, tsaukanyo ya mafhungo, ngona ya ṭhoḍisiso, u tendisea na u shumisea ha ṭhoḍisiso iyi kha maṅwe masia, vhuḍifari na milayo yo tevhelwaho hu tshi itwa ṭhoḍisiso iyi. Ino ndima yo vhambedza u tambudzwa ha vhana kha bugu dziḷa tharu dzo topolwaho, ho sedzwa dziḷa thero dzine dza fana kha bugu dzoṭhe. Kha iyi ndima hu ḍo senguluswa na u vhambedzwa u tambudzwa ha vhana lwa muhumbulo kha aḷa maṅwalwa o topoliwaho ane a vha *Milomo ya ṅukala* (Nefefe, 2008), *Ḳa ḍa hafha ḷi a kovhela* (Sigogo, 2002), na *Ḳi a kovhela* (Mugweṅa, 2014), muhumbulo muhulwane hu u ṭoḍa u ḍivha zwi tevhelaho:

- Zwithu zwi ṭuṭuwedzaho u tambudzwa lwa muhumbulo;
- Nḍila dzine dza shumiswa kha u tambudzwa lwa muhumbulo; na
- Masiandoitwa a u tambudzwa lwa muhumbulo na kuṭanele kwao.

4.2 U TAMBUDZWA LWA MUHUMBULO

U tambudzwa ha lushaka ulu, hu katela u dzhielwa fhasi, u sa funwa, u khethululwa, u semiwa, u dzhiiwa u si wa ndeme, u nyadziwa, u hambekanyiwa, u vhonwa vhukhakhi, u fhumulelwa na u pometshedzwa, vhutshivha, u hana vhana, u tshuwisa, u ṭalula, u sasaladza, u ita muṅwe tsilu, u shoniswa, u nzhonzhowedzwa, u hofhola, u fhura, u ṅea vhaṅwe madzina a si avhuḍi, na zwiṅwe zwinzhi (Straus et al, 2003).

Kha heyi ngudo, u kuvhanganya mafhungo nga u tou vhala maṅwalwa, ndi zwone zwa ndeme. Zwezwi mafhungo a tshi khou kuvhanganyiwa nga muṭoḍisisi, thero dzi fanaho dzo mbo ḍi tutuwa kha maṅwalwa o topolwaho. Izwi ndi zwine “thematic analysis ya Creswell (2009:56) ya amba ngazwo i tshi ri: *“thematic analysis processed data can be displayed and classified according to its similarities and differences”* (Creswell, 2009:56).

Mawanwa kha heyi ndima o senguluswa hu tshi tevhelwa thero dzi tevhelaho:

- Kutambudzelwe kwa vhana
- Zwi tuṭuwedzaho u tambudzwa ha vhana
- Tsumbazwiga zwa u tambudzwa
- Masiandoitwa a u tambudza vhana

Ho ṭolwavho na maṅwalwa a vhaṅwe vhaṅwali, zwihulwane aḷa o sumbedzwaho kha tsenguluso ya maṅwalwa kha ndima ya vhuvhili na a songo bulwaho kha ino ngudo, na dzidesithesheni dza vhaṅwe dzine dza ambavho nga ha ili ḷikumedzwa u itela u khwaṭhisedza vhungoho na u tendisea ha ṭhoḷisiso iyi.

4.2.1 Kutambudzelwe kwa vhana

Vhana vha tambudzwa nga ndila dzo fhambanaho. Kha ndima iyi hu ḍo senguluswa na u vhambedza u tambudzwa ha vhana lwa muhumbulo kha maṅwalwa o topolwaho ane a vha *Milomo ya ṅukala* (Nefefe, 2008), *La ḍa hafha ḷi a kovhela* (Sigogo, 2002), *ḷi a kovhela* (Mugweṅa, 2014). Uhu ndi u tambudzwa hu sa vhonealiho nahone zwihali zwine zwa shumiswa kha u tambudza kha luno lushaka a zwi farei kana u vhoneali fhedzi mavhadzi a hone ndi a tshifhinga tshilapfu nahone o vhiḷha a dovha a vhaṅsa. Ndi zwine ra pfa Garbarino na Garbarino (2003:34) vha tshi ri: *“the weapons used against children are not visible such as hands, belts, cords, or sexual acts, but rather ugly, hurting words or cold, uncaring silence.”* Vha dovha hafu vha ri: *“although no physical pain or sexual contact is ever endured, the consequences can be just as severe and long-lasting.”* U ya nga ha WHO (1999:19) vha tshi dzhia u tambudzwa lwa muhumbulo nga u rali:

The failure to provide a developmentally appropriate, supportive environment, including the availability of a primary attachment figure, so that the child can develop a stable and full range of emotional and social competencies commensurate with her or his personal potentials and in the context of the society in which the child dwells. There may also be acts towards the child that cause or have a high probability of causing harm to the child’s health or physical, mental, spiritual, moral or social development. Acts include restrictions of movement, patterns of belittling, and denigrating, scapegoating, threatening, scaring, discriminating, ridiculing or other nonphysical forms of hostile or rejecting treatment.

Kha mañwalwa a Nefefe (2008), u tambudzwa ha vhana lwa muhumbulo ho taniwa nga ndila i hu vhone nga u semekanya vhana hu si na zve vha tshinya na u titilidza nga zwine a vha zwone, u sa thetshesela mihumbulo ya ñwana na ho a tshi khou amba tsho mu kundisaho, u sa vha na ndavha na pfunzo dza ñwana, u shushedza, u tōda ñwana a tshi vha tsini na muñwe na kha mashaka. Afha ri wana Vho Bukuṭa vhane vha vha khotsi a Ntshengedzeni, vha tshi dzulela u sema Tsumbedzo ane a vha ñwana wavho wa mutuka vha tshi ri vha khou tou mu shengedza uri a si vhuye a diwana a na mulalo na duvha na lithihi ngeno a songo tshinya tshithu. Izwi zwo bviselwa khagala nga maipfi avho musi vha tshi ri: “*Zwino iji la thoho ya mugopi i ri i nga vha i khou humbula u ya u Vhala nga tshifhinga de?*” (Nefefe, 2008: 26).

Vha dovha ra vha vha pfa vha tshi ri:

Hoyu mutukana ndi fanela u dzula ndi tshi khou mu kadzinga, ha faneli u wana tshifhinga tsha u diphina vhunga a tshi nga wana tshifhinga tsha u vha tsini na Ntshengedzeni (Nefefe, 2008: 24).

Vha tshi isa phanda vha ri: “*He iwe ñwana wa muloi!*” (Nefefe, 2008: 57), Afho ntha ri wana uri Vho Bukuṭa vho shumisa maipfi a u nyadza, a u vhaisa nahone a sumbedzaho vengo tshothe. Maipfi enea ndi ane a vha, *thoho i no nga mugopi na ñwana wa muloi*. U vha na thoho i no nga mugopi ndi lifanyisi i sumbedzaho uri ñwana uyu o vhifha tshothe. U vhudzwa izwi zwi kula muthu mirado. A hu na muthu ane a funa muloi. Nga mvelele ya Tshivenda, muloi ho ngo tea u dzula na vhathu. Zwenezwo musi hu tshi pfi ñwana wa muloi, zwi tou sumbedza hu si na u timatima uri ñwana uyu ndi dithu i songo teaho u dzula na vhathu.

Vho Bukuṭa a vha tōdi u thetshesela Tsumbedzo musi a tshi sumbedza zve zwa mu kundisa u sheledza miri yavho, nthani ha u mu thetshesela vha tou semana. Vha dovha hafhu vha sumbedza vhe khotsi a si na mushumo na pfunzo ya ñwana naho o lingedza u talutshedza u ri o kundiswa u sheledza miri ngauri o vha a khou lugisela thesite ya duvha i tevhelaho a vho ngo mu thetshesela. Ri pfa vha tshi ri:

Vho Bukuṭa: Hoi tea mini? Iyi miri yanga namusi yo edela yo lalela vhuswa sa vhathu kani? Do mmbudza zwavhudi uri iyo thoho yau i khou tou vhudza mini?

Tsumbedzo: Baba! Ndo vhona zwauri ndi na thesite matshelo dzine nda khou tea u dzi n̄wala. Nda vhona zwa khwiṅe ṅamusi hu u vha ndi tshi khou lugiselela hedzo thesithe dza hone. Ndi ḑo konā u vhuya ndi tshi sheledza miri matshelo.

Vho-Bukuṭa: Hoi tea mini? Iyi miri yanga ṅamusi yo eḑela yo lalela vhuswa sa vhathu kani? ḑo mmbudza zwavhuḑi zwauri iyo ṭhoho yau i khou tou vhudza mini?

Vho-Bukuṭa: Hoo! ṅamusi miri yanga i eḑela yo ḑa vhuswa sa vhathu. Uya ḑivha ndi ḑo u (*Nga mulaṭela kha mulomo wa Tsumbedzo bo!*) (ṅefefe, 2008: 2).

Khotsi avha vha shengedza n̄wana wavho Ntshengedzeni lwa vhudzekani, a tshi hana vha ita nga khani vha mu vhudza uri muḑini wavho hu itwa zwine vhone vha funa sa ṭhoho ya muḑi, vha a mu shushedza uri a tou zwi munyu vha ḑo mu vhulaha. Vha tshi amba vha ri:

Ntshengedzeni: (*O no tshuwa*) A-a, a-zwi- zwino hu khou bvelela mini baba?

Vho-Bukuṭa: ḑo fhumula u thetshesele hu khou amba ṅne ṭhoho ya muḑi! U songo vhuya wa fanywa wa nnyitela phosho na luthihi. Ngauri wa vhuya wa tou nnyitela phosho, wo fa .U khou mpfa zwauri ndi khou ri mini?

Ntshengedzeni: Mini?

Vho Bukuṭa: Ṅduhu hedzo ndi khou tea u thoma nda thetshela nda pfa arali dzo vhibva, kana a kha ḑivha matotoya (Vha tshi amba u ita zwa vhudzekani naye) (ṅefefe, 2008: 6).

Vha dovha hafhu vha tambudza n̄wana Ntshengedzeni lwa muhumbulo nga u sa tenda a tshi vha tsini na vhaṅwe uri a sa ambe tshiphiri. Vho Bukuta vha ri:

Hoyu mutukana ndi fanela u dzula ndi tshi khou mu kadzinga, ha faneli u wana tshifhinga tsha u ḑiphiṅa vhunga a tshi nga wana tshifhinga tsha u vha tsini na Ntshengedzeni Zwaralo tshiphiri tshanga tshi nga vho ḑo bvela khagala. O tea u mbona sa ndau mutukana (ṅefefe, 2008: 26).

Vha mu tambudza nga u mu kandekanyela pfanelo dzawe dza vhudavhidzani na mashaka nga u hana a tshi dzula na makhadzi wawe vha tshi shavha uri u ḑo amba tshiphiri. Ṅḑila dzoṭhe hedzi dzine vha khou dzi shumisa u tambudza vhana vhavho lwa muhumbulo dzo ṅea mutsiko muhulwane vhana vhavho. Izwo zwo bviselwa khagala nga nyambedzano i tevhelaho:

Ntshengedzeni: (*O no losha*) Nne ndi khou hambela u ya u dzula hangeini ha makhadzi wanga u bva matshelo. Tshikolo ndi do tshi dzhena ndi tshi bva henengei.

Vho-Bukuṭa: (*Vha tshi amba sa vuluvulu lo shelwa muṭavha*) Mm...mini? Kha khamusi nazwino ndevhe dzanga a dzi khou pfa zwavhudi. U khou ri mini? Ndo no fa khamusi! Ndi tshi kha di tshila zwi nga si itee hezwo! (Nefefe, 2008: 58).

Vuluvulu ndi nowa ine a i dina arali yo shelwa nga mavu kana wa i kanda na u u huvhadza i nga u huvhadza. Zwino afha Vho-Bukuṭa vha khou fanyiswa na nowa sa izwi na vhone vho ri u pfa Ntshengedzeni a tshi ri u khou toda u ya u dzula na makhulu wawe. Vha tshi hambula uri a nga vho do amba tshiphiri vha halifha vhukuma u itela uri a songo tsha hambula mafhungo a u tuwa hu u mu tshuwisa.

Kha bugu ya Sigogo (2002:17), ri wana muṅwali a tshi sumbedza u tambudzwa ha vhana lwa muhumbulo nga shumisa u tshuwisa, u halifhela ṅwana na u kombetshedza ṅwana uri a ite zwine a sa zwi fune tenda zwa vha zwi tshi funwa nga mubebi ngeno hu u vhaisa ṅwana; zwa dovha zwa vha u kandekanya pfanelo dzawe dza u ya tshikoloni zwi hulwane musi ṅwana a tshi khou lusa nga nungo dzothe u dikhwini fhadzela vhumatshelo.

Vhulahani: Ee! Kha vha ambe vhari Vhulahani ha vha funi.

Vho Masuwanyise: (*Khalo ya takuwa*). Vhari mini? Vha ri uri ha vha funi? U a zwifha. Nga tsha zhi! U do vha funa. Hafhanoni mudini mboho ndi nthihi, ndi nne fhedzi. Langa i pfi ndi gumani. Havho Vho-Jona u do vha funa. Khee e na lutwadzi! Kha vha mu vhidze a de hafha na mme awe.

Vho Masuwanyise: Vhone khaladzi na mme awe vha tshi khou thetshesela. Arali hoyu a sa vha funi, u a tuwa na mme awe nne nda sala zwanga ndi sina ṅwana. Hone vha tshi tuwa vha sia zwothe zwire zwanga. Na tshikoloni hoyu a ya nne ndi nga muremekanya nga likhavha nne nda di nembeledza. Nne ndi khou ri nga swili Vho-Jona u do vha funa. Vho-Tshiembe, matshelo vha vhudze vho-Nyaluvhengo uri kha vha dzhene fhano mutani ndo vha tendela (*Vho-Masuwanyise vho mbo di takuwa*)

Ri wana Vho Masuwanyise vhane vha vha khotsi a Vhulahani, vha tshi mu hanela u ya tshikoloni ngeno ene muṅe o nanga u vha mufumakadzi wa phurofesheni, vha a mu halifhela na u mu kombetshedza u malwa nga munna ane vhone vho tou mu nangela ngeno a sa zwi funi, ngauralo vha a mu shushedza u itela uri zwine vha khou toda zwi bevelele, vha mu shushedza nga la uri, a sa malwa nga muthu ane

vhone vha khou mu funa, vha do mu remekanya nga likhavha, vha do ya tshikoloni vha mu thuthisa ,na linwe na linwe vha do mu pandela na mme awe mudini wavho. Ri pfa vha tshi ri:

Naa tshikolo ndi munna? Vhakale vho amba uri pfunzo i a pengisa .Vha khou zwi vhona, vhanwe vho malisa vhana vha vho, nne ndo sala ndi ndothe ndi si na mukwasha.Tshikolo a u nga do tshi dzhena ngauri mudzhenisi ndi nne. Ndi do ya nda u thuthisa na hafho tshikoloni.Arali u sa khou funa u malwa u do tuwa fhano na mme a u wa ya ha onoyo khotsi ane na do pfa ene. Na tshikoloni hoyu a ya nne ndi nga muremekanya nga likhavha nne nda di nembeledza.Nne ndi khou ri nga swili Vho-Jona u do vha funa. Nthu khea!. (Sigogo, 2002: 19).

A tshi pfa u tshuwiswa uho, Vhulahani u a tshuwa, u fhedza nga u tenda khole-khole u tou itela u bva mulanduni. Hezwi zwothe zwi a mu nea mutsiko muhulu, u dzulela u lila, pheleledzoni u ya ha thohoyatshikolo u ya u toda thuso. Matambudzele a lushaka ulwu a tikedzwa nga Barlow na McMillan (2010: 58) vhane vha tshi amba vha ri: *emotional abuse includes not recognizing a child's own individuality, trying to control the threatening, shouting at a child or calling them names*".

Kha Mugweña (2014), afha ri wana muñwali a tshi tana u tambudzwa ha vhana lwa muhumbulo nga ndila dzi tevhelaho, u vhengwa, u semekanyiwa, u vhidzwa nga madzina a si avhudi,u fhumuleliwa, u kombetshedzwa u ita zwithu zwine nwana a sa zwi fune, u hoyiwa, u sinyalaliwa,u tshuwiswa, u zwifhelelwa, vhutshivha, na u godiwa.

Khuthadzo ane ha tshe na mme, ane a khou dzula na mmane wawe na khotsi awe, u tangana na vengo li si na vhukono nga mmane wawe, vha ri ndi ndeñwa nahone u khou farwa sa gumba nga khotsi awe u fhira nwana wavho wa malofha, vha dzulela u mu semekanya a songo tshinya tshithu, vha a mu vhidza na nga madzina a si avhudi u fana na musi vha tshi ri: *u tou vha "thunwa, goya, ndeñwa, u na thoho ya mugopi"* (Mugweña (2014:23).

Vho Sophy vha a dzhia bugu dzawe vha dzumba u i tela uri a sa vhale, vho vha vha tshi ri vha tshi mu vhona vha sinyalala, musi a tshi vha lumelisa vhunzhi ha maduvha vho vha vha sa fhinduli, vha ya mu hoyu nga la uri arali hu vhone vhane vha khou mu dina ha vha mmane wawe a ambe ngeno vha tshi tou zwi divha uri ndi vhone vhane vha khou ita uri a dzule a songo takala., khotsi awe (Vho-Segere) Vha mu

kombetshedza u ja mishonga i no bva ha Maine ngeno ene a sa zwi funi na u tenda khazwo. Vho Sophy vha pfala vha tshi amba vhone vhaṅe vha tshi ri:

Vha vhona u nga hu na mufumakadzi ane a nga sia ṅwana wawe a ḍa u ṅaulelwa nga goya (Khuthadzo) ja mungana; naho hu tshi pfi saṅhane u na tshiṅuhu tshingafhanani, na ene a nga si zwi fune hezwo.

Vha tshi i sa phanda vha ri:

”A si maluṅa ndi goya li ṅoda u leriswa kani a ni zwi ḍivhi? Fhedzi hoyu mutukana hongo tea u dzhaiwa, u tea u thoma a u ngeledzwa uri a sendele tsini, uri goya li kone u ṅuhwa madzudzu lo dzhenisa ṅoho ngomu sagani khathihi na khotsi, ndi hone a tshi ḍo kona u fumbiswa musevhetho ndi shuvhuru musi! (Mugweṅa, 2014:35).

Vho Sophy vha tshi mu hoya vha ri:

Ene ha ano maḍuvha ha tsha dzula o takala sa kale, arali ena thaidzo a ṅalutshedze sa mubebi wawe uri ndi mu thuse thiri ṅwananga! Namusi hu ṅne ndi songo mu fara zwavhuḍi a ṅalutshedze a songo shavha ngauri sa muthu ndi nga ḍi mu khakhela ndi sa zwi pfi zwine zwi si vhe u vhulaha vhushaka ṅwananga (Mugweṅa, 2014:32).

Musi a tshi hana mishonga ye ya vha i tshi bva ha Maine u vhudzwa zwauri u ḍo tevhedzwa mme awe vho no lovhaho, vha a mu tshuwisa uri arali a lwala, a ambe na Mudzimu wawe uri a mu thuse.

Khotsi awe (Vho-Segere) vha pfala vha tshi ri:

Fhedzi a khakha a lwala a ambe na Mudzimu wawe a mu thuse ngauri arali zwa sa ralo u ḍo lwala a guvhukana na mavhudzi sa mmbwa ya gwembe ndo mu lavhelesa (Mugweṅa, 2014:49).

Vho Sophy vha ya mu zwifhelela kha khotsi awe, vha ri u na swili nahone u ita a tshi vha ambela nga zwiambela. Vho Sophy vha ri kha khotsi awe vha tshi ṅanṅisedza nga murahu ha musi o hana u phethelwa ndaela dza vhomaine. Ndi zwine ra pfa vha tshi ri:

Ndo vha ndi tshi ri tshane vhone u do vha pfesesa sa khotsi awe!Hafhu nga ndila ine a vha na swili ngayo ano maduvha hoyu mutukana, na nne ndi a ita ndi tshuwa na u amba nae ngauri tshinwe tshifhinga ri ita ri tshi fhindulwa nga zwiambela (Mugwena, 2014:50).

Ri dovha hafhu ra wana mmane wawe vha tshi mu zwifhelela kha khotsi awe uri ndi ene o tswaho tshelede muhumbulo muhulwane hu u itela uri a lwe na khotsi awe vha mu thathe, vha dovha hafhu vha ri: *“u vhuya hayani vhusiku nahone u sokou vula kamara yanga namusi ndi ngomu”* (Mugwena, 2014: 90). Zwothe hezwi o vha a mazwifhi.

Musi Khuthudzo a tshi vhala o vha a tshi newa kuwe kushumo uri a tutshele kule na zwa dzibugu, mmane wawe vha tshi vhona o phasa kha ripoto, vha a dzhena mbitini vha i kherukanya vha tshi itwa nga vivho na vhutshivha sa izwi wavho o vha a sa koni tshikoloni. Kha ripoto ho vha ho nwalwa nga majedere danzi nga English u ri,

“IF EXCELLENT IS NOT THE WORD MARVELOUS. I HOPE YOU WILL EXCEED THIS ON THE FINAL EXAM.YOU WILL BE A MAN MY SON, GOD BLESS YOU BRIGHT GENIUS!” (Mugwena, 2014:66).

Ayo mafhungo a vha nengisa Vho Sophy lwe vha kherukanya ila thadziela vho ita na u luma mulomo wa fhasi vha fhedza vha i posa ngomu duthuluni vha tshi ita na u femeleka nga mbiti. Zwothe hezwi zwo itwa hu u goda u vhaisa Khuthadzo na u mu kula nungo kha zwa tshikolo, nangoho zwa ralo, zwa mu nea mutsiko. Mmane wawe vho muso o ya u dala ha makhulu wawe, vha a mu vhivha, vho vha vha tshi dzulela u mu goda uri hu vho funeswa Khuthadzo u fhira vhana vhavho nga mme avho vhane vha vha makhulu wa Khuthadzo. Ri pfa hu tshi pfi:

Hafhu na mmane wawe vho vha vho no vusa lunyonyonyonwe lwa uri mukegulu (makhulu mubeba mme) vha funesa Khuthadzo u fhira vhanwe vhana. Hee na linwe na linwe ndi uri vha mu sokotedza tshelede magudani ngeno vhanwe vhana vha tshi dzulela u vhudzwa uri ndo badela zwikolodo (Mugwena, 2014:104).

Vhanwali vha manwalwa aya mararu vhothe vho amba nga ha:

- u tshuwisa,
- u kombetshedza nwana u ita zwine a sa zwi fune,

- u halifhela vhana hu si na zwe vha tshinya,
- u sema, u mu vhidza nga madzina na u sa vha na ndavha na pfunzo dza vhana.

Zwothe hezwo zwo bulwaho afho ntha ndi zwi tikedza Garbarino na Garbarino (2003:34) vha tshi ri:

Examples of emotional child abuse are verbal abuse; excessive demands on a child's performance; penalizing a child for positive, normal behavior (smiling, mobility, exploration, vocalization, manipulation of objects); discouraging caregiver and infant attachment; penalizing a child for demonstrating signs of positive self-esteem; and penalizing a child for using interpersonal skills needed for adequate performance in school and peer groups. In addition, frequently exposing children to family violence and unwillingness or inability to provide affection or stimulation for the child in the course of daily care may also result in emotional abuse.

4.2.2 Zwi tũtũwedzaho u tambudzwa ha vhana

Vhana vha tambudzwa nga ndila dzo fhambanaho, zwenezwo na zwi tũtũwedzaho vhatambudzi vha vhana ndi zwinzhi. Kha iyi ngudo mutodisisi o sengulusa khathihi na u vhambedza ndila dze vhañwali vha mañwalwa o topolwaho vha tana ngayo zwi tũtũwedzaho vhatambudzi vha vhana. U ya nga ha WHO (2002), thahalelo ya masheleni, mutsiko kha vhabebi, u sa shuma, u shumiswa ha zwikambi na zwidzidzivhadzi nga vhabebi, na dzikhakhathi dza midini zwi a shela mulenzhe kha u tambudzwa ha vhana.

Nefefe (2008) o sumbedza zwivhangeni zwa u tambudza vhana zwi tevhelaho: u sa dithonifha, u diita ambadzifhele mudini na u sa shuma. Vho- Bukuṭa kha mañwalwa a Nefefe (2008:60) vho taniwa sa mubvumbedzwa a sa dithonifhiho ngauri, vho ita zwa vhudzekani na ñwana wavho wa malofha. Izwo zwi bviselwa khagala nga nyambo ya Vho Bukuṭa musi vha tshi ri:

A re Ntshengedzeni itali o no dzi tou vha lufara thonga lwanga. Litshani ndi dipiṅe nga maandā anga. Khokhonya iḷa maandā ayo. (Vha a setshelela). Vha dovha hafhu vha amba ḷa uri, "A thi ri matotoya ndi anga ndi khou ḷi ita ndi tshi devha .Zwino u dinelwa mini?" Vha tshi amba u eḷela nae tshihulwane.

U sa shuma havho na u sala hayani vhe vhothe vhañwe vho ya mishumoni, zwi vha itisa vhuada ha u ita zwa vhudzekani na ñwana. Ri pfa Vho Rañwedzi vhane vha vha muñwe wa vhadededzi a tshi ri:

A thi ri khotsi a uyu musidzana Vho-Bukuṭa a vha tsha shuma. Vho wela kha havhaḷa vhashumi vhe vha fhungudzwa mishumoni (Nefefe, 2008: 36).

Hughes na Sandra (2009) vha ri u shaea ha mishumo na u sa vha na tshelede zwi baḷekanywa tshoṭhe na u tambudzwa ha vhana. Vha dovha hafhu vha ri, khotsi a sa shumi a dovha a tambula u a vha na dikitela na u sokou sinyukana lu si na vhukono lune a fhedza a tshi sokou likita, u sema, u kharamedza vhana khathihi na mufarisi muṭani sa izwi a tshi dzhiwa e ene muṭunḡi nga mvelele”.

Ri dovha hafhu ra wana u sa thetshesela havho muñwe muthu, zwi tshi vha ñea nungo dza u shengedza vhana vhavho na mufumakadzi nga u vha rwa na u vha semakenya Musi Tsumbedzo a tshi vha ḷalutshedza uri ndi ngani a songo sheledza miri yavho a vha thetsheseli vhone vha a mukharemedza na u murwa nga milaṭela. Ri vha pfa vha tshi ri:

Vho Bukuṭa: Hoo! Namusi miri yanga i eḡela yo ḷa vhuswa sa vhatu. U a ḡivha ndi ḡo u.... (Nga mulaṭela kha mulomo wa tsumbedzo bo!).

Tsumbedzo: Mm.....! Vho mmbaisa baba! (U khou amba ngauralo a tshi khou pfa malofha) (Nefefe, 2008:2).

Ngenovho Ntshengedzeni musi a tshi hana u ita zwa vhudzekani navho, vha ita nga khani vha tshi ita na u mu vhudza uri muḡini wavho hu itwa zwine vhone vha funa sa ṭhoho ya muḡi. Vha pfala vha tshi ri:

Ntshengedzeni: (*O no tshuwa*) A-a,a-zwi- zwino hu khou bvelela mini baba?

Vho-Bukuṭa: ḡo fhumula u thetshesele hu khou amba ñne ṭhoho ya muḡi!

Vho Bukuṭa: U ya funa kana a u funi, hu khou itiwa zwine ñne ṭhoho ya muḡi nda khou ṭoḡa zwone. Ho uḷa mmbete u khou tea u adzeliwa nga iwe u bva ñamusi (Nefefe, 2008:6):

Tshiñwe hafhu, tshine tsha shela mulenzhe kha uri avha khotsi a vhana vha tambudze vhana vhavho ndi u ḡihudza na u ḡiita amba-dzi-fhele. Ri vha pfa vhone vhañe vha tshi amba vha tshi ri, “*mukukulume ndi wone u no vhea mukosi*” (Nefefe,

2008: 60). Zwi tshi amba uri ndi vhone vha vhothe vhane vha tea u pfiwa hafha hayani sa vhunga vhe munna. Vha dovha hafhu vha ri:

Izwo nne a thi vhudziwi na luthihi. Fhano mudini hu itwa zwine nne nda funa zwone. Ndi tsinde la muri line la ri u dzinginyea na matari a dzinginyea (Nefefe, 2008: 62).

Nga Tshivenḁa khotsi ndi ene a no vhea mulayo, hu pfiwa ene, ha fhinduliwi, naho o khakha a zwi ambiwi nahone vhakegulu vha tshi zwi amba vhe “Ndi Mudzimu wau”, ndi ngazwo Vho Bukuta vha tshi nana u tambudza vhana vhavho hu si na a no vha kaidza sa izwi vhe thoho ya muḁi.

Kha bugu ya Sigogo (2002:3, 14, 17), muḁwali o sumbedza u tambudzwa ha vhana zwi tshi tuḁuwedzwa nga u dihudza na u nyadza vhatu vha tshifumakadzini, u funesa tshelede na mvelele na u sa theshelesa zwine vhana vha amba. Vho Masuwanyise ri vha pfa vha tshi tou amba vhone vhaḁe vha tshi ri:

Vho-Masuwanyise: Naa tsha kale na kale musadzi o tou ḁa ho mudini nga kholomo u a tshea fhungo naa?

Vho- Tshiembe: Naa vhone vha a fanyisa zwa mulovha na zwa namusi naa?

Vho-Masuwanyise: Nya-Denga ri ḁo tou mu vhigela zwine ra ḁo vhoḁha zwone. Hafhu vha songo hangwa uri mboho fhano ndi nne. Langa ipfi ndi gumani nga nne. Hafho ndi ri kha vhanwe maḁi. Nne ndi nne thoho hafhala mudini. Nne nda amba a hu tshe na muḁwe munna ane a nga nkhanedza. Naa nne ndi ḁo kundwa uḁa thundu nga tshone tshikolo?

U kwhaḁhisa izwo zwo bulwaho a fho nḁha, Shannon (2007) u ri, u funesa u langa ndi tshiḁwe tsha zwivhangis zwa u tambudzwa ha vhana lwa muhumbulo. U funesa tshelede na u sa shuma ndi zwiḁwe zwo shelaho mulenzhe kha u ri mukalaha avha vha ḁi nana u tambudza ḁwana wavho, ri vha pfa vha tshi tou amba vhone vhaḁe vha tshi ri: *“Naa vhone vha ri hu na khotsi a sa funi dzawe dze a mala ngadzo dzi tshi vhuya murahu?”* (Sigogo, 2002:4).

Vha tshi ita zwothe hezwi a vha zwi dzhieli nḁha uri vha khou shengedza ḁwana wavho. Musi ḁwana wavho a tshi vha vhudza uri u khou ḁoḁa u ya tshikoloni na u vha mufumakadzi wa phurofesheni, nahone muthu ane vha khou mu kombetshedza

ene ha mu funi ndi muhulwane khaye, a vha thetshelesi, vha ri, “*Khe e na lutwadzi nahone u do vha funa nga tsha zhi*” (Sigogo, 2002:17). Vha tšutšwedzwa na nga mvelele, vhe na kale nwana u tšodelwa munna nga khotsi awe. Vha tou dadadza vhe:

Vhulahani: Makhadzi nne vha khou mmbona. Ndi musidzana wa musalauno ane a khou tama u bvelela vhutshiloni sa vhañwe vhana. Nne ndo vha ndi tshi ri wanga ndi do mu wana ndi tshi vho tou shuma. Nne a thi funi mukalaha ane a lingana na khotsi anga. Nne thi khou vha funa!

Vho-Masuwanyise: (*Khalo yo takuwa*). Vha ri mini? Vha ri uri ha vha funi? U a zwifha, nga tsha zhi! U do vha funa. Ha fhanu mudini mboho ndi nthihi, ndi nne fhedzi. Langa ipfi ndi gumani. Havho Vho-Jona u do vha funa. Khee ena lutwadzi! Kha vha mu vhidze a de hafha na mme awe.

Vhulahani: Nne ndi khou ri kha vha nnditshe ndi dzhene tshikolo. Zwa u malwa a zwi athu u vha hone muhumbuloni wanga (Sigogo, 2002:17).

Kha mañwalwa a Mugweña (2014), zwi tšutšwedzaho u tambudzwa ha vhana lwa muhumbulo zwo tšaniwa nga heyi ndila: u sa vha na mme; u sa londa, vhutshivha na vivho. Khuthadzo o lovhelwa nga mme a tshee mutuku. Izwi zwo ita uri khotsi awe vha male muñwe musadzi wa u do sala a tshi mu tšhogomela khotsi awe vhe mushumoni. Mashudu mavhi, mmane wawe vha shanduka swina jawe nge vha vha vha tshi mu shengedza. Izwi zwi vhone musa vha tshi mu zwifhelela kha khotsi awe, u mu vhidza nga madzina, u sa tšoda u mu nea tshelede ya u ja tshikoloni ngeno vho netshedzwa yone nga khotsi awe, u mu dzumbela dzibugu dza u vhalana u mu pomekedza uri u a tswa zwi si zwone.

Vho Segere: Heyi ndi tshelede ine na do nea Khuthadzo ya u ja tshikoloni. Mukalaha vha amba vha tshi nekedza ngeno vhone vha tshi sumbedza uri a vha tšodi u fara tshika. Vho-Sophy vha amba uri zwi sa itei ndi zwenezwo. Ndi u lema nwana.

Vho Sophy: Kha hu kundwe na zwino ni thuñwa inwi nwana! Ni ri ndi nga dzhia kubugu kwanu ndi tshi tšoda u ita mini nga kwo? Vha tshi isa phanda vhari (vhe vhothe)“Hone mutukana ndi do mufarisa ludongo nga hu fhisaho arali a sa ndivhi zwavhudi mutukana. Ndi do mu fhufhura vhudeñwa hothe a sala o naka”. Bugu ndi zwone ndo i dzhia, nahone goya li do i wana makoleni arali li tshi vhone u nga ndi tamba na nwana ndi nne pfeñe. Hone Gurandza nga vhe i tshi li hangwa nwhaha u tshi fhela (Mugweña, 2014:96).

Musi Khuthadzo o farwa a tshitolokisini vha a mu holedza, na u sa mu pfela vhuṭungu. Mmane wawe vha ri u ḡiita mboho na ḡiṅwe na ḡiṅwe ndi ndeṅwa kha thome a litshiwe dzhele vha tshi itwa ngauri a si ṅwana wavho. Vha ri:

Ndi munna (Khuthadzo) u tea u ḡivhonela ngauri u na basa. Vha ḡo tou zwi pfa na vhaṅwe vhaṅhannga henengei dzhele ngauri ndi mboho heiḡa i a bathula, arali u sa i ḡivhi (Mugweṅa, 2014:76).

Higgins na McCabe (2004) vha ri u dzula na mubebi muthihi , khotsi kana mme a si wa malofha, u sa vha hone ha muthihi wa mubebi hayani lwa tshifhinga tshilapfu zwihulwane musu ṅwana a sa athu u swikisa miṅwaha ya fumi na miṅanu na muthihi ndi zwiṅwe zwine zwa shela mulenzhe kha u tambudzwa ha ṅwana.

Ri dovha hafhu ra wana tshiṅwe tshivhanga tsha u tambudza vhana hu u sa londa ha mubebi, a nga vha wa tshinnani kana wa tshifumakadzini, khotsi awe. Khuthadzo musu o fariwa o vhuya a tou vhuya dzhele vha songo ya u mu ṭolela. Musu mmane wawe vha tshi mu zwifhelela kha khotsi awe na u mu pomoka uri o tswa, a vha na ndavha na uri ndi vhudzisevho ṅwana ndi wane vhuṭanzi vhu fareaho, hai, vha sokou tenda zwenezwo zwine vha khou vhudzwa nga mufumakadzi, vha dzhena fhasi vha likita ṅwana na u semana nga thungo. Vho Segere musu vha tshi vhudzwa zwa uri tshedele yo tswiwa nga Khuthadzo. Vha ṭuwa vho livha ṅduni ya Khuthadzo u yo mu rwa zwi tshi ṅaṅiswa nga u vho vha vho nwa halwa. Izwi zwi khwaṭhisedzwa nga mafhungo a tevehelaho:

U ṭangana ngwenya yo vha yo no pfa makabwa, vha kuḡana na vothi vha ṭoḡa na u wa musu vha tshi kokodzela vhurukhu vhuḡa ha khakhi ṅṅa vho livha henengei ṅduni ya Khuthadzo uyo u murwa (Mugweṅa, 2014:100).

Ri dovha ra pfa mmane wawe vha tshi mu zwifhelela kha khotsi awe vha tshi ri:

A vha vhoni na riṅe vhaṅwe ri tshi ri u tshingelwa ra ḡi fhumulela ri sa ambi tshithu nga u shavha hone u bumudzwa (Mugweṅa, 2014:76).

Mafhungo oṅhe haya o vha a mazwifhi ane Vho Segere vha khou tou a luka.

Tshinwe tsho shelaho mulenzhe kha u tambudza ṅwana kha bugu iyi ndi vhutshivha na vivho zwi tshi itwa nga mmane wawe. U sa kona ha ṅwana wavho Maluṭa kha zwa pfunzo zwi ita uri Vho-Sophy vha vhe na vhutshivha musu vha tshi pfa

vhadededzi vha tshi ri u Khuthadzo a kona vhukuma nahone vha ita na u tou zwi vhona musu vho ya u mu dzhiela ripoto tshikoloni., Vho wana o phasa nga dzinaledzi, zwa vha vhavha vhukuma lwe vha fhedza nga u i kherukanya nga mulandu wa u pfa mbilu u vhavha nga vhutshivha na vengo line vha vha nalo kha Khuthadzo. Izwo zwi khwaṭhisedzwa tshoṭhe nga hezwi:

Vho-Sophy vha nengisea nga maipfi o ambiwaho nga Khuthadzo.Vha pfala vha tshi bula zwauri: Hone kha zwa tshikolo u tea u tou hangwanga nga ha u phasa mutukana.Hafha zwa bala ndi nga namba nda muela na Ngwenani (Nangani) (Mugwena, 2014:86).

U khwaṭhisedza izwi, Shannon (2007) u ri vhana vha nana u tambudzwa lwa muhumbulo nga nthani ha zwi tevhelaho:u sa funa nwana wa muṅwe, u tambula, vhutshivha na vivho,mubebi mutuku,u vha na vhana vho pfulekanaho,khakhathi dza mitani, u funesa u langa, u vha na divhazwakale ya u tambudza, u tangana thoho, mutsiko na vuholefhali.

Nefefe (2008), Sigogo (2002) na Mugwena (2014), vho amba nga ha u dihudza, u sa diṭhonifha na u sa thetshesesa, khani, u sa vha na mme; u sa londa, mvelele, vhutshivha na vivho zwi zwiṅwe zwa zwiṭuṭuwedzi zwa u tambudza vhana. Izwi zwi tikedzwa nga izwi:

Specific types of problems that can contribute to emotional abuse are social problems that can contribute to family stress (unemployment, poverty, isolation from relatives and friends, divorce, death, immature parents), health crises (illness of a family member, disability of a family member, drug and alcohol abuse within the family), and mental health problems (mental disability, depression) (<http://lumpy.fmhi.usf.edu/cfsroot/dares/fcpi/vioTOC.html>).

4.2.3 Tsumbazwiga zwa u tambudzwa

A hu tou vha na mavhadzi ane ngao ra nga tou sumba ra ri nwana uyu u khou tambudzwa kana o tambudzwa lwa muhumbulo, fhedzi hu na tsumbazwiga zwine ngazwo ra nga kona u amba ra ri nwana u khou tambudzwa lwa muhumbulo ro vhona zwiito zwawe. Tsumbo, u sa vha na vhukonani havhuḍi na vhaṅwe, u dikhethulula, u sinyukana, mbiti, u dzulela u lwa na vhaṅwe, u sa difhulufhela, u

dzulela u dīvhona mulandu naho a songo khakha na u dāda, u a ofha u vhudza vhañwe nga zwine zwa khou bvelela khae na u vha na t̄honi.

Zwi tevhelaho zwi tea u sedzwa nga maandā kha ñwana ane a khou tambudzwa: u a dībvisa kha dziṭhama na kha zwithu, mikhuvha yawe i a shanduka, a vho sokou u sinyuwa, u halifha, mashumele awe tshikoloni a a tsela fhasi, u dzulela u vha a siho tshikoloni, u sa dzhenelela kha mishumo ya tshikolo, u shavha hayani, u t̄oḍa u dīvhulaha, u shumisa zwikambi na zwidzidzivhadzi, u lora o edela, u sa t̄oḍa u amba zwi mu dinaho, na u shishela vhulalo hawe (WHO 2014:45).

Musi hu tshi senguluswa mañwalwa a Nefefe (2008), muṭoḍisisi o wana tsumbazwiga zwa u tambudzwa ha vhana zwi tevhelaho:

- **Kushumele kwa ñwana tshikoloni ku a tsela fhasi.**

Vho Rañwedzi vha tshi amba na t̄hama ya Ntshengedzeni vha ri:

Mushumo wa Ntshengedzeni ha ano maḍuvha a u khou vhuya wa takadza na luthihi. Hafhu ni ñwana we ra vha ro thembela khaye uri ni ḍo ri imelela ñwaha u tshi fhela no phasa nga ñaledzi thero dzañu. Hafhu ni muthu we a vha a sa dīvhi zwone (Nefefe, 2008:33).

Kha Mugwena (2014:96) ri tshi pfa hu tshi pfi:

Naho o vha o phasa o vha a songo swikisa maraga dzine dza ḍo mu konisa uri a kone u tsireledza bazari. Izwi zwo vha zwo vhangwa nga thaidzo dzine a vha nadzo.

- **U t̄oḍa u shavha hayani**

Ntshengedzeni u t̄oḍa u shavha hayani nga mulandu wa u tambudzwa nga khotsi awe. Ene muñe Ntshengedzeni u pfala a tshi khou amba na khaladzi awe a tshi ri:

Ñne ndi khou u balelwa u konḍelela. Vhuhulu uri zwi bve muhumbuloni wanga, ndi musi ndi sa tsha dzula fhano muḍini. Khamusi na muvhili wanga u ḍo vhuya. A tshi isa phanda u ri, “U amba ngoho ndi nga si tsha konḍelela. Ñne litshani ndi ye u dī dzulela na makhadzi wanga (Nefefe, 2008:50).

Kha bugu ya Sigogo (2002), muṭoḍisisi o wana uri tsumbazwiga zwa u tambudzwa zwi u shavha hayani, na u luka mazwifhi .Vhulahani o shavha hayani a t̄ahela

muñwe muṭhannga we a vha a tshi funana nae uri a kone u tinya thaidzo ine a khou ṭanganana nayo hayani. Thaidzo iyo yo vha i tshi vhangwa nga khotsi awe, Vhulahani u dzulela u zwifha a tshi itela uri a sa malwe, o zwifhela mme awe, khotsi awe, na muṭhannga we a vha a tshi khou mu sela, nangoho zwa shuma. A tshi vhudza khonani yawe ḍuvha ḽe a shavha ngaḽo a tshi ṭahela Vhangani u ri:

Inwi ni songo lindela u vhudziswa lini. Ni tshi tou vuwa ni mbo ḽi vhudza mme anga uri ndo ya hangei Tshivhungululu ha mme anga wa vhukomba u vha onesa uri ndi khou vhingwa. Ni songo vhilahela nga zwa musi ḍuvha ḽi tshi ṭavha lini. Hezwo zwi ḽo vha zwo no vha zwandani zwa Sara na Vhangani. Kani a si zwone Sara? (Sigogo, 2002:77):

Kha Mugwena (2014:83), nga mulandu wa u tambudzwa, tshikoloni ho vhonala kushumele kwa Khuthadzo siani ḽa pfunzo kwo tsa lwe na vhadededzi musi vha tshi mu vhudzisa mbudziso a tou kakara a songo pfa mbudziso nga u a vha a tshi khou elelwa zwine a ṭanganana nazwo hayani:

Vho-Mazhaka vha muvhudza uri na vhone vho vha vha tshi vho ofha uri hu nga vha hu na mutsiko une a khou ṭanganana nawo hangei hayani zwine zwa vho mu itisa uri a si tsha kona u thetshesela hafha tshikoloni.

- **U dzula o eḽela kilasini na u sa thetshesela**

U dzula o sokou fhumula a si na mutakalo na u dzula o eḽela kilasini ndi zwiñwe zwo sumbaho uri hu na tshiga khae. Vho Ramuntsu vha tshi ḽadzisa-vho zwine vha khou zwi vhona kha Ntshengedzeni vha ri:

A zwi konḽi kha Ntshengedzeni uri u wane o eḽela kilasini ngeno mudededzi vha tshi ḽivha vhukati na u funza. Kana vha ri vha tshi vhudzisa mbudziso a tou tshenuwa (Nefefe, 2008:40).

- **U ḽivhona mulandu**

Kha mañwalwa a Mugwena (2014) muṭoḽisisi o wana tsumbazwiga zwa u tambudzwa ha vhana hu u ḽivhona mulandu. Khuthadzo u ḽivhona mulandu. Khuthadzo o vha a tshi ri u vhuya tshikoloni, nga mulandu wa u sa funwa nga

mmane wawe a dzhena nduni a divalela a thoma u lila, u pfala a tshi ri: “*khañwe ndi khou tambudzwa nga mulandu wa uri mme anga vho lovha*” (Mugwena, 2014: 80).

Vhañwali avha vhothe vha mañwalwa o topolwaho ane a amba nga ili likumedzwa vho sumbedza tsumbazwiga zwa u tambudzwa ha vhana lwa muhumbulo hu zwi tevhelaho:

- u edela kilasini,
- u fhumula,
- u dikhethulula,
- u sa toda u amba nga ha zwi no khou mu dina,
- u dzulela u lila,
- u divalela nduni,
- u divhona mulandu na kushumele kwa fhasi kha mishumo ya tshikolo.

U kwhaṭhisedza izwi zwe vhañwali vha mañwalwa aya vha amba vhañwe vhaḍivhi vha ri:

Behavioral indicators of an emotionally abused child include inappropriate behavior that is immature or more mature for the child’s age, dramatic behavioral changes (disruption of activities, clinging or compulsively seeking affection and attention), aggressiveness, uncooperativeness, bedwetting or loss of bowel control (after a child has been trained), and destructive or antisocial behavior (being constantly withdrawn and sad), poor relationships with peers, lack of self-confidence, unusual fears for the child’s age (fear of going home, being left alone, specific objects), or inability to react with emotion or develop an emotional bond with others (<http://lumpy.fmhi.usf.edu/cfsroot/dares/fcpi/vioTOC.html>).

4.2.4 Masiandoitwa a u tambudza vhana lwa muhumbulo

Vhana vhane vha tambudzwa lwa muhumbulo a vha vhi khombo kha vhone vhaṅe fhedzi, vha dovha vha vha khombo kha lushaka nga u a ngaredza. Maniglio (2009) u ri u tambudzwa ha lushaka lufhio na lufhio, hu na masiandaitwa a si avhuḍi kha kualutshela kwa mupondwa.

Kha Nefefe (2008) masiandoitwa a u tambuadzwa lwa muhumbulo a vha a bviselwaho khagala nga zwi tevhelaho:

- U d̥ihwala

Ntshengedzeni o fhedza o d̥ihwala nahone mihwalo iyo i sumbedza i ya khotsi awe. Hu pfi, *“Luñwalo lwa dokotela lu sumbedza zwaure ni muthu wa thovhela nga mir̥wedzi mivhili”* (Nefefe 2008:107).

- U eḁela kil̥asini

Mudededzi Vho Ramuntsu vha ri: *“A zwi kondi kha Ntshengedzeni uri u wane o eḁela kil̥asini ngeno mudededzi vha tshi d̥ivha vhukati na u funza. Kana vha ri vha tshi vhudzisa mbudziso a tou tshenuwa”* (Nefefe (2014:40).

- U t̥oḁa u d̥ivhulaha

Khonani yawe u pfala a tshi khou t̥alutshedza t̥hohoyatshikolo a tshi ri: *“Vhophirisipala! Ngoho ndi ya uri ñne hoyu Ntshengedzeni ndo tou mu lamukisa a tshi khou t̥oḁa mila mabed̥elo. Nazwino mabed̥elo a hone khea”* (Nefefe, 2008:76).

Kha bugu ya Sigogo (2002), masiandoitwa ane a vhangwa nga u tambudzwa ha vhana ndi a tevhelaho:

- U t̥aha (shavha)

Vhulahani o fhedza o t̥ahela Vhangani

Inwi ni songo lindela u vhudziswa lini. Ni tshi tou vuwa ni mbo d̥i vhudza mme anga uri ndo ya hangei Tshivhungululu ha mme anga wa vhukomba u vha onesa uri ndi khou vhingwa. Ni songo vhilahela nga zwa musi d̥uvha li tshi t̥avha lini. Hezwo zwi d̥o vha zwo no vha zwanḁani zwa Sara na Vhangani. Kani a si zwone Sara? (Sigogo (2002:77).

Vhulahani O fhedza o ita zwe khotsi awe vha vha vha sa zwi funi vha tshi zwi wana ro pfa uri vho lila sa ñwana. Vho Masuwanyise musi vha tshi pfa uri Vhulahani o t̥aha hu pfi: *“Vha bva biko nahone vha vhidza na khavho ya maḁi vha nwa”* (Sigogo, 2002:96).

Kha mañwalwa a Mugweḁa (2014:155), madzuloni ha uri hu itee zwi si zwavhuḁi kha vhutshilo ha Khuthadzo, u tambudzwa hawe ho d̥isa zwivhuya. Musi ri tshe ro lavhelela uri khañwe u shengedzwa ha Khuthadzo hu nga ita uri a ñale tshikolo, zwo

tou ita uri Khuthadzo a fungelele kha zwa tshikolo, o fhedza a khou shuma zwavhuḁi, a renga goloi yavhuḁi, a mala mufumakadzi wavhuḁi, a basela nga u dzula ḁoroboni. Izwi zwo bviselwa khagala nga maipfi a tevhelaho:

Khuthadzo o vha a tshi vho dzula ḁoroboni ya Makhado kha zwiwentsi zwi swa zwa “Nwetown” he a vha o renga hone nḁu na mufumakadzi sa musii vhoṭhe vhe vhathu vho no vuwa vha tshi ri “more baas (Mugweḁa, 2015:155).

Masiandoitwa ane a vhangwa nga u tambudza vhana lwa muhumbulo kha maḁwalwa oṭhe o topolwaho ndi a tevhelaho:

- U ḁikhethulula;
- U fhumula;
- U ṭoḁa u ḁivhulaha;
- U ṭoḁa u shavha hayani;
- U ṭaha (shavha);
- U konḁelela tshikolo na mutsiko; na
- Vhumatshelo havhuḁi

U khwaṭhisa izwi zwe vhaḁwali vha maḁwalwa aya vha amba Feild na Straus (2003:797) vha ri:

Emotional abuse hurts children just as much as physical abuse na uri, it just shows in different ways. Results of emotional abuse can include: Insecurity, poor self-esteem, destructive or angry acts such as setting fires or being cruel to animals, withdrawal, and poor development of basic skills, alcohol or drug abuse, suicide, trouble in school or keeping, trouble forming relationships.

ḁefefe (2008) o sumbedza uri vhana vhane vha tambudzwa mafhedziseloni vha sumbedza u ḁikhethulula, u fhumulesa, u ṭoḁa u ḁivhulaya na u lingedza u shavha hayani. Kha Sigogo (2002) ho ṭaniwa masiandoitwa a musii ḁwana a tshi shavha hayani nga ḁwambo wa mutsiko wa mubebi. Ngeno kha Mugweḁa (2014) ho ṭaniwa masiandoitwa ane a vha u konḁelela mutsiko na tshikolo na vhumatshelo havhuḁi. ḁefefe (2008) na Sigogo (2002) vhoṭhe vho sumbedzisa uri vhana vhane vha tambudzwa phedziseloni vha a ṭoḁa u shavha hayani. Kha Mugweḁa (2014), vhana

vhane vha vha vha khou tambudzwa vho taniwa sa vhana vhane vha kondelela vha fhedza vho vha na vhumatshelo havhuḁi.

Masiandoitwa a u tambudzwa lwa muhumbulo e a bviselwa khagala kha maḁwalwa o topolwaho o sumbedzwa nga ḁdila i tevhelaho:

THEBULU 1: Masiandoitwa a u tambudzwa lwa muhumbulo

ḁEFEFE (2008)	SIGOGO (2002)	MUGWENḁA (2014)
Kushumele ku sa takadziho tshikoloni	Udzulela u gungula	Kushumele ku sa takadziho tshikoloni
Lutamo lwa u shavha hayani	U taha	U ḁi vhona mulandu
U fhumula		U bvelela siani ḁa pfunzo na kutshilele
U eḁela kiḁasini		

4.3 MANWELEDZO

U tambudzwa ha vhana hu sa vhoneali hu khou bvelela nga ḁdila dzo fhambanaho kha maḁwalwa o topolwaho, tsumbo: u semekanya vhana hu si na zwe vha tshinya, u sa thetshesela mihumbulo ya vhana, u sa vha na ndavha na pfunzo dza ḁwana, u shushedza, u khethulula ḁwana kha mashaka, u tshuwisa ḁwana na u kombetshedza ḁwana uri a ite zwine a sa zwi fune, u vhengwa, u vhidzwa nga madzina a si avhuḁi, u fhumuleliwa, u hoyiwa, u sinyalaliwa, u zwifhelelwa, vhutshivha, na u goḁiwa. Zwi tuḁuwedzaho u tambudzwa ha vhana kha maḁwalwa aya ndi u sa ḁiḁhonifha, u ḁiita ambadzifhele muḁini, u sa shuma, u ḁihudza, u funesa tshelede mvelele na u sa vha na mme; u sa londa, vhutshivha na vivho. Masiandoitwa na zwigatsumbo zwa u tambudzwa na zwone zwo sumbedzwa kha maḁwalwa o topolwaho.

Ndimā ya vhuṭanu i ḡo amba nga u tambudzwa ha vhana lwa vhuvha na u sa londwa kana u litshedzelwa.

NDIMA YA VHUṬANU: TSENGULUSO YA MAWANWA U TAMBUDZWA HA VHANA NGA U SA LONDWA NA U TAMBUDZWA HA VHUVHA

5.1 MARANGAPHANḐA

Ndima ya vhuṇa yo vhambedza u tambudzwa ha vhana lwa muhumbulo, ho sedzwa dziḓa thero dzine dza fana kha bugu dzoṭhe dzine dza vha *Milomo ya ṇukala* (Ṇefefe, 2008), *Ḓa ḑa hafha ḓi a kovhela* (Sigogo, 2002), *Ḓi a kovhela* (Mugweṇa, 2014). Kha heyi ndima hu ḑo senguluswa u tambudzwa ha vhana nga u sa londwa na u tambudzwa lwa vhuvha ho sedzwa dziḓa thero dzi fanaho muhumbulo muhulwane hu u ṭoḑa ḑivha zwi tevhelaho:

- Zwithu zwi ṭuṭuwedzaho u tambudzwa ha vhana nga u sa londwa na u tambudzwa ha vhuvha;
- Nḑila dzine dza shumiswa kha u tambudzwa nga u sa londwa na u tambudzwa lwa vhuvha;
- Masiandoitwa a u tambudzwa nga u sa londwa na u tambudzwa lwa vhuvha?

Kha heyi ndima, u kuvhanganya mafhungo nga u tou vhala maṇwalwa, zwo vha zwa vhuṭhogwa. Mawanwa na heneḑha o senguluswa ho tevhelwa thero dzi tevhelaho:

- Kutambudzelwe kwa vhana
- Zwi ṭuṭuwedzaho u tambudzwa ha vhana
- Tsumbazwiga zwa u tambudzwa
- Masiandoitwa a u tambudza vhana

5.2 U TAMBUDZWA HA VHANA NGA U SA LONDWA

Uhu ndi u tambudzwa hu katelaho u sa londotwa ha vhuvha ha vhana, pfunzo, mutakalo, vhudzulo na muhumbulo. Afha mubebi u balelwa u swikelela ṭhoḑea dza ndeme dzine dza kwama vhana. U ya nga WHO (1999:89), *“neglect involves lack of provision for a child’s development and/or the failure to provide the child with basic requirements such as health, nutrition, shelter, safe living conditions and education.”*

5.2.1 Kutambudzelwe kwa vhana

Afha kha ulu lushaka ho senguluswa na u vhambedza u tambudzwa ha vhana nga u sa londwa kha mañwalwa o topolwaho ane a vha *La da hafha li a kovhela* (Sigogo, 2002), *Milomo ya nukala* (Nefefe, 2008), *Li a kovhela* (Mugweña, 2014). Uhu ndi u tambudzwa hu vhonealaho.

Kha Sigogo (2002) u tambudza ha ulu lushaka ho taniwa nga ndila i tevhelaho u sa dzhiela nzhele pfunzo ya nwana na u mu kombetshedza u ita zwine a sa zwi fune. Ri pfa nwana wa Vho Masuwanyise wa musidzana a tshi ri ene u khou toda u vha mufumakadzi wa phurofesheni nahone ha malwi nga mukalaha, ngeno khotsi awe vha tshi tou dadadza vha tshi ri u tou o malwa vhone dzavho dza vhuya sa vhañwe vho malisaho vhana vhavho. Na liñwe na liñwe tshikolo tshi a pengisa nahone nwana munna u todelwa nga khotsi awe. Izwi zwo khwaṭhisedzwa nga nyambo ya Vho Masuwanyise na Vhulahani:

Vhulahani: Vhulahani: Makhadzi, nne ngoho vha khou mmbona. Ndi musidzana wa musalauno ane a khou tama u bvelela vhutshiloni sa vhañwe vhana. Nne ndo vha ndi tshi ri munna wanga ndi do mu wana ndi tshi vho tou shuma. Nne a thi funi mukalaha ane a lingana na khotsi anga. Nne a thi khou vha funa. Kha vha vha landule. Aa! (U a losha)

Vho Masuwanyise: Naa tshikolo ndi munna? Vhakale vho amba uri pfunzo i a pengisvha khou zwi vhona, vhañwe vho malisa vhana vhavho, nne ndo sala ndi ndothe ndi si na mukwasha. Tshikolo a u nga do tshi dzhena ngauri mudzhenisi ndi nne. Ndi do ya nda u thuthisa na hafho tshikoloni. Arali u sa khou funa u malwa u do tuwa fhanu na mme a u wa ya ha onoyo khotsi ane na do pfa ene. Nthu khea!" (Sigogo, 2002:17 -18).

Vhulahani u khou kombetshedzwa u ita zwine ene ha zwi funi khathihi na u kandekanyelwa ppanelo dzawe dza u ya tshikoloni sa nwana.

Kha Nefefe (2008:2) u tambudzwa ho raliho ho sumbedzwa nga ndila ya u sa dzhiela nzhele pfunzo ya nwana. Vho Bukuṭa vha pfala vha tshi fhindulana na Tsumbedzo zwiḽa a tshi vha talutshedza tsho mu kundisaho u sheledza miri yavho nga nwanambo wa u lugisela thesite vha tshi ri:

Tsumbedzo: Baba! Ndo vhona zwauri ndi na thesite matshelo dzine nda khou tea u dzi nwalala. Nda vhona zwa khwiṅe namusi hu u vha ndi tshi khou

lugiselela hedzo thesithe dza hone. Ndi do kona u vhuya ndi tshi sheledza miri matshelo.

Vho-Bukuṭa: Hoo! Namusi miri yanga i edela yo la vhuswa sa vhathu. U ya divha ndi do u (Nga mulatela kha mulomo wa Tsumbedzo bo!).

Hezwi ndi u sumbedza u sa dzhiela nṭha pfunzo dza vhana. Madzuloni a uri vha khwaṭhisedze la uri a vhale, Vho Bukuṭa vha dzhiela nṭha miri yavho fhedzi. Vho Bukuṭa vha isa phanda na u sumbedza u sa londa nga u kombetshedza ṅwana u ita zwine a sa zwi fune. Izwi zwo khaṭhisedzwa nga mufhindulano u tevhelaho:

Tshengedzeni: (A tshi khou lila) Baba! Vha songo ita tshithu baba! Zwo-zwo khakhea hezwo zwine vha khou ita zwone baba! Ndi khou tou humbela kha vha nditshe! Ndi khou tou humbela nga zwanḁa zwivhili baba! (Nefefe, 2008:8).

Vho Bukuṭa vha kombetshedza ṅwana u ita zwine a sa zwi fune vha tshi ri hu pfiwa vhone fhedzi muḁini nahone u tshe ṅwana, vha fhedza vha tshi ita zwa vhudzekani nae a sa funi. Izwi zwi bvela khagala musi Vho Bukuṭa vha tshi ri:

Vho-Bukuṭa: U divha mini u tshe ṅwana! Ndi hone u tshi khou aluwa! (Nefefe, 2008:8).

Kha Mugweṅa (2014) na henefha u tambudzwa ha lushaka ulu ho ṭanwa nga u sa dzhiela nṭha pfunzo dza vhana khathihi na u kombetshedza Khuthadzo u ita zwine a sa zwi fune. Vho Sophy a vha takaleli Khuthadzo a tshi isa pfunzo dzawe phanda. Izwi ri zwi pfa nga nyambo yavho nga murahu ha musi mvelele dza maṭiriki dzo bva vha tshi ri:

U do tou kondelela honoyu ṅwaha fhedzi e hayani uri ri thome ri kuvhanganye masheleni a u mu isa tshikoloni ngauri ro vha ri songo mu vhalala kha mugaganyagwama washu wa ṅwakani na liṅwe na liṅwe ṅne ndi tea u thoma nda rengelwa moḁoro une wa do thusa hafha hayani (Mugweṅa, 2014:99).

Hezwi ndi tou sumbedza tshoṭhe uri pfunzo a si ya ndeme khavho Vho Sophy, tsha ndeme ndi moḁoro. Vho-Segere vha tshi balelwa nga tshelede ya u isa ṅwana tshikoloni vha vhalala milandu. Musi Mufumakadzi wavho a tshi ambelela mazwifhi Khuthadzo hu u ṭoda uri a sa fhiwe tshelede ya u isa tshikolo phanda, Vho Segere vha farelela henefho. Ri pfa Vho Sophy vha tshi ri:

Vha a d̄ivha o vha a sa tsha vhuya a t̄honifha na kamara yanga; o vha a tshi d̄a a dzhia zwine a t̄oḁa na musī n̄ne ndi tshe ndo eḁela a fhedza a bva o imisa mulomo; o vha a tshi d̄adza n̄ḁu nga khonani o themba hone uri vonyola musī ri tshi amba nae (Mugweḁa, 2014:102).

Zwoḁhe zwe zwa ambiwa afho n̄tha nga Vho Sophy ho vha hu mazwifhi madaladala. Hezwo zwa tou n̄aḁisa khotsi awe uri nga ngoho a sa tsha n̄ewa tshelede ya u ya gudedzini sa zwe a vha o fhulufhedziswa. Vho Segere vha ri:

Zwino kha pfe hafha ndi tshi muvhudza murathu! Heiḁa tshelede ye a i dzhia thiri! Ndi yone ye ya vha yo vhetshelwa ene u mu badelela tshikoloni ḁwakani. Zwino ngauralo, zwi a mba uri kha zwa tshikolo o liwa nga mutshaina (Mugweḁa, 2014:99).

Tshelede i no khou ambiwa ndi ye ya vha yo dzhiwa nga mmane Vho Sophy wawe ha vho pfi yo tswiwa nga Khuthadzo ngeno zwi si zwone.

Khuthadzo u hana u shumisa mishonga ye khotsi awe vha vhuya nayo ha maine. A tshi hana, khotsi awe vha a mu kombetshedza, vha ita na u dzhena mbitini, vha fhedza nga u bula u ri:

Ndi ḁo ni t̄hogomela kha zwiḁwe zwoḁhe zwine na ḁo t̄oḁa thiri! Fhedzi na khakha na lwala fhedzi, ni ambe na Mudzimu waḁu uri a ni thuse ngauri arali zwa sa ralo ni ḁo lwala na guvhuwa na mavhudzi sa mmbwa i na gwembe ndo ni lavhelesa murathu, vha fhedza vha lidza na tsaḁwa vho sinyalala (Mugweḁa, 2014:49-50).

5.2.2 Zwi t̄uḁuwedzaho u tambudzwa ha vhana

Zwi t̄uḁuwedzaho u tambudzwa ha vhana nga u sa vha londa zwi a konḁa u tou zwi dodombedza zwavhuḁi. Honeha, zwi nga kwama u sa shuma, u lwala muhumbulo ha vhabebi, u shumisa zwikambi na zwidzidzivhadzi, dzikhakhathi dza miḁani na vhushai (Monea na Thomas, 2011).

Kha Mugweḁa (2014:96,100) zwi t̄uḁuwedzaho u tambudzwa ha vhana ha lushaka ulu ndi u nwa halwa. Ri pfa hu tshi pfi Vho Segere musī vha tshi vhudzwa zwauri tshelede yo tswiwa nga Khuthadzo, vha t̄uwa vho livha n̄uni ya Khuthadzo u yo mu rwa, zwi tshi n̄aḁiswa nga u vho vha vho nwa halwa:

U t̄angana ngwenya yo vha yo no pfa makabwa, vha kuḁana na vothi vha t̄oḁa na u wa musi vha tshi kokodzela vhurukhu vhuḁa ha khakhi n̄tha vho livha henengei n̄duni ya Khuthadzo u yo u mu rwa (Mugwen̄a, 2014:96,100).

Kha Sigogo (2002), zwi t̄uṭuwedzaho u tambudzwa ha vhana ha lushaka ulu ndi u ḁihudza, na u farelela kha sialala kana mvelele. Vho Masuwanyise vha t̄oḁa ṅwana a tshi litsha tshikolo a malwa, vha ri tshikolo a tshi na mushumo:

Vho-Masuwanyise: ṅwana munna u t̄oḁelwa nga khotsi awe, na kale musadzi o tou ḁaho muḁini nga kholomo ha tsheḁi fhungo, langa ipfi ndi gumani nga ṅne (Sigogo, 2002:18).

Izwi zwi ri sumbedza tshoṭhe uri vha tshe vho farelela kha mvelele nahone ya musalauḁa hune musadzi ha ambi tshithu muḁini; zwa ita uri vha nangele ṅwana wavho munna vha sa timatimi vhunga musalauḁa ṅwana munna o vha a tshi nangelwa nga vhabebi.

Kha ṅefefe (2008) vhana vha khou shengedzwa nga mulandu wa u sa ḁiṭhonifha ha vhabebi, u sa ṭhonifha pfanelo dza vhana na dzikhakhathi dza miḁini. Vho Bukuṭa a vha ḁiṭhonifhi ndi ngazwo vha si na ṭhoni dza u ita zwa vhudzekani na ṅwana wavho (ṅefefe, 2008:60):

Vho Bukuṭa: (Vha amba vhe vhoṭhe) yaa! Hoyu musadzi u vho tou nga u vho t̄oḁa u ḁiita ṅemuḁi. U a zwifha! Tenda ndo mu wanela muhadzinga ane a vha ṅwana wawe. (Vha a setshelela).

Mafhungo aya oṭhe nga Vho Bukuṭa vho vha vha tshi amba u eḁela nae tshihulwane. Vha khou ita zwoṭhe hezwi ngauri a vha ḁiṭhonifhi na u sa shona.

Tshiṅwe kha maṅwalwa aya tshine tsha khou ita uri avha khotsi vha shengedze vhana vhavho ndi dzikhakhathi vhukati ha mme na khotsi, ri pfa Mudededzi Vho Ramuntswu ngei tshikoloni vha tshi amba mafhungo a u ri, “*Nndwa vhukati ha vhabebi vha hoyu ṅwana ndi yone ino khou hamula hoyu ṅwana*” (ṅefefe, 2008:37). Izwi zwo ambiwa uḁa musi we ha vha hu tshi khou vhudziseswa Ntshengedzeni ngei tshikoloni uri thaidzo yawe ndi mini. Vho Bukuṭa vha dzulela u rwa, u sema na u khamedza mufumakadzi. Vhone vhaṅe vha ri: “*ḁiṅwe ḁuvha nda tou ni fara*”

zwavhuḍi ni ḍo bula zwe na ja mbamulovha” (Nefefe, 2008:5). Nndwa vhukati ha vhabebi yo khwaḥisedzwa nga mufhindulano u tevhelaho:

Vho-Bukuḥa: (Nga mpama khoḥheni ha Vho-Takalani shate!) Ndi ḍo ni hangwa ni a ḍivha! Ni khou ri ndi ni konḍelelise hani?

Vho-Takalani: O! O! Vha khou nthwela mini zwino? Ndi nga si fhumule na luthihi nne! Nwananga ha itwi musadzi ndo lavhelesa! Ndi ri kha wanga vho guma! Na phombwe...

Vho-Bukuḥa: (Nga thanda ye vha i doba heneḥho fhasi, kha Vho-Takalani xoyo!) Ni tsini na u ḥoḍa u fa ndi khou zwi vhona. (Vha dzula kha khana ya Vho-Takalani vhe vha vha vho wela fhasi, vha thoma u vha nisela mvula ya mavili kha tshifhaḥuwo) (Nefefe, 2008:95).

Vha dovha hafhu u nḥaniswa nga halwa ri pfa ḥwana wavho Tsumbedzo a tshi ri, *“Ndi nga tenda ngoho. Zwiitwana zwa havha muthu zwi khou nḥaniswa nga halwa”* (Nefefe, 2008:74). U khwaḥisedza izwi Ross (1996) u ri vhabebi vhane vha dzulela u lwa vha tambudza vhana vhavho lu si na vhukono.

Ngeno Johnson (2000:182) a tshi ombedzela uri, mushumelavhapo Polansky (1999) kha ḥoḍisiso dzawe o wanulusa u ri: *“Neglectful parents were socially deficient and had trouble investing themselves emotionally in relationships”*.

Khotsi a Ntshengedzeni a vha ḥhonifhi pfanelo dza vhana dza u ya tshikoloni, vha ḥoḍa miri yavho i tshi ḥhogomelwa nga Tsumbedzo naho a tshi khou ita ndugiselo dza u ḥwala thesite. Izwi zwo khwaḥisedzwa nga mufhindulano u tevhelaho:

Vho-Takalani: Tsumbedzo o ri u vhuya hafha nda pfa a tshi khou amba zwa u ḥwala thesite matshelo tshikoloni. Zwino o ri u bvula zwiambaro zwawe zwa tshikolo a mbo ḍi tou ri fombe kha zwa bugu dzawe.

Vho-Bukuḥa: Fombe! Na ndi fombe ya mini miri yanga i tshi khou oma nga ḍuvha? Uyu Tsumbedzo wa hone o tou takala zwavhuḍi? (Nefefe, 2008:1).

5.2.3 *Tsumbazwiga zwa u tambudzwa*

Ḥwana ane a khou tambudzwa nga u sa londwa a nga vhone nga zwi tevhelaho:

- u dzula o eḍela,
- mashumele awe tshikoloni a a tsa,

- muondo,
- u sa thetshesela,
- u dzulela u gungula uri ndo siiwa ndi ndo the hayani,
- u sa vha na zwiambaro zwo teaho,
- u dzula a na mashika, na zwilonda zwi sa thegomeliwiho kana u ongiwa (Johnson, 2000).

Kha Mugweṅa (2014:96) tsumbazwiga dza u tambudzwa ha vhana ha lushaka ulu dzo tana u sa tsha shuma zwavhuḍi tshikoloni na u sa thetshesela vhadededzi vha tshi funza. Khuthadzo o vha a tshi dzhiwa sa muṭhannga a no kona nahone ho fhulufhelwa uri u do phasa nga ṅaledzi kha thero dzo the. Mashudu mavhi nga mulandu wa thaidzo dze a vha a khou tangana nadzo a zwo ngo tsha ralo, o phasa fhedzi ho ngo tsha kona u phasa nga ṅdila ine zwa nga mu wanisa bazari. Ri pfa hu tshi pfi:

Naho o vha o phasa zwavhuḍi, o vha a songo swikisa maraga dzine dza do mu konisa uri a kone u tsireledza badzari ye a vha o thembela khayi uri a kone u gudela zwa vhuinzhiniara ngauri o siedza zwiṭuku ri tshi da kha thero ya mbalo zwine zwa mukombetshedza uri a ite inwe thero kana a thome a shumele u engedza maraga uri a kone u swikelela moḵoro wawe (Mugweṅa, 2014:96).

Kha Sigogo, (2002), Vhulahani o vha a tshi vho dzula a tshi lila. U ya ha Vhophirisipala muṅwe musi u vha vhudzavho nga zwine a khou tangana nazwo. A sa athu na u fhedza u amba a mbo di ri tshililo tshawe ṭhukhu!

Vhulahani a tshi kha di talutshedza muhulwane wa tshikolo ambo di ri tshililo tshawe ṭhukhu! Vhophirisipala vha sokou dzula vha mu lavhelesa vha mu litsha a lila vha lindela u swika a tshi fhumula (Sigogo, 2002:21).

U dzula a si na mulalo ndi inwe tsumbatshiga ya uri Vhulahani u khou tambudzwa. Ene muṅe u tou diambela u ri:

Honeha, tshenetsho tshe nda tenda khole ngoho mbiluni yanga a hu na mulalo. Ndi vho tou ita na u ofha uri khamusi zwi do nkakhisa milingoni ṅwaha u tshi fhela (Sigogo, 2002:22).

Kha Nefefe (2008) tsumbazwiga dza u tambudzwa ha vhana lwa u sa lodwa zwo t̄anwa nga u sa shuma zwavhuḽi tshikoloni na muondo. Ntshengedzeni u khou wanala a sa tsha shuma zwavhuḽi tshikoloni, vhadededzi vha a thoma u vhilahela. Vha vhidzavho na t̄hama yawe u t̄oda u ḽivha hune nyete ya bva hone. Izwo zwo khwaḽisedzwa nga mufhindulano u tevhelaho:

Vho-Raḽwedzi: Zwino mafhungo ane ra khou ni vhidzela one a livhana na hoyu khonani yaḽu Ntshengedzeni. Mushumo wa Ntshengedzeni ha ano maḽvha a u khou vhuya wa takadza na luthihi.

Vho-Ramuntswu: Mushumo wa Ntshengedzeni fano tshikoloni a u khou vhuya wa takadza na luthihi. U vhani ri fano ro no tou hanganea vhukuma. Ari ḽivhi uri hu nga vha hu khou bvelela mini? (Nefefe, 2008:32).

U ya nga ha Chalk, Gibbons na Scarupa (2002:56) vha ri:

Children placed in out-of-home care due to neglect tended to score lower than the general population on measures of cognitive capacity, language development, and academic achievement.

Ntshengedzeni tshinwe tshi no khou ita uri a vhonele sa a re na thaidzo ndi muondo we wa vha u tshi khou vhonele khae. Izwi zwo khwaḽisedzwa nga nyambo ya Tsumbedzo a tshi ri Nefefe (2008: 22): “Vha khou vhuya vha zwi vhona zwauri na u onda u khou onda? (U khou amba nga u ralo tshi vhudza mme awe)”.

5.2.4 Masiandoitwa a u tambudza vhana nga u sa vha londa

Masiandoitwa a u tambudzwa ha vhana nga u sa vha londa a a pfisa vhuḽungu nahone ndi a tevhelaho: u shavha hayani, u lingedza u ḽivhulaha, u ḽihwala u songo ḽilugisela, u litsha tshikolo, u bvelela vhutshiloni kana u tambula. U ya nga Kelley et al, (2003:77), “*neglected children are more likely to experience problems such as delinquency, teen pregnancy, low academic achievement, drug use, and mental health problems*”.

5.2.4.1 U t̄oda u ḽivhulaha

Kha bugu ya Nefefe (2008), masiandoitwa ane a vhangwa nga u tambudzwa ha vhana ndi a u t̄oda u ḽivhulaha, tsumbo, Vhulahani o vha a khou lingedza u

divhulaha nga u dikuyela mabedelo. Izwi zwi khwaṭhisedzwa nga nyambedzano i tevhelaho:

Vhophirisipala! Ngoho ndi ya uri ṅne hoyu Ntshengedzeni ndo tou mu lamukisa a tshi khou ṭoda u mila mabedelo. Na zwino mabedelo a hone khea” (Nefefe, 2008:76).

5.2.4.2 U dihwala

Ntshengedzeni o fhedza o dihwala nahone mihwalo iyo i sumbedza iya khotsi awe. Izwo zwo khwaṭhisedzwa khothe hu tshi pfi, “*Luṅwalo lwa dokotela lu sumbedza zwauri ni muthu wa thovhela nga miṅwedzi mivhili*” (Nefefe 2008:107).

5.2.4.3 U shavha hayani

Nefefe (2008:33, 35) ri pfa Tsumbedzo a tshi ri, “*Nṅe o mbudza zwauri ene o neta nga vhutshilo ha fhanu mudini. A ri a tshi isa phanda a amba zwauri ene u khou ya u dzula na makhadzi wawe*”. U khou ṭoda u ṭuwa afha hayani a tshi shavha zwine zwa khou itwa nga khotsi awe zwa u mu ita musadzi wavho.

Kha Sigogo (2000) masindoitwa a vha u ṭaha na u litsha tshikolo.

- U ṭaha,

Vhulahani nga mulandu wa u kombetshedzwa u malwa nga munna ane a sa mu fune u basela nga u tou shavha na onoyo muṭhannga vha ya tshikhuwani. Afha zwo khwaṭhisedzwa nga makhadzi wa Vhangani uḷa musi Vhangani a tshi yo vha vhudza u ri kha vhaye vha ambe ṭhoho dza vhathu ngei ha Masuwanyise. Ri pfa makhadzi wa Vhangani vha tshi ri, “*Inwi ṅwana! Ndi khombo ya u ṭahisa musadzi wa muṅwe ni si na tsha ṅalani ndi ri zwi a konḍa*” (Sigogo, 2000:83). Izwi zwo ambiwa nga makhadzi wa Vhangani. Vhuvhili havho vha fhedza vho shavhela tshikhuwani.

Ngeno kha Mugweṅa (2014:102), Khuthadzo o vho ḍo fhedza o onesa khotsi awe nga u tou vha ṅwalela luṅwalo a ya a dzula Maṭanda ha makhulu wawe mu beba mme awe. Izwi zwo khwaṭhisedzwa nga zwitevhelaho:

Vho-Sophy vha takala vhukuma musi vha tshi pfa uri u vha divhadza (khotsi awe nga luñwalo) uri u khou ya u dzula Maṭanda ha tsha do dovha a lu vhea fhanu kha la Ha-Mudimeli nga mulandu wa u tambudzwa nga khotsi na mmane wawe”.

- Kushumele kwa tshikoloni ku a tsa

Khuthadzo o vha a sa tsha shuma sa kale tshikoloni, ri pfa vhadededzi vha tshi ri: *“Naho o vha o phasa o vha a songo swikisa maraga dzine dza do mu konisa uri a kone u tsireledza bazari”* (Mugwena, 2014:96).

Kha Nefefe (2008:40) Ntshengedzeni o vha a tshi ri o vhudziswa mbudziso nga mudededzi musi o funza ene a fhindula zwa thungo-thungo. Izwi zwo khwaṭhisedzwa nga zwi tevhelaho:

Vho Ramuntswu: A zwi konḁi uri kha Ntshengedzeni u tshi vhudzisa mbudziso a tou tshenuwa. Khamusi a fhedza nga u amba zwithu zwa thungo-thungo zwi sa yelani na zwi no khou funziwa.

Aya mafhungo a tou sumba vhukuma uri o vha a sa tsha vha muthu a no khou thetshelisa musi e tshikoloni.

- Mvelaphanda:

Khuthadzo o fhedza o bvelela vhutshiloni naho zwo vha zwi tshi khou konḁa. Izwi zwo khwaṭhisedzwa nga hezwi:

Khuthadzo o vha a tshi vho dzula doroboni ya Makhado kha zwitentsi zwi swa zwa “Nwetown” he a vha o renga hone nḁu na mufumakadzi sa musi vhoṭhe vhe vhathu vho no vuwa vha tshi ri “more baas” (Mugwena, 2014:155).

Madzuloni a uri Khuthadzo a ṭutshela zwa tshikolo nga mulandu wa thaidzo, zwo tou mu ṭuṭuwedza kha uri a ise phanda na pfunzo. Izwi ri zwi vhona musi o fhedza pfunzo dzawe he a vha a khou gudela zwa “*mining engineering*” kha gudedzi la yunivesithi ya Kapa he a ḁiñwalisa nga murahu ha musi o ṭutshela zwa mushumo wa dzivhoro (Mugwena, 2014:155).

Masiandoitwa a u tambudzwa lwa muhumbulo e a bviselwa khagala kha mañwalwa o topolwaho o sumbedzwa nga nḁila i tevhelaho:

THEBULU 2: Masiandoitwa a tambudzwa nga u sa londa

NEFEFE (2008)	SIGOGO(2000)	MUGWENA (2014)
U tōda u divhulaha	U taha	Mvelaphanda
U dihwala	U litsha tshikolo	Kushumele kwa tshikoloni kwa tsa
U tōda u shavha hayani		U futelela kha zwa pfunzo
Kushumele kwa tshikoloni kwa tsa.		

5.3 U TAMBUDZWA HA VHUVHA HA VHANA

Vhondiaḍivha, lushaka na vhathu nga u angaredza vha a fhambana musu zwi tshi ḍa kha uri u tambudzwa ha vhuvha ha vhana ndi mini. U tambudzwa ha ulu lushaka hu katela u rwiwa, u bvuvhulwa, u sukumedziwa kana u khamedzwa, u ḷiswa mulimo, u farwa nga mikulo, u poswa nga zwishumiswa (sa lufo, luhuni, phuleithi, tshienda na zwiḥwe), u mu kokodza nga nḍevhe kana mavhudzi, u tota, u mu fhisa nga segete (Pinheiro & Sérgio, 2006).

5.3.1 Kutambudzelwe kwa vhana

Kha lushaka ulu lwa u tambudzwa ho senguluswa na u vhambedza u tambudzwa ha vhuvha ha vhana kha maḥwalwa o topolwaho ane a vha: *Milomo ya ḥukala* (Nefefe, 2008), *Ḷi a kovhela* (Mugwena, 2014). Uhu ndi u tambudzwa hu vhone nahone zwihali zwine zwa shumiswa kha u tambudza kha luno lushaka zwi a farea kana u vhone na mavhadzi a hone ndi a tshifhinga tshilapfu nahone o vhifha a dovha a vhaisa.

Kha maḥwalwa a Mugwena (2014:100) u tambudzwa ha vhana lwa vhuvha ho taniwa nga u rwiwa na u ḷiswa mulimo. Afha kha aya maḥwalwa ri wana Khuthadzo ane ha tshe na mme, o salaho a tshi khou leliwa nga khotsi awe na mmane wawe, a tshi pomokiwa u pfi o tswa tshede ngeno zwi si zwone. Tshede iyo yo vha yo dzhiwa nga mmane wawe vha i dzumba, musu a tshi hana uri a si ene, mmane

wawe vha tšutšuwedza khotsi awe uri kha vha tou mu rwa. Ri vha pfa vha tshi bula vha tshi ri:

Hoyu mutukana a nga si tšutshelwe a songo farwa zwiŋtuku nga uri u vho thoma u bva nnda ha tshanda tshoŋhe, o tewa nga u tšatšuvhiwa vhulwadze vhu sa athu u endelela, u kaidza nwana a si u mu khakhela ndi u mu thusa mukalaha wanga, kani a vha zwi dŋvhi uri na Bivhili i ri: “vha mu rwa nga tšamu a nga si fe? (Mugweŋa, 2014:100).

Vho Segere vha ya vha ima muŋangoni vha vala vothi vha bvisa bannda la luzwa khunduni ngeno Khuthadzo o dzula fhasi (Mugweŋa, 2014:100):

Vha mu hadzhula ngaŋo vha tshi dovha ngeno ene o dzula a sa lili kana u sudzuluwa he a vha o dzula hone vha fhedza vha rwa tsaŋwa vho mu lavhelesa vha bva nga muŋango vha tuwa vha songo vala vothi. A ya a vala vothi a fhedza a thoma u lila e eŋhe a doba tshiŋwalo a thoma u nŋwala a fhedza a edela.

Ri dovha hafhu ra wana kha maŋwalwa a Mugweŋa (2014) u tambudzwa ha lushaka ulu hu ha u kombetshedzwa u shumisa mishonga. Vho Segere vha ya nangani na mmane wa Khuthadzo. Vha tshi vhuya ha maine vha vhuya na phamba dza u khwaŋhisavho mutukana wavho sa izwi vha tshi tenda uri muŋi wavho u khou dalelwa na uri Khuthadzo u na vengo; zwino vha khou tšoda u tšuwisa vengo ilo. Ri pfa vha tshi ri:

U songo o fha tshithu Muŋhangana wanga! Ndo u dŋela na mafhungo maŋifha ane a dŋo takadza mbilu yau!” Mukalaha avha vha amba izwi vha tshi tšanganyisa phaŋha dze vha vhuya nadzo ha Maine na kupangana. Vha tshi dovha u amba vha ri zwino iwe sendela tsini ndi u vhekanye uri khombo dzoŋhe hedzi na mavengo zwi tšutshela kule na iwe! (Mugweŋa, 2014:48-49).

Khuthadzo o hanelela o dzula nŋha ha mbete. A fhedza nga u vha vhudza u ri: *A hu na khombo na nthihi ine ya dŋo bvelela kha ene nahone ha lwi na muthu hafha shangoni*” (Mugweŋa, 2014:48).

Vho Segere vha a dzhena mbitini vha amba vho tou gonyisela na ipfi nŋha vhe, ri bva ha maine, uri ro salwa murahu. Khuthadzo a tshi fhindula a ri ene ha tendi kha zwa

mishonga ngauri u n'wana wa Mudzimu wa makoleni muthihi. Ayo mafhungo a dina Vho Segere, vha vho amba vha tshi fhihamelwa (Mugweṅa, 2014:48).

Ngeno kha maṅwalwa a Nefefe (2008:2, 3) u tambudzwa ha vhana lwa vhuvha ho ṭaniwa nga ndila ya u tou rwa na u khamedzwa:

Vho-Takalani: Evhoo....! Nne vha songo mmbulahela n'wana! U khou tou vhulahlwa one mafhungo a miri fhedzi-fhedzi? Ha inwi vhone!

Vho-Bukuṭa: Hai! U khou vhulahlwa mme aṅu! (Vha a khamedza Tsumbedzo nga mulenzhe a ya a kuḍana na luvhondo).

Vho-Bukuṭa: Hoo! Namusi miri yanga i eḍela yo ḷa vhuswa sa vhatu. U a ḍivha ndi ḍo u.... (Nga mulaṭela kha mulomo wa Tsumbedzo bo!).

Tsumbedzo: Mm.....! Vho mmbaisa baba! (U khou amba nga u ralo a tshi khou pfa malofha).

Ri dovha hafhu ra wana Vho Bukuṭa vha tshi tambudza Ntshengedzeni nga u tou mu rwa kana u khamedza vha tshi itela uri a sa bule tshiphiri tsha uri vha khou eḍela nae tshihulwane, ri pfa vha tshi ri:

U mbo ḍi fhumula u ri tshete! Ndi ḍo u huvhadza arali u tshi khou ṭolou ṭwa u khou mbambisa mukumba nga maṅo. Ṭavhanya u eḍele hafha nṭha ha mbete! Hafhu u khou ḍilengisa u dudedza maḍi a u ṭamba. (Vha a mu khamedza a wela nṭha ha mmbete). Vha tshi isa phanḍa vha ri “(Vho no fhedza zwe vha vha vha khou ita). Zwino a si zwezwi ndo fhedza. Zwenezwi ndi pfe mme au vha tshi khou zwi ḍivha. Nda vhuya nda zwi pfa vha tshi khou zwi ḍivha. Kale wo vhulungiwa wa shona. Ndi tshiphiri tshashu ri vhavhili. U khou zwi pfa? (Nefefe, 2008:8).

Zwoṭhe izwi zwi sumbedza uri madzuloni a uri Vho Bukuta vha vhe mutsireledzi na mulondoti wa n'wana wavho, ri wana vho no shanduka dada. Izwi zwi hanedza mvelele ya Tshivenḍa ine ya ṭuṭuwedza lufuno na vhuthu kha vhatu vhoṭhe. Hayani ndi hone hune n'wana a lavhelela tsireledzo yoṭhe yo fhelelaho. Zwino a si tsha i wana hayani kha khotsi awe, u ḍo i wana ngafhi? Mafhungo oṭhe aya a khwaṭhisa ḷa thyiori ya “*Post-modernism*” ine ya ri shango musalauno ḷo ima nga nzhelele.

5.3.2 Zwi tūtūwedzaho u tambudzwa ha vhana

Zwi tūtūwedzaho vhatambudzi uri vha tambudze vhana lwa vhuvha ndi zwinzhi. Kha iyi ngudo mutodisisi o sengulusavho khathihi na u vhambedza ndila dze vhanwali vha manwalwa o topolwaho vha tana ngayo zwi tūtūwedzi zwa u tambudza vhuvha ha vhana. U ya nga ha WHO (2002), thahalelo ya masheleni, mutsiko kha vhabebi, u sa shuma, u shumiswa ha zwikambi na zwidzidzivhadzi nga vhabebi, na dzikakhathi dza midini zwi a shela mulenzhe kha u tambudzwa ha vhana.

Kha manwalwa a Mugwena (2014), ri wana uri Vho- Segere vha tshi rwa nwana wavho vho vha vha tshi khou tūtūwedzwa nga nthani ha u pfesesa mufumakadzi ngeno vha sa todulusi ngoho ya mafhungo na u kambwiwa. Mugwena (2014:100) ri pfa hu tshi pfi:

U tangana ngwenya yo vha yo no pfa makabwa, vha kudana na vothi vha toda na u wa musu vha tshi kokodzela vhurukhu vhuja ha khakhi ntha vho livha henengei nduni ya Khuthadzo uyo u murwa.

Izwi zwa khwaṭhisedza tshothe uri vhanwa halwa a vha tsha tou elekanya zwavhudi, na tshinwe na tshinwe tshine vha nga vhudzwa vha nga tshi ita hu si na u vhudzisa uri zwo da hani na hone ndi zwone naa?

Kha Vho Segere zwine mufumakadzi amba hu dzhiwa zwenezwo ndi ambadzifhele, a hu thomiwi ha humbulwa nga hazwo uri zwi na vhungoho u gumafhi, tsumbo:

Vho-Sophy vha sinyuwa zwi hulu musu vha tshi pfa a tshi ri ho ngo i vhona tshelede, vha amba vho sinyalala vha ri: *“Ni khou toda u amba uri mini mutthanna? Hafu ni tshi ri a no ngo i vhona ni khou amba uri yo dzhiwa nga nne, u tou o rwiwa”* (Mugwena, 2014:99).

Nangoho zwa ralo. A vha todulusi mafhungo vha sokou tenda khathihi na u dzhia vhukando. U khwaṭhisa izwi Murphy, Jellinek, Quinn, Smith, Poitras & Goshko (1991) vha ri ngudo dze dza vhuya dza itwa kha la United States, khadzo ho wanala uri vhabebi vhane vha vha na divhazwakale ya u shumisa zwikambi na zwidzidzivhadzi ndi vhone vha no shengedza vhana nahone kha vhunzhi ha milandu

ya u shengedza vhana, hu wanala vhabebi vhavho vha tshi shumisesa zwikambi na zwidzidzivhadzi.

Vho Segere vha itwa na nga vhutendatenda ha dziṅanga. Musi ṅwana a tshi hana u shumisa mishonga vha a dzhena mbitini vha ri: *“Musi a tshi lwala u ḡo amba na onoyo mudzimu wawe a mu isa vhuongeloni”* (Mugweṅa, 2014:92).

Kha maṅwalwa a Ṇefefe (2008:6-8) ri wana uri Vho Bukuṭa vha tuṭuwedzwa nga u tuḡa u dzumba tshiphiri na u sa ḡithonifha. Tsumbo, Vho-Bukuṭa vhona vhaṅe vha tou amba vha tshi ri:

Ntshengedzeni: (U a tshema nga u pfa vhuṭungu) Mma-wee! Vha khou mmbaisa baba! Ndi khou vhaaisala!

Vho-Bukuṭa: (Nga luvhando khoḡheni shate!)Fhumula! Fhumula uri tshete! U khou tuḡa u ri nnyi a zwi pfe? A u ḡivhi zwa uri Tsumbedzo u hone? Fhumula ndi sa athu dovha nda u rwa hafha.

Vho-Bukuṭa: Wa vhuya wa tou zwi vhudza muthu u zwi ḡivhe zwauri ndo u vhulaha kale.

Vho-Bukuṭa vha itwa hafhu nga lunyadzo izwi ri zwi pfa musi vha tshi amba na mufumakadzi wavho vha tshi ri:

Vho-Bukuṭa: Na ndi mulayo wa nnyi uno khou ambiwa? Huna mulayo une wa khou tuḡa u shumiswa fhanu muḡini wanga? Kani ha na inwi ni khou tshutshudzwa nga izwi zwiṭangano zwa vhaḡumakadzi zwine zwa fariwa nga mugivhela?

Vho-Takalani: Ndi zwiṭangano kana ndi muṭangano?

Vho-Bukuṭa: Ndi zwiṭangano zwa zwitshele.

Vho-Bukuṭa: Mathina ni ita vhutsha no fhulufhedza zwipholisa zwaṅu? (Ṇefefe, 2008: 4).

Vha shumisa thangi (zwi-) ine ya vha yone ine ra i shumisa u tuḡufhadza zwithu; hu u sumba u nyadza nga kha liṅwe sia. Vha dovha vha itwa ngauri a vha shumi. Ri pfa Vho Raṅwedzi vhane vha vha muṅwe wa vhadededzi vha tshi ri:

A thi ri khotsi a uyu musidzana Vho Bukuṭa a vha tsha shuma. Vho wela kha havhala vhashumi vhe vha fhungudzwa mishumoni (Nefefe, 2008:36).

Vho Bukuṭa vha itwa ngauri vha tshe vho farelela kha mvelele ine munna ndi ene ambadzifhele muḍini.

Vho-Bukuṭa: Nazwino hu itwa zwi no funwa nga nne! Athi ri ndi nne ṭhoho ya muḍi! Ho tea u pfala ipfi la ṭhoho ya muḍi. A thi ri mukukulume ndi wone u no vhea mukosi zwa sumba u tsha ha ḍuvha (Nefefe, 2008: 60).

5.3.3 *Tsumbazwiga dza u tambudzwa*

U ya nga ha Norman *et al*, (2012) zwi tevhelaho zwi tea u tielelwa vhukuma musi zwi tshi kwama u tambudzwa ha hvhaha ha vhana, mavhadzi, u vunde a ha maṅo, u vunde marambo a muvhili, u huvhala ṭhoho, zwilonda milomoni zwo vhangwa nga u ḍiluma, u khuvhukana kha zwanda, milenzheni, mikulo na magona, magovho a malofha kha zwirumbi kana kha dzithafu na kha maṅo, u zwimba ha lito, muondo, ha ṭodi u amba uri o huvhala nga mini, nahone arali o huvhala u a zwi dzumba nga tshiambaro uri zwi sa vhonele, ha ṭodi u ya sibadela kana u thuswa arali o huvhala, u a ḍihuvhadza, u halifhela thangana yawe, u a shavha u amba uri u khou tambudzwa nga nnyi a tshi ofha uri mutambudzi u ḍo vhudzwa, u sa edela zwavhuḍi, malele a si avhuḍi, miloro i si yavhuḍi, u ḍitambutshela musi o edela, u ṭoda u ḍivhulaha, kushumele kwawe tshikoloni ku a tsa.

Kha maṅwalwa a Nefefe (2008), zwigatsumba zwa u tambudzwa lwa hvhaha ha ṅwana ndi u fhumulesa na u dzula o kwata khathihi na mashumele a si avhuḍi tshikoloni na u ṭoda u ḍivhulaha. Ntshengedzeni o vha o no fhumulesa hayani na tshikoloni. Thama yawe Muofhe o vha a tshi vho vhilahela nga maitete a Ntshengedzeni, ri pfa a tshi ri:

Hai, a ni Ntshenge ane nda mu ḍivha sa nga misi lini. Namusi no shanduka zwine zwa sa vhuye zwa vhudziswa na luthihi. Ni tou nga sa muthu a no khou vhaisala musi muthu a tshi ni lavhelesa tshifhatuwoni tshanu. Hu khou bvelela mini? (Nefefe, 2008:10).

Mme awe na vhone vha a vhilahela ri pfa vha tshi ri:

Zwino ni dzula no kwatela mini? Ndi amba ngauri ni t̄wa no fhumulela muḡi woḡhe hoyu”. Iḡanu mmbudza zwauri ni khou ḡiwa ngani?” Ene muḡe a tshi fhindula a ri,” A thi na thaidzo. Ndi tou vha muthu o sokou ḡifhumulelaho haano maḡuvha (Nefefe, 2008:27).

Maitele aya a u hana hawe u amba tshi mu vhaisho a khwaḡhisedza tshoḡhe zwine Thyori ya “Attachment” ya ombedzela zwone zwauri vhana vha tea u vha tsinitsini na mme kana khotsi uri a ḡo kona ha u ḡalutshedza mubebi wawe, mudededzi wawe kana khonani yawe thaidzo ine a vha nayo uri a ḡo kona u wana thuso.

Zwiḡwe zwe zwa sumba uri Ntshengedzeni u na thaidzo ndi musi a tshi lingedza u ḡivhulaha nga u ḡikuela mabeḡelo e tshikoloni. Ri pfa khonani yawe Muofhe musi a tshi ḡalutshedza ḡohoyatshikolo a tshi ri:

Vhophirisipala! Ngoho ndi ya uri ḡne hoyu Ntshengedzeni ndo toumulamukisa a tshi khou ḡoḡa u mila mabeḡelo. Nazwino mabeḡelo a hone khea (Nefefe, 2014:76).

Kha maḡwalwa a Mugweḡa (2014), tsumbazwiga zwauri Khuthadzo u khou shengedziwa ndi dzi tevhelaho: mbiti, na u sa thetshesela musi a tshikoloni vhadededzi vha tshi khou funza. Khuthadzo o vha a tshi dzhiiwa sa mutukana a no kona vhukuma nahone ho fhulufhelwa ene uri u ḡo phasela nḡha. Nga nḡhani ha thaidzo dze a vha a tshi khou ḡangana nadzo, muḡwe musi mudededzi vha tshi khou funza, vha tshi ndo mu ḡhavha nga mbudziso, zwa mbo ḡi dzisumba tshoḡhe uri o vha a songo thetshesela. Madzuloni a uri a fhindule ri pfa a tshi ri:

I, I beg your pardon sir! A ralo a tshi paparea sa muthu a tshi vuwa khofheni o ita na u tshenuwa sa muthu o rwiwa nga lupenyo ngeno vhaḡwe matshudeni vha tshi mu sea (Mugweḡa, 2014:82).

Khuthadzo o vha o no vha na mbiti, musi vhañwe vha tshi khou sea nae o vha a sa lengi u dzhena mbitini. Izwi zwi bviselwa khagala afha fhasi:

Musi a tshi vhona zwi sa tsha imelea a lu domba nga mikulo ya dzihembe a lu isela n̄ha lwe nda wana milenzhe i tshi vho tamba muyani sa ñwana wa ndeñwa o farwa a tshi lilela u tevhela vhabebi musi vha tshi ya mushumoni (Mugwena, 2014:85).

5.3.4 Masiandoitwa a u tambudza vhana lwa vhuvha

Masiandoitwa a u tambudzwa lwa vhuvha a nga vha a tshifhinga tshilapfu kana tshipufhi nahone o bviselwa khagala kha mañwalwa o topolwaho nga n̄dila i tevhelaho:

- *U ɬoɬa u ðivhulaha*

Ntshengedzeni u ɬoɬa u ðivhulaha nga u ɬa mabedelo. Izwi zwo khwaṭhisedzwa nga mufhindulano hoyu, “*Vhophirisipala! Ngoho ndi ya uri ñne hoyu Ntshengedzeni ndo tou mu lamukisa a tshi khou ɬoɬa mila mabedelo. Nazwino mabedelo a hone khea*” (Nefefe, 2008:76).

- *U fhumula na u sinyuwa*

Khonani yawe (Muofhe) na mme awe Vho Takalani vha ri, “*Hai, a ni Ntshenge ane nda mu ðivha sa nga misi lini, zwino ni dzula no kwatela mini? Ndi amba ngauri ni ɬwa no fhumulela muɬi woṭhe hoyu?*” (Nefefe, 2008:10, 27)”.

Kha Mugweña (2014) ri wana uri Khuthadzo o vha a tshi ri e kɪlasini tshiñwe tshifhinga a tou paparea sa muthu we a vha e khofheni. Izwi zwo khwaṭhisedzwa nga hezwi:

Khuthadzo musi o dzula na khonani yawe vha tshi khou haseledza zwa musi tshikolo tsho vala, o vha a tshi ita a tshi tou paparea na u hangwa uri u khou amba na muñwe (Mugweña, 2014:80).

- *U dzulela u lila*

Mudededzi wa Ntshengedzeni vha ri: *“Tshiñwe tshifhinga u tou wana muvhigo nga vhañwe vhana vha tshikolo vha tshi khou talutshedza zwauri Ntshengedzeni u khou sokou lila kilasini e eñhe”* (Nefefe, 2014:40).

- *U edela kilasini*

Izwi zwi khwathisedzwa nga Nefefe (2014:40) hune ra pfa a tshi ri: *“A zwi konḡi kha Ntshengedzeni uri u wane o edela kilasini ngeno mudededzi vha tshi ḡivha vhukati na u funza. Kana vha ri vha tshi vhudzisa mbudziso a tou tshenuwa”*. Izwi zwo ambiwa nga mudededzi wawe Vho-Ranwedzi.

- Kushumele kwa tshikoloni kwa tsa

Ri pfa Vho Rañwedzi vha tshi ri:

Mushumo wa Ntshengedzeni ha ano maḡuvha a u khou vhuya wa takadza na luthihi. Hafhu ni ñwana we ra vha ro thembela khaye uri ni ḡo ri imelela ñwaha u tshi fhela no phasa nga ḡaledzi thero dzañu. Hafhu ni muthu we a vha a sa ḡivhi zwone” nga mudededzi (Nefefe, 2008:33 & 35).

Kha Mugweña (2014:96) hu pfi, *“nahò Khuthadzo o vha o phasa o vha a songo swikisa maraga dzine dza ḡo mu konisa uri a kone u tsireledza bazari”*.

- U vha na mbiti

Afha ri wana hu tshi pfi Khuthadzo a lu doba nga mikulo ya dzihemmbe a lu isela nḡha lwe nda wana milenzhe i tshi vho tamba muyani sa ñwana wa ndeñwa o farwa a tshi lilela u tevhela vhabebi musi vha tshi ya mushumoni (Mugweña, 2014:85).

THEBULU 3: Masiandoitwa a u tambudzwa lwa vhuvha

NEFEFE (2008)	MUGWENA (2014)
U tōḁa u ḁi vhulaha nga u ḁa mabedelo o kuyiwa	U vha na mmbiti
U fhumula	Kushumele kwa tshikoloni kwa tsa.
U dzulela u lila	
U eḁela kilasini	
Kushumele kwa tshikoloni kwa tsa.	

Vhoḁhe vhaḁwali vha maḁwalwa aya vho amba nga ha u tsa ha mashumele tshikoloni kha ḁwana ane a tambudzwa lwa vhuvha. U kḁwaḁhisa izwo zwo bulwaho afho ḁḁha Eckenrode, Laird na Doris (2003) vha ri:

Problematic school performance (e.g., low grades, poor standardized test scores, and frequent retention in grade) is a fairly consistent finding in studies of physically abused.

5.4 MANWELEDZO

U tambudzwa ha vhuvha na u sa londwa ha vhana ho ḁaniwa nga ḁḁila dzo fhambanaho kha maḁwalwa o topolwaho, tsumbo, u kharamedza vhana, u rwa, u sa dzhiela ḁḁha v pfunzo dza vhana, na u kombetshedza vhana u shumisa mushonga vha sa funi. Zwi ḁuḁuwedzaho u tambudzwa ha vhana nga u sa vha londa na u vha tambudza vhuvha kha maḁwalwa aya ndi: u nwa halwa, u funesa tshelede, vḁutendatenda kha zwa mvelele na u pfa sia ḁḁithihi fhedzi madzuloni a u thetshesela masia oḁhe. Masiandoitwa na zwigatsumbo zwa u tambudzwa na zwone zwo sumbedzwa kha maḁwalwa o topolwaho. Ndimba ya vḁuḁanu na vḁuthihi i ḁo amba nga ha mawanwa a ḁḁoḁisiso na themendelo ya mawanwa u itela u kḁwinisa nyeḁe iyi.

NDIMA YA VHUṬANU NA VHUTHIHI MAWANWA A ṬHODṬISISO NA THEMENDELO YA MAWANWA

6.1 MARANGAPHANḌA

Ndima ya vhuṭanu yo senguluswa khathihi na u vhambedza u tambudzwa ha vhana nga u tou sa londwa na u tambudzwa lwa vhuvha ho sedzwa dziḷa thero dzi fanaho muhumbulo muhulwane hu u ṭoḍa u ḍivha zwi ṭuṭuwedzaho u tambudzwa ha vhana, nḍila dzine dza shumiswa kha u tambudza vhana na masiandoitwa a u tambudza nga u tou sa londa na u tambudzwa ha vhuvha.

Ino ndima ya vhuṭanu na vhuthihi yo amba nga ha mawanwa a ṭhōḍisiso na themendelo ya mawanwa u itela u khwinisa nyete iyi kha dziḷa bugu tharu dzo topolwaho dzine dza vha: *Milomo ya nḱala* (Nefefe, 2008), *Ḳa ḍa hafha ḷi a kovhela* (Sigogo, 2002), *Ḳi a kovhela* (Mugweṇa, 2014).

6.2 NḌILA DZA U TAMBUDZA VHANA

U tambudzwa ha vhana nga nḍila dzo fhambanaho hu na u shela mulenzhe zwihulwane zwi tshi ḍa kha kualutshele, kuhumbulele, mutakalo, vhuḷedzani na mashaka, dzikhonani na vhahura. Kha ṭhōḍisiso iyi, muṭōḍisisi o wana uri vhana vha tambudzwa nga nḍila dzo fhambananaho nga vhabebi na mashaka u fana na:

- U tambudzwa lwa vhudzekani
- U tambudzwa lwa muhumbulo
- U tambudzwa lwa vhuvha na
- U tambudzwa nga u sa londwa

6.2.1 U tambudzwa lwa vhudzekani

Kha maṇwalwa aya o topolwaho muṭōḍisisi o wana uri, vhana vha a tambudzwa lwa vhudzekani nga mubebi kanzhisa wa tshinnani. Afha ri wana kha (Nefefe, 2008) Vho-Bukuṭa vhane vha vha mubebi wa tshinnani vha tshi tambudza ṇwana wavho ane a vha Ntshengedzeni lwa vhudzekani a sa zwi funi.

6.2.2 U tambudzwa lwa muhumbulo

Afha muṭoḍisisi o wana uri vhana vha tambudzwa lwa muhumbulo nga u vhidzwa nga madzina a si avhuḍi, ho sedzwa mvumbo, u tshuwisa, u pometsshedzwa, u hofhola nga mubebi wa tshinnani kana wa tshifumakadzini.

6.2.3 U tambudzwa lwa vhuvha

Kha ṭhoḍisiso iyi muṭoḍisisi o wana uri kha idzi bugu dzo topolwaho vhana vha khou tambudzwa nga u tou rwiwa na u tou khamedziwa. Kha Mugweṅa (2014:100) ri wana Vho-Segere vha tshi tambudza ṅwana wavho nga u tou mu rwa a songo khakha vha tshi ṭoḍa u takadza ḵinwe sia. Kha Nefefe (2008:106) Vho Bukuṭa musi ṅwana wavho a tshi hana u ita zwavhudzekani navho vha a mu rwa.

6.2.4 U tambudzwa nga u sa londwa

Afha muṭoḍisisi o wana uri vhabebi vha tambudza vhana vhavho nga u sa dzhiela nṭha pfunzo dza vhana vhavho na u kombetshedza vhana u ita zwine vha sa zwi fune. Kha Sigogo (2000:18) Vhulahani u kombetshedzwa u funa munna ngeno ene a tshi tou amba uri u ṭoḍa u vha mufumakadzi wa phurofesheni.

6.3 ZWI ṬUṬUWEDZAHO U TAMBUDZWA HA VHANA

Muṭoḍisisi o wana uri vhatambudzi vha itwa nga u shumisa zwikambi, u sa dzi ḍiṭhonifha, masheleni, u tenda kha dzi ṅanga na u tenda kha mvelele.

6.3.1 U sa dzi ṭhonifha na u shumisa zwikambi

Kha Nefefe (2008:74) Vho Segere vho vha vha tshi ita vhuṭudzi ha u ita zwa vhudzekani na ṅwana wavho nga u sa ḍiṭhonifha na u sa shona. Kha Mugweṅa (2014:100) musi vha tshi mu rwa vho vha vho nwa nahone vha tshi khou pepeleka u sumba uri vho vhu pfa.

6.3.2 U funesa masheleni na u tenda kha dziṅanga

Vhabebi vhane vha funesa tshelede vha a hangwa na nga vhumatshelo ha vhana vhavho. Afha ri wana Vho Masuwanyise khotsi a Vhulahani vha tshi ri kha malwe vhone vha kone u vhuisa dzavho. Kha Mugweṅa (2014:66) khotsi a Tsumbedzo vha na vhutendatenda ha dziṅanga, vha kombetshedza ṅwana u shumisa mishonga ngeno ene lutendo lwawe lu lwa Tshikhiresite.

6.3.3 U tenda kha mvelele

Muṭoḍisisi o wana uri hu na vhabebi vhane vha tshe vho farelela kha mvelele, lune u farelela havho kha mvelele zwa sia vha tshi tambudza na vhana vha sa zwi pfi. Kha Sigogo, 2002:18), Vho Masuwanyise vha ri Pfunzo i a pengisa. Nga tshirema munna ndi ene a no dzhia tsheo e eṭhe nahone ndi ene a re nṭha ha vhatu vhoṭhe, ha hanedzwi. Kha Nefefe (2008), Vho Segere vha kha ḍivha na ḷa uri munna ndi ene a re nṭha ha zwoṭhe ha hanedzwi, hu tendwa zwawe fhedzi.

6.4 MASIANDOITWA

Muṭoḍisisi o wana uri vhana vha tambudzwaho lwa muhumbulo, nga u sa londwa na u tambudzwa lwa vhuvha kha maṅwalwa o topolwaho vha fhedza vha tshi dinwa nga zwi tevhelaho vhutshiloni havho, u ṭoḍa u ḍivhulaha, u ḍihwala u songo lavhelela, u shavha hayani, u litsha tshikolo ngeno vhaṅwe vha tshi fhedza vho bvelela vhutshiloni zwihulwane.

6.5 THEMENDELO YA MAWANWA A ṬHODISISO

Muṭoḍisisi u tenda na u fulufhela uri themendelo dzi tevhelaho arali dza nga shumiswa na u tevhedzelwa dzi nga thusa u fhungudza kana hone u thivhela u tambudzwa ha vhana ha lushaka lufhio na lufhio kha matshilo a vhana kha ḷino ḷashu na ḷifhasi nga u angaredza. Muṭoḍisisi u themendela zwi tevhelaho:

- Vhabebi vha songo lwa kana u semana phanḍa ha vhana, kha vha ṭhonifhane na u ḍiṭhonifha vhone vhaṅe. Kha vha ṭhonifhe ndeme ya muṭa vha dovhe vha fare vhana nga nḍila ine na vhone vha ṭoḍa u fariswa ngayo. Vha dovhe hafhu vha fare vhana u fana.
- Vhabebi kha vha pfumbudzwe nga ha maalusele kwao a vhana muṭani .Kha hu humbelwe misanda na kha dzikhorro dza vhadzulapo u fara miṭangano ine ya ḍo vha i tshi pfumbudza vhabebi nga ha nḍila kwadzo dza u alusa vhana .Vha dovhe vha tsivhudzwe nga ha tshanḍa tsha mulayo zwi tshi kwama u tambudzwa ha vhana.

- Vhabebi kha vha vhe tsini tshoṭhe na vhana vhavho uri vhana vhavho vha kone u vha sevhela zwine vha khou ṭangana na zwo vhutshiloni.
- Kha hu ombedelwe u tevhela milayo khathihi na dzimbekanyamaitete dzine dza tsireledza vhana zwi tshi kwama u tambudzwa ha vhana nahone i khwaṭhisedzwe vhukuma.
- Pfanelo dza vhana dza uya tshikoloni kha dzi ṭhonifhiwe nga roṭhe hu si vhe na u litshisa vhana zwickolo ngeno vhana vho ḍiimisela na u sa vha kombetshedza u ita zwine vha sa zwi fune.
- Tshipholisa kha tshi dzhenelele na u fara avho vhane vha tambudza vhana nga u tou vha rwa na u vha litshisa tshikolo na u ita zwa vhudzekani navho.
- Vhadededzi kha vha dzule vho vula maṭo vha lavhelese nyangafhadzo dzoṭhe dzine vhana vha tambudzwaho vha dzi sumbedza musi vhe zwickoloni.
- Kha hu sikiwe mishumo u itela uri vhabebi vha kone u shuma vha sa shumise vhana vha vho u ḍisa tshelede miṭani sa u malisa ṅwana nga ṅwambo wa u ṭoḍa masheleni.
- Vhana kha vha pfumbudzwe ṅila dzo fhambanaho dza u shengedzwa, na u ṭuṭuwedzwa u vhiga mapholisani arali vha tshi khou tambudzwa.
- Kha hu shandukisiwe maitete a sialala na mvelele ane a ṭuṭuwedza u tambudza vhana sa *“ṅwana ha dzimiwi tsole”*.
- Vhabebi kha vha vhe vhabebi vhane vha vha na ndavha, vhana vha a ṭoḍa u ḍipfa vha vha ndeme kha vhabebi vhavho, nahone vha a ṭoḍa u funwa nga vhabebi na u ṭoḍa u bveledza miḵoro yavho.

6.6 MANWELEDZO

U funa vhana, u vha tsireledza, na u dzhiela nṱha ndeme ya pfunzo zwi ita uri vhana vha ḡibadekanye na vhabebi vhukuma. Izwi zwi ḡo thusa u thivhela vhana uya u ḡitḡedela dzi khonani nṅa dzine dza ḡo fhedza dzi tshi vha tambudza na u vha dzhenisa dzikhakhathini dzi si na vhukono vha tshi pfa u nga vha khou funwa vhukuma.

BUGUTSHUMISWA

Abrahams, N. & Jewkes, R. 2005. What is the Impact of Witnessing Mother Abuse during Childhood on South African Men's Violence as Adults? *American Journal of Public Health*, 4 (95), 1811-1816.

Administration for Children and Families, Office of Planning, Research and Evaluation. 2007. Special Health Care needs among Children in Child Welfare. (NSCAW Research Brief No. 7). *The Journal of Child Abuse & Neglect*. 4 (2), 69-74.

Ary, D., Jacobs, L.C. & Razavieh, A. 2002. Introduction to Research in Education. Belmont, CA: Thomson Wadsworth.

Babbie, E. & Mouton, J. 2005. The Practice of Social Research. Cambridge: Cambridge University Press.

Barlow, J. & Schrader M. 2010. Safeguarding Children from Emotional Maltreatment: What Works? London: Jessica Kingsley.

Bell, J. 2001. Doing Your Own Research Project: A Guide for First Time Researchers in Education & Social Research. Buckingham: Open University Press.

Burlew, K. & Kathleen, H. 2013. Parenting and Problem Behaviors in Children of Substance abusing Parents. *Children and Adolescence Mental Health*. Retrieved from <http://www.nytimes.com>. Accessed on 19 May 2016.

Callendar, T. & Dartnall, L. 2010. *Mental Health Responses for Victims of Sexual Violence and Rape in Resource-Poor Settings*. SVRI Briefing Paper. Sexual Violence Research Initiative. Medical Research Council. Pretoria: South Africa.

Chalk, R., Gibbons, A., & Scarupa, H.J. 2002. The Multiple Dimensions of Child Abuse and Neglect: New insights into an Old Problem. Washington, DC: Child Trends. Available online: www.childtrends.org/PDF/ChildAbuseRB.pdf. Accessed on 20 May 2016.

Chalk, R. 2006. Child Maltreatment. 2006. Retrieved from www.acf.hhs.gov/programs/cb/pubs/cm06/index.htm. Accessed on 4 April 2016.

Child Welfare Information Gateway's Web Section on Child Abuse and Neglect Provides Information on Identifying Abuse, Statistics, Risk and Protective Factors, and more: [Retrieved from https://www.childwelfare.gov/can/](https://www.childwelfare.gov/can/). Accessed on 10 July 2016.

Cohen, L. 2007. *Research Methods in Education*. New York: Routledge.

Cohen, L., Manion, L., & Morrison, K. 2007. *Research Methods in Education*. New York: Routledge.

Combrink, H. 2008. 16 Days of Activism: *No Violence against Women and Children*. *Community Law Centre*, 4(2), Article 19. Available Online: <http://www.communitylawcentre.org.za/clc-projects/childrens-rights/article19/archives/article19%20Dec08.pdf>. Accessed on 24 May 2016.

Craig, C. D. 2007. Trauma Exposure and Child Abuse Potential: *Investigating the Cycle of Violence*. 77(2), 296-305. Retrieved on 24 May 2016.

Crosse, S., Kaye, E., & Ratnofsky, A. 1993. A report on the Maltreatment of Children with Disabilities. Washington, DC: Rockville Printers.

De Vos, A. S. 2005. *Research at Grass Roots*. Pretoria: Van Schaik Publishers.

Dubowitz, H. & Lane, W.G. 2011. Abused and Neglected Children. In: Kliegman RM, Stanton B.F., St. Geme, J.W., Schor, N.F. & Behrman, R.E. (Eds). *Nelson Textbook of Pediatrics*. Philadelphia, PA: Elsevier Saunders.

Eckenrode, J., Laird, S. 2003. *Maltreatment and Social Adjustment of School Children*. National Centre on Child Abuse and Neglect. Washington, DC. Health Department Press.

Edwards, D. 2005. Post-traumatic Stress Disorder as a Public Health Concern in South Africa. *Journal of Psychology in Africa*, 15(2), 125–134.

Eisenberg, L., Brown, S.S., Hart, S. 1995. *The Best Intentions: Unintended Pregnancy and the Well-Being of Children and Families*. Washington, D.C.: National Academy Press. pp. 73–74. [ISBN 0-309-05230-0](#). Accessed on 12 May 2016.

Esquivel, S. & Esteban, E. 2013. *Partner Abuse Worldwide*. [Springer](#). 4 (1), 6–75. [doi:10.1891/1946-6560.4.1.6](#). Accessed on 2 May 2016.

Felitti, V.J., & Anda, R. 2009. The Relationship of Adverse Childhood Experiences to Adult Medical Disease, Psychiatric Disorders, and Sexual Behavior: Implications for Healthcare. In R. Lanius, E. Vermetten, & C. Pain (Eds.). *The Hidden Epidemic: The Impact of Early Life Trauma on Health and Disease*. Retrieved from http://www.acestudy.org/yahoo_site_admin/assets/docs/LaniusVermetten_FINAL_8-26-09.12892303.pdf. Accessed on 23 May 2016.

Garbarino, J. & Garbarino, A. 2003. *Emotional Maltreatment of Children*. Chicago: National Committee to Prevent Child Abuse.

Gavin, H. 2011. Sticks and Stones may Break my Bones: The Effects of Emotional Abuse. *Journal of Aggression Maltreatment and Trauma*. 20 (5): 503-529.

Glaser, D. 2002. Emotional Abuse, Neglect and Psychological Maltreatment: A Conceptual Framework. *The Journal of Child Abuse & Neglect*. 4 (26), 697-714.

Guidelines for Psychological Evaluations in Child Protection Matters. Committee on Professional Practice and Standards, APA Board of Professional Affairs. *The American Psychologist* 54 (8): 586–93. August 1999. [doi:10.1037/0003-066X.54.8.586](#). [PMID 10453704](#). Accessed on 23 April 2016.

Hathaway, L.A., Mucci, S., and Silverman J.G., Brooks, D.R., Mathews, R., Pavlos, C.A. 2000. Health Status and Health Care use of Massachusetts Women Reporting Partner Abuse. 19 (2), 302–307.

Higgins, D.J., & McCabe, M.P. 2000. Relationships between Different Types of Maltreatment during Childhood and Adjustment in Adulthood. *Child Maltreatment*, 5 (3), 261–272. Retrieved from <http://lumpy.fmhi.usf.edu/cfsroot/dares/fcpi/vioTOC.html>. Accessed on 23 March 2016.

Howe, D. 2011. Attachment Across the Lifecourse: A Brief Introduction. Basingstoke: Palgrave Macmillan. http://www.nurturingparenting.com/research_validation/longterm_effects_of_the_failure_of_childhood_attachment.pdf. Retrieved from EBSCO. Accessed on 6 April 2016.

Hughes, S. 2009. Child Abuse Spikes during Recession. London: CBS News.

Jewkes, R., Abrahams N., Mathews, S., Seedat, M., Van Niekerk, A., Suffla, S. & Ratele, K.N. 2009. Preventing Rape and Violence in South Africa: Call for Leadership in a New Agenda for Action. MRC Policy Brief, November 2009. Available Online: www.mrc.ac.za/gender/prev_rapedd041209.pdf. Accessed 20 June 2016.

Jewkes, R., Dunkle, K., Koss, M., Levin, J., Nduna, M., Jama, N. & Sikweyiya, Y. 2006. Rape Perpetration by Young Rural South African Men: *Prevalence, Patterns and Risk Factors*. *Social Science & Medicine*. 4 (55), 1231–1244.

Jewkes, R., Levin, J., Mbananga, N & Bradshaw, D. 2002. *Rape of Girls in South Africa*. 1. (2), 359, 319–321.

Johnson, J.G., Cohen, P., Smailes, E., Kasen, S., Oldham, J.M., Skodol, A.E., Brook, J.S. 2000. Associations between Four Types of Childhood Neglect and Personality Disorder Symptoms during Adolescence and Early Adulthood: *The Journal of Findings of a Community-Based Longitudinal Study*. *J Personal Disorder Summer*; 14(2):171-87.

Jones, L., Bellis, M.A., Wood, S., Hughes, K., McCoy, E., Eckley, L., Bates, G .2012. "Prevalence and Risk of Violence against Children with Disabilities: A Systematic Review and Meta-analysis of Observational Studies". *The Lancet Journal*. 380 (9845), 899–907. [doi:10.1016/S0140-6736\(12\)60692-8](https://doi.org/10.1016/S0140-6736(12)60692-8). Accessed on 19 May 2016.

Jones, S., Wahba, K. & Van Der Heiden, B. 2007. How to Write Your MBA thesis. Oxford: Meyer and Meyer Media.

Kelley, B.T., Thornberry, T.P., & Smith, C.A. 1997. In the Wake of Childhood Maltreatment. Washington, DC: National Institute of Justice.

Kumar, R. 2005. Research Methodology: A step-by-step Guide for Beginners. London: SAGE.

Lazenbatt, A; Thompson-Cree, M.E.M. 2009. [Recognizing the Co-occurrence of Domestic and Child Abuse: A Comparison of Community- and Hospital-based Midwives](#). *The Journal of Health & Social Care in the Community*. 17 (4), 358–370. doi:10.1111/j.1365-2524.2009.00833.x. PMID 19245424. Accessed on 26 May 2016.

Lesca .B.1999. *American Family Physician*. London: CBS News.

Lewis, M., Feiring, C., Guffog, C. & Jaskir, J. 1984. Predicting Psychopathology in Six –Years Olds from Early Social Relations. *Journal of Child Development*. 55:123-136.

Lowenthal, B. 2000. Child Maltreatment: Effects on Development and Learning. In: Issues in Early Childhood Education: Curriculum, Teacher Education, & Dissemination of Information. Proceedings of the Lilian Katz Symposium, Champaign, Retrieved from <http://ies.eric.ed.gov/fulltext/ED470909.pdf>. Accessed 8 August 2016.

Lyons-Ruth, K. 1996. Attachment Relationships among Children with Aggressive Behavior Problems: The Role of Disorganized Early Attachment Patterns. *Journal of Consulting and Clinical Psychology* 64 (1), 64–73.

Madu, S.N., Idemudia, S.E. & Jegede, A.S. 2002. Perceived Parental Disorders as Risk Factors for Child Sexual, Physical and Emotional Abuse Among High School Students in the Mpumalanga Province, South Africa. *Journal of Social Sciences*, 2002, 6(2), pp. 103–112.

Maniglio, R. 2009. *The Impact of Child Sexual Abuse on Health: A Systematic Review of reviews* *Clinical Psychology Review*, 29(7):647-57. PMID: 19733950.DOI:[10.1016/j.cpr.2009.08.003](https://doi.org/10.1016/j.cpr.2009.08.003).

Maree, K. 2007. *First Steps in Research*. Pretoria: Van Schaik Publishers.

McMillan, J. H. & Schumacher, S. 2006. *Research in Education: Evidence-Based Inquiry*. Boston: Pearson.

Mercy, J., Saul, J., Turner, S., & McCarthy, P. 2011. *Creating a Healthier Future through Prevention of Child Maltreatment*. Retrieved from <http://www.cdc.gov/about/grand-rounds/archives>. Accessed 20 June 2016.

Merriam, S. B. 2001. *Qualitative Research and Case Study Applications in Education*. Revised and Expanded from *Case Study Research in Education*. San Francisco: Jossey Bass.

Milletich, R. J., Robert, J., Kelley, M.L., Doane, A. N. and Pearson, M.R. (2010) Exposure to Interparental Violence and Childhood Physical and Emotional Abuse as Related to Physical Aggression in Undergraduate Dating Relationships. *Journal of Family Violence*, 25(7): 627-637.

Milubi, N.A. 2004. *Ngoma ya Vhatei*. Sovenga: NAM.

Monea, J., Thomas, A. 2011. "Unintended Pregnancy and Taxpayer Spending. *Perspectives on Sexual and Reproductive Health*. 43: 88–93. [doi:10.1363/4308811](https://doi.org/10.1363/4308811).

Mraovick, L., & Wilson, J. 1999. Patterns of Child Abuse and Neglect associated with Chronological Age of Children Living in a Midwestern Country. *Child Abuse and Neglect*, 23(9), 899-903.

Mugwena, L. 2014. *Li a Kovhela*.Cape town: PAROW.

Murphy, J.M., Jellinek. M., Smith. G., Poitrast, F.G., & Goshko, M. 1991. *Substance Abuse and Serious Child Mistreatment: Prevalence, Risk, and Outcome in a Court*

Sample. *Child Abuse & Neglect*, 15 (3): 197–211. [doi:10.1016/0145-2134\(91\)90065-L](https://doi.org/10.1016/0145-2134(91)90065-L). [PMID 2043972](https://pubmed.ncbi.nlm.nih.gov/2043972/). Accessed on 18 March 2016.

Myers, E.B. 2015. *The APSAC Handbook on Child Maltreatment*. New York: SAGE Publications.

Nefefe, M.P. 2008. *Milomo Ya Nukala. Thohoyandou*: Kalahari.

Norman, R. E. Byambaa, M., De, R., Butchart, A., Scott, J., Vos, T. 2012. [The Long-Term Health Consequences of Child Physical Abuse, Emotional Abuse, and Neglect: A Systematic Review and Meta-Analysis](#). *PLOS Medicine* 9 (11).

Parliamentary Monitoring C. 2014. *Violence against Children and the Consequences for South Africa*. RSA: Linco Printers.

Patton, M. Q. 1990. *Qualitative Evaluation and Research Methods*. Newbury Park, CA: Sage Publications.

Pinheiro, P.S. 2006. [Violence against Children in the Home and Family](#). [World Report on Violence against Children](#). Geneva, Switzerland: United Nations Secretary-General's Study on Violence against Children. Retrieved from [doi:10.1016/0145-2134\(91\)90065-L](https://doi.org/10.1016/0145-2134(91)90065-L). [PMID 2043972](https://pubmed.ncbi.nlm.nih.gov/2043972/). Accessed 20 September 2016.

Preininger, D. R. (n.d.). Long-term Effects of the Failure of Childhood Attachment. Retrieved from http://www.nurturingparenting.com/research_validation/longterm. Accessed on 20 March 2016.

Richter, L.M. & Dawes, A.R.L. 2008. Child Abuse in South Africa: Rights and Wrongs. *Child Abuse Review. Journal of Family Violence*.3 (4) 17, 79–93.

Ross, S. 1996. *Risk of Physical Abuse to Children of Spouse Abusing Parents*. *Child Abuse & Neglect. Journal of Family Violence*. 20 (7): 589–598.

Sedlak, A.J., & Broadhurst, D.D. 1996. *Third National Incidence Study of Child Abuse and Neglect*. Washington, DC: U.S. Department of Health and Human Services.

Shannon, L. C. 2007. Best Practices for Parent Education Programs Seeking to Prevent Child Abuse. Retrieved from <http://npen.org/pdfs/BestPra.pdf>. Accessed on 20 June 2016.

Sigogo, N.E. 2002. *La da hafha li a kovhela*. Polokwane: NAM.

Singh, D. 2005. Children who Witness Adult Domestic Violence: Part 1 – The Impact and Effects. *Child Abuse Research in South Africa*. 6 (2), 29–35.

Starling, S.P, Holden, J.R.2000. Perpetrators of Abusive Head Trauma: Comparison of two Geographic Populations. *Southern Medical Journal*, 2 (93) 463–465.

Straus, M.A., Field, C.J.2003. "[Psychological Aggression by American Parents: National Data on Prevalence, Chronicity, and Severity](#)". *Journal of Marriage and Family* (*Wiley* for the National Council on Family Relations). 65 (4), 795–808. Accessed on May 27 2016.

The Monique Burr Foundation for Children's Brief *Speak up Be Safe: the Impact of Child Abuse and Neglect* Explains the Immediate and Long-term Consequences of Child Abuse and Neglect to Child, Family, School, and Community well-being: Retrieved from http://www.moniqueburrfoundation.org/SUBS/Resources/Impact_of_Abuse_and_Neglect.pdf: Accessed on 10 July 2016.

Theoklitou D, Kabitsis, N. & Kabitsi A. 2012. Physical and Emotional Abuse of Primary School Children by Teachers. *Journal of Family Violence Child Abuse and Negligence*. 36 (1), 64–70.

Van der Merwe, A., Dawes, A. & Ward, C. 2011. The Development of Youth Violence: An Ecological Understanding. In Ward, C., Van Der Merwe, A. & Dawes, A. *Youth Violence: Sources and Solutions in South Africa*. Cape Town: UCT Press.

Van Niekerk, J. 2009. The Parenting Project: Promoting Alternatives to Corporal and Humiliating Punishment. Childline, South Africa. Available Online: http://www.childlinesa.org.za/index2.php.Option=com_docman&task=doc_view&gid=134&Itemid=65. Accessed on 6 June 2016.

World Health Organization.1999. Report on the Consultation on Child Abuse Prevention. World Health Organisation: Geneva. Document WHO/HSC/PVI/99.1 Available Online: <http://whqlibdoc.who.int/chq/1999/aaa00302.pdf>. Accessed on 7 July 2016.

World Health Organization.2002. Child Abuse and Neglect by Parents and other Caregivers. In *World Report on Violence and Health*, chapter 3. Available Online: <http://whqlibdoc.who.int/hq/2002/9241545615.pdf>. Accessed on 7 July 2016.