Towards the development of an integrated model to mitigate

the non-disclosure of child sexual abuse amongst Vhavenḓa:

An Afrocentric perspective

by

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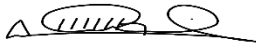(School of Social Sciences)

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DECLARATION

I, Livhuwani Bethuel Ramphabana, hereby declare that the thesis entitled: **"Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṉda: An Afrocentric perspective"** is my work and that all the sources I have used and quoted are duly acknowledged by means of complete references.

09 September 2022

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LB Ramphabana   **Date**

DEDICATION

This work is dedicated to my family, friends and colleagues. A special feeling of gratitude to the following people:

- My wife, Tshifhiwa Mulungufhala, for your love and support throughout this journey. Thanks for the cups of tea you used to make for me whenever I seemed down and tired. Your shoulder massages were magic! Lastly, I thank you for your openness and understanding when I had to spend time away from home because of this study. *Ndi a ni funa nga maanḓa mufumakadzi wanga*.

- My mother, Thidziambi Sarah Ramphabana, for your consistent love and guidance on matters of life. Your teachings have made me stay strong even when faced with heavy storms. I would not have been here without your teachings and pearls of wisdom. *Ndi a vha livhuwa mmeanga. Ndaa!*

- My children, Rialivhuwa, Rotondwa and Roana Ramphabana, for always being my source of happiness and strength. Seeing your smiles always cheered me up. *Thaima iya ḓala nga vheiwe. Ni dzulele u funana vhananga*.

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ABSTRACT

Child sexual abuse (CSA) is a social, health and behavioural problem that undermines the human rights of children. Although it is a problem that is largely researched globally, it continues to subsist even to this date. It is challenging to develop mechanisms and approaches to abate CSA because it often happens in private and is not always disclosed. Unfortunately, this non-disclosure undermines and delays the determination to provide the necessary support services to child victims of sexual abuse and protect other children from being potential victims of such atrocious abuse. To understand the dynamics around disclosure, one has to situate CSA in social and cultural contexts. In other words, how CSA is interpreted varies from one context to the next, and such variations have implications on the decision to disclose or not disclose CSA. That is why any effort to develop methods and models to mitigate the non-disclose of CSA must be context-specific and relevant. To put it differently, using one-size-fits-all methods or models cannot always be appropriate and effective in mitigating the non-disclosure of CSA. In light of the above, this study sought to contextually explore and describe the dynamics of disclosing CSA amongst Vhaveṇda, with the intent to develop an integrated model to mitigate non-disclosure of CSA. In this study, both the Ecological Systems Theory and Afrocentric Theory were employed to provide the theoretical framework in the context of Vhaveṇda. This study adopted both the descriptive and intervention research designs within the ambit of a qualitative approach. A simple random sampling technique was used to purposively select five adult survivors of CSA, seven Vhaveṇda caregivers of CSA survivors, two traditional leaders, four social workers and two educators in the Vhembe District Municipality of the Limpopo Province. The researcher used semi-structured one-on-one interviews as a data collection method. Thematic content analysis, with the assistance of the NVivo software, was used to help the researcher interpret and organise data into meaningful themes.

The findings of this study show that socio-cultural practices and values amongst Vhaveṇda cause challenges in the disclosure of CSA, which include a lack of a broader understanding of CSA, a lack of parent-child discussion on sexual-related matters, unsupportive responses from parents, victims' desire to protect others and traditional leaders' inability to handle the disclosure in confidence. Despite these challenges, the

findings of this study revealed that *Khoro*, *mahundwane*, initiation schools, Munna Ndi Nnyi Forum, and collaborations between traditional councils and other stakeholders are the current measures or systems in place amongst Vhaveṋda to mitigate CSA despite their ineffectiveness. The quest to protect children from sexual abuse requires a collection and collaboration of different systems and stakeholders. The findings of this study also revealed the psycho-social effects of not disclosing CSA on the child victims, namely social withdrawal, difficulty in trusting the opposite gender, poor school performance, bitter relationships between a victim and parent and living with continued confusion. Undisclosed sexual abuse experiences affect the overall development of child victims and the impacts thereof exist for a long-term.

As a result of concerning limited knowledge amongst Vhaveṋda regarding what constitutes CSA and also the effects and/or dynamics of not disclosing sexual abuse due to socio-cultural practices and values, the researcher developed an educational model for Vhaveṋda titled "an integrated child sexual abuse educational model for Vhaveṋda". This model was developed on the premise that non-disclosure of CSA can be mitigated if Vhaveṋda people are provided with educational guidance on sexual offending behaviours, sex and sexuality, culture and law, an open child-parent communication sex matters, a comprehensive approach to address CSA and the psycho-social effects of not disclosing CSA on child victims. This model contributes to the endeavour and determination to mitigate the non-disclosure of CSA in the context of Vhaveṋda.

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CHAPTER 1

GENERAL ORIENTATION TO THE STUDY

1.1 Introduction

Child sexual abuse (CSA) is a "silent health emergency" that often goes unknown because it is under-reported (World Health Organisation [WHO], 2004; Martin & Silverstone, 2013; Chandran, Bhargava & Rao, 2019). CSA is widespread in all societies, although some report a higher prevalence than others (Mathews, 2019). Despite its prevalence across societies and its potentially adverse impact on the psychological, physical, social and emotional well-being of child victims and adult survivors, CSA is an issue that is consistently concealed in silence and secrecy (Fontes & Plummer, 2010). About 80% of sexual abuse cases remain undisclosed and unreported to appropriate legal bodies, resulting in a poor understanding of the prevalence of sexual abuse (Alaggia, 2010; Kenny & McEachern, 2000). CSA cases that have been brought to the attention of the police are only the tip of the iceberg due to under-reporting (Collings, 2006; Jewkes & Abrahams, 2002; London, Bruck, Ceci & Shuman, 2005; Priebe & Svedin, 2008). It can be noted that CSA is a phenomenon that is often not reported to officials. This makes it a challenge to develop relevant and effective mechanisms to facilitate its disclosure.

According to Townsend (2016), the disclosure of CSA occurs at minimal rates, therefore, making it significantly difficult for practitioners to prevent and intervene in CSA cases. The majority of CSA victims do not disclose their abuse during childhood, with up to 80% not purposefully disclosing it before adulthood (Alaggia, 2004; London, Bruck, Ceci & Shuman, 2005). In the same breath, London, Bruck, Wright and Ceci (2008) found that between 55% and 69% of adults who were sexually abused did not disclose their abuse experiences when they were still young. While disclosure may be thought of as simply "telling someone" about an experience of CSA, it is a complex process that unfolds throughout the life of a victim and survivor (Easton, Renner & O'Leary, 2013). Disclosure remains the main challenge to combat CSA. Efforts need to be made to promote disclosure in pursuit of safeguarding

the well-being and interests of children, not only in South Africa but internationally as well.

The issue of disclosing CSA cannot be properly understood in the absence of recognising contextual differences. Ideally, culture is a system that should play a significant role in protecting and promoting the comprehensive development of children. However, children continue to be victimised in the very same cultural contexts from which they are supposed to receive care and protection. For instance, disclosure of CSA may be difficult, particularly in cultures that extremely believe in family unity and preservation (Alaggia, 2001; Paine & Hansen, 2002; Ramphabana, Rapholo & Makhubele, 2019a). The reputation and interest of families are often prioritised over the interests and well-being of child victims (Boakye, 2009). In such environments, the psycho-social implications of CSA on child victims are often overlooked. In addition, Fontes and Plummer (2010, 2012) argue that some cultural beliefs and values may build up environments in which children may be subjected to sexual abuse. Such a form of abuse is usually kept in silence and secret. Ramphabana, Rapholo and Makhubele (2019a) found that socio-cultural practices amongst Vhaveṋda play a significant role in the non-disclosure of CSA. In this study, the researcher seeks to develop an integrated model to mitigate non-disclosure of CSA amongst Vhaveṋda. There is currently no model developed in most cultural contexts including that of Vhaveṋda to address this psycho-social problem (CSA).

1.2 Operational Definition of Concepts

For contextualisation, the important key terms are conceptualised below.

1.2.1 Adult survivor

An adult survivor is operationalised to mean an adult who was sexually abused during childhood.

1.2.2 Child

A child is defined exclusively from one nation and context to another. Different criteria are used for contextualisation. Article 1 of the Convention on the Rights of the Child defines a child as any human being below the age of 18 years, unless the majority is attained earlier under the law applicable to the child. In some contexts, a child's age

is not merely measured using the chronological age, but the developmental and psychological make-ups are also considered. For instance, in some contexts, a child could be anyone who has 18 years or over but has less than 21 years. The Children's Act no. 38 of 2005, as amended, defines a child as anyone below the age of 18 years. In this study, the definition by the Children's Act is adopted.

1.2.3 Child sexual abuse

Child sexual abuse was, in terms of the common law, somewhat circumscribed within terms such as rape, indecent assault and/or incest (Minnie, 2009). Goodyear-Brown, Fath and Myers (2012) and Wurtele (2009) define child sexual abuse as any sexual conduct (whether contact or non-contact) perpetrated against a child for the sexual gratification of the perpetrator or a third party. In broadening the above definitions, the Children's Act No 38 of 2005 defines child sexual abuse as any act of sexually molesting or assaulting a child or allowing a child to be sexually molested or assaulted; encouraging, inducing or forcing a child to sexually gratify another person; using a child in or deliberately exposing a child to sexual activities or pornography and use or allowing a child to be used for commercial sexual exploitation; or in any way participating or assisting in the commercial sexual exploitation of a child (RSA, 2005). In this study, the Children's Act definition is adopted.

1.2.4 Integrated model

According to Faller (2007), a model refers to the theory that underlies the approach adopted by professionals in assessing sexual abuse allegations. In this study, an integrated model refers to an educational model that is informed by insights from different key stakeholders and it applies to the context of Vhaveṋda to mitigate non-disclosure of CSA.

1.2.5 Non-disclosure

The Oxford English Dictionary (2017) defines disclosure as a process of making something that was previously secret or private known to the public or authority. In this study, non-disclosure refers to the act of concealing information regarding the sexual abuse of children from the relevant and professional authorities.

1.2.6 Vhaveṉda

Geographically, Vhaveṉda is a group of people who live in the far northern part of the Limpopo Province in South Africa. Beyond the geographical location, Vhaveṉda have their cultures and traditions that distinguish them from other ethnic groups in South Africa. In this study, Vhaveṉda is taken to refer to people from the Venḓa ethnic group residing in the Vhembe District Municipality.

1.3 Research Problem

Cultural factors are important in understanding CSA from the family context of victims (Tishelman & Fontes, 2017). Recent studies show that disclosure of child sexual abuse does not easily happen in most South African ethnic groups due to cultural practices, norms and values (Chauke, 2016; Ramphabana, Rapholo & Makhubele, 2019a). Therefore, in the absence of a clear, static and universal pattern through which disclosure of CSA takes place, it is important to pursue studies that seek to develop models that specifically align with particular cultural contexts. Tabachnick and Pollard (2016) concur that approaches relevant to specific cultural contexts may help families find ways to disclose and address the phenomenon of CSA. In other words, using a 'blanket' or 'one-size-fits-all' approach to mitigate non-disclosure of CSA across traditional and cultural contexts may be insufficient and ineffective because social norms, beliefs and practices vary from one context to another.

There are commonly used models (such as the child interview, joint investigation, parent-child interaction and comprehensive assessment models) to facilitate CSA disclosure. Even though these models are somewhat applicable and useful in some South African contexts, it is important to note that South Africa has multifaceted cultures, thus, specific cultural ingredients need to be considered to remain resonant with a particular context. For instance, one of the assumptions of the child interview model is that children are a reliable source of information regarding the abuse, and they are most likely to share accurate information regarding the abuse (Faller, 2007). For this model, a single interview is often used to collect information. In the context of Vhaveṉda, children are socialised not to speak about sexual-related issues with elders and strangers. Therefore, information collected from a single interview may not

necessarily be sufficient and accurate. Hence, there is a significant need to collect accurate and sufficient information to provide appropriate interventions.

Despite a plethora of research on the disclosure of CSA in Western societies, the researcher believes that there is a significant need to get more nuanced perspectives from the context of South African societies. Child sexual abuse happens to all ethnic groups. Due to different cultural practices which encumber the disclosure rates, the researcher, with the background of working as a social worker with Vhaveṇda, developed an interest in conducting this study in the context of Vhaveṇda. Nemajilili (2016) and Ramphabana (2019) recommend that there is a significant need to bring stakeholders together to address CSA and its disclosure. Debatably, there has never been any model which has been developed specifically to mitigate non-disclosure of CSA amongst Vhaveṇda. Social workers, traditional leaders, educators, adult survivors of CSA and caregivers are key stakeholders that were integrated into the development of the educational model to facilitate the non-disclosure of CSA. Thus, this study sought to contextually develop an integrated Afro-centric model to mitigate non-disclosure amongst Vhaveṇda.

1.4 Aim and Objectives of the Study

1.4.1 Aim of the study

The study aimed to contextually explore and describe the dynamics of disclosing child sexual abuse amongst Vhaveṇda to develop an integrated model to mitigate non-disclosure of CSA.

1.4.2 Objectives of the study

The objectives of the study were as follows:

- To identify and describe challenges faced by adult survivors of child sexual abuse and their caregivers, traditional leaders, social workers and educators amongst Vhaveṇda in relation to the disclosure of CSA.

- To identify and ascertain measures or systems at play to mitigate child sexual abuse amongst Vhaveṇda.

- To determine the knowledge of Vhaveṋda on the psycho-social effects of not disclosing CSA on the child victim.

- To develop an integrated model to mitigate non-disclosure of CSA amongst Vhaveṋda.

1.5 Significance of the Study

With the complexities and difficulties regarding disclosure of CSA across cultural contexts, for a model of intervention to be relevant and helpful, it needs to be appropriate and aligned with a particular cultural context. Thus, this study is significant in that professionals and different stakeholders working with both victims of CSA and their families can refer to the integrated model in facilitating the disclosure of CSA amongst Vhaveṋda. Similarly, Alaggia, Collin-Vézina and Lateef (2019) argue that learning more about factors that affect disclosure of CSA may be helpful for professionals to develop practices that facilitate disclosure. Both the Department of Social Development and the Department of Education could use the integrated model to develop and implement programmes and interventions that are informed by insights from key local stakeholders. According to Eisenbruch (2018), interventions for CSA must be culturally responsive. The findings of this study will contribute to the body of knowledge in social work, particularly in child protection and forensic practice. Journal articles for publication and papers for conference presentations will be extracted as part of the dissemination processes.

1.6 Limitations

The researcher initially proposed interviewing seven adult survivors of CSA and ended up with five interviewees as data got saturated at that number. In the same breath, instead of interviewing two social workers, the researcher interviewed four of them due to the data saturation shortfall.

1.7 Outline of the Study

The study is arranged as follows:

Chapter 1: General orientation to the study

Chapter 2: Theoretical framework of the study

Chapter 3: Legislation framework for child sexual abuse in South Africa

Chapter 4: Dynamics of child sexual abuse in cultural contexts

Chapter 5: Current models used to facilitate the disclosure of CSA

Chapter 6: Research methodology

Chapter 7: Qualitative data presentation, analysis and interpretation

Chapter 8: The development of an integrated child sexual abuse educational model for Vhaveṋda

Chapter 9: Summary of the major findings, conclusions and recommendations

1.8 Conclusion

In this chapter, the researcher has provided background information regarding the study, the definition of the key terms, the research problem, the aim and objectives of the study, the significance of the study, the study limitations as well as the outline of the study. The next chapter focuses on the theoretical framework of the study.

CHAPTER 2

THEORETICAL FRAMEWORK

2.1 Introduction

The theoretical frameworks underpinning this study are discussed in this chapter. Child sexual abuse (CSA) is a severe social and health issue that may be approached from broader and multiple perspectives and theoretical frameworks, depending on the grounds from which one seeks to understand it. Most important to note is that CSA happens across social and cultural contexts. Therefore, contextual factors concerning the dynamics of disclosing CSA may vary from one social and cultural context to another. To that point, both the Ecological Systems Theory and Afrocentric Theory are employed in this study to provide the theoretical framework in the context of Vhavenḓa. The relevance and suitability of both theories will be explained in the section below.

2.2 The Ecological Systems Theory

The ecological systems theory, pioneered by the Russian-American psychologist, Urie Bronfenbrenner, explains how the interplay of different systems within societies influences human development and behaviour. Johnson (2008) argues that the ecological systems theory was developed to help define and understand how human's development can be linked to their environment. The ecological systems theory considers combinations of various sections of human behaviour, progression and interfacing (Bronfenbrenner, 1979). This theory recommends considering the interaction between individuals and their environment and how such interaction affects their comprehensive development. The ecological systems theory has been a useful theoretical framework in social work because it seeks to understand human beings within their environment to determine and provide appropriate and relevant interventions. Anderson (2014) avers that the ecological systems theory situates human development within a historical and environmental context, considering the complex interplay of systems that impact individuals and their environments. The researcher believes that CSA occurs in different environments, and the decision to either disclose or not disclose such abuse is not always determined by a single system

but by multiple systems that subsist within the child victim's environment. To that point, the ecological systems theory will be helpful in this study to understand the dynamics of CSA disclosure from multiple levels of the systems within the context of Vhaveṇda.

Knowledge of CSA and its disclosure has increasingly shifted towards a holistic understanding of the complex interplay of individual, familial, contextual and cultural factors (Alaggia & Kirshenbaum, 2005; Brazelton, 2015; Collin-Vezina, Sablonni, Palmer & Milne, 2015; Fontes & Plummer, 2010; Hunter, 2011). In other words, knowledge of CSA cannot sufficiently be explored and deduced based on the intrapersonal factors only. Therefore, a broader consideration of interpersonal factors amongst Vhaveṇda can bring about comprehensive socio-ecological explanations of CSA and how its disclosure unfolds within their context. Notwithstanding that these child victims are the direct recipients of physical, social and psychological implications of sexual abuse, it is important to acknowledge the consequences of such abuse on the environment in which the child victims live. This is particularly important because the decision to disclose CSA may not entirely emanate from the individual interests (i.e., that of the child victims) but may also depend on the perceived consequences at the family, social and cultural levels. Collin-Vézina *et al.* (2015) add that CSA disclosure can be burdened by: (i) barriers from within, (ii) barriers in relation to others and (iii) barriers concerning the social world which can be aligned to intrapersonal, interpersonal and contextual factors.

Alaggia (2010) suggests analysing barriers to disclosure of CSA from a systemic ecological standpoint, in other words, to recognise the complexity and interplay of multiple factors from different levels of systems in influencing the disclosure process. As such, the ecological systems theory offers a framework to understand CSA and its disclosure from different environments and levels of systems. In support of the above, Ramphabana (2019) argues that the disclosure of CSA is reliant on the systems and environments in which individuals live. There are multiple and multifaceted systems identified to broadly explain the ecological systems theory in the context of CSA namely microsystem, mesosystem, exosystem and macrosystem. These systems influence, in multiple and different ways, the interaction between individuals and their environments and the development of individuals (Dalton, Elias & Wandersman, 2007). All these systems are circumscribed within a range of levels, from the most intimate components, such as family and school, to the larger components embodying

society and culture. Ideally, all these systems should work together for optimum functionality within societies. Thus, a malfunction of one system affects the rest of the systems.

- **Microsystem**

The microsystem is the direct environment with which people interact. Berk (2000) describes the microsystem as the closest environment for a child, and this includes immediate structures with which the child has direct contact. These immediate structures may consist of family, school, peers and friends. Family is one of the significant social institutions, at the microsystem level, within which nurturing and supportive interaction should occur. Moreover, a family should create a receptive environment that contributes positively to the child's development. Rosa and Tudge (2013) concur that family is a significant sub-system within the microsystem, and children develop in this context as a result of mutual interaction with the family members. The researcher is of the view that the microsystem is an imperative level from which one can understand CSA and the dynamics of its disclosure because CSA is a phenomenon that also occurs within the immediate surroundings (such as a home) that are supposed to protect the rights and well-being of children. For instance, Ramphabana, Rapholo and Makhubele (2019b) found that intra-familial CSA amongst Vhaveṇda often remains undisclosed and unreported because family members are more concerned about preserving family name and dignity than the well-being of the child victims. Thus, the influence of family, as an immediate structure, cannot be ignored in any attempt to understand CSA and the dynamics of its disclosure.

Much as the contextual influences on a child's development cannot be overlooked; it is equally important to acknowledge individual influences within a given context (Drake, Jonson-Reid & Sapokaite, 2006; Schwebel & Brezausek, 2007). At an individual level, the nature of communication amongst individuals within families is a significant aspect that has the potential to identify CSA and facilitate its disclosure. The disclosure of CSA may best occur in the space of supportive relationships and communication within the immediate structures. In other words, positive communication may make it easier for children to communicate their sexual abuse experiences with the hope of getting support. Brooks (2008) describes positive communication as a reflection of highly effective and functional families. However, Ramphabana (2019) found that Vhaveṇda caregivers find it difficult to initiate

discussions about sexual-related matters with their children because such matters are categorised as taboo and cannot be discussed freely with children. The microsystem level helps determine the interplay of multiple factors within the child victim's immediate surroundings to understand their roles regarding CSA and non-disclosure.

- **Mesosystem**

According to Bronfenbrenner (1995) and Härkönen (2007), the mesosystem encompasses the connections and processes amongst microsystems. The mesosystem can best be described as a set of microsystems that constantly interact with one another within the child's context (Bronfenbrenner, 2005; Donald, Lazarus & Lolwana, 2010). In other words, a child resides in more than one microsystem, thus, the understanding of CSA should be obtained from multiple levels of the microsystems within which the child resides. The knowledge that children acquire through the interaction of these microsystems should be a tool to understand CSA and how it can be disclosed. Children may learn about CSA from their respective schools, peers and members of their families. However, the researcher believes that it does not necessarily end with the knowledge of what constitutes CSA, but it goes as far as disclosing such kind of abuse to the relevant and available bodies within a particular context to reach out to effective interventions that advocate for the protection and best interests of the child victims. In other words, while it is important to understand the dynamics of CSA, it is equally important not to undermine and ignore the importance of its disclosure to the well-being of the child victims. For instance, Anderson (2010) and Ramphabana (2019) found that most of the caregivers, particularly females, knew about the sexual abuse of their children – mostly perpetrated by their husbands - but they kept such knowledge from the relevant legal bodies because they financially depend on their husbands. Thus, the financial dependency of caregivers makes it a challenge for them to disclose CSA. The findings by the above authors validate the argument that knowledge of CSA alone does not equate with disclosure. In other words, the intersection of knowledge and action (i.e., disclosure) does not always and obviously co-occur. Therefore, the mesosystem is useful in understanding the roles of multiple systems within the child's immediate surroundings in creating a conducive atmosphere that may bring about the disclosure of CSA in the context of Vhaveṇda.

- **Exosystem**

According to Bronfenbrenner (2005), the social environment outside of a person's experience range but which nonetheless has an impact on macro- and mesosystems is referred to as the exosystem. Even though the child is not necessarily an active participant in the exosystem (Anderson, 2014), it [the exosystem] has a unidirectional influence that directly or indirectly impacts the development of the child (Johnson, 2008). In other words, this system includes structures that do not directly contain the child but influence, either positively or negatively, the microsystem or immediate setting within which the child lives. Caregivers are traditionally considered the most immediate custodians of their children, therefore, they interact and participate in different settings and platforms where they should advocate for the protection of their children's well-being and rights. For instance, because of their cognitive status, children are not necessarily involved in the discussions that happen in traditional settings, such as *"Khoro"* in the Vhaveṋda culture. However, their caregivers and those who are involved in such traditional settings are expected to represent the needs of the children to protect them from sexual abuse within their communities. In other words, it is a collective responsibility for those who are in the position to make decisions on behalf of children to do so in a manner that promotes children's wellbeing and safeguards their best interests, as stipulated in section 9 of the Children's Act 38 of 2005 as amended. For instance, elders of the families and traditional leaders are customarily regarded as significant individuals that actively participate in decision-making processes on behalf of children within the communities. As such, their influence and roles in either facilitating or encumbering the disclosure of CSA are important in this system. Therefore, the researcher believes that such systems harbour the potential to protect children from sexual abuse and to develop mechanisms through which the non-disclosure of CSA can be mitigated amongst Vhaveṋda.

- **Macrosystem**

The macrosystem is the most extensive system of the ecological systems theory. The macrosystem, which includes the overarching pattern of values, belief systems, lifestyles, customs, and resources inherent throughout, can be regarded of as the "social blueprint" of a particular culture (Johnson, 2008). Macrosystem embodies broader cultural values, social belief systems, and the adopted ways of living that a group of people shares. As much as CSA exists in different cultural and social

contexts, it is important to pay closer interest and attention to what is perceived as CSA in such particular social and cultural contexts. It is equally important to understand the roles that the cultural values and social beliefs play to either promote or encumber the disclosure. In most South African communities, particularly in rural areas, traditional leaders are still the most influential people who often encourage the preservation of cultural norms and values within communities that fall under their leadership. In other words, they are guided by their cultural values and social prescripts when meditating and seeking harmony amongst the people they lead. In most Vhaveṇda communities, traditional leadership structures are acknowledged and respected for their roles in addressing domestic matters, and CSA is no exception to such matters. Thus, traditional leaders' contributions and roles cannot be overlooked in understanding the dynamics of disclosing CSA from the grassroots level. Sossou and Yogtiba (2010) and Sawrikar and Katz (2018) add that many cultural and social practices need to be understood because they play significant roles in the build-up of CSA, how it is handled, as well as the processes that encumber the disclosure within different contexts. For instance, Ramphabana, Rapholo and Makhubele (2019a) found secrecy as a cultural and social norm that largely encumbers the disclosure of CSA amongst Vhaveṇda. To that point, the researcher concludes that the disclosure of CSA should always be understood from the standpoints of relevant cultural and social contexts.

The relevance of the ecological systems theory is exalted because it offers an opportunity to understand social problems from broader perspectives and multiple levels. Thus, the researcher believes that the dynamics of disclosing CSA should be explored and described from the broadest possible context to have a comprehensive understanding that will, in turn, bring about context-relevant interventions. From the discussion above, it can be noted that each system of the ecological systems theory has the potential to offer unique yet valuable perspectives regarding CSA and the dynamics of its disclosure at multiple levels from the context of Vhaveṇda. Collin-Vézina *et al.* (2015) argue that looking at factors that encumber the disclosure from all levels can advocate for greater social responsibility to create supportive environments for children to disclose their sexual abuse experiences. All these systems are important and contribute towards understanding the disclosure of CSA from multiple levels. Therefore, if all of the systems, from the smallest level (i.e., microsystem) to

the largest (i.e., macrosystem), successfully play their roles, then the disclosure of CSA may be based on the collective interest, which is to protect and preserve the well-being of the child victims.

The drawback of the ecological systems theory is that it goes as far as considering even the smallest factor important in understanding the influence of multiple factors on children's development within their cultural and social contexts. This makes it a significant challenge for short-term projects or studies to cover all important factors within a limited timeframe. However, the researcher is invincibly convinced that the rigour and comprehensive nature of the ecological systems theory are of particular importance in developing an integrated model to mitigate the non-disclosure of CSA amongst Vhaveṇda because the disclosure is largely influenced by contextual factors from different levels of the systems.

2.3 Afrocentric theory

The Afrocentric theory is also applied as a theoretical lens to achieve the aim of this study. Afrocentricity as an idea and philosophy was institutionalised at the Temple University School of Scholars in the United States of America (Chawane, 2016). Molife Kete Asante is the principal pioneer of the Afrocentric approach. The Afrocentric theory has reformed the field of Black scholarships for the past several decades following Asante's extensive works on the theory (Gray, 2001; Kumah-Abiwu, 2016). Other scholars have advanced the philosophical ideas around Afrocentricity; this advancement has come with different views, interpretations and misinterpretations (Kumah-Abiwu, 2016; Mazama, 2001). However, in this study, the basis of Afrocentricity remains confined within the definition by Asante (2003) that Afrocentricity is based on the philosophy and advocacy in which values, traditions, cultures, behaviour, and perceptions of Africans predominate. The fundamental idea of this theory is that African people should, in its entirety, be the epicentre of any analysis that seeks to understand and solve their problems. The researcher is of the view that using western lenses to understand African social problems could fail to comprehensively look at significant cultural and traditional avenues that may be insightful into developing local solutions to local problems.

According to Mkabela (2005) and Thabede (2008), the Afrocentric theory seeks to examine the African reality from the perspectives of the Africans; in that, it both

recognises and places the African voices, experiences and cultures at the core. Therefore, African people should be centred on studies that seek to understand, translate and assert meaning about CSA through their viewpoints. To be 'centred' means to be located as an agent, not as 'the other' or subjects (Mkabela, 2005). The idea of African-centredness does not necessarily aim to violently confront any other ideas of other perspectives, instead, it is a resolute attempt to put the records right by placing Africans within their historical, social and cultural framework (Chukwuokolo, 2009; Chawane, 2016). Afrocentricity's broader intellectual aim is to challenge and deconstruct Eurocentric denial and misrepresentation of African history and culture (Adeleke, 2015). Thus, Davis, Williams and Akinyela (2010) aver that it is important to be attentive to the history, culture, experience and knowledge of African people to depict an accurate picture of the challenges they face in their respective contexts. In other words, it will be disingenuous and inaccurate for this study to draw translations and interpretations about CSA and the dynamics of its disclosure from the Eurocentric perspective. Rather, the Afrocentric theory using Vhaveṇda as a frame of reference is appropriate.

Thabede (2008) notes that Afrocentrists do not subscribe to universalism in narrating African people's realities. In other words, Afrocentrists believe that there should not be a single perspective that should be considered as a silver bullet or universal tool to explain the experiences and human behaviour of all people from different social and cultural backgrounds across the universe. Given that knowledge was based on the Eurocentric philosophy and research, diagnostic and intervention paradigms also suffered from the Eurocentric cultural universalism in which the cultural values of Africans were not sufficiently applied in theory to formulate African-centred problem-solving methods (Schiele, 2000). Furthermore, Mpofu (2002) and Owusu-Ansah and Mji (2013) note that in the predominantly Western-oriented research and academic materials, the voices of African people are either side-lined or suppressed as African culture and knowledge have been ignored and not taken seriously. Schiele (2000) adds that knowledge has been characterised by a European-American cultural hegemony that values Western intellectual history and thoughts other than that of the Africans. Thus, the researcher believes that even if CSA is a global health and social phenomenon, there is a significant need to contextually explore and understand it from the perspectives of the South Africans, more particularly in the context of Vhaveṇda.

The contextual understanding of CSA is important in protecting children from such forms of abuse and equally in developing context-relevant knowledge and mechanisms with which the disclosure of CSA can be facilitated amongst Vhaveṇda.

African culture is importantly recognised and valued by the Afrocentric theory. Graham and Al-Krenawi (2003) define culture as the totality of ideas, beliefs, values, knowledge and history of a group of people who share a certain historical, religious, racial, linguistic, ethnic or social background. It is important to understand that people are inseparable from their cultures, and they use their cultural values and beliefs to deal with different problems they face. Accordingly, the researcher believes that since cultural values and practices differ from one context to another, it is important to look closer at CSA from a specific context to derive interpretations that are not contextually skewed. Thus, even though cultures may share some commonalities, it is inadequate and ineffective to make generalisations based on the other cultural contexts. Ramphabana (2019) shares that Vhaveṇda caregivers, in most cases women, are culturally reprimanded from speaking about any family issues, including CSA, with someone who is not part of the family. In turn, that cultural practice could bring about the non-disclosure of CSA amongst Vhaveṇda.

As much as the Afrocentric theory is valuable and appropriate in the African context, it is also important to acknowledge its grey areas. For instance, in responding to pressures from globalisation and westernisation, most of Vhaveṇda have adopted the western lifestyle, and such adoption has led to culture mingling in some aspects. For instance, some of Vhaveṇda have moved to developing and developed areas where some of the cultural and traditional practices are no longer fully embraced. Regardless of how people have changed ways of seeing and doing things, the basis of the Vhaveṇda culture should remain used as a frame of reference to contextually come up with culturally appropriate and sensitive avenues to mitigate the non-disclosure of CSA.

On the other end, the Afrocentric theory renders its usefulness and suitability to this study because it does not advocate for the domination of a single culture, but recognises the significant roles played by all African cultures in African people's development and finding local solutions to their social problems. Thus, it is important to acknowledge the existence of the African perspectives and contexts, most

profoundly based on the African culture, to develop mechanisms and models that specifically resonate with African ways of seeing and doing things. Therefore, the Afrocentric theory's ability to centre African people within their contexts is helpful in this study in that Vhaveṋda are placed within their context with the particular purpose of developing an integrated model to mitigate non-disclosure of CSA.

2.4 Conclusion

In the discussions above, the researcher explained CSA as a global health and social phenomenon that occurs across cultural and social contexts. The dynamics of disclosing CSA are dependent on contextual factors that may be well understood from multiple theoretical frameworks. The ecological systems theory and Afrocentric theory are adopted and the ways through which they contribute in pursuit of the aim of this study were also explained above.

CHAPTER 3

LEGAL FRAMEWORKS FOR CHILD PROTECTION

3.1 Introduction

The welfare of children is largely dependent on the investment and effort made by countries to develop robust and rigorous legal frameworks. As indicated in chapter one of this research report, CSA is a social and health phenomenon that cuts across all countries. However, legal definitions, approaches and recourses regarding CSA vary from one country to another. South Africa has been a signatory to the major international conventions from which it has developed a comprehensive legal framework to protect children from sexual abuse. Essack and Toohey (2018) aver that the South African criminal justice system has gone through multiple contextual revisions and made significant transformations regarding sexual offences, including CSA. The discussion in this chapter will move from the international legal determinations and commitments that South Africa undertook to protect children and their human rights. Cascading from the international to the domestic level is essential in that the legal frameworks of South Africa and other signatory countries are partly derived and informed by international treaties or conventions. At the domestic level, (i) the Constitution of the Republic of South Africa No. 108 of 1996, (ii) the Children's Act No. 38 of 2005 as amended, (iii) the Children's Amendment Act No 41 of 2007 and (iv) the Criminal Law [Sexual Offences and Related Matters] Amendment Act No. 32 of 2007 will inform the analysis and discussion in this chapter. The last three pieces of legislation mentioned above are described as the core and direct pieces of legislation that govern sexual abuse against children in South Africa (Arts, Burton, Ward, Leoschut, Phyfer, Loyd & Le Mottee, 2016). However, it is imperative to note that such legislative frameworks are informed by the constitution of the Republic of South Africa.

3.2 International treaties on child protection

At an international level, the focus of the discussion is on the two fundamental treaties, namely the United Nations Convention on the Rights of the Child (UNCRC) and the African Charter on the Rights and Welfare of the Child (ACRWC).

3.2.1 United Nations Convention on the Rights of the Child (UNCRC)

Protecting the human rights of children is an international commitment and responsibility. The Convention on the Rights of the Child (CRC) was adopted by the United Nations in November 1989 and has since been ratified by every country in the world, with the exception of the United States (Simon, Luetzow & Conte, 2020). Before the UNCRC was developed, adopted and ratified, children's rights were not clearly recognised by any treaty nor was there any legally binding international authority (Boumans, 2015). Thus, it became the first legally binding instrument to affirm and advance international standards on the human rights of children. This Convention remains the most widely adopted international treaty that has influenced and informed domestic legislative framework and legal systems across countries in the world (Liefaard & Doek, 2015). The United Nations and all signatories view children as vulnerable members of society who require particular care and protection (Hendricks, 2014). Just like anyone else, children are accorded equal human rights. The UNCRC defines the human rights of children, and it mandates all the subscribing and signatory countries to accountably provide a report on progress towards realising and protecting the human rights of children. South Africa ratified the Convention on the Rights of the Child (CRC) in 1995 and reports to the United Nations Committee every five years (Department of Social Development [DSD], Department of Women; Children and People with Disabilities [DWCPD] & United Nations Children's Funds [UNICEF], 2012). A designated committee on the CRC is made up of independent experts who help to monitor the reports and determine how the signatories implement the UNCRC.

The UNCRC also seeks to improve the living conditions of children and promote their well-being and developmental outcomes (Dawes, Willenberg & Long, 2006). The UNCRC safeguards the human, social, cultural, civil, economic, health, safety and rights of children (Ali, 2017). This Convention embodies 54 articles pronouncing children's rights and a central objective of protecting children's rights irrespective of their race, gender, religion and abilities. Article 19 is of particular interest in this chapter. All signatories are required by Article 19 of the Convention to implement all necessary governmental, administrative, social, and educational measures to safeguard children from all types of physical or mental abuse, neglect, or maltreatment, as well as from maltreatment or exploitation, including sexual abuse, while they are in the custody of their parents, legal guardians, or other caregivers.

Although this Convention enjoys a position at a protective level, it is at a central point and not too descriptive in terms of how countries or nations should handle and tackle CSA systematically. However, it serves as a cornerstone from which a specific and descriptive domestic legal system can be erected to protect children from any forms of abuse, including CSA.

3.2.2 African Charter on the Rights and Welfare of the Child (ACRWC)

South Africa has also become a signatory to the African Charter on the Rights and Welfare of the child in 1997. The ACRWC was developed to give the UNCRC specific application in the African context since the representation by African countries at the time of the drafting of the CRC was deemed inadequate (Abrahams & Matthews, 2011). Thus, it became the first treaty on the human rights of the child in the African region. This Charter acknowledges the situations of most African children and their unique factors such as their socio-economic, cultural and traditional, exploitation, poverty, and on account of the child's physical and mental development, s/he needs special protection. Similar to the UNCRC, the ACRWC affirms and recognises the human rights and welfare of children without distinction of any kind such as race, ethnic group, colour, sex, language, religion, political or any other opinion, national and social, origin, fortune, birth or another status. According to Rule (2017), by signing both the UNCRC and the ACRWC, South Africa agreed to strengthen the protection of abused children, track the results of such efforts, and provide assistance to those who must take care of and safeguard children. Article 27 of the ACRWC is of specific pertinence to this study in that it requires state parties to protect children from all forms of sexual exploitation and sexual abuse. This article further requires states parties to take measures to prevent the (a) inducement, coercion or encouragement of a child to engage in any sexual activity, (b) use of children in prostitution or other sexual practices, and (c) use of children in pornographic activities, performances and materials.

The ACRWC acknowledges the cultural legacy, historical legacies, and ideals of African civilisation, which should influence their consideration of the idea of the rights and welfare of children. Such recognition resounds well with the notion of the Afrocentric perspective that cultural backgrounds and histories, as well as values of Africans, should always be central to any form of interpretation. This Charter

complements the drive to appreciate African contexts in deriving narratives and meanings of a phenomenon. The African Charter on the Rights and Welfare of a Child does not only advance the rights and welfare of children, but it advocates that mechanisms to promote the human rights and welfare of children should be context-conscious. CSA should be contextualised since it could be perceived differently depending on multiple factors, such as legal frameworks and socio-cultural backgrounds and values. The Charter similarly requires all signatories to take action to safeguard children from sexual exploitation and abuse in all forms.

3.3 Domestic legislations for child protection

At the domestic level, the researcher discusses domestic legislations that are developed to protect children. These include the Constitution of the Republic of South Africa Act No 108 of 1996, the Children's Act No 38 of 2005 (as amended), the Children's Amendment Act No 41 of 2007 and the Criminal Law (Sexual Offences and Related Matters) Amendment Act No 32 of 2007.

3.3.1 Constitution of the Republic of South Africa Act 108 of 1996

The South African Constitution is largely considered one of the most well-drafted and progressive in the globe. It provides a nationwide legal foundation on which citizens' protection and human rights are respected and safeguarded. The Bill of Rights is described as a cornerstone of democracy in South Africa in Section 7 of the Constitution of the Republic of South Africa, 1996 (Act No. 108 of 1996), which enshrines the rights of all citizens and upholds the democratic values of human dignity, equality, and freedom. The Bill of Rights in the Constitution upholds and protects human rights for all – and this too applies to children (Fouché, 2007). The Constitution of the Republic of South Africa has appreciated and adopted the human rights-based approach to recognise and exercise the human rights of the citizens. Children being one of the most vulnerable groups in societies, their rights are specifically protected by the Constitution of the Republic of South Africa. Section 28 of the constitution provides the protection of children as a principle that gained an extension from the international treaties and conventions on the rights of a child.

Section 28(1)(d) of the constitution holds that every child has the right to be protected from maltreatment, neglect, abuse and/or degradation. Although the constitution does

not specifically outline the protection of children from sexual abuse, the 'word' abuse indicated in section 28(1) covers all forms of abuse, and sexual abuse is not excused (South African Human Rights Commission, 2002). Despite the clear determinations of the constitution to protect children from all forms of abuse, children are still subjected to different forms of abuse, including sexual abuse, in South Africa. However, the constitution has been a progressive and significant legal tool from which the South African legislative frameworks to protect children emanated.

3.3.2 Children's Act No 38 of 2005 as amended

The Children's Act No 38 of 2005 as amended, is considered a landmark piece of legislation as it lays the groundwork to enhance child protection measures and combat abuse against children (Strydom, Schiller & Orme, 2020). If this Act is implemented accordingly, it carries a significant potential to provide a legal framework that will protect children against violation of their human rights and promote their safety and overall well-being (Ali, 2017). However, it is important to understand the responsibility entrusted to anyone in terms of protecting children and reporting cases of CSA to the relevant authorities. In terms of Section 110(2) of this Act, any person who suspects that a child is being abused or is in need of care and protection must report that to a social worker, a designated child protection unit or organisation or to the police. This ultimately assists in the facilitation of the disclosure of CSA for the prosecution and conviction of perpetrators of such illegal offences. Jamieson, Sambu and Mathews (2017) argue that despite the Children's Act being a strong piece of legislation, it has mostly been implemented ineffectively as other social workers handle CSA cases without requisite qualifications and skills. Besides, Richter and Dawes (2008) add that limited resources and poor infrastructure contribute to the ineffectiveness of implementing the Children's Act in South Africa. CSA is a serious illegal offence that requires specialised qualifications and skills as well as necessary resources and infrastructure. Notwithstanding difficulties in implementing the Act effectively, it is important to understand that some cases of CSA are not reported, and thus making it a significant hurdle for authorities to protect children effectively.

3.3.3 Children's Amendment Act No 41 of 2007

The Children's Amendment Act No. 41 of 2007 establishes the mechanism for protecting children, including reporting by professionals of any suspicion of child abuse (Ali, 2017). In section 110(3) of this Act, all reports of abuse should be made according to the principle of good faith. The principle of good faith refers to a widely recognised common-law duty to act honestly, openly and with conscientious impartiality. The person reporting the abuse - CSA in the context of this chapter - must report his/her belief of wrongdoing without any malicious/spiteful intent (Hendricks, 2014). It is important that mandated reporters timeously act or report their suspicion based on the reasonable grounds (Rule, 2017). It is challenging to know that a child is abused because Vhavenḓa are secretive when it comes to matters that affects the family (Ramphabana, 2019). The culture of secrecy and non-disclosure has been slowing down the effort to obtain justice for victims and protect children from sexual abuse.

3.3.4 The Criminal Law (Sexual Offences and Related Matters) Amendment Act No 32 of 2007

The objectives of this Act are to afford complainants of sexual offences the maximum and least traumatising protection that the law can provide, to introduce measures that seek to enable the relevant organs of state to give full effect to the provisions of this Act and to combat and, ultimately, eradicate the relatively high incidence of sexual offences committed in South Africa through different avenues including, but unlimited to, criminalising all forms of sexual abuse. This Act has been instrumental in terms of providing clarity on activities that constitute sexual abuse. Goodyear-Brown, Fath and Myers (2012) allude that sexual abuse includes both contact and non-contact activities that result in the sexual gratification of adults or even a significantly older child or adolescent. Clarification on what constitutes sexual abuse is important as CSA can be construed in a limited framework. It is still common amongst the society that CSA is minimised to contact or sexual penetration, without taking into account that a child can still be sexually abused without any contact or penetration (Rule, 2017; Ramphabana, Kgatla & Nxiweni, 2022). The Act outlines the following acts as sexual offences against children that should be reported to the legal authorities for the persecution and conviction of perpetrators of such acts, thus, sexual assault is defined as: i) direct or indirect contact between genital organs, anus, a female person's breasts with any

other part of another person's (or animal's) body or an object; or ii) direct or indirect contact with the mouth of one person and the genital organs, anus, a female person's breasts, mouth or any other part of the body of another person which could be used for sexual penetration; or iii) direct or indirect contact with the mouth of one person and the genital organs or anus of an animal; or iv) masturbation of one person by another; or vi) insertion of objects resembling genital organs into a person's mouth. Chapter two of the Criminal Law (Sexual Offences and Related Matters) Amendment Act 32 of 2007 defines and lists the full range of sexual offences that are illegal. These include: i) rape; ii) compelled rape; iii) sexual assault; iv) compelled sexual assault; v) compelled self-sexual assault; vi) compelling or causing persons 18 years or older to witness sexual offences, sexual acts or self-masturbation; vii) exposure or display of or causing exposure or display of genital organs, anus or female breasts to persons 18 years or older ('flashing'); viii) exposure or display of or causing exposure or display of child pornography to persons 18 years or older; ix) engaging in sexual services of persons 18 years or older; x) incest; xi) bestiality; and xii) sexual acts with a corpse.

From sections 15 to 22 of the Criminal Law (Sexual Offences and Related Matters) Amendment Act 32 of 2007, there is a list of additional sexual offences against children that are illegal. The list includes: i) acts of consensual sexual penetration with certain children (statutory rape); ii) acts of consensual sexual violation by a person over the age of 18 with children between the ages of 12 and 16 (statutory sexual assault); iii) sexual exploitation of children; iv) sexual grooming of children; v) exposure or display of or causing exposure or display of child pornography or pornography to children; vi) using children for or benefiting from child pornography; vii) compelling or causing children to witness sexual offences, sexual acts or self-masturbation; and viii) exposure or display of or causing exposure or display of genital organs, anus or female breasts to children ('flashing'). The list is expanded below:

- *Statutory Rape*

Troup-Leasure and Snyder (2005) and Gilbert (2010) define statutory rape as a general term used to describe an offence that takes place when an individual (regardless of age) has consensual sexual relations with an individual, not old enough to legally consent to the behaviour. Age of consent is the age at which a person can be considered to be legally fit, with respect to their age, to either or not agree to

participate in sexual intercourse or activity under a particular circumstance. The age of consent varies from one country to the next, and it is determined mainly to protect children from any form of sexual predation and exploitation. Most states in the United States have the 'Romeo and Juliet' law with the intent to prevent young people who are involved in a consensual sexual relationship from being charged with statutory rape. In South Africa, a person is guilty of the offence of having committed statutory rape if they commit an act of sexual penetration with a child – and this is despite whether or not the child has provided consent to the commission of such act. Any sexual activity that occurs without sexual consent constitutes rape or sexual assault. To put it in perspective, although a child is defined as a person under the age of 18 years in South Africa, the age of consent is 16 years, irrespective of gender and sexual positioning or orientation.

Although there is a legal age of consent in South Africa, it is also important to understand how a child is defined in different cultural contexts because such understanding carries significant implications on how an incident can be regarded as CSA. For instance, in the context of Vhaveṋda, male children who attended male initiation schools are referred to as *vhanna* (men). Such ascription could lead children (as defined by the law) to believe they have control over sexual activities and, therefore, fail to report their exposures to sexual abuse. Dawes and Higson-Smith (2005) argue that what is considered to be CSA depends on the ascriptions accorded by a particular culture. Gavey (2005) also contends that having sexual encounters with a child is interpreted based on norms and standards of the cultural context. To that end, the researcher is of the view that as much as culture plays a significant role in nurturing the development of children, it is important to align its practices with the pieces of legislation that are developed to protect children from any forms of abuse.

- *Statutory sexual assault*

Section 16 of this Act provides an explanation that a person who commits an act of sexual violation with a child is, irrespective of whether or not the child has provided sexual consent, guilty of the offence of having committed an act of consensual sexual violation with a child. The birth of the constitution has brought about the human rights culture, which had impacted and changed the face of the law, including sexual offences in general and sexual offences against children were revisited and refined. No amount and form of violence directed at children can be justified and all forms of

violence against children are preventable (Artz *et al.,* 2016). Gender inequality and negative socio-cultural norms amongst South Africans continue to contribute to violence (United Nations, 2019). Due to their mental capacity, cognitive development, age and cultural background, children may be taken advantage of and sexually assaulted by someone with authority such as, but unlimited to, being in a respected societal position and financial power.

Naidoo and Van Hout (2021) note that although largely under-reported, sexual abuse of children continues to increase in South Africa within the context of engendered violence, inequalities, wider structural and cultural challenges and stereotypes surrounding this "endemic social problem". Alaggia (2004) and Paine and Hansen (2002) found that children's rights and views in many societies of South Africa, and many children reported feeling powerless as they do not receive support from their parents or caregivers. Naturally, children consider their parents or caregivers as people who have a full interest in nurturing and protecting them from any form of abuse. Therefore, children become hopeless and powerless when people they look up to for protection do the opposite.

- *Sexual exploitation*

According to section 17(1) of the same Act, a person who unlawfully and intentionally engages the services of the child complainant, with or without the child's consent for financial reward, favour or compensation to the child or to a third person, is guilty of an offence of sexual exploitation of a child. Section 17(2) adds that a person who does the above to commit a sexual act by inviting, persuading or inducing the child to allow another person to commit a sexual act; or by participating in, being involved in, promoting, encouraging or facilitating the commission of sexual act; or by making available, offering or engaging a child for the commission of sexual act; and by detaining a child whether under threat, force, coercion, deception, abuse of power or authority for commission of a sexual act with a child by a third person is guilty of an offence of having being involved in the sexual exploitation of a child.

End Child Prostitution and Trafficking (ECPAT) International (2019) shows that despite the limited effort to quantify the extent of sexual exploitation of children in South Africa, there are a lot of children that are exposed and vulnerable to different forms of sexual exploitation. Children may be exploited sexually through human trafficking (within or

across borders) and child pornography – which are one of prevalent issues around the globe and in South Africa. Amongst the most recent and pertinent cases of sexual exploitation in South Africa, is a case that sat in the Pretoria High Court on 16 February 2022 of a 41-year-old father who pleaded guilty to over 400 charges that are related to rape and child pornography (Independent Online [IOL], 2022). In these charges, there are other charges including compelled rape, compelled sexual assault, exposure or display of child pornography to children, two counts of compelling or causing a child to witness sexual assault and two counts of compelling or causing a child to witness sexual masturbation.

- *Sexual grooming*

Pollack and MacLver (2015) define sexual grooming as a process wherein a perpetrator employs different techniques to gradually gain a person's trust with the intent to gain sexual at a later stage. Berliner (2018) and Collings (2020) argue that sexual offenders often groom children and other people in the children's environments prior to subjecting them to sexual explotation or abuse. Sexual grooming can be done by someone who is known to the family as much as it can be done by someone who is not close to the family by any relation. An understanding of sexual grooming as well as the common techniques used by perpetrators is important to help professionals to prevent sexual abuse before it occurs (Bennett & O'Donohue, 2014). It is important to look at grooming as a process that is not only limited or targeting a child, but can also be extended to soften and loosen adults and caregivers within the child's environment. Section 18(1) of Criminal Law (Sexual Offences and Related Matters) Amendment (SORMA) Act 32 of 2007 expands that a person who manufactures, produces, possesses, distributes or facilitates the manufacture, production or distribution of an article, which is exclusively intended to facilitate the commission of a sexual act with or by a child is guilty of the offence of promoting the sexual grooming of a child. It is important to understand the dimensions of sexual grooming from a legal perspective to develop preventative avenues and intervene appropriately.

- *Exposure or display of pornography*

In complimenting the SORMA, the Films and Publication Act 65 of 1996 was amended in 2009 to strengthen the protection of children from being exposed to adult experiences through making them participate in pornography. The Films and Publication Act has made the use of children in and the exposure of children to

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pornography punishable. Keen, France and Kramer (2019) note that children's exposure to pornographic content has significantly increased since the mid-1990s, with the increased sites offering commercial content that are easily accessible even to children – and such content is unfiltered and does not have age verification systems. Also, exposing children to sexually-explicit materials is considered part of grooming children into assimilating and accepting that having sexual activities with an adult is normal conduct – and exposure on its own has been reported to pose detrimental outcomes on the development of children (Chetty & Basson, 2006; Keen *et al.,* 2019). According to the Films and Publication Act, child pornography includes any image, however, created or any description of a person, real or simulated who is or who is depicted, made to appear, look like, represented or described as being, under the age of 18 years engaged in sexual conduct; participating in or assisting another person in participating in sexual conduct; or showing or describing the body or parts of the body, of such a person in a manner or in such a manner that it is capable of being used for sexual exploitation. Chetty (2009) reminds us that children do not consent to be sexually abused, raped, tortured, brutalised and even murdered for the production of child pornography.

According to Hearn (2006), Boyd, Marwick, Aftab and Koeltl (2009), Flood (2009) and Terblanche and Mollema (2011), child pornography is noticeably a global crime harboured in the communications technology and improved ways of accessing information. Holloway and Valentine (2003) and Wortley and Smallbone (2012) corroborate the observation that children are extremely exposed to various pieces of information that is readily and easily available on the internet, some of which are destructive and make children easily targeted by sexual predators. Despite the capability of the internet to provide a large pool of useful information to people globally, it is important to acknowledge that the internet has become a playground for perpetrators to prey on children. Kreutzer (2009) avers that mobile internet access makes it easier for South African youngsters to be exposed to sexual content online. To that end, Nevondwe and Odeku (2014) opine that Internet Services Providers (ISPs) should extend their efforts and adopt reasonable measures to prevent their services from being used for illegal conduct. Further, Nevondwe and Odeku (2014) recommend that the ISPs can prevent access to and report the sites that distribute and promote child pornography in any way.

3.4 Mandatory reporting of cases of child abuse according to SORMA

Bekink (2021) argues that mandatory reporting laws are controversial mechanisms that require certain professionals to bring forward cases of violence against children to designated authorities. In most countries, certain professionals have a mandate to report any suspected and known cases of child abuse or neglect to law enforcement agencies to identify such cases and provide early treatment and intervention (Mathews, 2014). These professionals in South Africa include any correctional official, dentist, homeopath, immigration official, labour inspector, legal practitioner, medical practitioner, midwife, minister of religion, nurse, occupational therapist, physiotherapist, psychologist, religious leader, social service professional, social worker, speech therapist, teacher, traditional health practitioner, traditional leader or member of staff or volunteer worker at a partial care facility, drop-in centre or child and youth care centre.

In addition to section 110 of the Children's Amendment Act No 41 of 2007, section 54 of the South African Criminal Law (Sexual Offences and Related Matters) Amendment Act No 32 of 2007 compels a person who is aware of any form of sexual abuse against children to report it to a police official. According to the two Acts, if such abuse is not reported, the person decide not to report may be charged with a crime and, if convicted, may face fines, jail time, or both.. Furthermore, anyone who knows, reasonably suspects, or has a suspicion that a sexual offense has been committed against a child must report that information right away to a police officer. Failure to notify such knowledge, reasonable belief, or suspicion constitutes an offence for which the offender is subject to a fine, a term of imprisonment of not more than five years, or both.

Although both the Children's Amendment Act and SORMA embody the issue of reporting as obligatory conduct, the distinction between the two Acts lies in the grounds that the person reporting has to have reasonable grounds that a child is in need of care and protection. On the other hand, a person who has knowledge that a child has been sexually abuse must immediately report to such knowledge to a police official. Bekink (2021) acknowledges that the SORMA has set standards high in terms of reporting in that it is centred on knowledge, as opposed to the reliance on a

conclusion on reasonable grounds in accordance to the Children's Act No 38 of 2005 (as amended). Besides, members of communities who are aware of sexual exploitation and abuse of children have the responsibility to report to the relevant officials or institutions. Despite having clearly detailed pieces of legislation that promote the protection of children from sexual exploitation and abuse, the researcher observes that much still needs to be done to appreciate the objective behind reporting CSA cases. Ramphabana (2019) found that it is difficult to report CSA to legal authorities in Vhaveṇda communities because such cases are treated as family matters that should not be interfered with by anyone outside the family.

Voluntary and mandatory reporting of CSA has great potential to strengthen the effort to protect children in South Africa. Mandatory reporting runs parallel with the provision made in Article 19 of the UNCRC that protective and preventative measures should be implemented, including reporting, referral, investigation, treatment and follow-up of child abuse (UNCRC, 1989). However, the contextual challenges in relation to reporting slow the effort. In fact, Mathews (2014) notes that voluntary and mandatory reporting in these pieces of legislation acknowledges that child abuse happens in private settings – and it is often circumscribed with the 'syndrome of secrecy'. However, it is difficult for disclosure to occur given that sexual abuse is regarded as an act that does not only have implications on the child victim but on the family and community as a whole.

There are also a lot of discussions and arguments with respect to whether or not mandatory reporting complements the effort to strengthen child protection in South Africa. For instance, MacCormick (2018) argues that the legislation that requires mandatory reporting is simply putting strain on already-overburdened child protection authorities who are unable to meaningfully address the increased reports that they receive daily. The Children's Institute (2018) adds that social and health service providers face serious and multiple workplace-related challenges such as poor infrastructure, limited staff, long working hours, low morale, increasing burden of care and a lack of trust amongst professionals. While the challenges mentioned above are realistic, it is also important to appreciate that child protection cannot be taken as a probable matter. To that point, the researcher is of the view that although voluntary and mandatory reporting cannot necessarily be a silver bullet to curb CSA, it has – to some extent – the opportunity to circumvent the culture of 'non-reporting' or 'non-

disclosing' in that the abuse does not necessarily have to be disclosed or reported by the victims or close family members themselves but anyone who alleges and knows about the abuse can report to the relevant legal authorities.

3.5 Conclusion

It has been demonstrated in this chapter that CSA is a serious problem across the globe. Gaining a foundation from international imperatives and treaties, the South African legal framework has continuously been improving its legal system with an intent to protect the citizens. From the pieces of legislation at a domestic level, as discussed in this chapter, it is evident that South Africa takes into account the responsibility to strengthen the child protection systems. This chapter has gone at length to unpack the dimensions of what constitutes CSA by integrating different pieces of legislation. The discussions have made it clear that CSA can happen with and without any form of contact. Disclosing and reporting CSA is one critical measure to bring about necessary interventions and treatment for child victims – and also to prevent other children from being abused. Although there is mandatory and voluntary reporting, it remains everyone's business to protect children from sexual abuse.

CHAPTER 4

THE DYNAMICS OF DISCLOSING CHILD SEXUAL ABUSE

4.1 Introduction

CSA is a global problem that brings about short- and long-term negative impacts on the overall development of children, irrespective of their geographical, racial and physical make-up (Fisher, Goldsmith, Hurcombe & Soares, 2017; Ramphabana, Kgatla & Nxiweni, 2022). It may present adverse physical, mental, behavioural and social impacts on the victims or survivors (Alaggia & Millington, 2008; Easton, 2014). Lack of disclosure has been a significant hurdle to comprehending the dynamics of CSA and the provision of effective interventions to victims of CSA and their families. Although most victims of CSA may be reluctant to disclose (London, Bruck, Wright & Ceci, 2008; McElvaney, 2015; Lev-Wiesel & First, 2018), the disclosure could lead to support services and contribute to healing and recovering from the abuse (Paine & Hansen, 2002; Sorsoli, Kia-Keating & Grossman, 2008; Bottoms, Peter-Hagene, Epstein, Wiley, Reynolds & Rudnicki, 2016; Lemaigre, Taylor & Gittoes, 2017; Alaggia, Collin-Vézina & Lateef, 2019). It is, thus, very imperative that any form of sexual offences against children, as stipulated in the Criminal Law (Sexual Offences and Related Matters) Amendment Act 32 of 2007, be reported to the legal authorities for the intervention of different stakeholders for the best interest of the child victim. Lalor and McElvaney (2010) and Alaggia, Collin-Vézina and Lateef (2019) add that disclosing CSA carries a significant potential to provide timeous services and prevent further sexual victimisation. The disclosure of CSA enjoys comfort in hiding since sexual abuse often occurs in private, and there could be limited or no noticeable signs that there has been any form of abuse.

CSA is a hidden crime that is often perpetuated without witnesses, thus, making a disclosure the only way the incident can be understood and accounted (Alaggia, 2004; Hebert, Tourigny, Cyr, McDuff & Joly, 2009; Reitsema & Grietens, 2016; Larner, 2022; Williams, Block, Johnson, Ramsey & Winstead, 2022). Several studies found that only a few child victims of sexual abuse report or disclose their abuse to an adult or anyone

on the legal side (Smith, Letourneau, Saunders, Kilpatrick, Resnick & Best, 2000; Jonzon & Lindblad, 2004; Lahtinen, Laitila, Korkman & Ellonen, 2018). It is important to understand that disclosure is not a straightforward process but a complicated process surrounded by many factors. This chapter provides a discussion of disclosure as a process, different types of disclosure and the factors that influence the disclosure of CSA.

4.2 Disclosure of child sexual abuse as a process

Sexually abused children are exposed to the critical dilemma of deciding whether or not to share their abuse with someone (Goodman-Brown, Edelstein, Goodman, Jones & Gordon, 2003; Easton, 2013; Jonzon & Lindblad, 2004). Several studies have argued that CSA is dependent on the child's willingness to disclose it (London, Bruck, Ceci & Shuman, 2005; Hershkowitz, Lanes & Lamb, 2007; Schonbucher, Maier, Mohler-Kuo, Schnyder & Landolt, 2012; Malloy, Mugno, Rivard, Lyon & Quas, 2016). If children are unwilling to disclose, for whatever reasons, the abuse is likely to remain unknown, since perpetrators are not often determined to disclose. Unfortunately, most children resort to not disclosing the abuse and end up being exposed to further victimisation, which increases the adverse consequences of the abuse (Kogan, 2004; Alaggia & Kirshenbaum, 2005; Alaggia, 2010; Hunter, 2011). The perpetrator can take advantage of the child victim if the initial abuse is not reported, and that could mean that the perpetrator will continue to victimise the child, since there seem to be no consequences for the perpetrator.

Children widely find it challenging to discuss sexual-related matters and the experiences thereof (De Voe & Faller, 2002; Paine & Hansen, 2002; Ramphabana, 2019). Challenges with respect to discussions of sexual-related matters are prevalent, particularly in cultural and social contexts that perceive sexual activities between a child and an adult as taboo, thus, making it difficult for child victims to disclose their experiences. However, it is helpful to understand disclosure as a dynamic and multidimensional process that unfolds as a result of interactions between the victim and the person to whom the victim confides (Reitsema & Grietens, 2015). Disclosure is seldom a one-time act of reporting or telling someone about an event or experience but a complicated process that can even take place over a long period (Easton, 2020). Allnock (2018) adds that disclosure is a process in that it may occur partially or in a

vague way – and that is if it ever occurs. In the same breath, DeVoe and Faller (1999) argue that if the disclosure is a singular event, the forensic interviews with child victims may be standardised and structured such that the narratives with respect to sexual abuse can be obtained.

Staller and Nelson-Gardell (2005) maintain that children are often concerned about how adults would respond to the disclosure, more especially the disclosure of CSA. Family members may likely find it challenging to understand and respond calmly to a disclosure, especially in cases in which the abuse was done by someone within or close to the family (Allnock & Miller, 2013). However, failure to respond appropriately or calmly to the disclosure of CSA could harm the victim's wellbeing – and that could deter the victims from further disclosure (Lawson & Chaffin, 1992; Jonzon & Lindblad, 2004; Lovett, 2004). As much as CSA understandably triggers the emotions of those to whom the disclosure is made – more especially caregivers or parents - it is important to understand that child victims normally disclose with the determination to get help. As such, people to whom child victims confide should conduct themselves selflessly to be of help instead of making child victims regret ever disclosing. Sorensen and Snow (1991) aver that it is crucial to understand disclosure as a process so that child victims can be allowed to speak in their way and pace. People to whom child victims confide should avoid being clouded by their emotions such that they end up rushing the disclosure process. Sexual abuse alone is a traumatic experience for the child victims, therefore, it is important to allow them to narrate without adding any pressure.

4.3 Types of the disclosure of child sexual abuse

As already indicated that disclosure is a process, it is worth mentioning that it can occur in different forms. Multiple factors influence the way in which disclosure, irrespective of the type, occurs. For instance, London, Bruck, Ceci and Shuman (2005) claim that the combination of factors such as communication ability, intellectual level and social and emotional support can hardly be separated from each other in the attempt to understand when and why victims of sexual abuse disclose. The purposeful, accidental, prompted/elicited, behavioural/verbal and purposefully withheld and triggered disclosure are explained below.

4.3.1 Purposeful disclosure

In this type of disclosure, the child victims often understand that they were abused and want the abuse to be known to avert it from continuing – and also to hold the perpetrator accountable for their actions. Many victims find it difficult to disclose, not because they do not understand that they were abused but because of the perceived outcomes that may result from the disclosure. It is the researcher's view that some victims may decide not to disclose the sexual abuse experience fearing that it could lead to the arrest of the perpetrator, who, in most circumstances, is the breadwinner of the family. It is also worth noting that culture cannot easily be distanced from the disclosure of CSA. For instance, the taboo associated with sex in the Vhaveṋda culture could also discourage victims from purposefully disclosing with the fear of facing cultural transgression of talking about sexual-related matters. Most children prefer to disclose their abuse to their peers, parents and trusted adults (Denov, 2003; Edinburgh, Saewyc & Levitt, 2006; Hershkowitz, Lanes & Lamb, 2007; Draucker & Martsolf, 2008; Priebe & Svedin, 2008; Shackel, 2009; Hunter, 2011). Children who are comfortable with sharing their experiences with a family member or a friend may find it possible to disclose them in a professional context. Fontanella and Harrington (2000) and Azzopardi, Eirich, Rash, MacDonald and Madigan (2019) share that older children are more likely to disclose sexual abuse than younger children because of their understanding of abuse and improved verbal communication abilities or skills. Often, purposeful disclosure is insightful to forensic investigations and assessments in that the victims are determined and keen to share their experiences, which helps legal authorities understand the abuse and determine appropriate recourse. However, Higson-Smith, Lamprecht and Jacklin (2004) acknowledge that purposeful disclosure occurs only in a few cases of CSA. For instance, in a South African study on patterns of CSA, only 30% of participants made purposeful disclosure (Collings, Griffiths & Khumalo, 2005). Therefore, creating a safe and affirming environment for the child to disclose could also be the key to understanding the abuse more comprehensively.

4.3.2 Accidental disclosure

With accidental disclosure, child victims are often not fully determined and willing to share about the abuse. Instead, they accidentally make statements that embody hints that could indicate that there has possibly been abuse. McGill and McElvaney (2022)

report that some victims receive death threats from their perpetrators, as a consequence, they try their best to conceal the abuse. Although some perpetrators can use different forms of threats and promises to children after abusing them sexually, some incidents eventually surface in multiple ways. For instance, the child victim may make spontaneous statements that alert an adult or caregiver that abuse has occurred (Collings, Griffiths & Khumalo, 2005; Shackel, 2009). Furthermore, a child may utter words to express their dislike of a particular person who could be the abuser. A child victim may also utter words that contain strong dismay about the environment in which the abuse occurred. At the end of the abuse, abusers may continuously make sexual jokes with the child and even prevent a child from having enough opportunity to make decisions regarding personal issues. As this nature of disclosure occurs by chance of an accident, it should be handled diligently across cultures to maximise the opportunity for the child to share meanings behind particular statements that could indicate that the sexual abuse occurred or is occurring. Although there is no definite parameter to separate innocent statements from the ones that can confirm that the abuse has occurred or is occurring, it is important not to openly undermine such hints from a child.

4.3.3 Prompted/elicited disclosure

In their study, Mathews, Hendricks and Abrahams (2016) found that about 40% of disclosures were prompted or elicited after an adult or caregiver had suspected that something had happened to the child. Some studies reported that children often test and interpret how other people react to what they reveal and decide on whether or not to disclose the abuse (Crisma, Bascelli, Paci & Romito, 2004; Priebe & Svedin, 2008; Giroux, Chong, Coburn & Connolly, 2018). The above assertions confirm that the process of disclosing sexual abuse should never be thought of as a process that follows a particular universal pattern but as a continuous and dynamic process that also depends on the manner and nature of interactions between the victim and the adult person or caregiver to which they are confiding. As such, the timing and nature of questions concerning sexual abuse are considered important in facilitating disclosure. As much as finding out that a child has been sexually abused could be challenging to imagine and accept, it is important to be mindful that inappropriate responses could influence how the child discloses information moving forward. Lemaigre, Taylor and Gittoes (2017) argue that how information about the abuse is

handled by the person to whom the victim confided may promote or prevent disclosure from happening. For instance, a child may be reluctant to disclose the abuse if they believe the disclosure is less likely to be handled calmly and effectively.

4.3.4 Behavioural/verbal disclosure

In general, there are different forms through which a message can be shared amongst people. There are no special exceptions when it comes to how children can share the abuse experience. As much as child victims of sexual abuse could speak about the abuse incident, they can also communicate without using direct verbal words. Stromwall, Hartwig and Granhag (2006) aver that both child and adult victims of sexual abuse strive to conceal lies through inhibiting non-verbal behaviours. Whisnant (2009) adds that behavioural disclosure could also occur through noticeable changes in the behaviour and emotions of the victims. In the same breath, Ungar, Barter, McConnel, Tutty and Fairholm (2009) add that some children may indirectly try to disclose or cope with their abuse through displaying unusual behaviours such as self-harming, suicide ideation, sleeping and eating disorder. Some of the behaviours may also include the child playing sexually with toys and dolls, becoming clingy, an outburst of anger, being too secretive and excessive fear towards a particular person or environment. Behavioural disclosure could be more helpful in a case in which the caregiver or parent has a positive relationship with the child. It would be easier to identify some behavioural changes that could alert that the abuse has occurred or is occurring.

4.3.5 Purposefully withheld and triggered disclosure

According to London, Bruck, Wright and Ceci (2008), a lot of child victims of sexual abuse are often reluctant to reveal their experiences and they may as well deny that they were abused when asked directly. Disclosure may be triggered by a related event, escalation of abuse or a discussion in a school activity or programme (Alaggia, 2004; Allnock & Miller, 2013). Besides, other researchers found that it took longer for child victims who were sexually abused by a member of their families than those who abused by someone who is not a member of their families, regardless of age (Goodman-Brown *et al.,* 2003). In some instances, many children withhold disclosure for fear of consequences on themselves or other people they care for or love (Malloy, Brubacher & Lamb, 2013). The abuse perpetrated by a family member negatively impacts the victim's development, and it affects how the whole family will live moving

forward. As such, the victim may withhold disclosure in an attempt to protect the loved ones from the perceived outcomes of the disclosure. Findings from other studies show that victims of CSA may withhold the disclosure with the intention to protect other non-offending people such as relatives and friends (Donalek, 2001; Schönbucher, Maier, Mohler-Kuo, Schnyder & Landolt, 2012; McElvaney, 2015). It is the researcher's view that child victims of sexual abuse should never, under any circumstances, take responsibility for their abuse. In other words, children cannot be expected to unite family relations at the expense of their abuse. Unfortunately, in most South African cultures, with no exception to the Venḓa culture, people seem to be more interested in sustaining family relations over and above the well-being of child victims. As such, such interest could deter the chances of the disclosure of CSA to occur. Ullman (2003) corroborates that a lot of children end up not disclosing abuse at all during childhood. On the other hand, avoiding the disclosure would require the victims to invest energy to keep the abuse as a secret (Staller & Nelson-Gardell, 2005). Unfortunately, living with such a secret means that the child victim could hardly live a normal life.

4.4 Factors that influence disclosure of child sexual abuse

In understanding the disclosure of CSA, it is important to appreciate the complex interplay of factors at individual, familial, contextual and cultural levels (Alaggia, Collin-Vézina & Lateef, 2019). Furthermore, Tener and Murphy (2015) aver that disclosing or hiding the abuse could be impacted by several individuals, social and cultural dimensions. As such, several factors that influence a decision to either or not disclose sexual abuse will be discussed below.

4.4.1 Age of the child victim

According to Alaggia, Collin-Vézina and Lateef (2019), age is an influential factor in the process of disclosing CSA. Thus, it is important to situate the disclosure in the context of age. The age of the child victim is a stronger predictor of disclosure or non-disclosure (Hershkowitz, Horowitz & Lamb, 2005; Leclerc & Wortley, 2015). Studies have consistently been reporting that there is a relationship between the age of a child and the choice of confidante, with older children being more likely to confide in peers while younger children are more likely to confide in caregivers or parents (Kogan, 2004; London, Bruck, Ceci & Shuman, 2005). As discussions on sexual-related

matters are often circumvented in most cultural contexts, it is unsurprising that other victims will feel more comfortable confiding in someone of their age than a parent, caregiver or any other adult. In many African cultures, including Vhaveṋda culture, children who initiate a sexual-related conversation with their parents or elders could sometimes be regarded as being disrespectful. As a consequence, this could contribute to the non-disclosure of CSA. Children who are at younger ages are more likely to disclose in an environment that offers opportunities to explore, prompt and probe sexual abuse (Schaeffer, Leventhal & Asnes, 2011; McElvaney, Greene & Hogan, 2012). Child victims need to be supported in their effort to disclose their sexual abuse. Supportive reactions are strongly associated with emotional and behavioural adjustment for children who confide in their non-offending caregivers or parents (Elliot & Carnes, 2001; Ahrens, 2006; Malloy & Lyon, 2006; Ullman & Peter-Hagene, 2014; Easton, 2019). In other words, showing understanding and responding supportively to disclosure does not only pave the way to necessary supportive services but also helps child victims share in-depth information regarding the abuse. In turn, that could also help the victims heal, recover and readjust from the impacts of sexual abuse.

4.4.2 Gender of the child victim

Several studies have focused on the disclosure of sexual abuse amongst male victims because male victims have, for far too long, been underrepresented and understudied (Alaggia, 2005; Easton, 2013; Easton, Saltzman & Willis, 2014; Gagnier & Collin-Vézina, 2016). Furthermore, Putnam (2003) avers that female children are 2.5 to 3 times more likely to be sexually abused compared to male children. However, Sharma (2022a) acknowledges that sexual abuse of male children is happening, yet it is underacknowledged and underaddressed, and this is a serious problem worldwide. Patterson, Campbell, La Rooy, Hobbs, Clearwater and Rapsey (2022) add that there is an increase in recognition of the occurrence and frequency of sexual abuse of male children. There is an urgent need to understand that sexual abuse is not gender-based, but it can happen to children of either gender.

Due to masculinity harboured in socio-cultural norms, male children are hardly recognised as victims of sexual abuse (Andersen, 2013). Growing up in such a context makes it difficult for male victims to talk about their sexual experiences and abuse. In most African social and cultural contexts, males are expected to exercise their

masculinity by showing that they are strong and fit to endure every pain they face. In the Vhaveṋda context, there is also an axiom that: *munna u fanela u khwaṱha kha nyimele dzoṱhe,* which loosely translates to a man should remain strong in every situation. Some male victims of sexual abuse may conceal abuse for fear of being labelled weak. Easton and Parchment (2021) add that social connotations and taboos associated with the sexual victimisation of males may constitute societal and self-stigma, inadequacy and shame. As a consequence, male victims may end up suffering in silence.

4.4.3 Reception of disclosure

Several studies found that how people (caregivers and professionals) to whom a child victim confides respond and show support plays a significant role in promoting disclosure of CSA (Ullman, 2003; Jensen, Gulbrandsen, Mossige, Reichelt & Tjersland, 2005; Shalhoub-Kevorkian, 2005; Schaeffer, Leventhal & Asnes, 2011; Schönbucher, Maier, Mohler-Kuo, Schnyder & Landolt, 2012). In some instances, confidants may respond negatively, making it difficult for victims to disclose further details. For instance, showing disbelief and a judgemental attitude could deter the disclosure of CSA. Sharma (2022b) notes that when survivors of sexual abuse disclose, the reactions and responses from confidants are not often supportive and affirming. It is important to make child victims feel that someone is willing to understand what they have gone through and reaffirm to them that it is not their fault that they are sexually abused. When met with understanding and affirming responses, disclosure can be therapeutic on its own – and it can minimise the negative impacts brought about by the abuse (Easton, 2019; Easton & Parchment, 2021). While disclosure could be the first necessary avenue to stop the abuse and the beginning of the healing process, there is a strong and growing awareness that unsupportive and non-affirming reactions or responses could result in negative and devastating repercussions on the victims (Elliot, Goodman, Bardwell & Mullin, 2022). For instance, Ullman and Peter-Hagene (2014) and Dworkin, Newton and Allen (2018) declare that the disclosure that is met with negative and unsupportive reactions or responses adversely affects the mental health of the survivors or victims. Unsupportive responses could make victims feel that they are blamed for the abuse they have experienced. As a consequence, victims of sexual abuse may be most likely to withdraw or decide not to provide more information (Ahrens, 2006; Malloy & Lyon, 2006; Ahrens, Campbell, Ternier-Thames,

Wasco & Sefl, 2007). Victims should always be heard, understood and supported throughout the disclosure process.

4.4.4 Family relations

Caregivers and parents may find it challenging to believe that CSA could happen to their children, especially if the alleged perpetrator is a member of the family – or even worse, a partner (Kogan, 2004; Easton, 2013; McElvaney Greene & Hogan, 2014; LeClerc & Wortley, 2015). Several studies have shown that some respondents did not report or disclose their abuse experiences as they wanted to protect perpetrators from how they would be perceived by members of society (Crisma, Bascelli, Paci & Romito, 2004; Shalhoub-Kevorkian, 2005; Fontes & Plummer, 2010; Collin-Vézina, Sablonni, Palmer & Milne, 2015; Sawrikar & Katz, 2017; Ramphabana, Rapholo & Makhebele, 2019b; Sharma, 2022a). Due to family relations and the proclivity to protect the family, CSA perpetrated by a family member is often swept under the carpet. Victims of intrafamilial abuse are less likely to disclose because of dependency needs as well as the power that the perpetrator has within the family (Collings *et al.,* 2005; Hershkowitz *et al.,* 2005; Schaeffer *et al.,* 2011). It could be difficult to disclose the abuse if the perpetrator has, for instance, financial power over the victim and family. However, it is the researcher's view that children are irresponsible in holding family members together. It is extremely unfair to trade their sexual abuse experiences for maintaining family relations. Instead, families should be determined to ensure that children are always protected from any form of abuse and that their comprehensive development is nurtured.

4.4.5 Fear of the perpetrator

Child victims of sexual abuse never disclose it because of the threats, blame and bribery made by the perpetrator (Spies, 2012). Several studies found that some victims may be reluctant to disclose abuse because of the fear of the perpetrator (Palmer, Brown, Rae-Grant & Loughlin, 1999; Ferrara, 2002; Goodman-Brown *et al.,* 2003; Crisma, Bascelli, Paci & Romito, 2004; Craven, Brown & Gilchrist, 2006; Kinnear, 2007; Rapholo, 2014; Mathews, Hendricks & Abrahams, 2016;). Perpetrators of CSA are often aware of what they are doing and that what they are doing is wrong, and therefore implant fear in the victims so that the abuse remains suppressed or a secret. Makhubu (2005) and Rigg and Phippen (2016) add that child victims may behave in a

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compliant way and remain in the circle of abuse because of the fear of the perpetrator. The perpetrators strategically use threats with the intent to control the victim and the impacts of the abuse (Lown, 2001). It is common for the perpetrators to use any form of threats – and sometimes bribes and grooming – to keep the abuse a secret.

4.4.6 Grooming techniques

Grooming is a process in which a person uses efforts to build a friendship, relationship and trust with a child or anyone in the child's immediate ecosystem. Kloess, Beech and Harkins (2014) and Wolf and Pruitt (2019) contend that perpetrators use their efforts to establish an exclusive and secretive relationship that isolates or distances a child from people who could offer protective relationships and support. According to Craven, Brown and Gilchrist (2006), perpetrators could use different techniques to groom victims such that if the techniques are effective and successful, it could be difficult to break a bond between the perpetrator and victim. In some instances, the perpetrator could use the bond to isolate the victim from a non-offending caregiver and other family members. That way, the victim is more likely to be attracted and connected to the perpetrator than people who could provide protection and support. As a consequence, the victim may not disclose the abuse in order to protect the perpetrator. Unfortunately, the victims may have to live with the impacts of child sexual abuse for the rest of their lives.

When groomers fail to have isolated access to a child, they may embark on an extended process of grooming parents or caregivers so as to subsequently gain access to the child (Collings, 2020). In other words, grooming is unlimited or targeted at victims only. Parents or caregivers can also be groomed with the same intent to gain access to the child for sexual abuse. Parents or caregivers can also be groomed to the extent that they may doubt allegations of sexual abuse levelled against the perpetrator because they trusted the perpetrator. As indicated in the previous chapters, sexual offenders do not have a specific profile that can be used to distinguish them from non-offenders. In other instances, perpetrators are the very same people that parents or caregivers send their children with the understanding that they are safe and well taken care of.

4.2 Conclusion

From the discussions above, it is important to understand that disclosure of CSA is a complicated and dynamic process that is not time-bound, straightforward and standardised or structured. Although the literature shows that disclosure is the first step towards understanding CSA, preventing further victimisation and providing necessary interventions, it is evident that disclosure occurs in different ways and is influenced by many factors. Notwithstanding the complexities surrounding the disclosure of CSA, it remains imperative to listen, understand and support victims when they attempt to disclose the abuse. The next chapter is about current models used to facilitate the disclosure of CSA.

CHAPTER 5

CURRENT MODELS USED TO FACILITATE THE DISCLOSURE OF CHILD SEXUAL ABUSE

5.1 Introduction

The disclosure of CSA is a process through which a detailed account of how the abuse took place can be obtained – and it is through this process that the legal system intends to protect the victims and prosecute the offenders or perpetrators. It is indisputable that thorough information regarding the alleged abuse should be collected so that appropriate recourse can be resorted to for justice to prevail. Forensic social work is recognised internationally as a specialised field in which a selective set of knowledge, skills, techniques and approaches are applied interjectionally to help children narrate their experiences so that expert testimony by a forensic social worker can be used by the court of law to recommend appropriate interventions and legal recourses. Forensic social workers are defined by the Social Service Professional Act 110 of 1978 (as amended) as social workers with scientific and specialised knowledge, skills, training and education and experience in forensic social work, who provide the court of law with written and oral impartial and factual expert testimony. The forensic assessments should, however, be conducted in a developmentally sensitive and legally sound way and be informed by research and practice (Faller, 2003; Faller, 2007; Tully, 2011; Hewitt, 2012; Fontes & Tishelman, 2016; Themeli & Panagiotaki, 2014; Lafontaine & Cyr, 2016). The process of gathering relevant information from the victims of sexual abuse or witnesses is often complex, given the sensitivity of the subject and the cultural background by which the subject is surrounded. Therefore, it is mostly for the above reasons - in addition to many others - that this is a specialised field that requires social workers who have specialised knowledge, skills and training.

According to Kruger, Pretorius and Diale (2016), the ever-growing incidents of sexual offences in South Africa have resulted in an increased number of children being called in to provide evidence to professionals regarding sexual offences they have witnessed or experienced. The courts of law often rely on the testimony of expert witnesses to assess CSA allegations (Bow, Quinnel, Zaroff & Assemany, 2002; Fouché & Joubert,

2009). In the context of CSA cases, an expert witness is someone who possesses specialised knowledge, skills and experience that can be useful in communicating and making sound conclusions that can help the court to understand the available evidence (Carstens, 2006; Herman, 2009; Saywitz & Comparo, 2009; Cordisco-Steele, 2012). In South Africa, the expert witness is the forensic social worker. Smith, Wessels and Strydom (2018) argue that assessments of CSA are often complex, therefore, necessitate extensive knowledge of techniques and skills that are used in sexual abuse and sexual offender evaluations. These assessments are also critical in that they help designated practitioners provide effective and efficient service to victims of CSA (Powell, Fisher & Hughes-Scholes, 2008; Jonkers, 2012; Saywitz, Lyon & Goodman, 2017). In light of the above, it is undeniable that CSA is perceived as a phenomenon that deserves high recognition and dedicated attention.

Under an ideal professional representation, injustices should not be perpetuated as a result of incompetency on the ends of the professionals. Thus, the professionals who are involved in forensic assessments must follow protocols that are professionally and legally sound so that the evidence collected from the victims and witnesses is as accurate as possible. Then, this would help the court of law make an informed judgement. It is, however, important to acknowledge that there are only a few forensic social workers in South Africa than what is needed and what one can ever dream of as an ideal situation. Fouché and Fouché (2015) argue that the majority of South African forensic social workers are employed by South African Police Services (SAPS), trauma centres and others are practising in private. Further, Fouché and Fouché (2015) acknowledge that the term "forensic social work" has recently been gaining recognition in South Africa. Attributions to the scarcity of forensic social workers in the country can be linked to several factors such as, but unlimited to, the fact that this is a relatively new specialised field and that not many institutions of higher learning are accredited to offer such a programme in the country. Such status quo has led to a situation wherein social workers without the requisite qualification to practice in the field so as to attend to CSA cases that are ever-increasing every day.

Grunder (2014) and Jiya (2015) argue that some social workers who conduct forensic assessments in South Africa do so without receiving the necessary support from established systems. Besides, Grunder (2014) and Jiya (2015) acknowledge that social workers in the forensic field need extra specialised training and skills to perform

forensic assessments with the victims of CSA. Fouché (2007) argues that it is important for forensic social workers to be well informed about CSA before they start working on the allegations. In most instances, social workers enrol for short courses and attend continuous workshops, seminars, webinars, training and other capacity-building programmes to keep themselves at par with the relevant practices within the field. This chapter discusses models that are currently used in South Africa to facilitate the disclosure of CSA.

5.2 Models used to facilitate the disclosure of child sexual abuse

Social workers in the forensic space still employ international models when conducting assessments in relation to allegations of CSA. The four common models that inform the current practice are: (i) the child interview model, (ii) the joint investigation model, (iii) the parent-child interaction model and (iv) the comprehensive assessment model. The choice of these models or some of the models, or even one of the models, varies from one case to the next – and it will be at the discretion of the professional to follow the justifiable route or approach. Stephens, Martinez and Braun (2012) aver that some forensic social workers can use more than one model. Faller (2007) expresses the concern that the majority of professionals do not describe theoretical frameworks that inform their approach to assessments of allegations of CSA. Although it is difficult to single out one best model to apply in a case, Smith, Wessels and Strydom (2018) argue that professionals should be able to justify their choices with regards to the assessment techniques and procedures they followed throughout the assessment processes. Although Faller (2007) notes that only a handful of forensic social workers justify their approach to assessing sexual abuse allegations, they should remain neutral and objective in choosing the appropriate assessment processes. A critical reflection on each of these four models is provided in this chapter.

5.2.1 The child interview model

The philosophy of the child interview model is that during the allegations of CSA, only the child victim is interviewed without having to collect additional evidence from the collaterals (Faller, 2007). The child interview model was developed to assess the probability of CSA - and an interview with the child is considered one of the avenues through which the likelihood of sexual abuse can be assessed (Faller, 2003; Malloy,

Lamb & Katz, 2010; Rapholo & Makhubele, 2019). This model was developed from the western lenses which, according to the researcher, are inappropriate for the South African context, wherein children are socialised in such a manner that certain sensitive issues are to be kept at home and dealt with by the elderly at home. Thus, the use of this model, particularly amongst black African children, may not yield the necessary results, particularly if the significant others, such as parents and caregivers are uninvolved. Contrary to the researcher's claims, Smith (2014) states that this model is famous and widely used when conducting forensic investigations and assessments regarding allegations of CSA in South Africa. A possible reason for this practice could be that very few social workers possess adequate skills and knowledge of conducting forensic interviews and that there are only a few trained forensic social workers in the country, with an increased number of CSA cases.

The child interview model is preferred mostly at the children's advocacy centres and child protection services because a single interview with the child is regarded as sufficient to determine whether or not there was sexual abuse (Faller, 2007; Smith, Wessels & Strydom, 2018). Given that only a single interview is considered sufficient, the child interview model is popular and preferred by agencies that have a lot of cases to deal with. This model could be ideal when trying to avoid exposing victims to secondary trauma or re-victimisation. However, cultural values and norms should be taken into consideration when working with a black African child, and if need be, the practitioner must use it in combination with the other model(s). Faller (2009) argues that interviewing children is a serious task that should be treated diligently, as the outcomes of the interview have far-reaching consequences on the children, families, institutions and professionals involved. In CSA cases, there is often no evidence beyond the information obtained from the forensic interview with the child suspected to be a victim of sexual abuse (Herman & Freitas, 2010; Mart, 2010; Myklebust & Bjorklund, 2010; Cross & Whitcomb, 2017). The incidences of CSA do not often leave a receipt of obvious and indisputable evidence – for instance, in non-contact sexual abuse - and that makes an interview with the child the most valuable means to understand what could have or not happened regarding the allegation.

This model is of the assumption that children can share reliable information regarding their sexual abuse experiences, and they rarely make false allegations (Dunn, 2006; Battin, Ceci & Lust, 2012; Smith, Wessels & Strydom, 2018). The above assumption

is supported by London, Bruck and Ceci (2005), who noted that children who have been sexually abused would usually report or disclose the abuse to professionals. This assumption has strong rejection against the proclivity that children barely make sense of what they have observed and experienced. Without taking away the credit that some children may be able to narrate their experiences accurately, the researcher argues that it is important to be mindful of the role played by socio-cultural contexts, including that of Vhaveṉda, that reprimand children to share matters that can affect the family as a whole to someone outside the family. For instance, in an intrafamilial case, the chances that a child victim can be coached to disclose false information to protect the perpetrator and the family's interest cannot be discounted.

Mikkelsen, Gutheil and Emens (1992) and Hanson, Mikkelsen, Sabroe and Charles (2010) argue that it is not common for child victims of CSA to submit false allegations regarding the abuse, and they can make up only 2 to 10 percent of all cases. However, there have been strong debates surrounding children's ability to make false allegations and provide unfounded information. For instance, there are often concerns about reliability, age, suggestibility, and whether the child can distinguish between fantasy and real events when they have to share their knowledge and experiences with practitioners (Brilleslijper-Kater, Friedrich & Corwin, 2004; Kruger, Pretorius & Diale, 2016; Rohrabaugh, London & Hall, 2016;). It is for the same concerns and the fact that this model uses a single interview, with only the child victim to collect information, that such interviews should be conducted diligently and effectively to solicit information in a manner that minimises the chances that the child's statements are unreliable.

Most professionals who employ the child interview model forbid the alleged perpetrator from coming into the place where the child assessment is taking place (Faller, 2007). Not allowing the alleged perpetrator in the place where the assessment is taking place helps the child believe that she is in a safe environment to disclose the sexual abuse. Even the person who accompanies the child is not part of the interview between the professionals and the child. This is so that the child may feel comfortable sharing information with the professionals without being too concerned about how the accompanying person will perceive him or her. In some instances, a child may not be open in the presence of a person they know and respect. Smith, Wessels and Strydom (2018) argue that in intrafamilial abuse cases, the presence of the alleged perpetrator and non-offending caregiver during the interview could lead to the hiding of the abuse.

Spies (2006) notes that secrecy clouding sexual abuse is often considered a glue that holds families together. The child interview model is open to the fact that children can be abused sexually by anyone, including but unlimited to a known person, close family member and primary caregiver. Therefore, not allowing the accompanying person in the interview could retain – to some extent – the credibility of the session.

The strengths and weaknesses of the child interview model are discussed below.

5.2.1.1 Strengths of the child interview model

- It is more suitable for practitioners who have a lot of cases to deal with because they will not need to have multiple interviews on a single case. In a study conducted by Artz *et al.* (2016), practitioners reported that having high caseloads has negatively impacted their ability to complete intensive assessments and provide comprehensive services to the victims and their families. However, some studies found that multiple interview sessions may allow reluctant, young, or traumatised children the opportunity to clearly and completely share information (Pipe, Lamb, Orbach & Cederborg, 2007; Leander, 2010; Duron & Remko, 2018).

- It saves resources for organisations as practitioners will only need to conduct a single interview. Richter, Dawes and Higson-Smith (2007) argue that the reality is that about a quarter of children have been or will be sexually abused before their eighteenth birthday in South Africa. Cases of CSA are referred to the SAPS, welfare organisations and private practitioners daily (Fouché, 2006). Therefore, it is sometimes difficult to balance the little resources (e.g., infrastructure, human, financials) amongst all reported cases as some may need more than one interview session.

- This model does not have a profile for sexual offenders. Van Niekerk (2006) maintains that offenders could be anyone from any face of a character. Offenders could be anyone irrespective of their culture, social position and status, age, gender, religious affiliation and so forth. Unfortunately, offenders do not have any physical marks that can be easily used to categorise them amongst everyone else. As much as it could be hard to believe that anyone closer to the child or the child's family could ever abuse a child, it is important

to understand that child sexual abuse could be perpetuated by anyone, including the most known, trusted and respected people.

- With this model, the alleged offender cannot be allowed on the same premises as the child. This helps the child feel safe and protected. When a strong rapport has been effectively established and the environment is considered safe by the child, the interview is likely to yield meaningful results. The interviews should be done in a safe, non-threatening and child-friendly environment. In the same spirit of protecting the victim, forensic social workers should guard themselves against convicting the alleged offender. Carstens (2006) adds that the forensic investigator has no power to convict anyone, defend anyone, excuse, blame and acquit or condemn anyone.

- The child concerned may be subjected to medical examinations. Finkel (2011) avers that comprehensive medical evaluations must be done on children who may have been sexually abused and the results of such evaluations are used as evidence of sexual abuse. Adams *et al.* (2016) add that medical evaluation is an important part of the clinical and legal processes when CSA is suspected.

5.2.1.2   *Weaknesses of the child interview model*

- This model limits forensic investigators from soliciting information from multiple angles and dynamics with respect to sexual abuse. Forensic investigations and assessments are often a difficult task to do, not only to children but to forensic interviers. The difficulty subsist on the ground that the court of law expects testimonies from victims to be rich and reliable (Malloy *et al.*, 2010). Having a single interview could fail to appreciate disclosure as a process, not a once-off event. During the same single interview session, professionals should employ different, relevant and appropriate techniques to obtain a detailed account of the allegation. Cronch, Viljoen and Hansen (2006) and Goodman and Melinder (2007) and Cyr (2011) argue that the child should not be rushed during the interview, and the child should be assisted to feel relaxed. If the attention span, cognitive development, and cultural background of a child are considered, sometimes it may be difficult to solicit detailed information in a single encounter. According to Faller (2003), Fouché (2006), Saywitz and Camparo (2009), Cordisco-Steele (2012), and Kirkpatrick (2014), forensic interviews are aimed at testing hypotheses than confirming hypotheses – and the forensic

investigator should be capacitated or trained to understand the accounts and behaviour of child victims. Smith (2014) argues that the child interview does not always run parallel with the aim of forensic interviews. Even though some children may provide a clear account of what they experienced, some may not be able to provide the same level of detail or coherence (Fanetti, O'Donohue, Happel & Daly, 2015).

- Practitioners who use the child interview model also limit themselves to the child's current account. According to Faller (2007), this model is of the assumption that children rarely make false allegations about sexual abuse. Therefore, the information they provide during the forensic interview is likely to be reliable. Faller (2003) and Fouché (2006) aver that when investigating child sexual abuse cases, it is important that practitioners examine and test the following hypotheses:
  - ✓ The questioned case is a false allegation,
  - ✓ There is a suspicion of abuse, but it cannot be confirmed,
  - ✓ There is insufficient evidence to draw a conclusion,
  - ✓ A correlation exists between the child's statement and behavioural indicators and those of other victims of child sexual abuse in this age group, hence, sexual abuse is a possibility.
  - ✓ The child is describing an experience of sexual abuse,
  - ✓ The child has misinterpreted a benign activity,
  - ✓ The statement of the child has been misinterpreted by adults,
  - ✓ Communication problems with the child,
  - ✓ The child has been coached by someone to make a false allegation of sexual abuse,
  - ✓ The child has obtained sexual knowledge from another source,
  - ✓ The child has been sexually abused, but is attributing the activity to the wrong offender,
  - ✓ The child is knowingly making a false allegation,
  - ✓ The child is fantasising about something, although this is quite rare,
  - ✓ The child is seeking attention,
  - ✓ Exaggeration of actual abuse by the victim or adults,
  - ✓ The child or an adult acknowledges sexual abuse but minimises it.

It is practically difficult to examine and test all of the above hypotheses in a single interview with the child. From the above discussion on the child interview model, it can be noted that it is an ideal model in situations wherein practitioners have high caseloads and it minimises chances of re-victimising a child as a s/he will not need to be subjected to multiple interviews. However, the model overlooks the dimensions of CSA and its disclosure. In other words, a child may struggle to share all details of the incident during the first encounter – and one cannot simply conclude that abuse has or has not occurred. Newlin *et al.* (2015) note that there is a growing body of research indicating that some children need more than one interview. Furthermore, LaRooy, Lamb and Pipe (2009) and La Rooy, Katz, Malloy and Lamb (2010) argue that conducting more than one interview is advantageous in that there could be increased information. On the other hand, Lamb, Sternberg, Orbach, Esplin and Mitchell (2002) aver that it is not necessarily about the number of interviews, but how interviews are conducted forms the backbone of any successful effort to pursue the truth and respect childhood. It is the researcher's view that a reasonable effort must be made to ensure that the interview yields detailed and reliable information that can be used to conclude whether or not the child has been abused.

5.2.2 The joint investigation model

The joint investigation model recognises and appreciates that detailed information about the abuse could best be obtained through collaboration amongst professionals from different facets of the child protection discipline. Faller (2003) argues that this model is necessitated by poor or a lack of successful criminal court outcomes. According to Faller (2007) and Herman (2010), other professionals such as police officials, psychologists, and medical practitioners equally have the responsibility to collect information that is pertinent to the case. At its core, providing care and protection for abused children has always been possible because of multidisciplinary collaboration (MacLeod, 2016). In some situations, more than one professional may be part of the interview session and complement each other to gather consequential and comprehensive information regarding the case at hand. That way, children will be saved from being exposed to duplicating interviews that could lead to re-traumatisation.

Smith (2014) states that this model could be implemented by having one professional behind a one-way mirror while the other is interviewing the victim. Although there could be different perspectives based on the areas of expertise amongst the professionals, it remains important to maintain a strong and effective collaboration in order to achieve the outcomes that protect the best interests of the child. Cleek, Johnson and Sheets (2019) claim that overstepping professional scope, a lack of respect and mistrust amongst professionals could compromise the importance of collaboration in such cases. Faller (2007) avers that the central aim of the collaboration of different professionals in this model is to collect information that will help protect children and lead to prosecution. However, each professional should clearly understand their roles and mandates so that the interview sessions are coordinated professionally.

The process of gathering information is not only limited to the child as a victim, but it also involves other collateral sources that may be deemed to have pertinent information that could help shed light on the alleged abuse. Collateral interviews are interview sessions held with people who may know the alleged victim or the alleged offender in any significant way (Weiner, 2003; Holmberg, 2004; Brits, 2015). The joint investigation model appreciates the fact that other people in the child's environment have information that could be beneficial to the investigation. These people could be the primary caregiver of the child, non-offending or non-suspected parent, other family members, educators and any other person deemed relevant to the case. Using this model, professionals stand a chance to gain information from multiple sources or witnesses. The strengths and weaknesses of the joint investigation model are discussed below.

5.2.2.1 Strengths of the joint investigation model

- It leads to more convictions. Faller (2007) argues that a highly successful conviction rate can be expected if this model is adopted and implemented effectively. Sadan (2007) notes that there is a low rate of conviction for CSA cases in South Africa. It is important to understand that conviction is determined by the evidence on the case. That is why professionals need to do their utmost best in employing relevant models and methods that will help in providing evidence on which conviction will be based. However, if the forensic social workers and other professionals involved are not diligent throughout the

forensic investigations, the justice system runs a risk of having a high rate of unfair and wrong convictions. Lubaale (2016) argues that professionals should seek to substantiate allegations of CSA and refrain from taking an easy corner towards conviction. In other words, if the unsubstantiated allegations are believed, the innocent alleged offenders could face life imprisonment and be castigated by society.

▪ It limits multiple interviews with different professionals. Although this model believes in the power of multidisciplinary collaboration, it avoids giving professionals the platform for multiple and individual interviews with the child. Forensic practitioners have been encouraged to avoid duplicative and repeated interviews with the alleged victims because sexual abuse is an unpleasant, painful and traumatic experience to revisit (La Rooy, Lamb & Pipe, 2008; Müller, 2009; Olafson & Lederman, 2006; Fivush, Peterson & Schwarzmueller, 2002; Malloy & Quas, 2009). It is believed that duplicative and repeated interviews could also increase the level of inaccuracy in the information received during the inverviews as interviewers could end up being suggestive, which could affect the child's memory (*ibid.*). Ceci and Bruck (2000) recommend using an audio tape recorder instead of allowing other professionals to repeat interviews for the sake of confirming the allegations themselves.

5.2.2.2 Weaknesses of the joint investigation model

▪ According to Newman, Dannenfelser and Pendleton (2005), multidisciplinary collaboration amongst professionals is helpful in reducing duplication of processes, waste of resources and confusion on children (Newman, Dannenfelser & Pendleton, 2005). Professional collaboration has equally been surrounded by multiple criticisms. For instance, Lalayants, Marina, Epstein and Irwin (2005) and Faller (2007) aver that professionals in child welfare find it challenging to work together effectively. The researcher also concurs with the observation made by Rapholo (2018) that although professional collaboration carries significant potential in understanding allegations of CSA, professionals often want to be in charge and own the case. Such contestations could have negative implications on forensic assessments and investigations.

▪ Another weakness of the joint investigation model is that the case is closed if CSA cannot be proven beyond a reasonable doubt. In that approach, the model

fails to appreciate the dynamics of child sexual disclosure. Research on CSA and its disclosure found that the disclosure can be delayed but the victims, but it cannot thoughtlessly be concluded that the abuse has not occurred (Goodman-Brown, Edelstein, Goodman, Jones & Gordon, 2003; Crisma, Bascelli, Paci, & Romito, 2004; Jonzon & Lindblad, 2004; Hershkowitz, Lanes & Lamb; 2007; Easton, 2013; Collin-Vézina, Sablonni, Palmer & Milne, 2015; McElvaney, 2015). Children from some African cultures are socialised to understand that it is taboo to talk about sexual issues with someone older than them (Mossige, Jensen, Gulbrandsen, Reichelt & Tjersland, 2005; Fontes & Plummer, 2010; Ramphabana, 2019). It is important to understand that disclosing CSA is not a programmed process but is influenced by multiple factors at intra- and interpersonal levels. Sometimes children may decide to recant their statements, and that makes it difficult to prove the case beyond a reasonable doubt.

Concerning the discussions above, it can be noted that the joint investigation model carries great potential to offer multiple ways to look at the alleged abuse. However, cultural backgrounds and practices that children subscribe to should be taken into consideration when applying this model. This is so because of the power of the multidisciplinary approach throughout forensic assessment or investigation. Just like any other model, the joint investigation model is not excused from operational limitations. Besides the limitations, this model can be effective if the child is completely willing to make a disclosure.

5.2.3 The parent-child interaction model

Generally, when using the parent-child interaction model, the investigator may observe a session between a child and his/her parent (Faller, 2003; 2007). The most famous and effective method to observe parent-child interaction is through a one-way mirror. Many scholars acknowledge and appreciate the importance of using parent-child observations in the process of understanding a particular situation or an event (Bow & Quinnell, 2004; Saini & Polak, 2014; Mason, 2015; Hynan, 2016). In the context of an alleged CSA, this model is usually employed by forensic investigators or clinicians with the assumption that both the alleged victims and offenders would interact in an activity while being observed, and the observation of interaction would help determine whether or not there is a likelihood of sexual abuse (Faller, 2007). Under this model, It is also

believed that the child will avoid interacting with the alleged parent if, indeed, they were abused by the same parent. Faller (2007) further argues that it is often assumed that the sexualised interaction between parent and child would be useful in separating allegations that are true from false ones. For instance, it is believed that there could be evidence of a child's avoidance and fear of the abusive parent. However, the researcher is of the view that such observation may not necessarily be conclusive because some parents may not be too friendly with their children. The researcher observed that Vhaveṋda children are socialised to respect their parents, and such respect could be displayed by avoiding eye contact. Therefore, professionals on the observing side should be cautious when interpreting the outcomes of the interactions.

It is important to understand the dynamics of ethical considerations surrounding the parent-child model (Faller, 2003). For instance, a child who trusted and confided in the professional may feel betrayed and unprotected if the very same professional allows the child to face the abuser. This could lead to a situation wherein children think that the professionals are not on their side. In fact, a lack of trust in the professionals could be a special recipe for preventing victims from disclosing their sexual abuse experiences. Furthermore, a lack of trust between the victim and professional could also lead to high incidents of recantation of disclosures. Some children described the feelings they encountered throughout the disclosure process. Some feelings include not being believed, a lack of support and inadequate protective action (Paine & Hansen, 2002; Mudaly & Goddard, 2006; Hershkowitz, Lanes & Lamb, 2007; Easton, 2012; Allnock & Miller, 2013; Reitsema & Grietens, 2015; Mathews, Hendricks & Abrahams, 2016). Since the disclosure of CSA is often a complicated process that is on the level of trust between the victim and professional and assurance to provide care and protection to the victim, professionals need to do their utmost best to make the victims feel understood and protected throughout the forensic investigation process.

This model acknowledges that some children may find it difficult to express what happened to them or their feelings regarding the event in a verbal way. In some instances, some children lack the ability understand and verbalise what they have experienced (Kolko, Brown & Berliner, 2002; Van der Kolk, 2005; Poole & Wolfe, 2009; Schönbucher, Maier, Mohler-Kuo, Schnyder & Landolt, 2012; Teicher, Samson, Anderson & Ohashi, 2016; Halvorsen, Solberg & Stige, 2020). Therefore, observing

interactions between the children and their parents offers another way to solicit information that is valuable to understanding the allegation of child sexual abuse. The strengths and weaknesses of the parent-child interaction model are expounded below.

5.2.3.1 Strength of the parent-child interaction model

- It can be used in a situation wherein the child cannot vocalise their experiences or are incompletely willing to disclose them for whatever reasons. Instead, observations of interactions between the parent and child could still offer outcomes that could be used in the case.

5.2.3.2 Weaknesses of the parent-child interaction model

- Children may feel betrayed and unprotected if they are made to interact with the offending parent. Such feelings could result in children's lack of meaningful participation – or even worse, they may decide to retract their previous statements about the incident.
- The model lacks a clear guideline to confirm if the child was sexually abused based on the observation of interactions. It is not always easy to interpret the outcomes due to a lack of common and standard psychological signs to confirm that a child has been abused (London *et al.*, 2005). In addition, Faller (2003) avers that some children who are sexually abused may not show any overt signs of trauma.

The parent-child interaction model expands the horizons of sources of information in that it does not solely depend on direct interviews with the children. However, it is of utmost significance to note that this model should be employed with extra caution being extended to the context. In other words, interpretations of the outcomes of the observations should not overlook how parent-child interactions usually occur across different cultural contexts.

5.2.4 The comprehensive assessment model

The comprehensive assessment model is useful in understanding the child holistically. In other words, the model believes children can be best understood by looking at their ecosystem. Smith (2014) argues that this model can be used in a multidisciplinary setup wherein professionals from different fields bring in their expert perspectives for the wholeness of the situation or a case. According to Faller (2007), some

multidisciplinary team members may be experts in child interviewing and child development, while others may be experts in adult assessment and sex offenders. Although multidisciplinary collaboration harbours the opportunity to provide holistic care for the child victims of sexual abuse and their families, the efficacy of collaboration can be impacted by differing procedures, priorities and goals of preserving evidence and supporting children and families (Newman & Dannenfesler, 2005; Sedlak, Schultz, Wells, Lyons, Doueck & Gragg, 2006). This model does not undermine the importance of consulting multiple sources to understand what could have happened to the child.

It is important to use diverse methods such as interviews, observations, psychological testing, interviews with collateral sources, and also reviewing collateral information to understand the incident in a more comprehensive way (Bow, Quinnell, Zaroff & Assemany, 2002; Powell & Lancaster, 2003; Patel & Jones, 2008; Nanton, 2015; Goldstein, 2016). Collateral sources can include significant people, such as the child's caregivers, siblings, school teachers and anyone considered relevant in the process of understanding what the child might have been going through. An interview is a primary and commonly used method to collect information from the child and other collateral sources. That being the case, multiple interviews are often held to gain a comprehensive depiction of the CSA allegations. In other words, the information gathering process is solely limited to what the child may share with the professional, but there is an opportunity to solicit information from collaterals.

5.2.4.1 Strengths of the comprehensive assessment model

- It offers a wider pool of information sources. When this model is employed, the child does not become the sole source of information in relation to the allegations (Faller, 2006). This is important, as perpetrators may threaten the child. Depending on the nature of the threats, a child may decide not to disclose the abuse. In other cultural contexts, children are reprimanded for talking about sexually related matters with an adult (Ramphabana, 2019). Therefore, testing hypotheses based on information from different sources could inform the investigation in a better way.

- If employed effectively, professionals under the multidisciplinary team can integrate perspectives - and that could also help identify needs or any forms of assistance that may be offered to the child and the family while the case is

ongoing. In this professional situation, the priority is unlimited to data collection but also to ensure that the needs and protection of the victims and their families are safeguarded throughout the process.

5.2.4.2 Weakness of the comprehensive assessment model

- Because of its compressive nature, this model could be expensive and may need a lot of time. In South Africa, the reality is that most organisations dealing with CSA are often underresourced, which contributes to the existing problem of a backlog of CSA cases.
- The differences in scopes, procedures, priorities, and goals across the disciplines involved could slow forensic investigations, if not managed effectively.

As it can be noted in the above discussions, the comprehensive assessment model appreciates different avenues through which information pertinent to the allegation of CSA could be obtained from multiple sources. Given that CSA often happens in private and does not habitually leave physical signs, it is desirable to ensure that the investigations are thorough. However, comprehensive assessments are compromised by a lack of resources and high caseloads amongst organisations that deal with CSA cases in South Africa.

5.3 Conclusion

It has been evident throughout the discussions above that disclosure is a key to understanding CSA and a way to determine the nature of intervention necessary for the victims and their families. The disclosure being a complicated and not-so-straight forward process, it is vital that professionals involved in forensic investigations or assessments in South Africa contextually employ effective models that would help in eliciting more details of the allegation of CSA - particularly with the black African child- in order to assist the court of law in prosecuting and convicting perpetrators of sexual offences against children. The child interview model, joint investigation model, parent-child interaction model, and comprehensive assessment model were discussed in this chapter, and according to the researcher, if employed in combination with the more Afrocentric approaches, there could be more disclosure of CSA. It can be observed from the discussions that there is no single model that is the best across all circumstances. Instead, professionals justifiably employ a model based on a given

circumstance. This calls for the development of models from an Afrocentric perspective. The next chapter will present the research methods that were used in this study.

CHAPTER 6

RESEARCH METHODOLOGY

6.1 Introduction

Research is a formal and structured enquiry used to employ scientific methodology to develop, expand a body of knowledge and solve problems in a particular terrain or subject. A research methodology encompasses procedures followed by researchers in finding answers to the identified problems (Creswell, 2009). In addition, Fouché and Schurink (2011) define research methodology as a process in which a researcher applies different standardised methods and techniques to pursue knowledge and solve particular problems. It is, therefore, the researcher's responsibility to creatively come up with rigorous systematic ways and methods through which knowledge can be developed and expanded to solve problems under pursuit. Research approach, research design, population and sampling technique, data collection, data analysis, ethical considerations, and quality criteria are critical components of research methodology that are described and discussed in detail in this chapter.

6.2 Research approach

A qualitative research approach was adopted as a cornerstone approach for the study. Creswell (2002) describes a qualitative research approach as an approach that helps explore and understand the meaning associated or ascribed to a particular event, social or human problem by a group of people or population. Qualitative studies are open-ended and set up research opportunities designed to lead the researcher into exploring and discovering interesting information about the experiences of the people being studied (Holliday, 2002). The qualitative research approach is useful, as it is less statistical than the quantitative approach but focuses more on gaining rich insights into the population under study. Besides, Denzin and Lincoln (2008) assert that qualitative approach can render researchers a means or an opportunity to understand a particular phenomenon through observing or interacting with the participants. Given both the descriptive and intervention nature of the study, the qualitative research approach was ideal and helpful in providing ample opportunity for the researcher to solicit and obtain

in-depth information that was useful in understanding the phenomenon of child sexual abuse from the context of Vhaveṇda - in their natural setting. The collected data, therefore, informed the process of developing the integrated model to mitigate the non-disclosure of CSA amongst Vhaveṇda.

6.3 Research Design

Research design is a strategy that researchers use to answer the identified research question or problem - and that is done using empirical findings. Grinnell (2001) and Babbie and Mouton further define research design as a blueprint that a researcher intends to follow in conducting a study to answer the research question(s) or problem(s). In other words, when preconceiving a study, the researcher is charged with autonomy and responsibility to decide on how to go about solving particular problems and attaining the aim(s) of the study. It is possible to integrate more than one design in a study, depending on the nature and rigorousness of the subject. This study adopted both the descriptive and intervention research designs in the ambit of a qualitative approach. Kreuger and Neuman (2006) argue that descriptive research provides details of a particular phenomenon within a social context. In consonant with the argument by Kreuger and Neuman (2006), the researcher identified and appreciated contributions from the descriptive realm in the study. Specifically, the descriptive realm helped in describing the dynamics of disclosing CSA in the context of Vhaveṇda. The logic was to develop the model from an informed perspective.

The intention to develop a model to mitigate the non-disclosure of child sexual abuse brings in the intervention nature of the study. According to De Vos and Strydom (2011), intervention research aims to conceive, create and test innovative human services approaches to prevent or ameliorate social problems. Intervention research is requisite for a profession as professionals should be committed to making changes (Fraser, 2004). Intervention research should target bringing a solution or change to certain social problems. With the aid of the intervention research, the researcher was able to develop an educational model that is relevant, rigorous and circumscribed within the context of Vhaveṇda.

6.4 Population and sampling technique

6.4.1 Population

Majid (2018) defines the research population as the total of all the units considered to be relevant for a study. The population of the study consisted of five adult survivors of CSA, seven Vhaveṋda caregivers of CSA survivors, two traditional leaders, four social workers, and two educators in Vhembe District Municipality in Limpopo Province. The selected population consisted of key stakeholders that are legally expected to report any form of CSA, as stipulated in section 110 of the Children's Amendment Act 41 of 2007. In addition to legal expectations, adult survivors of CSA and caregivers were selected based on their first-hand experiences and views about the subject of this study. Vhaveṋda traditional leaders were selected on the basis that they play a significant role in addressing issues - at the individual, family, community and governmental levels - within the communities that they lead. Social workers were selected based on their experiences working with both victims of CSA and their families. Educators were also selected on the basis that they spend a lot of time interacting with children (most of which are victims of CSA) at schools.

6.4.2 Sampling technique

The researcher used a simple random sampling technique to purposively select participants. This sampling technique provides every member of a particular population with an equal probability of inclusion in the sample (Taherdoost, 2016). Participants were selected based on the prospect that they could provide insightful data to the study. This method of selection is called 'purposive sampling' and is widely used in qualitative studies to identify and select individuals who have knowledge and experience of a particular phenomenon (Creswell & Plano Clark, 2011). The following criteria were followed to remain with the population that informed the study.

- *Inclusion criteria*

Vhaveṋda adult survivors of CSA, caregivers of survivors of CSA and traditional leaders, social workers registered with the South African Council for Social Service Professions (SACSSP) who are employed by the Department of Social Development (DSD) and have assessed victims of CSA, and practising educators registered with the South African Council for Educators (SACE) who are employed by the Department

of Education (DoE) and have worked with victims of CSA formed part of the study. Only participants who provided written consent were allowed to participate in the study.

- *Exclusion criteria*

Survivors of CSA who are still children, social workers, and educators with no working experience with victims of CSA, and those who were unwilling to provide written consent were excluded from the study.

6.5 Data collection

Data collection in research is a process in which information is collected to answer research questions by using scientific and systematic approaches. There are different methods researchers use to collect data, depending on the chosen methodology. Denzin and Lincoln (2000) and Grinell (2001) assert that qualitative data collection usually involves multiple data collection methods, such as open-ended narratives, field guides, checklists, as well as interviews. The researcher used interviews as a method of collecting data for the study. Greeff (2011) describes interviewing as the predominant mode of collecting information from participants in qualitative research. Interviewing allows participants to narrate their experiences and views regarding the subject of the study. Specifically, the researcher used semi-structured one-on-one interviews to collect data. Researchers use semi-structured interviews to gain a clear and detailed depiction of participants' views and beliefs regarding a particular topic or subject (Greeff, 2011). The flexibility around this nature of interviews awarded the researcher an opportunity to probe information shared by the participants. Ritchie and Lewis (2003) acknowledge that researchers can use follow-up questions based on verbal and non-verbal responses during the interviews. Thus, the researcher employed listening, observing, and probing skills throughout the interviews to capture accurate information and avoid misinterpreting both verbal and non-verbal responses from the participants.

An interview schedule guided the interviews with open-ended questions. The interview schedule provides a researcher with a nature of cornerstone questions that would guide and direct the interview towards a particular direction or terrain (Monette, Sullivan & De Jong, 2005; Greeff, 2011). Although many researchers try to avoid being

too directive and dictate how participants should respond to questions, it is essential to think about relevant questions to ensure that the answers address all dimensions of the topic of interest. Having an interview schedule helped the researcher to have a basis from which engagement and interactions with the participants ensued with a direction, however, without being too leading. The researcher used field notes to capture some essential information and observations during individual interviews. Field notes embody what a researcher hears, observes, experiences and makes out of the interview (Fouché & De Vos, 2011). The field notes were helpful during the integration of the collected data and the analysis process thereby. In addition to the field notes, the researcher found audiotapes instrumental in ensuring the quality and accuracy of the information collected. Rubin and Babbie (2005) aver that audiotapes are useful tools that researchers can use to remain concentrated in the interview without being worried about missing some information. Beyond helping the researcher to direct attention to the content of the discussions, audiotapes were instrumental during the transcription and analyses processes. Informed consent from the participants was sought to record the interviews.

6.6 Data analysis

Fouché and De Vos (2011) define data analysis as a process that involves organising and creating meaning out of the data collected. During the process of collecting data from the participants, researchers often receive information in less organised patterns. Therefore, the analysis process involves developing coherence and meaning out of the mass of information or data collected. Schwandt (2007) describes this process as an activity of making sense and interpreting data. Thematic content analysis, with the assistance of the NVivo software, was used to help the researcher interpret and organise data into meaningful themes. The NVivo software was instrumental more especially with coding data from the participants. Constant review of field notes and audiotapes was used to ascertain that data were captured and presented as accurately as possible. In analysing the data, the researcher followed the guidelines identified by Schurink, Fouche and De Vos (2011).

- The initial research was borne in mind,
- All the data were transcribed,

- An external person was requested to determine the accuracy of the transcripts, and then the researcher verified the correctness,
- The researcher left spaces in the margins to make notes on the transcripts during the analysis,
- Where translation was needed, an external person verified the information,
- Topics were coded.

In addition to what was heard and observed during the interviews, the researcher used field notes and audiotapes to organise transcripts of the interviews in order to ensure that data were accurately captured, organised and analysed. Furthermore, an external person assisted with maintaining the accuracy of the transcripts. Often, this is important as researchers may be subjective when organising transcripts. Member checking was also helpful in maintaining the accuracy of data. As interviews were conducted in Tshivenḓa, the researcher sought the assistance of a translator. The data were translated from Tshivenḓa to English. The professional translation ensued to avoid losing the original meanings of the data. Then, the researcher arranged the data according to the descriptive themes.

6.7 Ethical consideration

Ethics are a set of principles that help researchers understand the appropriate and inappropriate conduct when conducting research. Qualitative studies often involve interacting with people and critical documents. Thus, researchers need to remain as ethical as possible throughout the process of conducting their studies. Strydom (2011) concurs that researchers should pay attention to ethical aspects to ensure that the study is ethical. The implication of the ethical consideration section extends beyond simply mentioning ethical aspects that guide researchers. It should involve an exposition of how each ethical aspect was upheld during the study. Below are the ethical aspects that were considered when conducting this study.

6.7.1 Permission to conduct the study

Institutional ethics committees (IECs), sometimes known as institutional review boards, are common at universities, research institutions, and big charity organizations (Ginsberg, 2001; Alston & Bowles, 2003; Barker, 2003). These committees and boards are commonly known as gatekeepers – and they constitute formal structures that

ensure that studies are conducted ethically and in a manner that avoids harm to participants. The permission to conduct the study was obtained from both internal and external structures. At the internal level, ethical clearance was obtained from the Turfloop Research Committee (TREC) at the University of Limpopo and the **project number is TREC/126/2021: PG.** At the external level, written permission to conduct the study was obtained from Vhaveṇda traditional leaders, the Department of Social Development (**reference number S4/3/2**), and the Department of Education (**project number LPREC/95/2021: PG**) in the Limpopo Province.

6.7.2 Informed consent and voluntary participation

Grinell and Unrau (2008) aver that respect for participants can be shown through giving the opportunity to choose what shall or shall not happen to them. Participants were awarded an opportunity to make an informed decision as to whether or not they would like to participate in the study. Each participant was given an informed consent form embodying brief details of the study so that they would be able to make thoroughly thought decisions. An informed consent form informs research participants about the nature and purpose of research; and it allows particapants to make an informed decision to either participate or not in research (Neuman, 2011). All participants were also informed beforehand that participation is completely voluntary. They were informed that they were entitled to withdraw at any point and time – and there were no penalties associated with withdrawal. Every participant had given their written consent before participating in the study.

6.7.3 Anonymity and confidentiality

Participants are often concerned about how the information they share will be handled, processed and presented. Thus, the researcher needs to be upfront with the participants in terms of dynamics around handling, processing and presenting information shared during a study. If the explanations provided are sound and convincing, participants will be more likely to be transparent and honest when sharing their views, perceptions and experiences. The researcher took the responsibility of explaining, both verbally and in a written form, that data collected from the participants would be saved and stored in such a way that no other person could access it or associate it with any of the participants. The audiotapes of the interviews were saved in an encrypted file, with a password that is only known to the researcher. Instead of

saving and discussing data using participants' details, such as names and surnames, alphabets were used to denote their information and contributions. In that way, only the researcher understood the alphabet assigned to any individual participant.

6.7.4 No harm to the participants

The most foundational and important ethical rule when conducting social research is to ensure that it does not cause harm to participants (Babbie, 2007). As such, it remains the responsibility of researchers to make every possible means to protect the participants from possible or potential harm - be it physical or emotional harm – that could be caused as a result of participating in the study. Discussing sensitive issues, like child sexual abuse, could bring about emotional discomforts, particularly to victims, survivors and caregivers. Such discomforts could be harmful if not taken into consideration. King (2010) contends that during a study process, bodily and emotional injury should be avoided, and referrals for professional counseling should be organized if the need arises. Even though the need for referral did not surface, the researcher had made reservations.

6.7.5 Release and publication of the findings

According to Strydom (2011), it is vital that research participants or respondents be informed about the processes and findings of the study. However, that should be done in a way that does not divulge the personal information of participants, as that may constitute a deviation from the principle of confidentiality. Copies of the final dissertation would be distributed amongst participants as they could also benefit from the final product. The electronic copy of the final dissertation would also be available on the internet – and it would be accessible to everyone. Some copies would also be distributed to the Vhembe district managers of both the DSD and DoE, as well as traditional leaders. The researcher hoped to extract articles from this study for publication in national and international peer-reviewed journals subsidised by the Department of Higher Education and Training (DHET).

6.8 Quality Criteria/Trustworthiness

Researchers should be able to reflect and account for the quality of research they conduct. Four criteria are commonly used to determine the standard and

trustworthiness of qualitative research. According to Botma *et al.* (2010) and Schurink, Fouché and De Vos (2011), trustworthiness has four epistemological standards: credibility, transferability, dependability and conformability. These criteria are comprehensively discussed below.

6.8.1 Credibility

The trustworthiness of research depends on the researcher's effort to ensure its credibility invest (Schurink, Fouché & De Vos, 2011). With regard to credibility, the focus is on the confidence and accuracy of the collected data to achieve the desired aim (Polit & Beck, 2012). This criterion also ensures that participants' original data are accurately used in presenting data and drawing informed and accurate recommendations. There are certainly different ways and strategies one can use to ensure the credibility of a study. For instance, there could be prolonged engagement, persistent observation, triangulation, as well as member checking. To ensure credibility, the researcher used prolonged engagements and member checking (also known as participant validation). These two strategies were helpful in that they provided an opportunity to seek clarity on some insights shared by the participants. Creswell and Miller (2000) argue that the researcher should follow up with participants to ensure that the voices and perceptions of the participants are accurately portrayed. Having prolonged and member checks thus minimised flaws during data analysis and presentation.

6.8.2 Transferability

With transferability, the central issue is to determine the extend to which findings of the study can be transferred from one context to another (Schurink, Fouché & De Vos, 2011). This criterion requires researchers to provide detailed information about the study, including the context in which the study is situated. Providing, in detail, the processes followed throughout the study enables external individuals and the audience to make judgements on whether or not the findings can be applied to other circumstances and contexts. Important to note is the fact that the determination on the transferability of a study largely rests on the audience's judgement, depending on how much is furnished by researchers. In summary, naturalists are responsible for creating the databases that allow potential applicants to determine transferability; it is not their obligation to give an index of transferability (Lincoln & Guba, 1985:316). To ensure

transferability, the researcher provided descriptive information of the whole study process, including the methodology, so that readers or the audience may be able to draw transferability judgement.

6.8.3 Dependability

According to Fouché and De Vos (2011), dependability is the capacity to replicate a study using the same participants, setting, and techniques while maintaining consistency in the results. With dependability, the researcher asks whether the research process is logical, well documented and audited (Schurink *et al.*, 2011). Dependability is essential to trustworthiness in that it enforces consistency, such that if another researcher uses the same methods, techniques, and population in the same context, they will be able to obtain similar findings. To ensure dependability, the researcher provided details on the research design and how data were collected and handled and coded data correctly.

6.8.4 Conformability

Conformability ensures that the research process and results do not prejudice participants in any way (Shenton, 2004). According to Botma *et al.* (2010), conformability refers to the objectivity and neutrality of the research findings. This criterion is centred on establishing and confirming that data and interpretations of the findings are not based on the researcher's imagination and assumptions, instead of being informed by the data collected from the participants. This criterion verifies that the findings of the study emanate from what the participants have shared than being driven by the researcher's beliefs and preconceptions. As a matter of fact, this criterion helps researchers to guard themselves against manipulating data – as that constitutes unethical conduct and slows down the process of finding solutions to identified problems. For conformability, the researcher reported data collected from participants instead of using his opinions and perceptions. Since audiotapes and field notes were used during data collection, an external person was asked to assist during data transcription to avoid any possible form of prejudice.

6.9 Conclusion

In appreciating the significance of this chapter, the researcher described and discussed, in detail, the research approach, research design, population of the study, sampling procedures and techniques, as well as the data analysis methods and processes followed in the study. Ethical considerations and quality criteria employed to ensure the integrity and trustworthiness of the study were equally described and discussed in detail. The focus of the next chapter is on qualitative data presentation, analysis and interpretation.

CHAPTER 7

QUALITATIVE DATA PRESENTATION, ANALYSIS AND INTERPRETATION

7.1 Introduction

This chapter aims to present, analyse and interpret the empirical qualitative data collected for this study. A qualitative research approach was adopted to help the researcher contextually explore and describe the dynamics of disclosing CSA amongst Vhaveṋda so as to develop an integrated model to mitigate non-disclosure of CSA. A simple random sampling technique was used to purposively select participants. To gain more insights into the study, semi-structured one-on-one interviews were conducted with five adult survivors of CSA, seven caregivers of survivors, two traditional leaders, four social workers and two educators. The empirical data are arranged into meaningful themes through thematic content analysis, with the aid of the NVivo software. The themes are related to the key objectives of the study.

7.2 Biographical information of the participants

As indicated in the introduction, the study is integrative in that it consists of multiple populations. As such, the biographical information of all participants is presented immediately below.

7.2.1 Biographical information of caregivers of adult survivors of child sexual abuse

In this study, the biographical information of caregivers of adult survivors of CSA includes age and gender.

7.2.2.1 Age of caregivers of survivors of child sexual abuse

Age of caregivers of survivors of CSA

	31-40	41-50
Frequency	4	3
Percentage	57	43
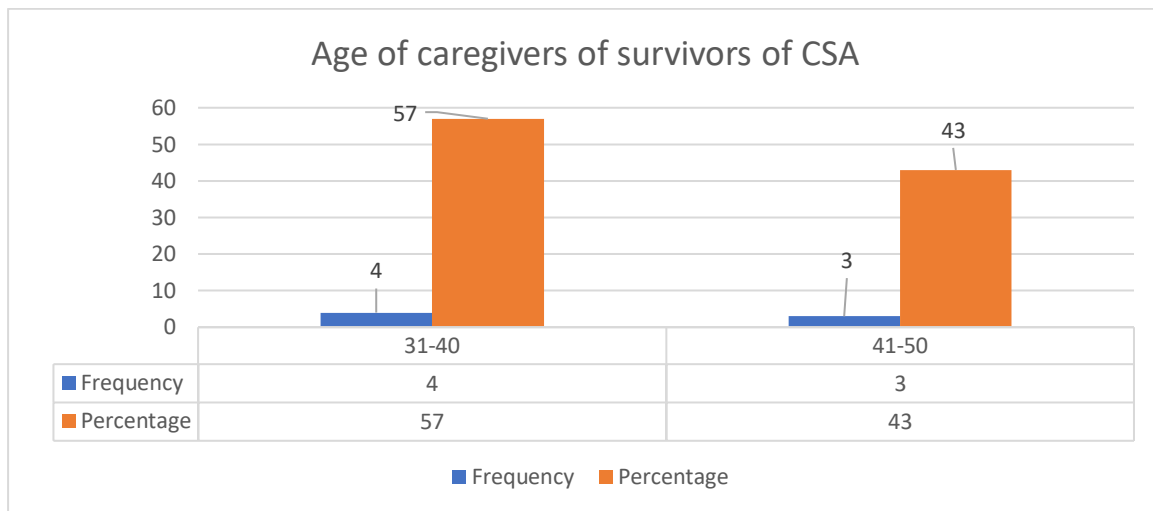
Figure 1: Age of caregivers of survivors of CSA

Figure 1 above shows that four caregivers were within the age category of 31-40, while three were within the age category of 41-50. Contributions from all the caregiver participants were valuable to the study.

7.2.2.2 Gender of caregivers of child sexual abuse

Gender of caregivers of survivors of CSA

Male
1 (14%)

Female
6 (86%)
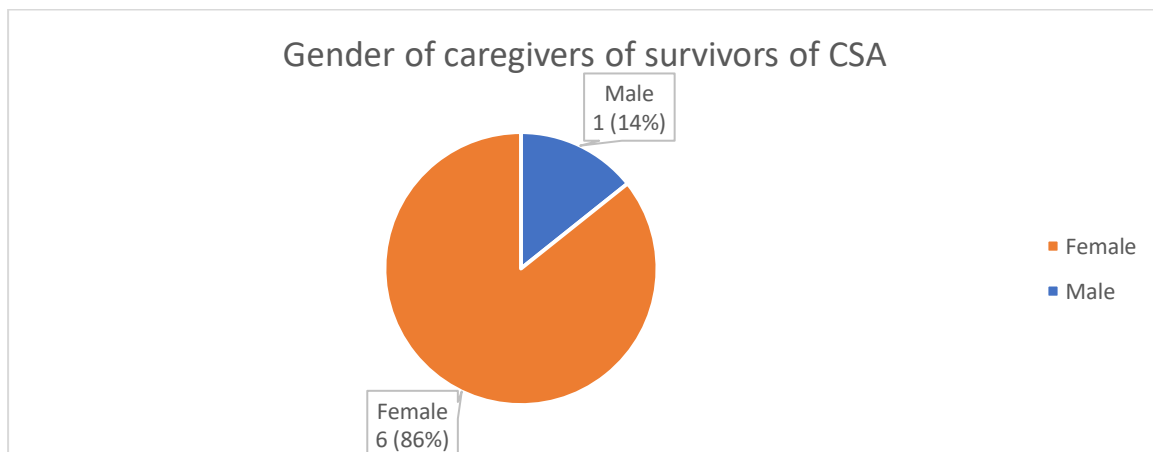
■ Female
■ Male

Figure 2: Gender of caregivers of survivors of CSA

Figure 2 shows that six of the caregivers were female, whereas only one was male. Although the study did not intend to make a gender comparison of the caregivers, the researcher observes that single female parents or caregivers are raising most children in most Vhaveṋda areas for several reasons. For instance, as it has been in the previous eras, male parents sometimes migrate for employment and female parents or caregivers would remain at home looking after the children. Consequently, female parents or caregivers are most likely to be close to the children, which puts them in a

better situation to notice when a child is showing some uncommon behaviours. Besides, Ramphabana (2019) notes that most Vhaveṇda families allow children to share their emotional and personal issues with their female caregivers before discussing them with their fathers. The factors mentioned above could have played a role in the gender distribution in this study.

7.2.2 Biographical information of traditional leaders

The biographical information of traditional leaders in this study includes years of experience as a traditional leader and gender.

7.2.2.1 Traditional leaders' years of experience
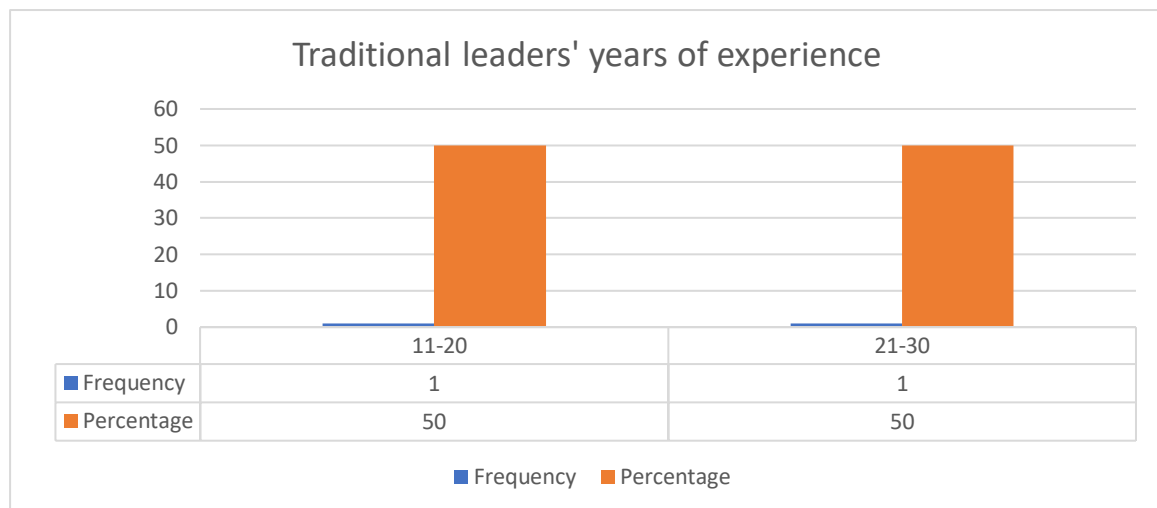
Figure 3: Traditional leaders' years of experience

Figure 3 above shows that one of the traditional leaders has a traditional leadership experience that ranges between 11-20 years, while the other one has the experience that ranges between 21-30 years. Such vast experience from both traditional leaders has contributed significantly to informing the study.

7.2.2.2 Gender of traditional leaders

Gender of traditional leaders

Female 0%

Male 100%
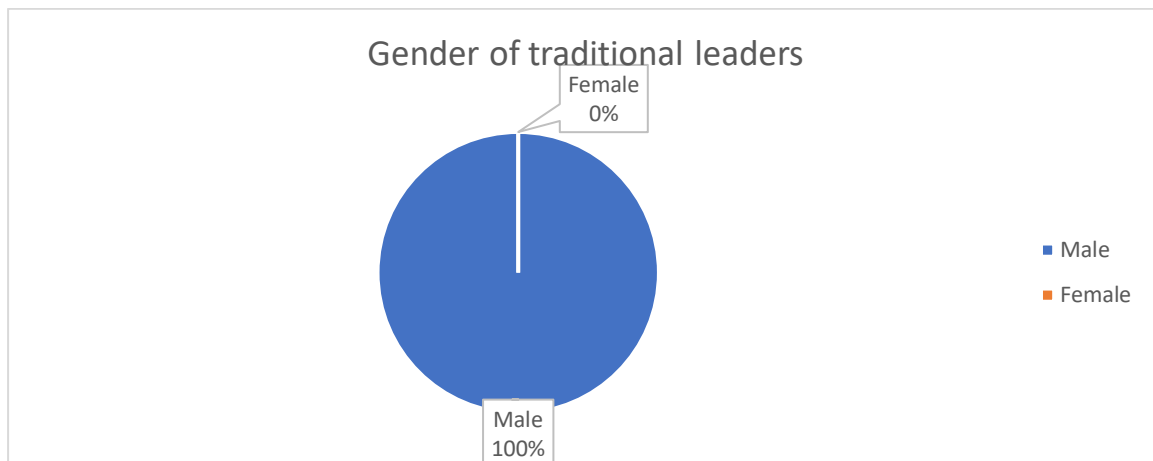
- Male
- Female

Figure 4: Gender of traditional leaders

It can be noted in Figure 4 above that all the two traditional leaders are male. It is worth noting that the majority of traditional leaders are male in most African societies, including South Africa. Traditional leadership has been strongly attacked on the basis that it seems to be an anti-women institution (Matemba, 2005; Mireku, 2010; Chauke, 2015). Although there has been an advocacy for the rightful women to be traditional leaders, in the Limpopo province, only two clans (Balobedu and Valoyi) are formerly under the leadership of traditional female leaders. In the Vhembe district, there are still only traditional male leaders. Therefore, such distribution of gender was unsurprising to the researcher.

7.2.3 Biographical information of social workers

The biographical information of social workers in this study includes years of experience as a social worker, gender and SACSSP registration status.

7.2.3.1 Social workers' years of experience
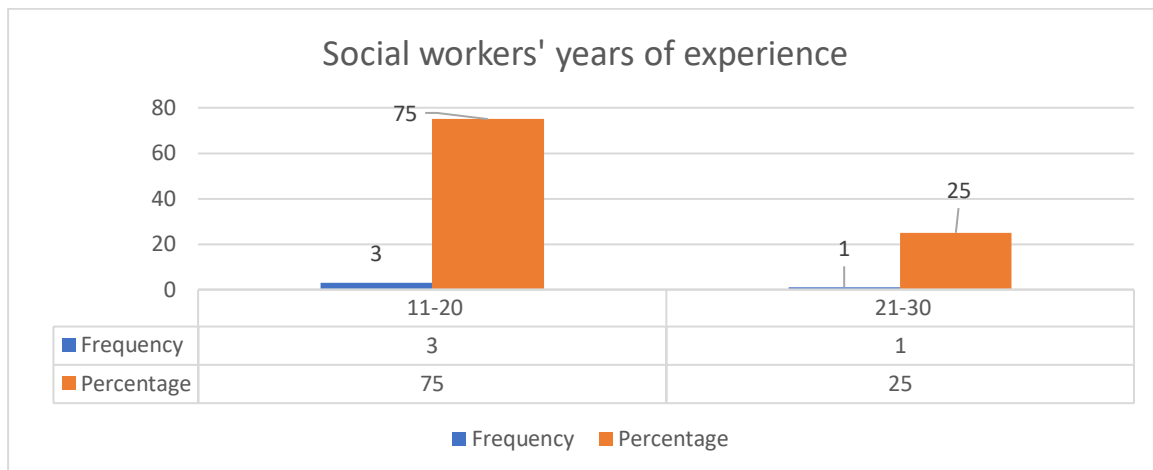
Figure 5: Social workers' years of experience

Figure 5 shows that three social workers who participated in this study had a working experience that falls between 11-20 years, while one had experience ranging between 21-30 years. The researcher appreciated having participants with such long experiences as they significantly informed the findings of the study.

7.2.3.2 Gender of social workers
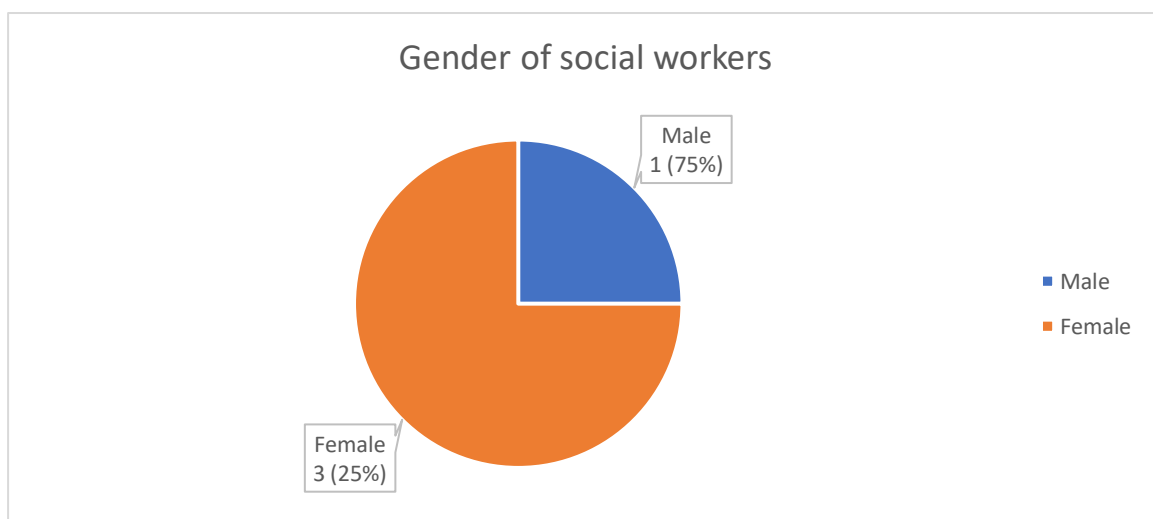
Figure 6: Gender of social workers

Figure 6 shows that the majority (three) of social workers who participated in this study were females, while only one was male. Although the researcher did not intend to seek a gender-balanced distribution, it cannot be contested that social work has always been a female-dominated profession. Besides, a study by Earle (2008) reveals that social workers are overwhelmingly female and that the welfare service in South Africa is female-dominated.

7.2.3.3 SACSSP registration status of social workers
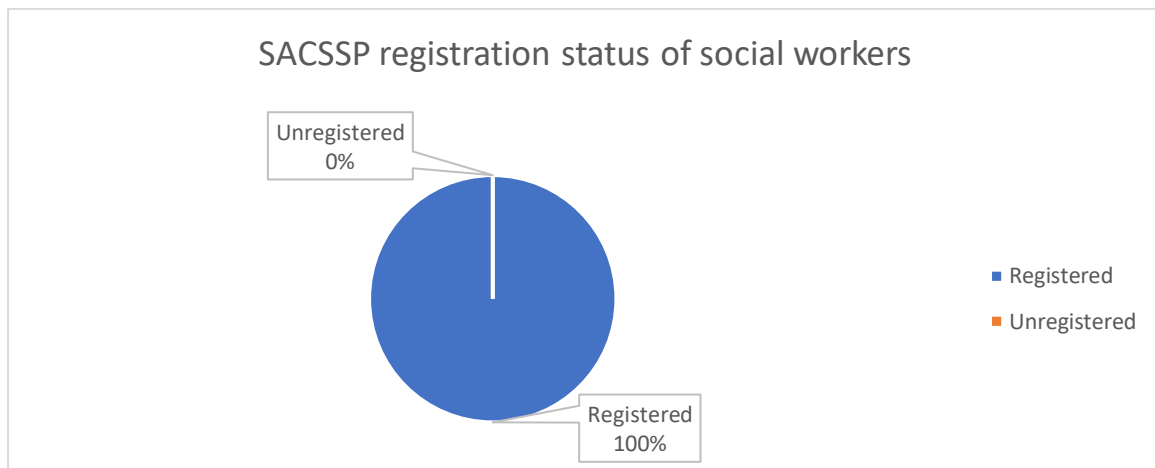
Figure 7: SACSSP registration status of social workers

As depicted in Figure 7, all the social workers were registered to practise as social professionals in accordance with the South African Council for Social Services Professions (SACSSP). It is a statutory requirement in South Africa that all practising social workers are registered with the professional council, SACSSP.

7.2.4 Biographical information of educators

The biographical information of educators in this study includes years of experience, gender and registration status with the South African Council for Educators (SACE).

7.2.4.1 Educators' years of experience
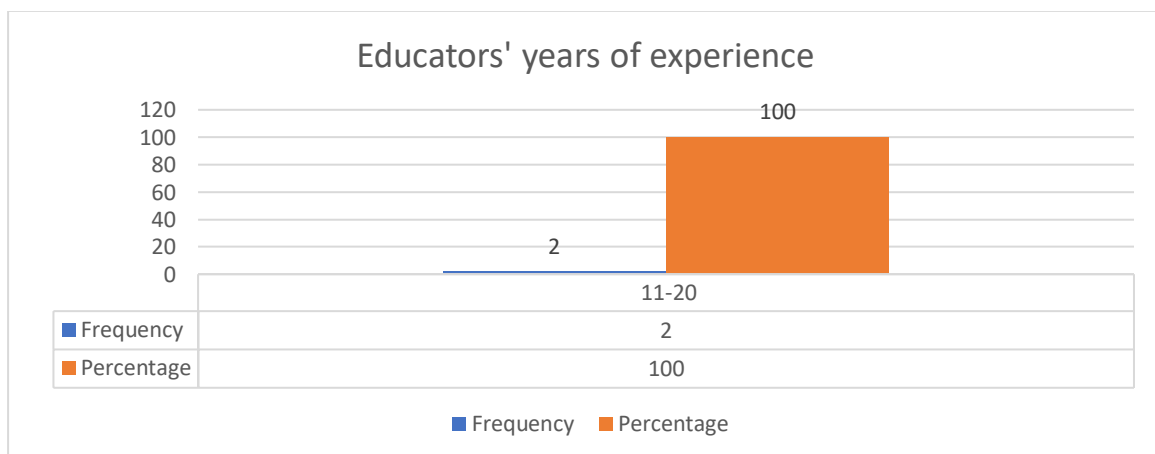
Figure 8: Educators' years of experience

Figure 8 above shows that the two educators who participated in the study had working experience ranging from 11-20 years. These working experiences of educators significantly contributed to this study's findings.

7.2.4.2 Gender of educators
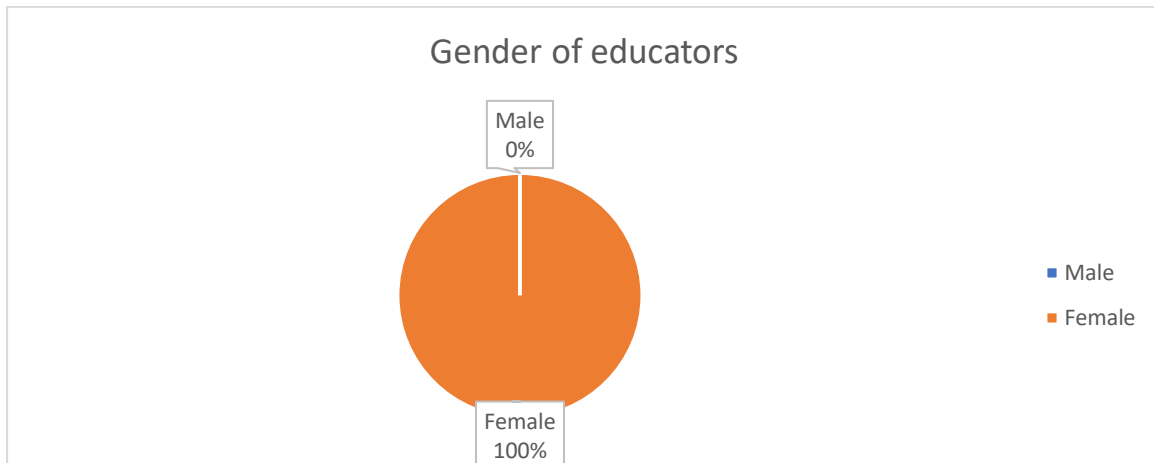
Figure 9: Gender of educators

Figure 9 above shows that all educators who participated in this study were female. Similar to the social work profession, teaching is seemingly a female-dominated profession. Davids and Waghid (2020) argue that in South Africa, female teachers outnumber males in primary and secondary schools. Despite having a homogeneity of gender distribution, the contributions from both educator participants were valuable.

7.2.4.3 SACE registration status
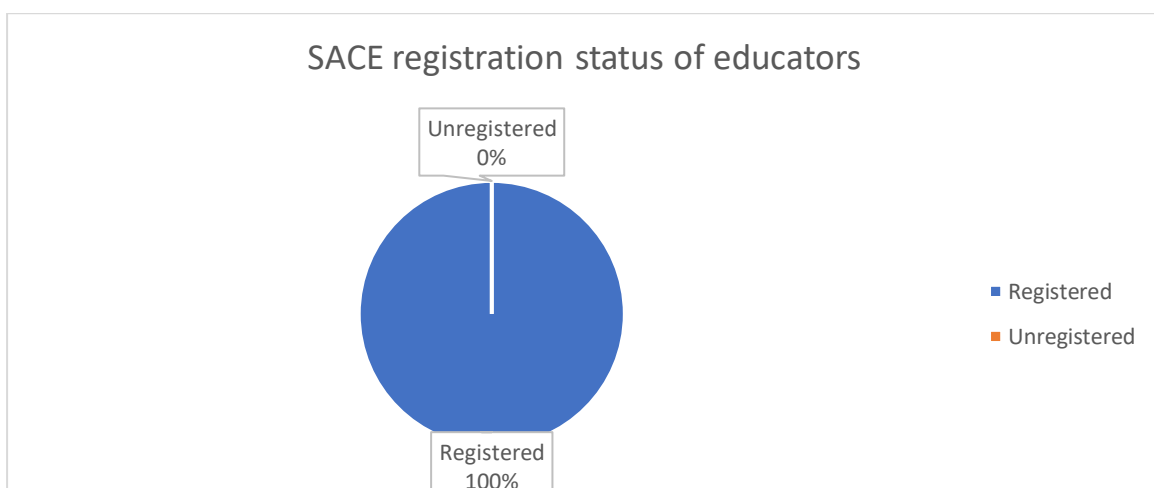
Figure 10: SACE registration status of educators

It can be noted from Figure 10 above that both educator participants were registered with their professional council, i.e., SACE. All practising educators in South Africa need to be registered with SACE.

7.2.5 Biographical information of adult survivors of child sexual abuse

The biographical information of adult survivors of child sexual abuse in this study includes age and gender.

7.2.5.1 Age of adult survivors of child sexual abuse
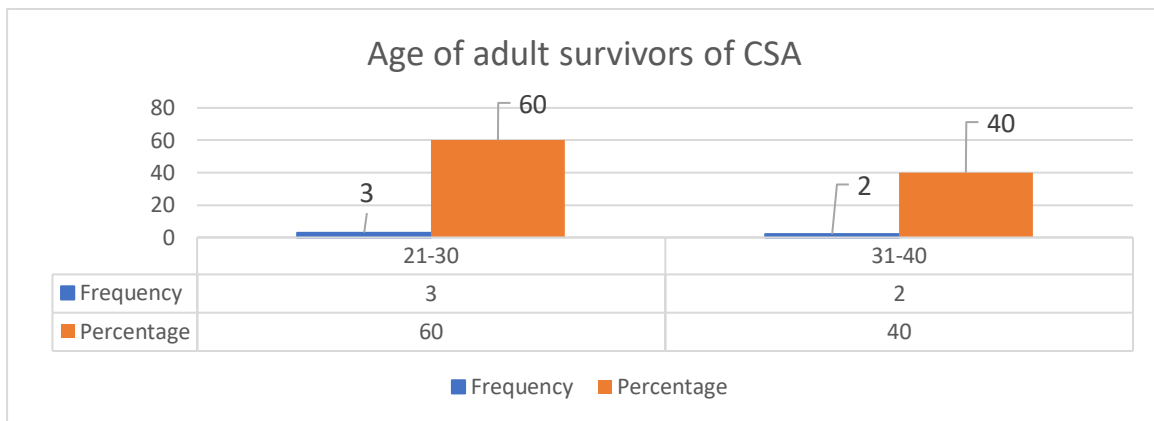
Figure 11: Age of adult survivors of CSA

Figure 11 above shows that three of the adult survivors of CSA who participated in this study were within the age category of 21-30, and two adult survivors were within the age category of 31-40. All the adult survivors of CSA were beyond 18 and could participate in the study without any problems.

Figure 12: Gender of adult survivors of CSA

Figure 12 shows that four of the five adult survivors were female, while only one was male. Although this gender distribution cannot conclusively imply that females are more victims of CSA than males, it is important to note that some cultural contexts may not encourage male victims to disclose their sexual abuse. Several studies corroborate the assertion above and identify patriarchal societies and traditional values that still deny that male sexual victimisation exists to contribute to lower rates of disclosure of male sexual abuse (Lyon, 2002; Ullman, 2003; Faller, 2007; Sorsoli, Kia-Keating & Grossman, 2008; Bridgewater, 2016; Gagnier & Collin-Vézina, 2016; Meinck, Cluver, Loening-Voysey, Bray, Doubt, Casale & Sherr, 2017). Male victims of sexual abuse may not be interested in disclosing their abuse because they are faced with societal attitudes and stereotypes that require them to 'man up'. However, it is important to understand that CSA happens to both males and females.

7.3 Discussion of the findings

The section below provides a discussion of the empirical findings of the study. Given the integrativeness of this study, the responses provided by participants will be presented under specific themes and sub-themes, without having separate sections for each unit of participants. In other words, all responses in relation to the themes and sub-themes are presented in an integrative pattern. The following themes and sub-themes emerged from the study.

7.3.1 Theme 1: Challenges of disclosing child sexual abuse amongst Vhaveṉda

This theme accounts for the first objective of the study, which was to identify and describe challenges faced by adult survivors of child sexual abuse and their caregivers, traditional leaders, social workers and educators amongst Vhaveṉda in relation to the disclosure of CSA. The disclosure of CSA is not automated and it does not happen within a particular timeframe and pattern. It is a process that often happens amid several barriers and challenges. Although the disclosure can be regarded as the first step to preventing the abuse from continuing and providing intervention to victims, the first hurdle is that although the CSA is recognised by the child as a problem, it is not obvious that the confidant will take the incident in the same way as the child (Finkelhor, Wolak & Berliner, 2001). In the same breath, Alaggia (2010) and McElvaney (2008) argue that the disclosure of CSA is determined by an interplay of child characteristics, family environment, community influences and societal attitudes. The challenges faced by Vhaveṉda in relation to CSA disclosure that emerged in this study include; a lack of a broader understanding of CSA, a lack of parent-child discussion on sexual-related matters, unsupportive responses from parents, victims' desire to protect others and traditional leader's inability to handle the disclosure in confidence.

7.3.1.1 Sub-theme 1.1: Lack of a broader understanding of child sexual abuse

Some adult survivors of CSA reported that they struggled to disclose their abuse because they were unaware that what happened to them was sexual abuse since there was no penetration. In other words, sexual abuse is associated with instances where sexual penetration occurred. Some of these participants indicated that they referred to that as rape. The findings are not different from what Rapholo (2018) found in his doctoral study in South Africa with forensic social workers, that in some cultures, it is still unclear what constitutes CSA, except rape or forceful sexual penetration. CSA is a serious offence that could intimidate people to report it if they do not have a broader understanding of this nature of abuse. On the same note, one caregiver mentioned that it is quite difficult to report sexual abuse of children without clearly understanding what happened, particularly in the absence of penetration. One social worker also confirmed that most of Vhaveṉda do not understand that a child can be abused sexually without any penetration or contact. As such, they delay disclosure of

CSA or never disclose it at all, especially if there are no visible or physical impacts on the child victim. The above findings resonate with an assertion with the assertion made by Ramphabana, Kgatla and Nxiweni (2022) that the understanding of sexual abuse in most societies is limited to contact or sexual intercourse – and that, as a consequence, leads to a failure to recognise that serious harm could as well result from the non-contact abuse. A child can still be sexually abused even if there is no means of touch, contact or penetration. Some of the adult survivors said the following:

"Nṋe ndo wana zwi tshi konda uri ndi ṱalutshedze muṅwe muthu nga u tambudzwa hanga lwa vhudzekani ngauri ndo vha ndi sathu to pfesesa tshoṱhe uri zwo vha zwo khakhea vhunga uyo muthu we a ḓo ntambudza a songo fara kana u dzhenisa vhudzimu hawe kha hanga. O vha a tshi to nṋea vhudzimu hawe fhedzi ari ndi tambise uswika a tshi bvela nnḓa zwa fhelela hanefho. Ndo vha ndi sathu to vha na ṱhalukano uyafhi na hone ndi tshi shavha u amba zwithu zwine ndi si vhe na vhuṱanzi nazwo." (Adult Survivor Participant A)

Translated: *"I found it difficult to explain my sexual abuse experience to someone because by then, I did not understand that it was wrong, as the perpetrator never touched my vagina or inserted his private part into my vagina. He would only tell me to play with his private part until he ejaculates. By then, I did not really understand what he was doing, and I was afraid of saying things I was not sure about."* (Adult Survivor Participant A)

"U pomoka muthu kha mulandu muhulu ngaurali zwi ṱoda una vhuṱanzi ho fhelelaho uri na ngoho u khou pfesesa zwoiteaho. Vhunzhi hashu ro ḓi aluwa ri tshi tambudziwa lwa vhudzekani fhedzi risa zwi pfesesi uri ndiu tambudziwa ngauri ro vha ri tshi pfesesa uri musi muthu otambudziwa zwivha khagala nga nḓila ine muthu muṅwe na muṅwe anga zwivhona na nga maṱo." (Adult Survivor Participant B)

Translated: *"To accuse someone of such a big case [CSA], you need to be sure that you understand what happened. Most of us grew up being sexually abused but without knowing that it was abuse because we used to understand that if someone is abused, it becomes obvious such that anyone can see it by merely looking at the victim."* (Adult Survivor Participant B)

In the same wavelength, a caregiver said the following:

"Tshiṅwe tshifhinga zwithu zwi no ita uri zwiri dzhiele tshifhinga uamba nga ha u tambudzwa ha vhana vhashu sa vhabebi kana vhauṋḓi ndi uri ri vha ri tshi khou lingedza upfesesa zwoiteaho. Nauri arali zwi songo swika kha uri ṅwananga afarwe vhudzimu hawe athi vhoni zwi tshi nga tou lemela nga uto ralo, ndi amba uri ri Vhaveṋda na hone ro ḓi aluwa ri tshi kona u dzudzanya mafhungo ashu nga tshashu." *(Caregiver Participant F)*

Translation: *"Sometimes it takes time for us as parents or caregivers to talk about the abuse of our children because we try to understand what happened. Also, if the action has not gotten to the extent of touching my daughter's vagina, I do not think it is much of a problem. (Caregiver Participant F)*

In the same breath, a social worker echoed the following:

"Nṋe ndi vhona ungari thaidzo khulu ine vhathu vha khou ṱangana nayo ndi yau sa kona u pfesesa uri ṅwana uya tambudziwa naho asongo kwamiwa muvhili wawe. Naho ri tshi lingedza u ṱandavhudza ṱhalutshedzo ya lushaka ulu lwau tambudzwa ha vhana musi rina mishimo yopikaho upfumbudza vhadzulapo, ri wana uri vhunzhi havho vha tshi lavhelesa masiandoitwa a tshiwo phanda ha musi vha tshi tenda uri hovha na u tambudzwa ha ṅwana lwa vhudzekani." *(Social Worker Participant B)*

Translated: *"The way I see it is that the biggest problem that people face is a lack of understanding that a child can be sexually abused without touching his or her body. Even though we try to expand on the explanation of this type of abuse whenever we have events that aim at informing community members, most of them still look at the consequences before they can admit a child was sexually abused." (Social Worker Participant B)*

It can be noted from the integrated responses above that some Vhaveṋda people limit sexual abuse to the contact realm and take it seriously only when there are physical and noticeable impacts on the child victims. CSA covers a variety of behaviors, such as actual or attempted sex, oral genital contact, touching genitalia with the hands or other objects, exposing minors to adult sexual activity or pornography, or using children as prostitutes or in pornographic works (Klein, 2010). Given that CSA could be both contact and non-contact, a lack of understanding of both realms makes victims

unaware of their victimisation or that sexual abuse has been perpetrated against them. As a result, this minimises the chances of disclosure to occur timeously. CSA is a serious offence that should be treated as such and never be gauged or reduced based on its physical outcomes or severity. It is the researcher's view that the society that lacks the understanding of what constitutes CSA, in a much broader sense, is highly unlikely to disclose non-contact sexual abuse. As indicated by one of the adult victims, CSA is a serious illegal offence that victims and their caregivers may hesitate to disclose or report if they are unsure that what happened constitutes abuse – and that could be so for fear of accusing someone without certainty. In a more realistic or practical sense, people will not report some cases of CSA based on their limited knowledge or understanding of this nature of abuse. As such, Vhaveṇda people should be empowered with knowledge of what CSA covers.

7.3.1.2 Sub-theme 1.2: Lack of parent-child discussion on sexual-related matters

Most participants have reported that it is challenging for Vhaveṇda parents or caregivers to have sexually-related discussions with their children. Such a cultural norm is evident in most African cultural contexts. Several studies indicate that cultural taboos and beliefs preclude most African parents or caregivers from discussing issues that are related to sex with their children (Mbugua, 2007; Nundwe, 2012; Nolitha, 2014; Pariera & Brody, 2018; Isaksen, Musonda & Sandøy, 2020; Achen, Atekyereza, & Rwabukwali, 2021). This cultural practice plays a significant role in the non-disclosure of CSA amongst Vhaveṇda and unfortunately compromises the best interest and well-being of children who are more likely to suffer re-victimisation of sexual abuse. In the context of Vhaveṇda, Ramphabana (2019) found some parents felt they would lose respect if they have sexual-related conversations with their children. One of the adult survivors of CSA highlighted that the lack of sexual-related conversations with her parents has made it difficult for her to be open and feel comfortable narrating her abuse to them. This was corroborated by a social worker, caregiver and a traditional leader who postulated that avoiding such conversations puts child victims in an uncomfortable position when they have to disclose. One of the educators also mentioned that the responsibility to educate children about sexual-related matters should be a shared one but not reserved for educators only. Some of the adult survivors of CSA said the following:

"Hei, u to amba ngoho fhungo ḽa vhudzekani ḽi a konḓa uto amba nga haḽo na muthu ane asi thangana yau, nga mannḓa e muhulwane kha iwe. Nga nnḓani ha musi iwe muṋe sa ṅwana u tshi nga kona u luma mbilu wa vhofholowa wa a mba na muṅwe muthu ane wa fhulufhela uri anga u tsireledza arali zwa fhedzisela zwo ḓivhea uri wo vhuya wa tambudzwa lwa vhudzekani. Nṋe zwo nkonḓela u dodombedza zwo iteaho kha vhabebi vhanga ngauri hovha hu lwau thoma ri tshi dzula fhasi ra amba ngaha mafhungo aelanaho na vhudzekani. Ndo vha ndi songo fholowa na u bula zwipiḓa zwa muvhili zwe mupondi athoma nga umpfara zwone phanḓa ha musi a tshi lala nanṋe." (Adult Survivor Participant C)

Translated: *"To be honest with you, it is difficult to talk about sexual-related matters with someone who is not in the same age group as you are, especially if that person is older than you. Unless you, as a child, can be brave enough and feel comfortable to talk to someone whom you believe will protect you should it be known that you are sexually abused. It was difficult for me to explain to my parents what happened to me because it was for the first time they had sat me down and talked about sexual-related matters. I was even uncomfortable to mention the body parts that the perpetrator touched before he could sleep with me."* (Adult Survivor Participant C)

One of the caregivers mentioned the following:

"Nṋe ndo ḓivha uri ṅwananga o tambudziwa lwa vhudzekani nga muthu ane asi shaka ḽanga na lathuhi. Ndari ndi tshi vhudzisesa ṅwananga uri ndi ngani asongo thoma ngau ṱalutshedza nṋe sa mubebi wawe, ari ndi mafhungo aso ngo ḓoweleaho na hone asa ambei na mubebi wau. U to amba ngoho riṋe vhabebi vha Vhavenḓa arali ra sato shandukisa vhuvha hashu ha u sa amba na vhana vhashu nga zwielanaho na vhudzekani, vhana vhashu vhaḓo bvelaphanḓa na u tambula vho ḓi fhumulela." (Caregiver Participant E)

Translated: *"I had to learn about the abuse of my daughter through someone who is not even related to my family. When I asked my daughter why she did not tell me first as her parent, she told me that she felt it is unusual to talk about sexual-related matters with your parent. To be honest, we as Vhavenḓa parents, if we do not change our tradition of not talking about sexual-related matters with our children, they will continue to suffer in silence."* (Caregiver Participant E)

On the same note, one of the traditional leaders said the following:

"Nga mvelele yashu sa Vhaveṇda, asi zwithu zwine zwo ḓowelea uamba mafhungo a elanaho na zwa vhudzekani na vhana. Izwi zwi vha khaedu kha vhana vhashu musi vha tshi fanela u talutshedza muthu muhulwane khavho musi vhotambudzwa." (Traditional Leader Participant A)

Translated: "According to our culture as Vhaveṇda, it is not usual to talk about sexual-related matters with children. This makes it a problem when our children have to explain about the abuse to someone older." (Traditional Leader Participant A)

One of the social workers also said the following:

"Vhaṅwe vhabebi vha Vhaveṇda vhaya wana zwi tshi vhakondela vhukuma uri vha ambe nga mafhungo a elanaho na zwavhudzekani na vhana vhavho. Naho hu tshi ḓi vha na vhaṅwe vhane vha a pfesesa vhuleme ha nyambedzano idzo, vhaṅwe zwi a vhakonḓela vhukuma." (Social Worker Participant C)

Translated: "Some Vhaveṇda parents find it challenging to talk about sexual-related matters with their children. Even though some understand the importance of such discussions, others find it challenging." (Social Worker Participant C)

In the same wavelength, the other educator had the following to say:

"Vhabebi vha vhona unga ndi mushumo wa vhoriṇe sa vhagudisi fhedzi upfumbudza vhana nga mafhungo a elanaho na zwavhudzekani. Ngauralo, vha thudzela vhuḓifhinduleli kha vhagudisi. Fhedzi, zwi fanela utovha mutingate. Nga maṅwe maipfi, vhabebi vha fanela ubvela phanḓa na u amba na vhana vhavho nga mafhungo a elanaho na zwavhudzekani ngauri vhana vha fanela uzwi pfesesa uri vhakone u vhofholowa u vhudza vhabebi vhavho musi vho tambudzwa." (Educator Participant A)

Translated: "Caregivers or parents think it is our role as educators to educate children about sexual-related matters. As such, they put aside their responsibility to teach the children. However, this should be collaborative. In other words, parents must continue to talk to their children about sexual-related matters because children need to understand that so that they can feel comfortable to disclose when they are abused." (Educator Participant A)

Based on the findings above, the lack of sexual discussions between the Vhaveṋda parents or caregivers and their children poses a challenge when it comes to the disclosure of CSA. It is common in most African communities that parents still believe that talking about sex with children is a taboo (Ramarumo, Mudhovozi & Sodi, 2011; Simmers, Simmers-Nartker & Simmers-Kobelak, 2014; Shrage & Stewart, 2015; Modise, 2019). As such, child victims of sexual abuse may find it challenging to disclose to their parents or caregivers for fear of transgressing the cultural norm of treating sex as a taboo. While some parents still believe that it is the responsibility of the educators to provide sexual education to children, the researcher concurs with one of the educators in that the process should be a collaborative one. In other words, as much as children spend much of their time at school, it is important to understand that they may not be able to learn everything they need to know about sexual life. As such, parents or caregivers should meet the education system halfway. The researcher believes that a collaborative effort can minimise CSA non-disclosure.

7.3.1.3 Sub-theme 1.3: Unsupportive responses from parents

Having gone through sexual abuse is painful, daunting and traumatic to child victims. Therefore, child victims need support and protection from whoever they decide to disclose to. Some adult survivors of CSA have reported that they were concerned about how their parents would respond to their abuse experiences. Crosson-Tower (2002) and Spies (2006) assert that the most painful experience that a child victim could ever go through is not the abuse itself but the negative and non-empathetic reactions or responses from confidants. When the disclosure of CSA is not met with a positive and empathetic response, child victims are most likely not going to be motivated to disclose the abuse any further. Two of the adult survivors of CSA reported that they feared that their parents would react with resentment, which otherwise could have aggravated the issue, as they know that their parents would have reacted out of anger. Below are some of the responses from adult survivors:

"Naho mme anga vho vha muthu we apfa nga ha u tumbudzwa hanga lwa vhudzekani nga vhaṅwe vhana vhe nda vha ndi tshi khou tamba navho musi zwi tshi itea, ndo vha ndi sa ḓo vhofholowa uri vha vhe muthu wau thoma u amba navho nga hazwo. Vhuhulu hazwo ndo vha ndi tshi nga ṋamba nda ṱalutshedza muṅwe muthu muhulwane (thaṅwe mudededzi wanga) nda humbela uri a vhe ene ane a ḓo

ṱalutshedza mmeanga ngauri vhana phosho. Naho ndo fhedza ndo kona uamba navho nga hazwo, athi ngo wana zwo leluwa u ṱalutshedza nga vhuphara ngauri vho vha vho novha na mbiti zwa sia zwi tshi ita uri ndipfe unga ndi phoswo yanga uri ndi tambudziwe.” (Adult Survivor Participant C)

Translated: *“Even though my mother learnt about my sexual abuse through other children I was playing with when I got abused, I would have not been comfortable for her to be the first person to talk to about it. Rather, I would have talked to any other adult (maybe my teacher) and asked him or her to tell my mother because I know my mother talks a lot. Even though I had to talk to her about it, I found it difficult to explain what happened in detail because she was already mad at the situation, and that made me feel it was my fault that I was abused.” (Adult Survivor Participant C)*

“Phanḓa ha musi ndi tshi ṱalutshedza mme anga, ndo vha na thaidzo ya uri vha ḓo ntsema kana unthwa vhunga ndo tambudzwa lwa vhudzekani ndo ya u tamba mulamboni ngeno hu kale vho iledza uri ndi songoya hone. Ndo vha na ku humbulele kwa uri ndo to tevhelela hei thaidzo na hone ndi fanela u livhana na yo.” (Adult Survivor Participant D)

Translated: *“Before I explained to my mother, I feared she would insult or beat me because I was sexually abused when playing at the river while she clearly reprimanded me for going there. I had told myself that I chased this problem, so I had to face it myself.” (Adult Survivor Participant D)*

“Nṋe mme anga ndi muthu vhane vhanwa halwa nga mannḓa na hone vha ḓivhelwa uri vha na phosho nga mannḓa. Ndi muthu vhane a vha lali na khani. Zwo nkonḓela uri ndi vha ṱalutshedze uri ndo tambudziwa nga u shavha uri vha ḓo ṱoḓa u ya kha muthu we a ntambudza vha ḓoda ulwa nae, zwine zwanga sia zwi tshi ṋaṋisa mafhungo na hone shango ḽa sala ḽitshi vho amba nga nṋe.” (Adult Survivor Participant E)

Translated: *“My mother drinks alcohol a lot and she is known as a person who talks a lot – and she prefers dealing with issues directly and as soon as possible. It was difficult for me to tell her that I was sexually abused because I feared she would want to confront and fight the preparator, which could make the matter worse – and also make me a laughing stock in the community.” (Adult Survivor Participant E)*

From the findings above, it can be deduced that some victims of CSA are skeptical about disclosing their abuse experiences to their parents for fear of how the disclosure will be handled. The researcher believes that mishandling the disclosure is tantamount to denying a child victim an opportunity to deal with the abuse and receive necessary therapeutic interventions or services. It is, therefore, important to appreciate the child victim's effort to seek support and protection through disclosure. On the same rhythm, Littleton (2010) alludes that a supportive response to disclosure is important in the adjustment of CSA victims. Child victims who are supported in their initial disclosure are most likely to share clear details of their experiences – and that in turn serves as the first fundamental step to understanding what has happened. Vhaveṋda parents or caregivers need to be capacitated with knowledge in terms of responding positively and empathetically to the child victim's attempt to disclose their abuse experiences.

7.3.1.4 Sub-theme 1.4: Victims' desire to protect others

One of the adult survivors of CSA reported that sometimes it is difficult to disclose the abuse as victims normally intend to protect people who could suffer should the abuse be known and the perpetrator is arrested as a result of the disclosure. One of the traditional leaders also reported that, in most instances, perpetrators are protected because they look after families financially and otherwise. Therefore, they are most likely to be protected as most of the Vhaveṋda are still living in poverty and depend on their husbands financially. On the same note, Bolen and Lamb (2004) and Anderson (2010) and Ramphabana (2019) aver that if the abuse is perceived to be a threat to the family, there are high chances that the disclosure will be delayed or never happen at all. One social worker added that when victims of CSA are unwilling to provide complete details of the abuse, it becomes a challenge for social workers and other professionals involved in the legal processes to provide the necessary support and interventions to the victims. One adult survivor said the following:

"Nṋe zwo nkonḓela vhukuma uri ndi vhudze muṅwe muthu uri ndo tambudzwa lwa vhudzekani ngauri muthu we a ntambudza o vha e muṋe wa muḓi we nda vha ndo ya u dala khawo na hone ovha e mukalaha wa mmane wanga. Ndo vha ndo ḓaḓa ngauri ndo vha ndi sa ṱoḓi uri muṱa wa mmane wanga u kwashee nga nṱhani ha zwo iteaho khanṋe. Ndo vha ndi sa tami mmane vha tshi sala vha khou alusa vhana vhe vhoṱhe ngeno mukalaha wavho ovalelwa nga mulandu wanga. Vhuṱungu ha u alusiwa nga

mubebi muthihi ndi a vhu ḓivha na hone a thi tami na swina ḽanga ḽitshi vhupfa. Ndo fhedza ndo dzhia tsheo ya uri ndi tshiphiri tshine nda ḓofa natsho naho ndo fhedzisela ndo amba nga hazwo zwezwi ndi tshi khou aluwa". (Adult Survivor Participant B)

Translated: *"Personally, I found it difficult to tell someone that I was sexually abused because the perpetrator was the owner of the house that I visited and he was my aunt's husband. I was confused because I did not want my aunt's family to break down because of what happened to me. I did not want my aunt to be left raising her kids alone while her husband was arrested because of my case. I know the pain of being raised by a single parent; it is painful and I would not even want my enemy to go through such pain. I decided to keep the abuse as my secret to die with, although I ended up talking about it as I grew older". (Adult Survivor Participant B)*

On the same note, one traditional leader said the following:

"Tshifhinga tshinzhi ri wana uri mupondi ndi muthu ane avha na mannḓa a fhiraho a mupondiwa. Sa tsumbo, angavha e muthu ane a unḓela muṱa. Zwo ralo, zwia lemela u vhiga tshiwo itsho fhethu ho fanelaho." (Traditional Leader Participant B)

Translated: *"In most times, we find that the perpetrator has power over the victim. For example, they could be someone who provides for the family. As such, it is difficult to report such incidents to the relevant authority." (Traditional Leader Participant B)*

One social worker participant said the following:

"Tshiṅwe tshifhinga zwiakonda uri upfesese zwoiteaho arali mupondiwa ene muṋe asongo ḓiimisela u amba. Kha dziṅwe nyimele ri wana vhapondwa vha tshi bvisela khagala mafhungo asongo fhelelaho vha tshi khou lingedza u tsireledza vhathu vhane vhanga kwamea nga nḓila isi ya vhuḓi arali mupondi a ḓivhiwa nga tshitshavha huṅwe thaṅwe a fhedza ovalelwa." (Social Worker Participant A)

Translated: *"Sometimes it is difficult to understand what happened if the victim is not determined to talk. In some situations, we find that victims disclose incomplete information to protect people who may be negatively affected should it be known by the community and also maybe the perpetrator ends up being arrested." (Social Worker Participant A)*

It can be deduced from the findings of this study that the concept of sympathy amongst Vhaveṋda is keen. The findings of this study indicate that victims of CSA consider the impacts that are likely to occur to the perpetrators and their families after the disclosure, and if the disclosure is perceived to bring negative impacts to the family or other family members, child victims deliberately withhold information that could lead to the arrest and prosecution of the perpetrators. As a result of this, children are left vulnerable and at risk of more mental health problems that may result from the absence of support to deal with what they went through. It is imperative to note that timely access to necessary therapeutic resources and support for victims of CSA reduces their risks of being exposed to mental health problems such as posttraumatic disorder, depression and anxiety (Cortés, Cantón & Cantón-Cortés, 2011; Easton, 2013; Collin-Vézina, Sablonni, Palmer & Milne, 2015; McElvaney, 2015; Alaggia, Collin-Vézina & Lateef, 2019; Alshekaili, Alkalbani, Hassan, Alsulimani, Alkasbi, Chan & Al-Adawi, 2020). It is therefore important for the disclosure to happen to protect child victims from such mental health problems that could affect their lives. In addition to several mental health problems a victim could be exposed to, it is the researcher's view that non-disclosure could give the perpetrator more power, which could lead to further victimisation of the same victim or the next one, such as a sibling, cousin, friend and so forth. Children in the Vhaveṋda communities need to be assisted in understanding that CSA is an illegal offence that should be disclosed irrespective of who the perpetrator is and the perceived consequences.

7.3.1.5 Sub-theme 1.5: Traditional leader's inability to handle the disclosure in confidence

According to Teffo-Menziwa, Mullick and Dlamini (2010), traditional leaders play a significant role in dealing with child abuse and gender-based violence in most of the rural communities in South Africa. The traditional leaders have also been instrumental in ensuring that community members are protected, and this includes children of any age. Although they do not have a legal mandate to preside over CSA cases, they have the responsibility, according to section 110 of the Children's Amendment Act No 41 of 2007, to refer or report any case of CSA to a designated child protection organisation, the provincial Department of Social Development or a police official. One caregiver lamented the inability of traditional leaders to handle CSA cases with confidentiality. The caregiver indicated that they sometimes decide not to disclose or report CSA in

their communities because of a fear of being the joke within the whole community because most traditional leaders do not keep matters discussed at the traditional meetings (*khoro*) private. In the Vhaveṋda culture, when a matter is reported to a chief or traditional leader, a meeting is convened to gather information on what happened. It is how such meetings are conducted that will either encourage or discourage parents or caregivers from disclosing the sexual abuse of their children. One of the traditional leaders acknowledged that some traditional leaders and people they work with under their traditional structures do not clearly understand their roles regarding CSA cases. A social worker also reported that some traditional leaders lack knowledge of what their roles entail, and as such, they end up acting as negotiators and judges. As a consequence, such conduct interferes with the effort to disclose CSA and the protection of children from sexual abuse. One of the caregivers shared the following experience:

"Naho zwovha zwithu zwa murahu nyana, ndo vhuya nda vhiga mulandu wau tambudzwa lwa vhudzekani ha ṅwana wanga musanda. Zwithu zwe nda wana zwi songo mpfara zwavhuḓi zwo vha zwa uri ngavhuya ro ḓo vhidzwa ra dzudziwa fhasi na hone huna vhaṅwe vhadzulapo vhe husa vhe na ṱhalutshedzo ya vhuleme havho kha mafhungo ashu. Nṋe ndi pfa uri mafhungo o raliho ha ṱoḓi nnyi na nnyi." (Caregiver Participant C)

Translated: *"Even though it was some time back, I once reported to my chief that my daughter was sexually abused. What did not sit well with me was that we were called in later to sit down and there were other community members whose role or importance in that sitting was not explained. I feel that not everyone should be involved in such matters." (Caregiver Participant C)*

One of the traditional leaders said the following:

"Naho vhaṅwe vharangaphanḓa vhasialala vhashu zwo vha dzhiela tshifhinga upfesesa tshipiḓa tshine vha fanela u tamba musi muthu oḓa u vhiga milandu iyelanaho na u tambudzwa ha vhana lwa vhudzekani, vhunzhi havho vha vho pfesesa uri ndi milandu ine i shumiwaho nga khothe ya mulayo. Murahuni nyana, wo vha u tshi wana vhunzhi havho vha tshe vho farelela kha maitele a u lifhisana na u pfumedzana, athi zwi ṱuṱuwedzi kha mafhungo oraliho." (Traditional Leader Participant B)

Translated: *"Although it took some time for some of our traditional leaders to understand their role to play when someone has come to report matters that relate to child sexual abuse, most of them now understand that such cases are dealt with through the court of law. In the past, you would find most of them [traditional leaders] still holding on to the tradition of negotiations and settlements, and I clearly condemn that in such cases." (Traditional Leader Participant B)*

Likewise, a social worker said the following:

"Naho ndi tshipfesesa uri vharangaphanḓa vhashu vhasialala vhaatamba tshipiḓa tsha ndeme kha uṱuṱuwedza vhadzulapo uri vha vhige milandu iyelanaho na u tambudzwa ha vhana, zwihulu lwa vhudzekani, ndi vhona zwo fanela uri vha ite izwo vha tshipfesesa tshipiḓa tshavho. Ndi ralo ngauri uya wana vha tshi vhonga ndi vhone vha haṱuli nga mannḓa kha vhupo ha mayani vhukuma hune vha na mannḓa manzhi kha mafhungo a kwamaho vhadzulapo." (Social Worker Participant C)

Translated: *"Even though I understand that our traditional leaders play an important role in motivating community members to report incidents pertaining to child abuse, mostly sexual abuse, I deem it necessary that they do it with the understanding of their roles. I'm saying this because you find them acting judges, especially in deep rural areas, where they still have a lot of power regarding matters that affect community members. (Social Worker Participant C)*

The findings of this study reveal that as much as traditional leaders play a significant role in child protection, some Vhavenḓa traditional leaders are not fully contributing to the quest to mitigate non-disclosure of CSA, as they seem to be unaware of their roles when a community member reports an incident in which a child is sexually abused. The conduct of traditional leaders with respect to cases reported through them should encourage community members to trust that their matters will be treated respectfully and confidentially. Without undermining or taking away the power of traditional leaders, the researcher is of the view that they need to be assisted in understanding that CSA is a serious offence that should be referred to the designated professionals, such as police officials and social workers, as they are trained to handle and deal with such cases. The old-age custom of sitting down with both the perpetrator and victim to determine what happened and negotiate what should be a way forward has no space in the determination to protect children from sexual abuse and should

completely be shunned. There should be a clear guide on how traditional leaders could be partnered in the process of facilitating the disclosure of CSA amongst Vhaveṇda without interfering with the process.

7.3.2 Theme 2: Measures or systems to mitigate child sexual abuse amongst Vhaveṇda

This theme accounts for the second objective of the study, which was to identify and assess measures or systems at play to mitigate CSA amongst Vhaveṇda. As discussed in chapter three of this study, protecting children from different forms of abuse, including CSA, is not only a South African determination but a global one. As much as there are measures and systems designed at both domestic and international levels to protect children, it is important to be mindful that different cultural contexts have their practices and customs that they believe protect children from sexual abuse. On the same note, Sawrikar and Katz (2017) allude that a culturally relevant lens helps in understanding how children are protected in a particular context. In the context of Vhaveṇda, *Khoro*, *mahunḓwane*, initiation schools, Munna Ndi Nnyi Forum, and collaborations between traditional councils and other stakeholders emerged as measures or systems in place to mitigate CSA.

7.3.2.1 Sub-theme 2.1: Khoro – traditional courts

Some of the caregivers, all traditional leaders, and a social worker have mentioned *Khoro* as one of the systems in which Vhaveṇda can share matters that affect their welfare. Members of rural communities in Venḓa still enjoy the custom of gathering at a *khoro* where the headman or the chief would call his people together to discuss different issues that pertain to the community as a whole (Mabogo, 1990; Mulaudzi, Sepeng, Moeta, Ramavhoya & Rikhotso, 2022). In most cases, members of communities are aware of the days set aside for *khoro*. Although *khoro* is not intended directly or specifically to focus on protecting children from sexual abuse, it is a platform through which information regarding CSA is shared with community members. For instance, some stakeholders disseminate information to the communities using this platform. Despite it being a useful platform, one of the social workers reported that some people are unable to attend *khoro* due to other commitments. One caregiver said the following:

"Naho khoro dzashu dzi songoto sikeliwa upfi dziḓo tsireledza vhana kha mafhungu a utambudzwa lwa vhudzekani, ri a kona u dzi shumisa tshiṅwe tshifhinga u phaḓaladza mafhungo ane ria vhona uri a ḓo thusa kha u tsireledza vhana vhashu." (Caregiver Participant G)

Translated: *"Although our Khoro structures are not specifically created to protect children from sexual abuse, sometimes we use them to spread any news we see helpful in protecting our children."* (Caregiver Participant G)

One traditional leader said the following:

"Dzi khoro dzashu dzia kona u shumiswa u tshimbidza mafhungo u kwamaho vhadzulapo vhashu. Ndi vhona dzi tshi tikedza kha uri vhadzulapo vha vhe vhathu vho fhaṱuwaho zwi tshiḓa kha mafhungo a kwamaho ku tshilele kwa khwiṋe na uri vhathu vha nga ḓi tsireledza hani kha nyimele kana malwadze ane anga vha a khou ṱaha nga tshenetsho tshifhinga. Tshiṅwe tshifhinga ria kona u vha na vhathu vhane vhaaḓa vhapfumbudza vhathu nga ha khakhathi dzi kwamaho utambudzwa ha vhana na vhafumakadzi." (Traditional Leader Participant A)

Translated: *"Our Khoro structures are used as a platform to communicate matters that affect our community members. I find them helpful in that they keep community members informed about matters that affect how they can live better and protect themselves against situations and a pandemic that could exist at a given time. Sometimes we can have people who inform community members about violence against women and children."* (Traditional Leader Participant A)

On the other note, one social worker said the following:

"Naho khoro dzi tshi nga thusa fhaḽa na fhaḽa kha u phaḓaladza mafhungo ane a ya thusa kha u tsireledza vhana kha zwito zwautambudzwa, nṋe ndi vhona tshi tshiimiswa tshine a tshi koni uṱanganya vhadzulapo vhoṱhe vhunga vhaṅwe vhathu vha tshi kundelwa ngau dzhenelela thaṅwe ngauri vhoya kerekeni kana mishumoni. Zworalo, ndi vhanevho vhavhili vhararu vhane vhaaḓi doba zwino zwa zwiḽa kha madzulo oraliho." (Social Worker Participant A)

Translated: *"Although Khoro structures can be helpful in spreading information that is useful in protecting children from abuse, I see it as a structure that does not serve all community members, as others are unable to attend because they would have gone*

to church while others are at work. As such, it is only a few who usually benefit from such seating." (Social Worker Participant A)

The empirical findings of this study show that Vhaveṇda recognise *khoro* as their traditional system that helps share information with community members. As it stands, this is the only traditional system that is available to gather all members of communities in the context of Vhaveṇda. It is the researcher's view that this traditional system can inform members of the community about CSA if it is used consistently and strategically. This could be achieved through tagging traditional leaders along and developing, in addition to the educational model the researcher developed, a programme that continuously educates members of the communities about CSA, its impact on the child victims and the community as a whole, as well as the significance of its disclosure.

7.3.2.2 Sub-theme 2.2: Mahunḓwane – pseudo family games

Mahunḓwane is one of the Vhaveṇda indigenous games wherein children mimic family life (Daswa, Matshidze, Netshandama, Makhanikhe & Kugara, 2018). During these games, children play different roles that exist in a real Vhaveṇda family, such as raising children, taking good care of a family, protecting a family and being a responsible person. This indigenous game was created specifically for kids in order to teach them how to manage their lifestyles and families without their parents (Daswa et al., 2018). One educator participant mentioned that a Venḓa child is built through *mahunḓwane* and the game helps keep children away from situations that could lead to sexual abuse, which normally occurs when a child is left alone. In contrast, one caregiver and a traditional leader mentioned that the purpose of *mahunḓwane* has changed with time, as some children involve themselves in sexual activities while playing this indigenous game. One social worker added that children of the current era are sexually active and they try to experiment with what they are exposed to at every chance they get. On that note, one can note the distinction between how *mahunḓwane* used to be beneficial for children and how it is in the current era. The researcher agrees that the purpose of *mahunḓwane* is gradually eroding in most parts of the Vhaveṇda communities. Below is a response from one of the educators:

"Mahunḓwane a thusa uri vhana vhashu vha aluwe vho fhaṱea zwavhuḓi kha mafhungo a uvha na muṱa wa vhuḓi. Zwiṅwe hafhu, vhana musi vha tshi khou tamba

na vhaṅwe vha vha vho tsireledzea kha zwiito zwa u tambudzwa lwa vhudzekani vhunga zwi tshi anzela uitea musi vhana vho siiwa vhe vhothe." (Educator Participant B)

Translated: *"Mahunḓwane helps our children become well-built when it comes to having a good family. Moreover, when children are playing with others, they are protected from sexual abuse, as they are usually abused when they are left alone."* (Educator Participant B)

A caregiver had the following to say:

"Zwenezwi ri tshi khou aluwa sa vhana ro vha ri tshi fhedza tshifhinga ri tshi khou tamba mahunḓwane na vhaṅwe vhana. Mutambo uyu wo vha u tshi ita uri ri vhe vhathu vho tsireledzeaho kha zwine vhaṅwe vhana vho vha vhatshiṱangana nazwo musi vha mahayani avho. Sa tsumbo, wo vha u tshipfa upfi ṅwana mukene o tambudzwa lwa vhudzekani nga khaladzi, muzwala kana khotsi asi wa malofhani musi vho sala hayani vha vha vhili na mupondi. ṅwana u fanela u tamba na vhaṅwe vhana." (Caregiver Participant F)

Translated: *"When we were growing up as kids, we used to spend time playing mahunḓwane with other kids. This game is used to protect us from what other kids would be exposed to when they are at their homes. For example, we used to hear that a child is sexually abused by a sibling, cousin or stepfather when they are at home with the perpetrator. A kid should play with other kids."* (Caregiver Participant F)

Similarly, a traditional leader said the following:

"Nga tshifhinga tshe ra aluwa ngatsho, mahunḓwane ovha mutambo we wa ri ṱanganya sa vhana nahone wa dovha hafhu wa ri ṋea tshikhala tsha u ḽora zwine ra tama miṱa yashu ya matshelo i tshivha zwone. Sa tsumbo, zwo vha zwi tshi ri gudisa nḓila dza u ṱhogomela khathihi na u tsireledza vhana naho na riṋe ro vha ri tshe vhana. Fhedzi ari tende uri zwifhinga zwo shanduka vhunga vhana vha ano maḓuvha u tshi wana vha tshi ḓi dzhenisa kha mafhungo a vhudzekani musi vha tshi khou tamba mahunḓwaneni." (Traditional Leader Participant A)

Translated: *"During the time we were growing up, mahunḓwane was a game that used to unite us as kids and allow us to dream about how we wish our future families to look like. For example, we would learn how to take care and protect children, even*

though we were still children too. However, we must agree that times have changed, as kids of these days involve themselves in sexual activities while they are playing mahuṋḓwane." (Traditional Leader Participant A)

A social worker said:

"Vhana vha maḓuvha ano vho fhambana vhukuma na vha musala uḽa. Vha zwino vho thanyela kha mafhungo a vhudzekani ngazwo u tshi wana vha tshi silingana zwenezwi vha tshi khou tamba nga tshavho. Nne athi vhoni ndi tshi nga ṱuṱuwedza ṅwananga uri aye atambe mutambo uyu nga nnḓa ha musi vha tshi khou tambela fhethu hune nda nga kona u vhona zwino kho itea musi vha tshi khou tamba nga tshavho." (Social Worker Participant C)

Translated: *"There is a big difference between the children of previous times and the current ones. Our children are forward when it comes to sexual issues, and that is why you would find that they involve themselves in sexual activities when they are playing with one another. I do not think I could encourage my child to play mahuṋḓwane unless they are playing in a space where I can see what is happening while they are playing." (Social Worker Participant C)*

It can be noted from the findings above that *mahuṋḓwane* has played a significant role in grooming children into the Vhaveṋḓa culture and keeping them away from spending time alone – which could make them more vulnerable to sexual abuse. However, it is the researcher's view that children should be closely monitored when they are playing *mahuṋḓwane* to minimize the chances of them being involved in sexual activities amongst themselves. Children have experimental drives that could lead them to experiment with what they observe from their real families and surroundings. As such, children who are sexually active or exposed may project or engage in sexual activities if they are not monitored or supervised. Although the purpose of *mahuṋḓwane* is seemingly eroding with time, the researcher believes that this indigenous game can still mitigate CSA if there is a strong way of monitoring and supervising how children play with each other.

7.3.2.3 Sub-theme 2.3: Initiation schools

Initiation schools are attended by young men and women in most parts of South Africa, including Venḓa. The primary aim of these schools is to impart information about a

particular culture, sexuality and other reproductive health matters to ensure that young people are well prepared for their future social growth, societal responsibilities, as well as conjugal matters (Malisha, 2005; Rathebe, 2018). One traditional leader has reported that initiation schools have helped preserve the Vhaveṇda culture and teach children humanity which aids them feel for each other and act up if they know or witness someone being abused sexually and otherwise. Contrary to the view above on the role of initiation schools in protecting children from sexual abuse, one social worker and an educator mentioned that the primary roles of these schools are no longer clear in the current age. Below is a comment from a traditional leader:

"Sa Vhaveṇda, ri na zwiimiswa zwashu zwa sialala zwine zwo pika u alusa vhana vhashu nga nḓila ine vha ḓo aluwa vha tshipfesesa mvelele yashu. Ri na zwikolo zwingaho mirundu, domba, misevhetho khathihi na miṅwe minzhi. Zwikolo izwi ri wana zwi tshi gudisa vhana vhashu vhuthu na kutshilele kwa vhuḓi musi vha tshi khou tshila na vhaṅwe. Muthu arena vhuthu angasi kone u tambudza muṅwe kana u vhona muṅwe a khou tambudzwa a fhumula." (Traditional Leader Participant B)

Translated: *"As Vhaveṇda, we have our traditional institutions that aim to nurture our children in a way that they will grow up understanding our culture. We have initiation schools, such as mirundu, domba, misevhetho, and many others. These schools teach our children humanity and how to live with others. A person who respects humanity cannot abuse anyone or witness someone being abused and keep quiet about it."* (Traditional Leader Participant B)

One social worker said the following:

"Uisa vhana ngomani zwo vha zwithu zwine nda ngari zwo shela mulenzhe nga nḓila ya vhuḓi kha mirafho yeneila ya vhoriṇe musi vhathu vha tshe vho farelela tshoṱhe kha maitele a mvelele yashu. Kha tshifhinga tsha zwino zwi vho konḓa nga mannḓa uto vhona tshipiḓa tshine tsha khou tambiwa nga dzi ngoma dzashu. Sa tsumbo, arali wa ngari u khouya murunduni musalauno vhana vha vho gudisiwa maṱamba na vhuḓabaḓaba." (Social Worker Participant D)

Translated: *"Sending children to initiation schools used to be helpful in the previous generations when people were still fond of our traditions and culture. In this present time, it is difficult to see the role played by our initiation schools. For example, if you*

go to a male initiation school in this generation, initiates are taught vulgar and indecent behaviour." (Social Worker Participant D)

One educator said the following:

"Nṋe athi vhuyi nda vhona na zwivhuya zwa ngoma dzashu sa Vhavenḓa. Ndi ralo ngauri zwiakonḓa uri u vhone phambano vhukati ha vhoyaho na vhasingoyaho ngomani idzi. Ari tende uri zwipikwa zwa ngoma dzashu zwo ngalangala kha kutshilele khathihi na maitele maswa." (Educator Participant A)

Translated: *"I do not see the advantages of our Vhavenḓa initiation schools. I'm saying this because it is difficult to see the difference between someone who attended and someone who has not attended these schools. Let us agree that the purposes of our initiation schools have eroded by the current lifestyles and traditions." (Educator Participant A)*

From the findings above, it can be noted that Vhavenḓa recognise initiation schools as a system that plays a role in protecting children from sexual abuse. However, how these schools are operating remain questionable. It seems there are differences between what children used to learn and what they are learning. As such, it is the researcher's view that they cannot be fully regarded as a reliable system to mitigate CSA. However, it could be helpful if humanity is revived and sexual education is emphasised in these initiation schools.

7.3.2.4 Sub-theme 2.4: Munna Ndi Nnyi Men's Forum (who is the man?)

Traditional leaders, a caregiver, as well as a social worker acknowledged the Munna Ndi Nnyi Men's Forum as a system that helps in mitigating CSA amongst Vhavenḓa. This forum is based in the rural areas of the Vhembe District and focuses on mobilising men and boys to promote community-driven social change through advocacy and education to address violence directed at women and children (Mhango, 2012). This forum works with traditional leaders to reach community members through educative dialogues and awareness campaigns that empower people to access support and services. Berliner (2003) contends that communities should be prepared to respond with protective interventions and assistance to the child victims. The participants agree on the need to have this forum across Vhavenḓa communities so as to mitigate the sexual abuse of children. One traditional leader said the following:

"Sa vharangaphaṋḓa vhasialala, ndi vhuḓifhinduleli hashu ha u ita uri ri vhe na zwiimiswa zwine zwia kona u tsireledza tshitshavha, zwihulusa vhafumakadzi na vhana vhunga vha vhathu vhane ri wana vha tshi tambudziwa vhukuma. Ri shumesa na foramu ingaho Munna Ndi Nnyi (Men's Forum). Foramu iyi i khou thusa vhukuma uri vhanna vhanzhi vha vhige zwiito zwau tambudzwa ha vhafumakadzi na vhana. Ri khoulwa vhukuma uri foramu iyi iswike kha zwisi zwoṱhe zwa Venḓa." (Traditional Leader Participant B)

Translated: *"As traditional leaders, it is our responsibility to ensure that there are institutions that can protect community members, especially women and children, as they are often abused. We work hand in hand with the Munna Ndi Nnyi (Men's Forum). This forum is helping many men to report incidents wherein women and children are abused. We are fighting tirelessly so that this forum can be in every part of the Vhaveṋda community."* (Traditional Leader Participant B)

One of the caregivers said the following:

"Foramu ingaho Munna Ndi Nnyi (Men's Forum) iya ri fhaṱa sa vhanna vha Vhaveṋda. Ngayo ria kona upfesesa nḓila dzine ra nga dzi tevhela utsireledza vhana vhashu kha u tambudzwa havho." (Caregiver Participant E)

Translated: *"A forum such as Munna Ndi Nnyi (Men's Forum) builds us as Vhaveṋda men. Through it, we can understand the ways we can follow to protect our children from abuse."* (Caregiver Participant E)

One of the social workers said the following:

"Arali dzi foramu idzi dzi pikaho upfumbudza khathihi na u fhaṱusa vhanna kha mafhungo autambudzwa ha vhafumakadzi na vhana dzi tshinga wana thikedzo ibvaho kha zwiimiswa na mihasho yo fhambananaho, ndi fhulufhela uri zwiito zwa u utambudzwa ha vhana lwa vhudzekani zwi nga fhungudzea. Fhedzi khaedu i kha ḓivha yeniyi ya uri vhuṅwe vhupo ha Venḓa (nga mannḓa kha vhupo ha mahayani) avhu athu kona u wana zwivhuya zwi bvaho kha foramu idzi." (Social Worker Participant B)

Translated: *"If these forums that aim at educating and informing men about women and children abuse receive support from different institutions and departments, I believe that child sexual abuse could be mitigated. However, the challenge remains*

that some areas in Venḓa, especially in the rural areas, are not yet able to realise the benefits of these forums." (Social Worker Participant B)

It has been found in this study that Munna Ndi Nnyi Men's Forum is a system that is instrumental and effective in educating Vhaveṇda men and young boys about fighting abuse against women and children. It is the researcher's view that engaging men and young boys in such forums harbour the potential to accelerate efforts to mitigate CSA amongst Vhaveṇda. On the one hand, men can learn how to protect their children from sexual abuse and appreciate the importance of disclosing if their children are sexually abused. Similarly, young boys may learn about CSA such that they can disclose when they are abused – and such a move could demystify the social myth that boys or males can rarely be victims of sexual abuse. It is, therefore, important to appreciate and support the work that is being done by the Munna Ndi Nnyi Men's Forum in the Vhaveṇda communities. Such forums should be extended to all communities in Venḓa so that people can be informed about how they can protect children from sexual abuse. The researcher is of the view that despite the progress made amongst Vhaveṇda through Munna Ndi Nnyi Men's Forum, it should not be ignored that CSA abuse is perpetuated by all genders against each other. Thus, it is imperative that despite this great initiative, more programmes that would focus on sex and sexuality be designated to mitigate CSA.

7.3.2.5 Sub-theme 2.5: Collaborations between traditional councils and other stakeholders

All traditional leaders have mentioned that they work with different stakeholders in fighting against CSA. Several departments including, Social Development, Health, and the South African Police Service (SAPS) were mentioned as the key stakeholders that work with traditional councils in the quest to mitigate CSA amongst Vhaveṇda. It is important to understand that CSA is a social and health problem that should be dealt with by different stakeholders in a collaborative way. The United Nations Children's Fund (2020) also recommends that dealing with violence against children should be done through collaboration and coordination of efforts from stakeholders. The traditional councils are gatekeepers for different stakeholders to have access to community members in rural settlements. Some of the responses from traditional leaders are as follows:

"Mafhungo aulwa na zwiito zwau tambudzwa ha vhana ndi ndilomuthathe. Zwiṱoda vhathu na zwiimiswa vha tshi farisana. Sa murangaphanḓa wa sialala, tshiṅwe tshifhinga ndi a ramba zwiimiswa zwo imaho ngauri ndo sedza khaedu dzine ra khou livhana nadzo sa lushaka. Tshiṅwe tshifhinga zwiimiswa zwiada zwa humbela tshikhala tsha u amba kana upfumbudza vhadzulapo zwi tshi elana na u tambudzwa ha vhafumakadzi na vhana. Ri shumisana na zwiimiswa khathihi na mihasho ingaho Social Development, Health, na SAPS." (Traditional Leader Participant A)

Translated: *"The fight against child abuse is a collaborative effort. It requires collaboration amongst people and different organisations. As a traditional leader, sometimes I invite different organisations considering problems that communities are faceding. Sometimes the organisations approach me to request an opportunity to present or educate community members regarding the abuse of women and children. We work with different organisations and departments, such as Social Development, Health, and SAPS."* (Traditional Leader Participant A)

"Zwi tshiḓa khau tsireledza vhana kha zwiito zwau tambudzwa lwa vhudzekani, ri ṱanganisa zwanḓa na vhashumela vhapo, mapholisa, maṋese, na zwiṅwe zwi imiswa zwisa shumeli malamba." (Traditional Leader Participant B)

Translated: *"When it comes to the protection of children from sexual abuse, we work with social workers, police officials, nurses and other non-profit organisations."* (Traditional Leader Participant B)

It can be noted from the findings of this study that Vhaveṇda traditional councils work in collaboration with different stakeholders to inform community members about violence against women and children, and this includes CSA. However, during the meetings to address sexual abuse cases reported to the traditional council, the researcher believes that stakeholders, such as social workers, should be involved from the onset. This will help in avoiding instances where traditional leaders are unable to work within their scope, as lamented by some caregivers and social workers in this chapter. It is the researcher's view that the traditional councils should strengthen such partnerships and have targeted and continuous awareness campaigns that specifically aim at educating community members and addressing CSA. No institution or system can mitigate CSA in isolation, therefore, multi-sectoral approaches and collaborations are important.

7.3.3 Theme 3: Psycho-social effects of not disclosing CSA on the child victim

This theme accounts for the third objective of the study, which was to determine knowledge of Vhaveṋda on the psycho-social effects of not disclosing CSA on the child victim. The sexual abuse experience affects victims in different ways. For instance, several studies have shown that CSA brings about psychological, emotional and social consequences that could persist until child victims are adults (Van Rensburg & Barnard, 2005; Rapholo, 2014; Townsend, 2016; Westrhenen, Fritz, Vermeer & Kleber, 2017). Similarly, the non-disclosure of CSA has impacts on both the social and psychological spheres of victims. Undisclosed sexual abuse experiences, unfortunately, remain with the child victims for the rest of their lives. The effects of living with such devastating experiences could manifest in a physical, psychological and social way. Social withdrawal, difficulty in trusting the opposite gender, poor school performance, bitter relationships between a victim and parent, and living with continued confusion emerged as sub-themes under this theme.

7.3.3.1 Sub-theme 3.1: Social withdrawal

Some participants have reported that the non-disclosure of CSA affects child victims socially. One adult survivor reported that she was reprimanded from playing with others by her parents for fear that she would mistakenly disclose the abuse. A study by Willingham (2007) also found that CSA victims withdraw from social activities and seldom go out. Another caregiver reported that she was concerned about seeing her daughter losing interest in playing with others, as a result of being sexually abused and keeping such information from the relevant legal authorities, such as social workers and police officials. Below are some responses from an adult survivor:

"Mmenga vho vha vha tshi iledza uri ndi tambe na vhaṅwe vhana vha tshi shavha uri ndi ngaḓi wana ndi kha nyimele ine nda ngaita phoswo nda balula kha vhaṅwe vhana zwoiteaho kha ṋṋe. Hezwo zwoita uri ndi sa tsha ḓiphina nga u tamba na vhaṅwe vhana." (Adult Survivor Participant E)

Translated: *"My mother would reprimand me for going to play with other kids, fearing I would be in a situation in which I could mistakenly disclose what happened to me. That has deprived me of the joy of playing with other kids." (Adult Survivor Participant E)*

One caregiver said the following:

"U tambudziwa ha ṅwananga lwa vhudzekani zwoita uri asi tsha tovha na dzanga na ubva hayani aya u tamba na vhaṅwe. Ndo vha ndi tshi muwana atshi khou mona-mona e dzharaṱani na hone atshi khou tamba eeṱhe. Tshiṅwe tshifhinga ndo vha ndi tshi ita ndi tshi humbula uri kani o tangana ṱhoho." (Caregiver Participant A)

Translated: *"The sexual abuse of my daughter has limited her interest to go out and play with others. I would find her walking around our yard, playing alone. Sometimes I would even think that she is getting crazy."* (Caregiver Participant A)

On the same note, one educator said the following:

"Musi ṅwana o tambadzwa lwa vhudzekani, u ya vhonala nga u savha na dzanga ḽa u tamba na vhaṅwe musi e tshikoloni. U ya ḓi bvisa kha u vha na khonani wa wana a tshi ṱoda u vha na tshifhinga eeṱhe." (Educator Participant A)

Translated: *"When a child is sexually abused, you could see him or her by a lack of interest to play with others when s/he is at school. S/he will withdraw from having friends and try to spend time alone."* (Educator Participant A)

It can be noted from the findings above that non-disclosure of CSA affects how child victims interact with other children. Negative consequences of CSA often bring widespread difficulties in the social interactions of victims (Victims of Crime, 2010; Adlem, 2017). In trying to keep the knowledge of the abuse hidden, child victims are somewhat reprimanded from playing with their peers. Unfortunately, this deprives the child victims' opportunity to play, which could negatively affect their development, as playing plays a significant role in children's lives.

7.3.3.2 Sub-theme 3.2: Difficulty in trusting the opposite gender

Some adult survivor participants have reported that their sexual abuse experiences have affected the way they would look at the opposite gender. One adult survivor has indicated that the abuse experience had caused her to develop hate and mistrust of boys and men. On the other hand, a male adult survivor has mentioned living with anger towards women, as he was abused by a woman. These findings resonate with the findings by Moelker and Palme (2008) and Adlmen (2017) that sexual abuse has the potential to bring sexual problems (including how one views the opposite gender) to the victims. For instance, some victims would engage themselves in homosexual

relationships, as a result of the sexual abuse. Below are some of the responses from adult survivors of CSA:

"Nṋe zwo ndzhiela tshifhinga tshilapfu uri ndi fhulufhele muthu wa muṱhannga kana munna zwi tshi tevhela u tambudzwa hanga lwa vhudzekani. Ndo vha ndi tshi dzulela u humbula na upfa unga vhaṱhanga na vhanna vhoṱhe ndi vhavhi na hone vha nga kona u vhaisa vhasidzanyana." (Adult Survivor Participant C)

Translated: *"It took me a long time to trust a boy or man following my sexual abuse experience. I used to think and feel like all boys and men are evil and capable of hurting young girls." (Adult Survivor Participant C)*

"Nṋe zwo nkonḓela vhukuma uri ndi ḓi wane ndi tshi vhofholowa musi ndi tshi khou tshila na muthu wa mufumakadzi nga murahu ha utambudzwa hanga lwa vhudzekani. Izwo zwo ita uri ndi sa tsha to vha na dzanga la u vha kha vhushaka kana lufuno ngauri zwo vha zwi tshi dzulela uda muhumbuloni wanga uri ndo vhuya nda tambudzwa nga mufumakadzi." (Adult Survivor Participant D)

Translated: *"I found it difficult to be comfortable living with a woman due to my sexual abuse. That made me lose interest in having a romantic relationship because it kept coming to my mind that I was once being abused by a woman." (Adult Survivor Participant D)*

The findings of this study show that the effects of CSA are unlimited to physical implications but extend to how victims perceive people of the opposite gender as their perpetrators. For instance, if a child victim was abused by a male person, the anger and mistrust would be directed towards males and vice versa. On the same note, Willingham (2007) shares that CSA has led participants to distrust others, which has made it difficult for them to have heterosexual relationships. With such negative long-term effects, child victims must be assisted in disclosing their abuse experiences so that they may find closure and continue to thrive even with such experiences.

7.3.3.3 Sub-theme 3.3: Poor performance at school

Some participants have reported that CSA affects the academic performance of child victims. These findings are corroborated by Crozier and Barth (2005) and Usakli (2012) who also found that when children are exposed to stress, they manifest it in different ways, including decreased academic performance. One educator mentioned

that the academic performance of sexually abused children is usually poor and leads to a fail. On the same note, one adult survivor indicated that it is difficult to focus on academic work while going through sexual abuse experiences. One of the caregivers also mentioned that the psychological impacts of CSA negatively affect the academic performance of child victims. As such, the child victim's academic journey is likely to be delayed. One educator said the following:

"Ufhedza tshifhinga na vhana tshikoloni zwiita uri ri ṱavhanye u zwi vhona musi huna zwithu zwine a zwi khou tshimbila zwavhuḓi kha ṅwana. Vhunzhi ha vhana vho tambudzwaho lwa vhudzekani ri wana kushumele kwavho kha sia ḽa zwa tshikolo ku sato tshimbila zwavhuḓi. Zwi ita na uri vhana avho vhaḓi wane vha khou feila." *(Educator Participant B)*

Translated*: "Spending time with children at school makes it easier for us to notice when a child is going through something. For most of the children who are sexually abused, their school performance is often affected negatively, thus, making them fail."* *(Educator Participant B)*

One of the adult survivors said the following:

"Nṋe ndo wana zwitshi nkonḓela uri ndiḓi wane ndi khou futelela kha zwa tshikolo ngauri ndo vha ndi tshi fhedza tshifhinga tshilapfu ndi tshi khou elekana nga zwe nda ṱangana nazwo. Izwo zwo ita uri ndi dovholole murole we nda vha ndi khawo nga itsho tshifhinga. Lwovha lwau to thoma ndi tshi dovholola murole kha lwendo lwanga lwoṱhe lwa tshikolo" *(Adult Survivor Participant E)*

Translated: *"I found it difficult to focus on the school work because I used to spend a lot of time thinking of what I had gone through. That made me repeat the grade I was doing at the time. It was for the first time I repeated a grade in my school journey."* *(Adult Survivor Participant E)*

One of the caregivers said the following:

"U tambudzwa ha ṅwana lwa vhudzekani zwi a tsikeledza ṅwana kha sia ḽa tshikolo vhunga zwi tshi kwama nḓila ine a humbula ngayo. Naho ndo vha ndi tshi thusa ṅwananga nga tshuṅwa haya na miṅwe mishumo ya tshikolo, o fhedzisa o feila murole we avha a khawo luvhili lwoṱhe. Naho ovha asatovha muthu ono konesa, murahuni ovha a tshi khwakhwarudzha uswika a tshi phasa." *(Caregiver Participant C)*

Translated: "Child sexual abuse negatively affects a child, as it affects him or her psychologically. Even though I used to help my child with homework and other school work, she ended up failing the grade she was doing twice. Although she was not the top performer before the abuse, she used to try her best to pass." (Caregiver Participant C)

It can be noted from the findings above that CSA presents negative implications on the academic performance of child victims. Unfortunately, this could place negative outcomes on the academic and career journey of the child victims (Tillman, Prazak, Burrier, Miller, Benezra & Lynch, 2015; Altafim & Linhares, 2016). Some child victims may drop out of school, as a result of failing continuously because they are unable to deal with their sexual abuse experiences. Slade and Wissow (2007) found that child victims of sexual abuse received lower grades at school and some retained a grade more frequently, while others were even suspended from school. The impacts of drop out amongst children could also increase social ills, such as crimes as well as poverty within societies. Ullah, Zaman, Khan and Ali (2018) argue that school drop out among children is one of the social evils that hinders the development of a nation. Thus, it is important to mitigate the non-disclosure of CSA so that child victims can access the necessary interventions and support to continue with their academic journey without distractions.

7.3.3.4 Sub-theme 3.4: Bitter relationship between a victim and parent

Generally, children would depend on their parents for protection and support. Children then become disappointed and angry when people who are supposed to protect and support them are not doing that. Similarly, when it comes to CSA, child victims would normally believe that their parents would do everything possible to protect them from sexual abuse. Then, when the expectations are not met, a conflict in the parent-victim relationship is bitter and evident. Adlem (2017) also found that it is common for relationship problems between a parent and a child victim to be evident following the child's sexual abuse. One participant mentioned feeling distanced from her mother as she felt her mother did not disclose the abuse to the relevant officials. One caregiver participant said the following:

"Phanḓa ha musi ndi tshi vhiga u tambudzwa ha nwana kha vhashumelavhapo, ndo vha ndi tshi zwi vhona nga wanga ṅwana uri o vha asi tsha tovha tsini nanṋe sa mubebi

wawe. Naho ovha asato zwiamba nga mulomo wawe, ndo vha ndi tshi kona u zwi vhona uri o ntsunyutshela. Ndo mupfesesa vhunga hu nṋe ane nda fanela u mutsireledza misi yoṱhe" (Caregiver Participant B)

Translated: *"Before I reported the sexual abuse case of my daughter to social workers, I could see that there was a distanced relationship between my daughter and I. Although she would not expressive verbally, I was able to see that she was mad at me. I understood her because I should always protect her." (Caregiver Participant B)*

An adult survivor shared the following:

"Nṋe ndo ṱalutshedza mmeanga nga ha u tambudzwa hanga ndi na fhulufhelo ḽa uri vha ḓo ita zwoṱhe uitela uri ndi tsireledzee na hone mupondi wanga a si bvele phanḓa na u ntambudza. Tshiṅwe tshifhinga ndo vha ndi tshi tama uri mupondi amboḓi valelwa kana a tofa zwawe uri ndi si tsha muvhona phanḓa hanga vhungo zwovha zwi tshi nthithisa kha sia ḽa kuhumbulele. Ndo vha ndi tshipfa uri mmeanga a vho ngo tamba tshipiḓa tshavho nga nḓila yone nahone zwa ita uri ri ndi sa tsha tovha tsinisa navho u fana na phanḓa ha musi tshiwo itshi tshi tshi itea." (Adult Survivor Participant E)

Translated: *"I told my mother about my abuse experience with the hope that she would do everything to protect me and ensure that the perpetrator would not continue to abuse me. Sometimes I would wish he could be arrested or even die so that I would not see him anymore, as seeing him used to affect me psychologically. I would feel that my mother did not effectively play her role and that has created a distance between the two of us, as opposed to how we used to be before the abuse." (Adult Survivor Participant E)*

It can be noted from the findings above that non-disclosure of CSA affects the parent-child relationship. The relationship between the parent or caregiver and the child victim is of importance following CSA. Van Rensburgh and Bernard (2005) and Bolen and Lamb (2007) affirm the above assertion in that such relationship is a significant factor that contributes to the child victim's ability to cope with the sexual abuse. The researcher is of the view that parents or caregivers of children who are sexually abused need to be assisted in understanding and appreciating the need to disclose such abuse. The non-disclosure of CSA not only affects the relationship between a parent and child victim but also disrupts the child victim's development process.

7.3.3.5 Sub-theme 3.5: Living with continued confusion

Some participants mentioned that non-disclosure of CSA exposes child victims to continued confusion. CSA is a confusing experience on its own, and children are not immune to any of its impacts. One educator reported that it is easy to notice when a child is abused by the way they would behave in the classroom. On the same note, one of the adult survivors indicated having a feeling that people do not care about her abuse experience or that such abuse is normal. One social worker reported that CSA victims are sometimes confused when it comes to whom they should confide for assistance and protection. Below are responses from an educator:

"Musi ṅwana o tambudzwa hayani kana henefho hune a ngavha o tambudzwa hone, u ya kona u muvhona sa mudededzi nga nḓila ine avha a khou ḓifara ngayo musi a kiḽasani. Vhaṅwe zwezwi ri tshi khou vha ṋea mishumo ya tshikolo vhe kiḽasani uya kona u vha vhona uri huna nḓaḓo ine i ya kona u laedza uri u humbulele uri huna zwine ṅwana a khou ṱangana nazwo." (Educator Participant A)

Translated: *"When a child is abused at home or wherever the abuse might have happened, you can see as an educator by the way he or she will be behaving in the classroom. For others, when we are giving them some school work or activities in class, you would see that a child is living with confusion and that could lead you to conclude that there is something that the child is facing."* (Educator Participant A)

An adult survivor said the following:

"Ndo vha muthu we nda tshila na dzimbudziso nnzhi vhukuma zwi tshi tevhela u tambudzwa hanga lwa vhudzekani. Musi zwi tshi khou dzhia tshifhinga tshilapfu uri muṱa wa hashu u vhige tshiwo itsho, tshiṅwe tshifhinga ndo vha ndi tshi elekana uri kani-ha zwoiteaho khanṋe ndi zwithu zwo ḓoweleaho kana vhathu a vhana ndavha na nṋe. Uvha na dzimbudziso idzo nnzhi zwo vha zwi tshi ita uri ndi tshile ndo ḓaḓa." (Adult Survivor Participant B)

Translated: *"I lived with a lot of questions following my sexual abuse experience. When it was taking a long time for my family to report the incident, sometimes I would think that maybe what happened to me was usual or people just did not care about me. Having so many questions used to make me live with confusion."* (Adult Survivor Participant B)

A social worker said the following:

"Tshiṅwe tshifhinga ṅwana uya tshila o ḓaḓa ngauri u vha usa ḓivhi uri ndi nnyi muthu ane anga pfesesa zwe a ṱangana nazwo khathihi na u vhona uri o tsireledzea." *(Social Worker Participant B)*

Translated: *"Sometimes a child would live with confusion because they would not know who would understand what happened to them and ensure that they are protected." (Social Worker Participant B)*

The findings of this study reveal that those child victims of CSA live with continued confusion, as a result of non-disclosure. These findings are in line with Lev-Wiesel and Daphna-Tekoah (2010) who found that adult survivors of CSA show high levels of persisting confusion compared to others with no history of CSA. The confusion results from multiple conflicting emotions that a child victim experiences following the abuse.

7.4 Conclusion

This chapter presented, analysed and interpreted the qualitative empirical findings of this study. CSA remains a serious illegal offence that affects children across different cultural contexts. Although child protection is an international determination, different cultural contexts have their practices and traditions that aim at protecting children from any form of abuse. Challenges faced by Vhaveṋda in relation to the disclosure of CSA, measures or systems to mitigate CSA amongst Vhaveṋda, and psycho-social impacts of non-disclosure of CSA on the child victims were discussed in this chapter. The next chapter will present the last objective of this study, which is the development of an integrated model to mitigate the non-disclosure of CSA amongst Vhaveṋda.

CHAPTER 8

THE DEVELOPMENT OF AN INTEGRATED CHILD SEXUAL ABUSE EDUCATIONAL MODEL FOR VHAVEṆDA

8.1 Introduction

This chapter focuses on developing an integrated model to mitigate the non-disclosure of CSA amongst Vhaveṇda. The model is titled "an integrated child sexual abuse educational model for Vhaveṇda". This model emanates from the empirical findings of this study as presented in chapter seven. The empirical findings show that there is very limited knowledge amongst Vhaveṇda regarding what constitutes CSA and also the effects of not disclosing sexual abuse due to socio-cultural practices and values. In other words, it is evident from the findings that the delay or not disclosing CSA abuse amongst Vhaveṇda is centred on limited knowledge of CSA and the implications of not disclosing it. Several studies show that there is a significant concern regarding delayed disclosure or the propensity of not disclosing CSA at all (Alaggia, 2004; McElvaney, 2015; Lev-Wiesel & First, 2018; Manolios, Braoudé, Jean, Huppert, Verneuil, Revah-Levy & Sibeoni, 2022). Such a concern warrants a need to develop a model that contextually mitigates the non-disclosure of CSA. The majority of existing models, such as the child interview model, joint investigation model, parent-child interaction model, and comprehensive assessment, are practice-based in that they are used by professionals in assessing the allegations of CSA. The findings of this study show a need to develop an educational and context-based model to help in mitigating the non-disclosure of CSA amongst Vhaveṇda. This integrative model comprises nine processes, which are presented in this chapter.

8.2 The process followed in developing the integrated child sexual abuse educational model for Vhaveṋda

The researcher followed the ensuing process in developing an integrated child sexual abuse educational model for Vhaveṋda.

1. Problem identification: CSA remains a critical social, behavioural, public health, and human rights problem in South Africa (Naidoo & Van Hout, 2022). One of the biggest concerns around CSA remains its disclosure. The CSA is a problem that cuts across different cultural contexts, the researcher was of the view that a context-specific model would be helpful, as different cultures have different practices and norms that have implications on the CSA and, subsequently, its disclosure. The researcher sought to develop an integrated model to mitigate the non-disclosure of CSA amongst Vhaveṋda.

2. Theoretical framework: The study is underpinned by both the ecological systems theory and the Afrocentric theory. These two theories have provided theoretical lenses that guided and helped the researcher to explore and describe the dynamics of disclosing CSA to develop an integrated model to mitigate non-disclosure of CSA in the context of Vhaveṋda.

3. Literature review: The researcher reviewed multiple sources of literature on the subject of the study. Reviewing literature was an important activity as it helped in understanding the phenomenon of CSA and subsequently supported and strengthened the process of developing the model that resonates with the Vhaveṋda context.

4. Methodology: In ensuring that the model was rigorous, the researcher pursued a qualitative approach, with both descriptive research and intervention research designs. Semi-structured one-on-one interviewers were used as the data collection method. The interplay between the above-mentioned research approach, research designs, and data collection method significantly informed the development of the model.

5. Findings of the study: The findings of the study were integrative because the study had a different set of populations, namely adult survivors of CSA, caregivers of survivors of CSA, traditional leaders, social workers and educators. The model was developed based on the responses provided by the

above-mentioned population. Moreover, reviewing literature was also instrumental in complementing the findings of the study.

8.3 The assumptions underpinning the developed integrated CSA educational model for Vhaveṇda

The integrated CSA educational model for Vhaveṇda was developed on the premise that the non-disclosure of CSA can be mitigated if Vhaveṇda are provided with educational guidance on the following:

- Sexual offending behaviours,
- Sex and sexuality,
- Culture and law,
- Child-parent communication on sex matters,
- A comprehensive approach to addressing CSA,
- The psychosocial effects of not disclosing CSA.

8.4 The relevance of an integrated child sexual abuse educational model for Vhaveṇda

The previous chapters have appropriately recognised CSA as a phenomenon that undermines the human rights of children around the world, including in South Africa. Non-disclosure is unarguably playing a significant role in delaying the determination to protect children from sexual abuse. Different cultural contexts play different roles in how CSA is perceived – and that has implications on the disclosure processes, as people will only disclose what they believe constitutes CSA. As it can be noted from the findings of this study, some participants could not disclose their sexual abuse experiences because they were unaware that one could be abused in the absence of penetration. Therefore, instead of applying a one-size-fits-all approach to mitigate the non-disclosure of CSA, the researcher believed it was necessary to develop a model that is informed by inputs from different stakeholders that are involved, in one way or the other, in the sexual abuse of children in South Africa. The integrated child sexual abuse educational model for Vhaveṇda was informed by insights into different key stakeholders in the context of Vhaveṇda. This is also in line with an assertion by Eisenbruch (2018) that the effort to approach and intervene in CSA should be culturally

responsive and appropriate. To that end, arguably, this is the first model in the Vhaveṋda context and its approach is culturally appropriate.

8.5 Key roles of facilitators of the integrated child sexual abuse educational model for Vhaveṋda

As this is an educational model, facilitators are expected to play some key roles in ensuring that each section of the model fulfils its objectives. Some of the roles include the following:

- Doing thorough preparations to provide accurate information,
- Develop clear learning objectives and communicate them with participants at the beginning of each session,
- Be thoughtful of educative programme activities that could assist in facilitating engagement and learning. Some of the activities that are relevant in this model include presentations, roleplays, posters and pictures. Facilitators are also encouraged to incorporate other activities that are deemed important and relevant,
- Be thoughtful of materials that will be useful in facilitating sessions, for instance, having flip-chart papers, posters, whiteboards, marker pens, overhead projection and so forth. Different materials can be employed at the discretion of the facilitators,
- Doing thorough research and reading on CSA to keep sessions informative.

8.6 Theoretical framework underpinning the integrated child sexual abuse educational model for Vhaveṋda

The integrated CSA educational model for Vhaveṋda enjoys its foundational situation in both the ecological systems theory and the Afrocentric theory. This theoretical framework has assisted in understanding CSA as a problem that cannot be mitigated by a single unit of stakeholders or professionals. It requires collaborative efforts by all stakeholders. If one system of the unit of stakeholders is not playing its role, it is, therefore, difficult to protect children from sexual abuse. For instance, if caregivers are unwilling to disclose sexual abuse of their children, designated professionals will find it challenging to intervene in the case, which subsequently perpetuates the circle of CSA. Contextually, the Afrocentric theory has played its part in cascading the

approach to the local grounding. CSA, being an international problem, could have been easy for the researcher to employ some famous Eurocentric-based theories in the study. However, employing the Afrocentric theory will help parties, both on the giving and receiving ends, to be circumscribed within the context of Vhaveṇda. Although other theories could apply to different units of this model, the ecological systems theory and the Afrocentric theory form the basis of this educational model.

8.7 Programme activities for an integrated child sexual abuse educational model for Vhaveṇda

Educational programmes and models normally have planned activities that help the sessions achieve desired outcomes. Programme activities are planned and coordinated to ensure that participants work towards achieving the objectives of each session. There are different activities that a facilitator can employ, depending on the nature and goals of the programme or model. The programme activities for an integrated child sexual abuse educational model for Vhaveṇda will include facilitator presentation, case discussion, role play, and learning and visual aids.

8.7.1 Facilitator presentation

With the developed integrated being educative in nature, it is vital that the facilitator is well-informed about CSA. The facilitator should be able to present information in a clear manner such that the participants are able to learn and understand the content shared. Based on the rhythm and spirit during the session, the facilitator may also use Tshiveṇda to ensure that all participants are able to relate to the content. The facilitator is responsible for simplifying any information that appears to be hard for participants to understand. The facilitator should guard themselves against using field jargon that could confuse or make it difficult for participants to understand the content shared. The presentation should allow participants to ask questions, comment, and seek clarity.

8.7.2 Case discussion

Child sexual abuse is not a new problem across the globe. Several international, national, provincial, and district cases could be used to help participants understand CSA in a local and simplistic way. The researcher believes that case discussions allow people to be in touch with reality, particularly on how the South African legal framework

operates in CSA cases. However, it remains the facilitator's responsibility to select cases that resonate with the theme of the session so that the reference to such cases becomes impactful and valuable.

8.7.3 Role play

Role playing is an engaging or illustration of an active learning and teaching technique (Biggs & Tang, 2011). It can include theater, simulations, games, and examples of actual cases connected to any topic or subject. The facilitator could use role plays with the intent to conscietise participants about CSA and encourage them to conduct themselves the same way they would act should they know that a child is sexually abused. Role plays can make learning enjoyable and effective when properly conceived and planned. The facilitator should make role plays intentional and educational – and in line with the context of Vhaveṇda.

8.7.4 Learning and visual aids

People learn information in different ways and methods. Thus, it is important when planning a programme or session to employ different visual aids that could help facilitate learning. Visual aids have the potential to significantly increase the impact of presentations and discussions. The facilitator will need visual aids such as flip charts, pictures, an overhead projector, and fact sheets.

8.8 An integrated child sexual abuse educational model for Vhaveṇda

Session	Topic	Programme Activities
Session 1	Introductions, Welcoming and Orientation	Discussions Contracting
Session 2	Sex and Sexuality	Presentation Discussions Role play Case studies

Session 3	Sexual Offending Behaviours	Presentation
		Discussions
		Case studies
Session 4	Culture and law	Presentation
		Discussions
		Role play
		Case studies
Session 5	An open child-parent communication on sex issues	Presentation
		Discussions
		Role play
Session 6	A comprehensive approach in addressing child sexual abuse	Presentation
		Discussions
		Brochures
		Role play
Session 7	Psycho-social effects of not disclosing child sexual abuse	Presentation
		Discussions
		Brochures
		Case studies
Session 8	Available support services	Presentation
		Discussion
		Brochures

Session 9	Evaluation and termination	Discussion and completion of evaluation form

8.8.1 Description of the sessions for the developed model

The educational model comprises nine sessions. These sessions are described and discussed below.

Session 1: Introductions, welcoming and orientation

The structure of this session is provided below.

Objectives of the session

The following are the objectives of the session:

- To welcome and introduce participants,
- To orientate and introduce the objectives of the model,
- To set ground rules for all participants.

Background information and rationale of the session

Before running educational programmes or models, the facilitator needs to have a sufficient understanding of the entire model and ensure that thorough preparations are done before any session. This first session is important as it allows participants to feel welcomed and it allows everyone to understand that all stakeholders are part of the session. At the beginning of any programme, the facilitator should help the participants understand the importance of attending the sessions. Besides, participants should be helped to understand what the whole model intends to achieve. The integrated CSA educational model for Vhaveṇḓa has the following objectives:

- To sensitise Vhaveṇḓa about different sexual offending behaviours,
- To discuss sex and sexuality,
- To discuss the interface between culture and law,
- To discuss the importance of open child-parent communication on sexual issues,
- To discuss a comprehensive approach to addressing CSA.

In this session, ground rules to guide the whole model need to be established in a participatory pattern. Patterson, Carron and Loughhead (2005) and McAlister (2006) describe ground rules as task-related and social rules that define acceptable conduct in a particular setting or programme. Therefore, all participants should contribute to developing such rules and they should all agree to the rules.

Key issues of the session

The following are the main key issues of this session:

- Welcoming and introducing participants,
- Orientation to the model,
- Setting ground rules for the sessions.

Conclusion

This is an introductory session of the model and focuses on introducing and welcoming participants. It paves the way for the subsequent sessions of the model, thus, the facilitator should invest in doing thorough preparations. The objectives of the model should be shared during this first session. The ground rules to guide discussions throughout the sessions of the model should also be established in this introductory session.

Session 2: Sex and sexuality

This session is structured as follows:

Objectives of the session

- To discuss sex and sexuality,
- To discuss the impacts of cultural and social constructions on victims of CSA,
- To discuss how cultural and social constructions contribute to the non-disclosure of CSA.

Background information and rationale of the session

According to Stoltenborgh, Van Ijzendoorn, Euser and Bakermans-Kranenburg (2011), one in five women and one in ten men have reported experiencing CSA in their childhood. CSA is not gender-based; it can happen to both males and females. It is important to understand how sex and sexuality contribute to sexual abuse and the

decision to either or not to disclose the sexual abuse experiences. Different cultural and social contexts have their ways of perceiving males and females. Such cultural and social constructions identify masculinity with power and domination, while on the other hand, femininity is associated with softness and submissive. Wiederman (2005) and Alaggia and Milington (2008) argue that the norms of masculinity could lead males to validate their masculinity through sexuality wherein they are expected to show their power, be dominant and always be ready and available to engage in sexual activities. Therefore, in the instances wherein boy children are sexually abused, they may feel that the abuse weakens their power and that can lead to psychological distress. These cultural and social constructions could make male victims of sexual abuse conceal their abuse experiences for the fear of being perceived as weak. This also carries the potential to perpetuate the myths that males cannot be subjected to sexual abuse, as they should always be ready to engage in sexual activities. As such, male children are likely to remain in the cycle of abuse without any chance to receive support. Gender identity given to males and conformity to masculine norms may deter the disclosure by males (Roberts, Watlington, Nett & Batten, 2010). Some of the male victims of CSA experience the following:

- Concerns about sexual orientation/identity,
- Humiliation and shame,
- Fear of being labelled "gay",
- The feeling of being weak and powerless.

On the other hand, cultural and social constructions on sex and sexuality can make female victims take responsibility for their abuse, as they are expected to be submissive. It is, therefore, important to discuss the impacts of these social constructions on child victims of CSA and children in general. CSA is an illegal offence that is unacceptable, irrespective of the gender of victims and perpetrators. This session is important to help participants understand that male and female children can be victims of sexual abuse. It is equally important to challenge the myth that male children are always ready for sex, therefore, they cannot be abused sexually. In fact, male children can be victimised by male perpetrators and female children can be victimised by female perpetrators.

Key issues of the session

The following are key issues of this session.

- Sex and sexuality,
- Impacts of cultural and social constructions on victims of CSA,
- Relationship between cultural and social constructions and disclosure of CSA.

Conclusion

This session reflects on sex and sexuality in relation to CSA. In this session, participants are assisted in understanding CSA as a phenomenon that affects both male and female children. How children of different genders are perceived in cultural and social contexts plays a significant role in the decision to either disclose or not disclose sexual experiences. All child victims of sexual abuse need to be supported in dealing with the traumatic events following the abuse.

Session 3: Sexual offending behaviours

This session is structured in the following way:

Objectives of the session

The following are the objectives of the session:

- To define sexual offending behaviours,
- To describe different types of sexually offending behaviours,
- To discuss behaviours that constitute CSA.

Background information and rationale of the session

Chapter seven of this study revealed that some sexual abuse cases against children are left unreported or undisclosed because of a lack of understanding that some sexual behaviours, especially non-contact ones, amount to a sexual offence. Such incomplete understanding necessitates the need to inform community members about sexual offending behaviours. Sexual behaviours that constitute sexual abuse of children should be understood, as it carries the potential to encourage and expedite the disclosure of CSA. A wide range of behaviours or activities, such as sexual intercourse, attempted intercourse, oral-genital contact, fondling of genitals directly or through clothing, exhibitionism or child exposure to sexual activity or pornography, and

using a child for prostitution or pornography make up CSA (Mugabe, Chingombe & Chinyoka, 2017; Wismayanti, O'Leary, Tilbury & Tjoe, 2019; Stoltenborgh, van Ijzendoorn, Euser & Bakermans-Kranenburg, 2011; Katz & Nicolet, 2022; Sharma, 2022b). CSA, being a widely defined issue, is important in that members of communities and all stakeholders involved in CSA cases have a broader understanding of what it entails. The table below categories some different types of sexual abuse:

Direct	Indirect
• Touching the child's intimate parts (genitals, buttocks, breasts). • Inducing the child to touch his/her intimate parts. • Rubbing genitals against the victim's body or clothing. • Placing finger(s) in a child's vagina or anus. • Penetration – anal, vaginal or oral (digital penetration). • Offender inducing a child to place finger(s) in the offender's vagina or anus. • Placing an instrument in a child's vagina or anus. • Inducing the child to place an instrument in the offender's vagina or anus. • Tongue kissing. • Breast sucking, kissing, licking, biting. • Cunnilingus (licking, kissing, sucking, biting the vagina or placing the tongue in the vaginal opening).	• Making sexual comments to the child. • Exposing intimate parts to the child, sometimes accompanied by masturbation. • Forcing the child to view sexual anatomy. • Showing the child pornographic materials such as pictures, books, movies, graphic sex pictures or messages on the cell phones. • Using a child in the production of pornography. • Encouraging two children to have sex together. • Exposing the child to pornographic materials. • Inducing the child to undress and/or masturbate self. • Voyeurism (peeping). • Sexual exploitation over the Internet or cell phone. • Forcing or encouraging a child to do sexual acts with animals or any object.

Fellatio (licking, kissing, sucking, biting the penis). • Anilingus (licking, kissing the anal opening). • Vaginal and anal intercourse with animals.	

Source: (Johnson, 2004)

Key issues of the session

The following are the key issues of this session:

- Define CSA
- Direct and indirect sexual behaviors

Conclusion

It can be noted from the section above that CSA has broader dimensions, thus, it is timely to have this session in the model because people need to be capacitated with knowledge in relation to what CSA entails. It is the researcher's view that broader knowledge or understanding of CSA is important, as disclosure is likely not to occur where knowledge of CSA is limited. It was also evident in the findings of this study (refer to chapter 7) that a limited understanding of CSA has led to non-disclosure by both survivors and caregivers. It is, therefore, common that child victims of sexual abuse and their caregivers will not receive supportive services, as a result of their limited understanding of CSA.

Session 4: Culture and law

This session is structured in the following way:

Objectives of the session

- To discuss the interface between culture and law in protecting children,
- To reflect on cultural practices that are harmful to children,
- To reflect on the legal frameworks to protect children from abuse,
- To embrace effective co-existence of culture and law to protect children from abuse.

Background information and rationale of the session

Culture plays a significant role in helping people interpret situations they are faced with in their environments. Culture equally helps in guiding people to confront and respond to a particular situation following beliefs, norms, and practices that are identified and recognised within the context of that particular culture. However, it is important to understand that as much as people have the freedom to exercise their cultural rights, their practices should remain circumscribed by the legal framework of a particular country – in the context of this study, South Africa. In other words, culture and laws should operate in parallel or complement each other in the determination and effort to protect children from sexual abuse. In this session, the facilitators should foster discussions that allow participants to reflect on harmful cultural practices against children. Despite CSA being a global problem, it is still perceived and understood differently from one social and cultural context to the next (Samms & Cholewa, 2014; Meinck, Cluver, Boyes & Mhlongo, 2015). As such, the designated legal authority systems are unable to prosecute perpetrators of CSA and protect child victims on the basis that sexual abuse cases are perceived and interpreted differently from one cultural context to another.

Despite how CSA is perceived and recognised in the context of Vhaveṋda, the South African legal frameworks meant to protect children should remain the cornerstone. Some primary pieces of legislation to inform this session include: (i) the Constitution of the Republic of South Africa No. 108 of 1996, (ii) the Children's Act No. 38 of 2005 as amended, (iii) the Children's Amendment Act No 41 of 2007, and (iv) the Criminal Law [Sexual Offences and Related Matters] Amendment Act No. 32 of 2007. These pieces of legislation interactively articulate how children can be protected from different forms of abuse, including CSA. As such, any practice – be it cultural, religious, and otherwise – that is incongruent and against the prescripts of these legislations constitutes an offence. In the democratic and human rights epoch, culture cannot be practised discretionally or over the law. To that point, this session is timely to help people appreciate the co-existence of culture and law, as well as reprimand cultural practices that exacerbate sexual abuse of children and deny child victims of sexual abuse necessary professional intervention.

Key aspects of the session

Some key aspects that should be discussed during this session are as follows:

- The interface between culture and law,
- Effective co-existence of culture and law to protect children from abuse,
- Legal framework on child protection,
- Embrace cultural practices that protect children from sexual abuse.

Conclusion

This session is unintended to shame and chastise the cultural practices of Vhaveṋda but to help participants understand that culture should be practised within the ambit of the law. Protecting children from sexual abuse cannot be optional or discretionally for different cultures, but a serious legal determination that should be complemented by effective cultural practices. Harmful cultural practices that continue to expose children to sexual abuse and discourage disclosure should be exterminated. Culture and law should always co-exist to protect children from sexual abuse, and not for any selfish decisions, such as holding the disclosure to protect the image or reputation of the family.

Session 5: An open child-parent communication on sex issues

This session is structured in the following way:

Objectives of the session

Below are the objectives of this session:

- To discuss the importance of open communication on sexual issues,
- To discuss different ways to encourage child-parent sexual conversations,
- To discuss the effects of lack of child-parent open communication on sexual-related matters.

Background information and rationale of the session

Parents or caregivers are often the first individuals in a better position to recognise the signs that could indicate that a child has been sexually abused. However, what is difficult remains to join the dots and confirm that the child was sexually abused. As such, the only way to understand what happened to the child is through

communication. Nundwe (2012) and Kamangu, Magata and Nyakoki (2017) aver that a lack of parent-child discussions on sex matters is a significant barrier to getting appropriate intervention or support services for child victims. In the context of Vhaveṋda, Ramphabana (2019) shows that parents struggle to initiate sex conversations with their children for fear of being perceived or viewed as disrespectful parents who are encouraging children to be sexually active. It is important to note that as much as caregivers or parents find it difficult to have sex conversations with their children, it could equally be difficult for children to talk about their sexual experiences with their parents. Unfortunately, this means that child victims may resort to living with such traumatic experiences for the rest of their lives. It is, therefore, important to foster open parent-child communication on sex matters so that children can feel comfortable sharing their experiences with their parents.

In some studies, children reported that they prefer to learn about sexuality from their parents (Hutchinson & Wood, 2003; Velcoff, 2010; Bastein, Kajula & Muhwezi, 2011). That being the case, parents and caregivers will benefit from this session in that they will understand the importance of communicating with children about sexual matters, as a preventive measure to protect children from sexual abuse. According to Lambert and Cashwell (2004) and Pariera and Brody (2017), having strengthened parental communication is positively associated with the social and psychological development of children. The importance of this session cannot be overstressed. Some of the ways parents can use to encourage sexual discussion may include the following:

- Try having sexual conversations as early as possible – parents need not wait for a child to start asking questions. These conversations can be initiated at an early age and the method, as well as words to use, can be improved as the child grows older,

- Deformalise sexual conversations – it is important to remember that it is a conversation, not a lecture. Having formal conversations with children could create a tense environment,

- Be honest and factual – the information provided should not promote stereotypes but be informative. Parents need to be informed about sexual issues. The age of the child should be kept in mind,

- Use appropriate words – there is no need to use indirect words. Appropriate words should be used such as penis, scrotum, breasts and so forth. Using

inappropriate words could be confusing and problematic for the child to understand what is communicated,

- Allow children to ask questions – this is an opportunity to be truthful.

In the absence of child-parent conversations on sexual-related matters, children are likely to be sexually abused and keep such abuse to themselves. It is the researcher's view that parents who openly engage their children in sexual conversations make it easier for the disclosure of CSA to occur. Some of the impacts of not having sex conversations with children include the following:

- Children may engage themselves in risky sexual behaviours,
- Children may not be confident to ask what they do not understand from their parents,
- Sexual offenders or perpetrators may take advantage and prey on the children,
- They may suffer in silence and extend the abuse cycle.

Key issues of the session

This session will cover the following issues:

- Communication between a parent and child,
- Importance of talking about sexual issues with a child,
- Different ways to initiate conversations on sexual issues with a child.

Conclusion

Open discussions on sexual matters between parents and children are an important endeavour to help children understand different issues around sex – and ultimately feel comfortable sharing their sexual experiences. As it can be noted from the discussions above, child-parent conversations on sex create an important environment that could promote the disclosure of CSA.

Session 6: A comprehensive approach to addressing child sexual abuse

This session is structured in the following way:

Objectives of the session

The objectives of this session are as follows:

- To discuss the importance of collaboration in addressing CSA,
- To encourage the spirit of collaboration in dealing with CSA.

Background information and rationale of the session

Addressing CSA requires collaborative efforts from all stakeholders involved in the case. Herbert, Ghan, Salceron and Walsh (2021) aver that a collective effort to respond to child abuse cases is instrumental in ensuring and safeguarding the safety and wellbeing of children. It is important to note that the responsibility to address CSA does not solely lie upon the shoulders of the designated professionals, such as social workers and police officials, but parents and community members play significant roles. The findings of this study have shown that social workers, educators, traditional leaders, non-government organisations and parents or caregivers are key stakeholders often involved in the quest to protect children from sexual abuse. Such partnerships should be encouraged and strengthened.

Key issues of the session

The following are key issues of this session:

- Collaboration in addressing CSA,
- The importance of working collectively to protect children from sexual abuse.

Conclusion

CSA can best be addressed through joint or collaborative efforts from different stakeholders. This session discusses the importance of collaboration in dealing with CSA. The collective effort in dealing with CSA makes it possible for child victims to access support services that are important for the recovery process.

Session 7: Psychosocial effects of not disclosing child sexual abuse

This session is structured in the following way;

Objectives of the session

- To discuss the psychosocial effects of sexual abuse on child victims,
- To discuss the psychosocial effects of not disclosing CSA,
- To help participants understand the importance of CSA disclosure.

Background information and rationale of the session

CSA is a traumatic experience that affects child victims socially and psychologically. The psychosocial effects of sexual abuse are a problem that affects child victims for a long-term, and others live with such traumatic experiences for the rest of their lives (Bourne, Hudson-Davis, Sharpe-Pryce, Francis, Solan & Nelson, 2015; Lewis, McElroy, Harlaar & Runyan, 2016; Blakemore, Hebert, Arney & Parkinson, 2017; Haffejee & Theron, 2017; Djopkang, 2018; Elizabeth, 2020). It is important to protect children from being exposed to sexual abuse by all means. As much as sexual abuse has negative impacts on the comprehensive development of child victims, it is important to understand that lack of its disclosure equally brings forth negative impacts. Therefore, this session is necessary for this model so that participants can understand the psychosocial effects on child victims of sexual abuse. Findings of this study (refer to chapter 7) found that some child victims or survivors may find it difficult to trust people of the opposite gender as theirs because of their sexual abuse experiences. In some instances, CSA affects the academic performance of child victims negatively, such that others repeat grades, while others even decide to quit school. The disclosure of CSA, therefore, is an important step for the child victims to be helped in dealing with such traumatic experiences. Some of the psychosocial effects of CSA and its non-disclosure include the following:

- Guilt, shame and self-blame,
- Trust issues and relationship problems,
- Depression,
- Avoid others,
- Thinking and feeling negatively,
- Feeling worthless,
- Living with continued confusion and trauma.

Key issues of the session

The following issues will need to be discussed during this session:

- Psychosocial effects of CSA on child victims,
- The importance of disclosure of CSA.

Conclusion

This session touches on the psychosocial effects of CSA and its non-disclosure. Understanding these effects should help people act in a way that preserves children's best interests. Failure to disclose sexual abuse, unfortunately, exposes child victims to lifelong impacts and that will affect their comprehensive development.

Session 8: Support services available

This session is structured in the following way:

Objectives of the session

- To inform participants about available services to support victims of CSA,
- To discuss the nexus between the disclosure of CSA and access to support services,
- Discuss the importance of accessing support services.

Background information and rationale of the session

Support services are available to those who are willing to disclose the sexual abuse. It is difficult for designated professionals to provide interventions and supportive services in the absence of the disclosure of CSA. Cramer and Kapusta (2017) argue that a lack of access to resources and support services makes it broadly difficult to achieve the determination to protect children from CSA. People must be aware of support services that are available for child victims of sexual abuse, as well as their families. Some people may be unwilling to disclose CSA on the basis that they are unaware of where they should go and how the case will unfold after disclosing or reporting. CSA cases can be reported to social workers, police officials or any designated child protection unit or organisation. Victims of CSA are undoubtedly and dearly in need of support after going through such horrific and traumatic sexual experiences. As such, it is time that people are capacitated with information on what services they can access and the importance of accessing such services in an endeavour to help child victims recover from sexual abuse.

The cultural attitude also contributes significantly to the decision of child victims and their families to seek necessary support from organisations that render supportive services (Wilson-Jones, 2021). In most instances, child victims are unable to receive support services because of the negative stigma associated with sexual abuse and

the unwillingness of their families to have conversations on sexually-related matters (Reid, Reddock & Nickenig, 2014; Mathews & Collin-Vézina, 2017; Da Silva, Sousa, Cardoso, De Souza & Santos, 2018; Morrison, Bruce & Wilson, 2018; Sanjeevi, Houlihan, Bergstrom, Langley & Judkins, 2018). Most caregivers and parents in the Vhaveṋda communities still find it difficult to have discussions about sex with their children. Sex is still considered sacred and is a sensitive territory that is treated with utmost secrecy. Such attitudes and perceptions act as a barrier to obtaining support and interventions for child victims of sexual abuse.

Key issues of the session

The following are the key issues to be discussed during this session:

- Available support services for victims of CSA,
- The nexus between the disclosure and access to support services,
- The importance of accessing support services.

Conclusion

Access to necessary support and interventions largely depends on the disclosure of CSA. Parents and caregivers should always fulfil their responsibility to protect children from sexual abuse and ensure that they receive the necessary support and interventions if they are abused. Child victims of sexual abuse need support to deal and adjust to sexual abuse.

Session 9: Evaluation and termination

This session is structured in the following way:

Objectives of the session

The objectives of this session are as follows:

- To evaluate the effectiveness of the model,
- To terminate the sessions of the model.

Background information and rationale of the session

Since every educational project or model has goals and objectives to achieve, it is important to make a reflection to determine if the end goals are met. As the objectives of the integrated child sexual abuse educational model for Vhaveṋda would have been

outlined in the first session, a reflection should be made in the last session of the model. This session will help the facilitators understand areas that need further development or revision. The facilitators should encourage an open discussion about lessons learnt throughout the lifecycle of the model. Participants may as well be asked questions that relate to the sessions held. As this model is educational, the facilitators should be open to repeating a session should there be a need based on the evaluation outcomes.

Conclusion

In this session, the facilitators take stock of what participants have learnt during the sessions held. Feedback from the participants will help the facilitators determine areas that require improvement. In turn, that will strengthen the rigorousness of the model and ensure that it achieves what it is developed to accomplish – which is to mitigate the non-disclosure of CSA.

8.9 Conclusion

In this chapter, the integrated child sexual abuse educational model was developed for Vhaveṋda. This model comprise nine sessions and they are all described above. The next chapter presents a summary of the major findings, conclusions and recommendations.

CHAPTER 9

SUMMARY OF THE MAJOR FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

9.1 Introduction

CSA is a social, health and behavioural problem that negatively impacts the comprehensive development of children. Non-disclosure of CSA continues to delay the determination to protect children and develop appropriate interventions. It is always necessary to use context-based frameworks to understand the CSA and dynamics of its disclosure to develop models and interventions that are relevant and resonant with a particular context. That being the case, this study was conducted in the context of Vhaveṇda. This chapter presents a summary of the major findings, conclusions and recommendations drawn from the empirical findings of this study. The study was conducted to contextually explore and describe the dynamics of disclosing CSA amongst Vhaveṇda, with the end goal of developing an integrated model to mitigate the non-disclosure of CSA.

9.2 Restatement of the research problem

Cultural factors are important in understanding CSA from the family context of victims (Tishelman & Fontes, 2017). Recent studies show that disclosure of child sexual abuse does not easily happen in most South African ethnic groups due to cultural practices, norms and values (Chauke, 2016; Ramphabana, Rapholo & Makhubele, 2019a). Therefore, in the absence of a clear, static and universal pattern through which disclosure of CSA takes place, it is important to pursue studies that seek to develop models that specifically align with particular cultural contexts. Tabachnick and Pollard (2016) concur that approaches that are relevant to specific cultural contexts may help families in finding ways to both disclose and address the phenomenon of CSA. In other words, using a 'blanket' or 'one-size-fits-all' approach to mitigate the non-disclosure of CSA across traditional and cultural contexts may be insufficient and ineffective because social norms, beliefs, and practices vary from one context to another.

There are commonly used models (such as the child interview model, joint investigation model, parent-child interaction model, and comprehensive assessment

model) to facilitate CSA disclosure. Even though these models are somewhat applicable and useful in some South African contexts, it is worth noting that South Africa has multifaceted cultures. Thus, specific cultural ingredients need to be taken into consideration to remain resonant with a particular context. For instance, one of the assumptions of the child interview model is that children are a reliable source of information regarding their sexual abuse, and they rarely make false allegations (Faller, 2007). For this model, a single interview is often used to collect information. In the context of Vhaveṋda, children are socialised not to speak about sexual-related issues with elders and strangers. Therefore, information collected from a single interview may not necessarily be sufficient and accurate. Hence, there is a significant need to collect accurate and sufficient information to provide appropriate interventions. These models are more into facilitating the disclosure than mitigating the non-disclosure of CSA.

Despite a plethora of research on the disclosure of CSA in Western societies, the researcher believes that there is a significant need to get more nuanced perspectives from the context of South African societies. Child sexual abuse happens to all ethnic groups. Due to different cultural practices which encumber the disclosure rates, the researcher developed an interest in conducting this study in the context of Vhaveṋda. Nemajilili (2016) and Ramphabana (2019) recommend that there is a significant need to bring stakeholders together to address CSA and its disclosure. Debatably, there has never been any model which has been developed specifically to mitigate non-disclosure of CSA amongst Vhaveṋda. Insights from social workers, traditional leaders, educators, adult survivors of CSA, and caregivers informed the findings of this study and contributed significantly to the development of the educational model to mitigate non-disclosure of CSA. Thus, this study sought to contextually develop an integrated Afrocentric model to mitigate non-disclosure amongst Vhaveṋda.

9.3 Role of theories in the study

To gain more insights into this study, an Afrocentric theory - which became popular following Molefi Kete Asante's research on Afrocentricity and the Afrocentric idea - was used. The Afrocentric theory advocates that African people should not be treated as objects. Rather, they should be subjects in studies that seek to translate logic beyond a particular phenomenon through African voices. Using western lenses to

African social problems fails to comprehensively look at significant traditional and cultural avenues that may be useful in developing local solutions. Thus, the Afrocentric theory was used to involve Vhaveṋda in this study to develop an integrated model that comprehensively takes into cognisance the interplay of multiple contextual factors towards disclosure of CSA, to mitigate the non-disclosure. On the other hand, Alaggia (2010) suggests the use of an ecological perspective in understanding barriers to CSA disclosure through the acknowledgment that there is an interplay of complex and multiple factors at different levels of systems that contribute towards CSA and its disclosure. To this point, Urie Bronfenbrenner's ecological systems theory was equally helpful in this study because of its ability to consider the interplay of multiple factors towards having a comprehensive understanding of a social phenomenon, in this case, CSA.

9.4 Restatement of the aim and objectives of the study

9.4.1 Aim of the study

The study aimed to contextually explore and describe the dynamics of disclosing child sexual abuse amongst Vhaveṋda to develop an integrated model to mitigate non-disclosure of CSA.

9.4.2 Objectives of the study

The objectives of the study were as follows:

- To identify and describe challenges faced by adult survivors of child sexual abuse and their caregivers, traditional leaders, social workers and educators amongst Vhaveṋda in relation to the disclosure of CSA. The fulfilment of this objective is in section 7.3.1 in Chapter 7 of this study,
- To identify and ascertain measures or systems at play to mitigate child sexual abuse amongst Vhaveṋda. The achievement of this objective is in section 7.3.3 in Chapter 7 of this study,
- To determine knowledge of Vhaveṋda on the psycho-social effects of not disclosing CSA on the child victim. The achievement of this objective is in section 7.3.3 in Chapter 7 of this study,
- To develop an integrated model to mitigate non-disclosure of CSA amongst Vhaveṋda. Chapter 8 of this study fulfils this objective.

9.5 Summary of the major findings

The major findings of the study are summarised below.

9.5.1 Challenges of disclosing child sexual abuse amongst Vhaveṇda

- The findings of this study show that child victims of CSA do not timeously disclose their abuse experiences because they are unaware that sexual abuse can occur in the absence of penetration. Caregivers are also more concerned about contact and penetrative sexual abuse. It is clear from these findings that a limited understanding of what CSA entails poses a challenge in the disclosure process.

- The findings indicate that the lack of conversations about sex-related matters between Vhaveṇda parents or caregivers and their children makes disclosing sexual abuse of children quite challenging. Several studies also confirm that it is common in most African communities that parents still believe that talking about sex with children is taboo (Ramarumo, Mudhovozi & Sodi, 2011; Simmers, Simmers-Nartker & Simmers-Kobelak, 2014; Shrage & Stewart, 2015; Modise, 2019). That being the case, child victims of sexual abuse may find it challenging to disclose to their parents or caregivers for fear of transgressing the cultural norm of treating sex as a taboo.

- The findings show that victims of CSA are skeptical about disclosing their sexual experiences to their parents or caregivers for fear of how the disclosure will be handled. Poor response and handling of the disclosure is tantamount to denying an opportunity to receive necessary interventions and recover from the sexual abuse experience.

- The findings point out that the desire to protect others makes it a challenge for disclosure to happen. Some child victims of sexual abuse and parents or caregivers consider the impacts that the disclosure could bring to the perpetrators and their families. If the disclosure could lead to the arrest and prosecution of the perpetrators, the information about sexual abuse is withheld deliberately. Some of the perpetrators have financial power over families, making it hard to report them to legal authorities.

- The findings show that some Vhaveṇda traditional leaders still lack the ethical capacity to handle CSA cases and that they are still unaware of their roles concerning the CSA cases reported through them, making it a challenge for them to contribute to the quest to mitigate the non-disclosure of CSA effectively. This challenge amongst Vhaveṇda was found to be impacting the disclosure of CSA negatively in that caregivers and child victims of sexual abuse withhold such disturbing information. Traditional leaders should be capacitated on how they should handle CSA cases that are reported through them without interfering with the formal processes.

9.5.2 Measures or systems to mitigate child sexual abuse amongst Vhaveṇda

- The findings reveal that *Khoro* is a traditional system that is available for Vhaveṇda to share information that affects their welfare. Although *khoro* is not specifically designed to protect children from sexual abuse, it carries the potential to inform community members about CSA if it is used strategically and consistently.

- The findings show that *mahunḓwane* (pseudo family games) are traditional games that build children in the context of Vhaveṇda in that they allow children to play with others and keep them away from being alone, as most children are sexually abused when they are left alone. However, the concerns with these indigenous games are that children of this age are sexually active and they engage themselves in sexual activities. Parents or caregivers may have to monitor how children are playing these games.

- Traditional initiation schools for Vhaveṇda were reported to have been another system to preserve the culture of Vhaveṇda and teach children about humanity, which helps them feel for each other and act up if they know or witness someone being abused sexually and otherwise. However, it is important to acknowledge that the purpose of these traditional initiation schools is seemingly eroding in the recent era.

- The findings reveal that Munna Ndi Nnyi Men's Forum is another system that is instrumental and effective in educating Vhaveṇda men and young boys about

fighting abuse against women and children. Engaging men and young boys in such forums carry the potential to accelerate efforts to mitigate CSA.

▪ The findings of this study also show that the effort by traditional councils to collaborate with different stakeholders has been beneficial in that different campaigns keep members of communities informed about the determination to protect children from sexual abuse. This resonates with the fact that mitigating CSA requires a collective and collaborative effort.

9.5.3 Psycho-social effects of not disclosing CSA on the child victim

▪ The findings of this study reveal that child victims of sexual abuse withdraw themselves from social activities for fear of mistakenly disclosing the abuse.

▪ The findings also show that sexual abuse affects how victims look at the opposite gender. For instance, if a child victim was abused by a male person, the anger and mistrust will be directed towards males and vice versa.

▪ The findings reveal that the academic performance of child victims of sexual abuse is often poor. Some child victims may drop out of school, as a result of failing continuously, and they are unable to deal with their sexual abuse experiences.

▪ This study found that non-disclosure of CSA affects the parent-child relationship, as child victims expect their parents or caregivers to always act in their best interests. Therefore, the parent-child relationship becomes bitter when such expectations are not met.

▪ This study also advanced that non-disclosure of CSA exposes child victims to continued confusion. The confusion results from multiple conflicting emotions that a child victim experiences following the abuse.

9.5.4 Development of an integrated model to mitigate non-disclosure of child sexual abuse amongst Vhaveṋda

As a result of very limited knowledge amongst Vhaveṋda regarding what constitutes CSA and also the effects and/or dynamics of not disclosing sexual abuse due to socio-cultural practices and values, the researcher developed an educational model for Vhaveṋda titled "an integrated child sexual abuse educational model for Vhaveṋda". This integrative model is made up of nine sessions, which are highlighted below:

▪ Session 1: Introductions, welcome and orientation

- Session 2: Sexual offending behaviours
- Session 3: Sex and sexuality
- Session 4: Culture and law
- Session 5: An open child-parent communication on sex-related matters
- Session 6: A comprehensive approach to addressing child sexual abuse
- Session 7: The psychosocial effects of not disclosing child sexual abuse
- Session 8: Support services
- Session 9: Evaluation and termination

9.6 Conclusions

The following conclusions were drawn from the empirical findings of this study:

- CSA continues to be a problem that has negative implications on the overall development of child victims.
- Most CSA incidences remain undisclosed due to the limited knowledge regarding what CSA entails. Most of Vhaveṋda still limit CSA to contact and penetrative realm.
- The lack of an open parent-child discussion on sex matters amongst Vhaveṋda minimises the possibility of disclosure. For child victims to disclose, they need to feel comfortable and safe.
- Unsupportive and negative responses towards the initial disclosure discourage child victims from disclosing their sexual abuse experiences further. Child victims need affirmation that the confidants empathise and understand what they have gone through.
- Some CSA incidences remain undisclosed to protect perpetrators or people who could suffer should the perpetrators get arrested. Unfortunately, this means that child victims will have to live with such daunting and traumatic scars.
- Some traditional leaders do not understand how they should handle CSA cases that are reported to them. As a consequence, caregivers or parents may be skeptical about reporting CSA to traditional leaders.
- Collaboration between different stakeholders helps address CSA amongst Vhaveṋda. Protecting children from sexual abuse cannot be achieved by a single stakeholder.

- CSA poses negative implications on the psychological and social spheres of child victims.
- The disclosure of CSA is the most important step in getting necessary services and support for child victims.

9.7 Recommendations

The following recommendations are made based on the findings and conclusions drawn from this study:

- Vhaveṋda people need to be empowered and capacitated with knowledge of what constitutes CSA.
- Vhaveṋda parents or caregivers should work on creating and sustaining a warm environment that allows an open parent-child conversation on sex-related matters.
- Vhaveṋda parents or caregivers should be assisted through awareness campaigns to understand that protecting children from sexual abuse is not a responsibility that is limited to professionals and that they equally have the responsibility to protect children from sexual abuse.
- The disclosure by child victims should be acknowledged as a way for victims to call for help. As such, confidants should respond positively and empathetically to child victims' attempts to disclose their abuse experiences.
- The best interests of children should always be remembered whenever a child victim confides in a confidant.
- There should be a clear guideline on how traditional leaders can be partnered in the process of handling CSA reports without interjecting the formal processes.
- It is recommended that professionals make use of *khoro* structures to disseminate information regarding CSA in the Vhaveṋda communities.
- It is recommended that traditional councils strengthen their relationships with different departments, such as Social Development, Health, SAPS, and other non-government organisations to mitigate non-disclosure of CSA amongst Vhaveṋda.

- It is recommended that the South African government assists (financially and otherwise) with forums and organisations that help to inform communities about child protection.
- It is also recommended that the developed model be used as a point of referral when developing programmes and campaigns that aim to mitigate the non-disclosure of CSA in the context of Vhaveṇda and possibly beyond.

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APPENDIX A: INTERVIEW SCHEDULE FOR CAREGIVERS

Research Topic: Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṇda: An Afrocentric perspective.

INTRODUCTION

I, Livhuwani Bethuel Ramphabana, am a researcher conducting a study titled '**Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṇda: An Afrocentric perspective'.** The study aims to contextually explore and describe the dynamics of disclosing child sexual abuse amongst Vhaveṇda in order to develop an integrated model to mitigate non-disclosure of CSA. The study is significant in that professionals and different stakeholders working with both victims of CSA and their families can refer to the integrated model to facilitate the disclosure of CSA amongst Vhaveṇda. The findings of the study will contribute to the body of knowledge in social work, particularly in the field of child protection and forensic practice. Furthermore, completing this study will help me fulfil the research requirements of the University of Limpopo to obtain my PhD degree in Social Work.

Kindly be assured that your names will completely be anonymised and no one will be able to know who you are. You are not obliged, in any way, to participate in this study – and you are free to withdraw your participation at any stage if you wish to do so.

Thank you for your voluntary co-operation, your opinions, and your time. Your participation and perceptions will add value to the study.

SECTION A: BIOGRAPHICAL DETAILS OF THE CAREGIVER

1. Age of the caregiver

Age	Mark with "X"
Younger than 20 (specify)	
21-30	
31-40	
41-50	
51-60	
Above 60	

2. Gender of the caregiver

*Mark the appropriate box

Male	
Female	

SECTION B: Challenges faced by caregivers of survivors of CSA in relation to disclosure

1. As a caregiver of a survivor of CSA, please tell me your experience of disclosing the abuse.

2. Tell me the challenges you have faced in disclosing the CSA of your child.

3. Please share with me the challenges caregivers may face in disclosing the sexual abuse of their children in the context of Vhaveṇda.

SECTION C: Measures or systems at play to mitigate child sexual abuse amongst Vhaveṋda

4. Please tell me about measures or systems used by Vhaveṋda to mitigate child sexual abuse. (Probe).

5. Please tell me how effective these measures or systems are in mitigating child sexual abuse amongst Vhaveṋda. (Probe)

6. Tell me about how Vhaveṋda culture protects children from sexual abuse. (Probe).

SECTION D: Psycho-social effects of non-disclosure of child sexual abuse on the victim child

7. As a caregiver, how do you think the non-disclosure of child sexual abuse can affect the social life of the victim child? (Probe).

8. How can the non-disclosure of child sexual abuse affect the cognitive functioning of the child victim? (Probe)

APPENDIX B: INTERVIEW SCHEDULE FOR CAREGIVERS (Tshivenḓa version)

Ṱhoho ya ṱhoḓisiso ino: Mveledziso ya modele u pikaho u fhungudza maitele a u sa bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha lu shaka lwa Vhavenḓa: nḓila ya ku vhonele i vheaho vhathu vha Afurika vhudzivhani ha nyimele dzavho.

MVULATSWINGA

Nṋe, Livhuwani Bethuel Ramphabana, ndi muṱoḓulusi ane a kho u ita ṱhoḓisiso fhasi ha ṱhoho ine yari **"Mveledziso ya modele u pikaho u fhungudza maitele a u sa bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha lu shaka lwa Vhavenḓa: nḓila ya ku vhonele i vheaho vhathu vha Afurika vhudzivhani ha nyimele dzavho".** Ṱhoḓisiso ino yo pika u bveledza modele une wa ḓo kona u fhungudza maitele a u sa bvisela khagala zwiito zwau tambudzwa ha vhana lwa vhudzekani kha lushaka lwa Vhavenḓa. Ṱhoḓisiso ino ndi ya ndeme vhunga vhathu vha shumaho na vhapondwa khathihi na miṱa ya vhapondwa vha nga kona u shumisa modele uno kha u ṱuṱuwedza u bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani. Mawanwa a ṱhoḓisiso ino a ḓo shela mulenzhe kha nḓivho ire hone kha buḓo ḽa vhashumelavhapo, zwihulu-hulu kha sia ḽa tsireledzo ya vhana khathihi na u vha tsireledza kha zwiito zwa u vha tambudza lwa vhudzekani. Zwiṅwe hafhu, u khunyeledza ṱhoḓisiso ino zwiḓo nthusa u kona u fusha ṱhoḓea dza Yunivesithi ya Limpopo u ri ndi kone u a vhelwa ṱhanziela ya vhudokotela ha pfunzo kha buḓo ḽa vhushumelavhapo.

Vha khou ṋewa khwaṱhisedzo yo fhelelaho ya uri madzina avho a ḓo dzumbetshedzwa na hone a huna muthu a ne a ḓo kona u vha ṱalusa. A huna tshi vha vhofhaho kha u shela mulenzhe kha ṱhoḓisiso ino, na hone vhapfe vho vhofholowa u dzhia tsheo ya usa bvela phanḓa na u shela mulenzhe arali vha tshi vhona zwo fanela u dzhia tsheo yeneyo.

Ndi khou livhuwa tshumisano, ndila yavho ya ku humbulele khathihi na tshifhinga tshavho. Ushela mulenzhe havho na ndila yavho ya ku vhonele kwa zwithu zwi do tamba tshipida tshihulu kha thodisiso ino.

Khethekanyo ya A: Zwidodombedzwa zwa vhane vha kho u shela mulenzhe

1. Minwaha ya muundi

Minwaha	Vha swae nga ledere "X"
Fhasi ha 20 (vha taluse)	
21-30	
31-40	
41-50	
51-60	
Ntha ha 60	

2. Mbeu ya muundi

*Kha vha swae ho fanelaho

Munna	
Mufumakadzi	

Khethekanyo ya B: Khaedu dzi livhanaho na vhaundi vha vhapondwa vha zwiito zwa u tambudzwa ha vhana lwa vhudzekani zwi tshi ḓa kha u bvisela khagala zwiito izwo

1. Sa muunḓi wa mupondwa, ndi khou humbela vha dodombedze nga vhuḓalo tshenzhemo yavho zwi tshi ḓa kha u bvisela khagala zwiito izwi zwa u tambudzwa ha vhana lwa vhudzekani.

2. Ndi dzi fhio khaedu dze vha ṱangana nadzo dzi elanaho na u bvisela khagala ha u tambudzwa lwa vhudzekani ha nwana wavho.

3. Ndiḓo humbela uri vha dodombedze nga vhuḓalo khaedu dzine muunḓi a nga livhana nadzo kha u bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha lushaka lwa Vhavenḓa.

Khethekanyo ya C: Nḓila dzi shumiswaho nga Vhavenḓa u thivhela zwiito zwa u tambudzwa ha vhana lwa vhudzekani

4. Ndiḓo humbela uri vhadodombedze ndiḽa dzine dza shumiswa nga Vhavenḓa hu u itela u tsireledza vhana kha zwiito zwa u tambudzwa lwa vhudzekani.

5. Ndiḓo humbela vha ṱalutshedze nḓila ine idzo nḓila dza kona u bveledza tshipikwa tshadzo.

6. Mvelele yavho sa Vhavenḓa i shela hani mulenzhe kha u tsireledza vhana kha zwiito zwa u vha tambudza lwa vhudzekani?

Khethekanyo ya D: Masiandoitwa a u sa bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha sia ḽa ku humbulele na ku tshilile kwa mupondwa

7. Sa muunḓi, vha humbula uri maitele a u koloṅwa u bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani zwi kwama hani mupondwa kha sia la ku tshilele?

8. Vha vhona unga u koloṅwa u bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani zwi kwama hani ku shumele kwa muhumbulo wa mupondwa?

APPENDIX C: INTERVIEW SCHEDULE FOR TRADITIONAL LEADERS

Research Topic: Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṇda: An Afrocentric perspective.

INTRODUCTION

I, Livhuwani Bethuel Ramphabana, am a researcher conducting a study titled '**Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṇda: An Afrocentric perspective'.** The study aims to contextually explore and describe the dynamics of disclosing child sexual abuse amongst Vhaveṇda in order to develop an integrated model to mitigate non-disclosure of CSA. The study is significant in that professionals and different stakeholders working with both victims of CSA and their families can refer to the integrated model to facilitate disclosure of CSA amongst Vhaveṇda. The findings of the study will contribute to the body of knowledge in social work, particularly in the field of child protection and forensic practice. Furthermore, completing this study will help me fulfil the research requirements of the University of Limpopo to obtain my PhD degree in Social Work.

Kindly be assured that your names will completely be anonymised and no one will be able to know who you are. You are not obliged, in any way, to participate in this study – and you are free to withdraw your participation at any stage if you wish to do so.

Thank you for your voluntary co-operation, your opinions and time. Your participation and perceptions will add value to the study.

SECTION A: BIOGRAPHICAL DETAILS OF THE TRADITIONAL LEADER

1. Years of experience as a traditional leader

Years	Mark with "X"
Below 1 year (Specify)	
1-10	
11-20	
21-30	
Above 30	

2. Gender of the traditional leader

*Mark the appropriate box

Male	
Female	

SECTION B: Challenges faced by traditional leaders in relation to the disclosure of CSA

1. As a traditional leader, what challenges do you face in relation to the disclosure of CSA amongst Vhaveṇda? (Probe)

2. Please share with me the challenges that people face in disclosing CSA in the context of Vhaveṇda. (Probe).

SECTION C: Measures or systems at play to mitigate child sexual abuse amongst Vhaveṇda

3. Please tell me about measures or systems used by Vhaveṇda to mitigate child sexual abuse. (Probe).

4. Please tell me how effective these measures or systems are in mitigating child sexual abuse amongst Vhaveṇda. (Probe)

5. How do you work with other stakeholders in protecting children from sexual abuse? (Probe)

6. Tell me about how your culture protects children from sexual abuse. (Probe)

SECTION D: Psycho-social effects of non-disclosure of child sexual abuse on the victim child

7. How do you think non-disclosure of child sexual abuse can affect the social life of the victim child? (Probe)

8. How can non-disclosure of child sexual abuse affect the cognitive functioning of the child victim? (Probe)

APPENDIX D: INTERVIEW SCHEDULE FOR TRADITIONAL LEADERS (Tshivenḓa version)

Ṱhoho ya ṱhoḓisiso ino: Mveledziso ya modele u pikaho u fhungudza maitele a u sa bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha lu shaka lwa Vhavenḓa: nḓila ya ku vhonele i vheaho vhathu vha Afurika vhudzivhani ha nyimele dzavho.

MVULATSWINGA

Nṋe, Livhuwani Bethuel Ramphabana, ndi muṱoḓulusi ane a kho u ita ṱhoḓisiso fhasi ha ṱhoho ine yari **"Mveledziso ya modele u pikaho u fhungudza maitele a u sa bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha lu shaka lwa Vhavenḓa: nḓila ya ku vhonele i vheaho vhathu vha Afurika vhudzivhani ha nyimele dzavho".** Ṱhoḓisiso ino yo pika u bveledza modele une wa do kona u fhungudza maitele a u sa bvisela khagala vhuṱudzi uvhu. Huna fhulufhelo ḽa uri mawanwa a ṱhoḓisiso ino a do shela mulenzhe kha nḓivho ire hone kha buḓo ḽa vhushumelavhapo, zwihulu-hulu kha sia ḽa tsireledzo ya vhana khathihi na u vha tsireledza kha zwiito zwa u vha tambudza lwa vhudzekani. Zwinwe hafhu, u khunyeledza ṱhoḓisiso ino zwiḓo nthusa u kona u fusha ṱhoḓea dza Yunivesithi ya Limpopo u ri ndi kone u avhelwa ṱhanziela ya vhudokotela ha pfunzo kha buḓo ḽa vhushumelavhapo.

Vha kho u ṋewa khwaṱhisedzo ya uri madzina avho aḓo dzumbetshedzwa na hone a huna muthu a ne ado kona u vha ṱalusa. A huna tshi vha vhofhaho kha u shela mulenzhe kha ṱhoḓisiso ino, na hone vhapfe vho vhofholowa u dzhia tsheo ya usa bvela phanḓa na u shela mulenzhe arali vha tshi vhona zwo fanela u dzhia tsheo yeneyo.

Ndi kho u livhuwa tshumisano, ndila yavho ya ku humbulele khathihi na tshifhinga tshavho. U shela mulenzhe havho na nḓila yavho ya ku vhonele kwa zwithu zwi ḓo tamba tshipiḓa tshihulu kha ṱhoḓisiso ino.

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Khethekanyo ya A: Zwidodombedzwa zwa vhane vha kho u shela mulenzhe

1. Miṅwaha ya tshenzhemo sa murangaphanḓa wa sialala

Miṅwaha	Vha swae nga leḓere "X"
Fhasi ha 1 (vha ṱaluse)	
1-10	
11-20	
21-30	
Nṱha ha 30	

2. Mbeu ya murangaphanḓa wa sialala
*Kha vha swae ho fanelaho

Munna	
Mufumakadzi	

Khethekanyo ya B: Khaedu dzo livhanaho na vharangaphanḓa vha sialala zwi tshi da kha u bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani

1. Sa murangaphanḓa wa sialala, ndi khou humbela vha dodombedze nga vhuḓalo khaedu dzine vhaṱangana nadzo zwi tshi ṱumana na u bvisela khagala zwiito zwa u tambudza vhana lwa vhudzekani.

2. Ndi do humbela uri vha dodombedze nga vhuḓalo khaedu dzine vhathu ngau angaredza vha livhana nadzo kha u bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha lushaka lwa Vhavenḓa.

Khethekanyo ya C: Ndila dzi shumiswaho nga Vhavenḓa u thivhela zwiito zwa u tambudzwa ha vhana lwa vhudzekani

3. Ndiḓo humbela uri vhadodombedze nḓila dzine dza shumiswa nga Vhavenḓa hu u itela u tsireledza vhana kha zwiito zwa u tambudzwa lwa vhudzekani.

4. Ndiḓo humbela vha ṱalutshedze nḓila ine idzo nḓila dza kona u bveledza tshipikwa tshadzo.

5. Vha shuma hani na zwiṅwe zwi imiswa kha fulo ḽau tsireledza vhana kha zwiito zwau vha tambudza lwa vhudzekani?

6. Mvelele yavho sa Vhavenḓa i shela mulenzhe hani kha u tsireledza vhana kha zwiito zwa u vha tambudza lwa vhudzekani?

Khethekanyo ya D: Masiandoitwa a u sa bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha sia la ku humbulele na ku tshilile kwa mupondwa

7. Vha humbula uri maitele a u kolonwa u bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani a kwama hani mupondwa kha sia ḽa ku tshilele?

8. Vha vhona unga u kolonwa u bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani zwi kwama hani ku shumele kwa muhumbulo wa mupondwa?

APPENDIX E: INTERVIEW SCHEDULE FOR SOCIAL WORKERS

Research Topic: Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṇḓa: An Afrocentric perspective.

INTRODUCTION

I, Livhuwani Bethuel Ramphabana, am a researcher conducting a study titled '**Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṇḓa: An Afrocentric perspective'.** The study aims to contextually explore and describe the dynamics of disclosing child sexual abuse amongst Vhaveṇḓa in order to develop an integrated model to mitigate non-disclosure of CSA. The study is significant in that professionals and different stakeholders working with both victims of CSA and their families can refer to the integrated model to facilitate disclosure of CSA amongst Vhaveṇḓa. The findings of the study will contribute to the body of knowledge in social work, particularly in the field of child protection and forensic practice. Furthermore, completing this study will help me fulfil the research requirements of the University of Limpopo to obtain my PhD degree in Social Work.

Kindly be assured that your names will completely be anonymised and no one will be able to know who you are. You are not obliged, in any way, to participate in this study – and you are free to withdraw your participation at any stage if you wish to do so.

Thank you for your voluntary co-operation, your opinions and time. Your participation and perceptions will add value to the study.

SECTION A: BIOGRAPHICAL DETAILS OF THE SOCIAL WORKER

1. Years of experience as a Social Worker

Years	Mark with "X"
Below 1 year (Specify)	
1-10	
11-20	
21-30	
Above 30	

2. Gender of the Social Worker

*Mark the appropriate box

Male	
Female	

3. SACSSP registration status

*Mark the appropriate box

Current registration status	
Registered	**Not registered**

SECTION B: Challenges faced by social workers in relation to the disclosure of CSA

1. As a social worker, what challenges do you face in relation to the disclosure of CSA amongst Vhaveṋda? (Probe)

2. Please share with me why people may be reluctant to disclose CSA to social workers in the context of Vhaveṋda. (Probe)

SECTION C: Measures or systems at play to mitigate child sexual abuse amongst Vhaveṋda

3. Please tell me about measures or systems used by Vhaveṋda to mitigate child sexual abuse. (Probe)

4. Please tell me how effective these measures or systems are in mitigating child sexual abuse amongst Vhaveṋda. (Probe)

5. How do you work with other stakeholders in protecting children from sexual abuse? (Probe)

6. Tell me about how Vhaveṋda culture protects children from sexual abuse. (Probe)

SECTION D: Psycho-social effects of non-disclosure of child sexual abuse on the victim child

7. How do you think non-disclosure of child sexual abuse can affect the social life of the victim child? (Probe)

8. How can non-disclosure of child sexual abuse affect the cognitive functioning of the child victim? (Probe)

APPENDIX F: INTERVIEW SCHEDULE FOR EDUCATORS

Research Topic: Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṋda: An Afrocentric perspective.

INTRODUCTION

I, Livhuwani Bethuel Ramphabana, am a researcher conducting a study titled '**Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṋda: An Afrocentric perspective'.** The study aims to contextually explore and describe the dynamics of disclosing child sexual abuse amongst Vhaveṋda in order to develop an integrated model to mitigate non-disclosure of CSA. The study is significant in that professionals and different stakeholders working with both victims of CSA and their families can refer to the integrated model to facilitate disclosure of CSA amongst Vhaveṋda. The findings of the study will contribute to the body of knowledge in social work, particularly in the field of child protection and forensic practice. Furthermore, completing this study will help me fulfil the research requirements of the University of Limpopo to obtain my PhD degree in Social Work.

Kindly be assured that your names will completely be anonymised and no one will be able to know who you are. You are not obliged, in any way, to participate in this study – and you are free to withdraw your participation at any stage if you wish to do so.

Thank you for your voluntary co-operation, your opinions and time. Your participation and perceptions will add value to the study.

SECTION A: BIOGRAPHICAL DETAILS OF THE EDUCATOR

1. Years of experience as an Educator

Years	Mark with "X"
Below 1 year (Specify)	
1-10	
11-20	
21-30	
Above 30	

2. Gender of the Educator

*Mark the appropriate box

Male	
Female	

3. SACE registration status

*Mark the appropriate box

Current registration status	
Registered	Not registered

SECTION B: Challenges faced by educators in relation to the disclosure of CSA

1. As an educator, what challenges do you face in relation to the disclosure of CSA amongst Vhaveṋda? (Probe)

2. Please share with me why victims of CSA may be reluctant to disclose to you about the abuse in the context of Vhaveṋda. (Probe)

SECTION C: Measures or systems at play to mitigate child sexual abuse amongst Vhaveṋda

3. Please tell me about measures or systems used by Vhaveṋda to mitigate child sexual abuse. (Probe)

4. Please tell me how effective these measures or systems are in mitigating child sexual abuse amongst Vhaveṋda. (Probe)

5. How do you work with other stakeholders in protecting children from sexual abuse in the context of Vhaveṋda? (Probe)

6. Tell me about how Vhaveṋda culture protects children from sexual abuse. (Probe)

SECTION D: Psycho-social effects of non-disclosure of child sexual abuse on the victim child

7. How do you think the non-disclosure of child sexual abuse can affect the social life of the victim child? (Probe)

8. How can the non-disclosure of child sexual abuse affect the cognitive functioning of the child victim? (Probe)

APPENDIX G: INTERVIEW SCHEDULE FOR ADULT SURVIVORS OF CSA

Research Topic: Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṇda: An Afrocentric perspective.

INTRODUCTION

I, Livhuwani Bethuel Ramphabana, am a researcher conducting a study titled '**Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṇda: An Afrocentric perspective'.** The study aims to contextually explore and describe the dynamics of disclosing child sexual abuse amongst Vhaveṇda in order to develop an integrated model to mitigate non-disclosure of CSA. The study is significant in that professionals and different stakeholders working with both victims of CSA and their families can refer to the integrated model to facilitate disclosure of CSA amongst Vhaveṇda. Findings of the study will contribute to the body of knowledge in social work, particularly in the field of child protection and forensic practice. Furthermore, completing this study will help me fulfil the research requirements of the University of Limpopo to obtain my PhD degree in Social Work.

Kindly be assured that your names will completely be anonymised and no one will be able to know who you are. You are not obliged, in any way, to participate in this study – and you are free to withdraw your participation at any stage if you wish to do so.

Thank you for your voluntary co-operation, your opinions and time. Your participation and perceptions will add value to the study.

SECTION A: BIOGRAPHICAL DETAILS OF THE PARTICIPANT

1. Age of the participant

Age	Mark with "X"
Younger than 20 (specify)	
20-30	
31-40	
41-50	
Above 50 (specify)	

2. Gender of the participant

*Mark the appropriate box

Male	
Female	

SECTION B: Challenges faced by adult survivors of CSA in relation to the disclosure of CSA

1. From your experience, please tell me how easy or difficult it was for you to tell someone about your sexual abuse experience.

2. Please tell me any challenges(s) you have faced in thinking about telling someone about your sexual abuse experience.

SECTION C: Measures or systems at play to mitigate child sexual abuse amongst Vhaveṋda

3. As far as you know, what are available ways used to protect children from sexual abuse amongst Vhaveṋda? (Probe)

4. How do you think those ways are helping in protecting children from sexual abuse? (Probe)

5. Tell me how you think the culture of Vhaveṋda protects children from sexual abuse.

SECTION D: Psycho-social effects of non-disclosure of child sexual abuse on the victim child

6. How do you think hiding the act of child sexual abuse can affect the social life of the victim child? (Probe)

7. How do you think hiding child sexual abuse can affect the cognitive functioning of the child victim? (Probe)
8. How do you think telling someone about your sexual abuse experience can help?

APPENDIX H: INTERVIEW SCHEDULE FOR ADULT SURVIVORS (Tshivenḓa version)

Ṱhoho ya ṱhoḓisiso ino: Mveledziso ya modele u pikaho u fhungudza maitele a u sa bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha lu shaka lwa Vhavenḓa: ndila ya ku vhonele i vheaho vhathu vha Afurika vhudzivhani ha nyimele dzavho.

MVULATSWINGA

Nṋe, Livhuwani Bethuel Ramphabana, ndi muṱodulusi ane a kho u ita ṱhoḓisiso fhasi ha ṱhoho ine yari **"Mveledziso ya modele u pikaho u fhungudza maitele a u sa bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha lu shaka lwa Vhavenḓa: ndila ya ku vhonele i vheaho vhathu vha Afurika vhudzivhani ha nyimele dzavho".** Ṱhoḓisiso ino yo pika u bveledza modele une wa ḓo kona u fhungudza maitele a u sa bvisela khagala zwiito zwau tambudzwa ha vhana lwa vhudzekani kha lushaka lwa Vhavenḓa. Ṱhoḓisiso ino ndi ya ndeme vhunga vhathu vha shumaho na vhapondwa khathihi na mita ya vhapondwa vha nga kona u shumisa modele uno kha u ṱuṱuwedza u bvisela khagala ha zwiito zwa u tambudzwa ha vhana lwa vhudzekani. Mawanwa a ṱhoḓisiso ino a do shela mulenzhe kha nḓivho ire hone kha buḓo ḽa vhashumelavhapo, zwihulu-hulu kha sia ḽa tsireledzo ya vhana khathihi na u vha tsireledza kha zwiito zwa u vha tambudza lwa vhudzekani. Zwiṅwe hafhu, u khunyeledza ṱhoḓisiso ino zwiḓo nthusa u kona u fusha ṱhoḓea dza Yunivesithi ya Limpopo u ri ndi kone u avhelwa ṱhanziela ya vhudokotela ha pfunzo kha buḓo ḽa vhushumelavhapo.

Vha kho u ṋewa khwaṱhisedzo ya uri madzina avho ado dzumbetshedzwa na hone a huna muthu a ne a do kona u vha talusa. A huna tshi vha vhofhaho kha u shela mulenzhe kha ṱhoḓisiso ino, na hone vhapfe vho vhofholowa u dzhia tsheo ya usa bvela phanḓa na u shela mulenzhe arali vha tshi vhona zwo fanela u dzhia tsheo yeneyo. Vha elelwe uri a huna phindulo ire ya vhukuma na i sia vhukuma. Vha khou uṱuṱuwedziwa uri vha humbele uri mbudziso i vheiwe nga inwe nḓila arali vha sa i pfesesi zwavhuḓi.

Ndi kho u livhuwa tshumisano, nḓila yavho ya ku humbulele khathihi na tshifhinga tshavho. U shela mulenzhe havho na nḓila yavho ya ku vhonele kwa zwithu zwi ḓo tamba tshipiḓa tshihulu kha ṱhoḓisiso ino.

Khethekanyo ya A: Zwidodombedzwa zwa vhane vha kho u shela mulenzhe

1. Miṅwaha ya vhapondwa

Miṅwaha	Vha swae nga "X"
Fhasi ha 20 (Vhaṱaluse)	
20-30	
31-40	
41-50	
Nṱha ha 50 (Vhaṱaluse)	

2. Mbeu ya mupondwa

*Kha vha swae ho fanelaho

Munna	
Mufumakadzi	

Khethekanyo ya B: Khaedu dzo livhanaho na vhapondwa vha zwiito zwa u tambudzwa ha vhana lwa vhudzekani zwi tshi da kha u bvisela khagala zwiito izwo

1. Uya nga tshenzhemo tshavho, ndido humbela uri vha kovhekane na nṋe uri zwo leluwa kana u konḓa u swikafhi uri vha ṱalutshedze muṅwe muthu nga ha u tambudzwa havho lwa vhudzekani.

2. Ndido humbela uri vha nṱalutshedze khaedu dze vha ṱangana nadzo musi vha tshi elekana ngaha u ṱalutshedza muṅwe muthu ngaha u tambudzwa havho lwa vhudzekani.

Khethekanyo ya C: Nḓila dzi shumiswaho nga Vhavenḓa u thivhela zwiito zwa u tambudzwa ha vhana lwa vhudzekani

3. Uya nga hune vha ḓivha, ndi dzi fhio nḓila dzire hone dzine dza shumisiwa u tsireledza vhana kha zwiito zwau tambudzwa havho lwa vhudzekani.

4. Ndido humbela uri vha ṱalutshedze nḓila ine idzo nḓila dza kona u bveledza tshipikwa tshadzo.

5. Mvelele yavho sa Vhavenḓa i shela mulenzhe hani kha u tsireledza vhana kha zwiito zwau tambudzwa havho lwa vhudzekani?

Khethekanyo ya D: Masiandoitwa a u sa bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha sia ḽa ku humbulele na ku tshilile kwa mupondwa

6. Vha humbula uri maitele a u kolonwa u bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani zwi kwama hani mupondwa kha sia ḽa ku tshilele?

7. Vha vhona unga u kolonwa u bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani zwi kwama hani ku shumele kwa muhumbulo wa mupondwa?

8. Vha vhona unga u ṱalutshedza muṅwe muthu nga ha utambudziwa havho lwa vhudzekani zwi nga thusa nga ndilaḓe?

APPENDIX I: INFORMED CONSENT FORM FOR ALL PARTICIPANTS

Research Topic: Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṋda: An Afrocentric perspective.

CONSENT OF PARTICIPANTS

I am currently doing a PhD in Social Work at the University of Limpopo. My study leader is Prof SF Rapholo. I would like to invite you to voluntarily participate in my research project titled **'towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhaveṋda: An Afrocentric perspective'.** I would like you to refer to the details below so that you can make an informed decision.

Aim of the study

The study aims to contextually explore and describe the dynamics of disclosing child sexual abuse amongst Vhaveṋda in order to develop an integrated model to mitigate non-disclosure of CSA.

Significance of the study

With the complexities and difficulties regarding disclosure of CSA across cultural contexts; for a model of intervention to be relevant and helpful, it needs to be appropriate and aligned with a particular cultural context. Thus, this study is significant in that professionals and different stakeholders working with both victims of CSA and their families can refer to the integrated model in facilitating the disclosure of CSA amongst Vhaveṋda. Similarly, Alaggia, Collin-Vézina and Lateef (2019) argue that learning more about factors that affect disclosure of CSA may be helpful for professionals to develop practices that facilitate disclosure. Both the Departments of Social Development and Education could use the integrated model to develop and implement programmes and interventions that are informed by insights from local key stakeholders. According to Eisenbruch (2018), interventions for CSA must be culturally responsive. It is also hoped that the findings of this study will contribute to the body of knowledge in social work, particularly in the field of child protection and forensic

practice. Journal articles for publication and conference presentations will be extracted as part of the dissemination process.

Interviews

A suitable time and place for the interviews will be discussed with you. All the interviews will be recorded. However, permission to use tape records will be asked from you. At some stages of this project, the researcher may contact you to confirm some of the aspects you would have shared during the interview. The interview will take about one hour long.

Confidentiality

All data obtained from the interviews will be handled with full care and will completely be anonymised. In other words, no one will be able to trace any of your details as all participants will be accorded either random numbers or alphabets that will only be known by the researcher. All the recordings will be stored in a drive with special passwords in order to prohibit any access by someone else.

Voluntary participation

Participation in this study is completely voluntary and you are entitled to withdraw at any time, even after signing this consent form. There will be no cost to and from you as a result of participating in the project.

Questions

You are welcome to request clarity on any aspect of this research project before deciding to participate in this study. You can directly contact me on 076 973 1546 or my study leader on 079 970 7404.

Feedback on findings

The findings of this study will be shared with you if you are interested.

Mr LB Ramphabana   Prof SF Rapholo

PhD-student: Social Work   Study Leader

…………………………..   ………………………………

CONSENT FORM OF PARTICIPANT

(PARTICIPATION IN THIS RESEARCH IS VOLUNTARY)

If you are willing to participate in this study, please complete the section below.

I (Full names) _____ hereby voluntarily consent to participate in this study. I fully understand the aim and significance of this study. I am not coerced in any way to participate and I understand that I can withdraw at any time should I feel uncomfortable during the study. I also understand that my name will not be disclosed to anybody and that the information will be kept confidential and not linked to my name at any stage. I am also aware that I am not going to be paid for participating, and the findings of the study will be shared with me.

………………………….   ……………………………

Signature of participant   Signature of the researcher

Date: ………………….   Date: ……………………

APPENDIX J: INFORMED CONSENT FORM FOR ALL PARTICIPANTS (Tshivenḓa version)

Thendelo i bvaho kha vhathu vho no khou shela mulenzhe

Nṋe ndi kati na pfunzo dzanga dza vhudoketela kha budo ḽa vhushumelavhapo kha Yunivesithi ya Limpopo. Murangaphanḓa wanga kha lwendu ulu lwa pfunzo ndi Vho Phurofesa SF Rapholo. Nṋe ndi tama u vha ramba uri vha shele mulenzhe kha ṱhoḓisiso ino i ne ṱhoho yayo yari **'Mveledziso ya modele u pikaho u fhungudza maitele a u sa bvisela khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani kha lu shaka lwa Vhavenḓa: ndila ya ku vhonele i vheaho vhathu vha Afurika vhudzivhani ha nyimele dzavho'.** Ndi tama uri vha vhale zwi dodombedzwa zwire afho fhasi uri vha kone u dzhia tsheo ine vha ipfesesa khwine.

Tshipikwa tsha ṱhoḓisiso ino

Ṱhoḓisiso ino yo pika u bveledza modele une wa ḓo kona u fhungudza maitele a u sa bvisela khagala zwiito zwau tambudzwa ha vhana lwa vhudzekani kha lushaka lwa Vhavenḓa.

Vhuleme ha ṱhoḓisiso ino

Ri tshi lavhelesa u konda ha u bviselwa khagala zwiito zwa u tambudzwa ha vhana lwa vhudzekani uya nga u fhambana ha mvelele, modele u ne wa nga shumiswa khwiṋe u tea uvha u tshi elana khathihi na u ṱumana na maitele a mvelele yeneyo nthihi. Zworalo, ṱhoḓisiso ino ndi ya ndeme vhunga mawanwa ayo a tshi do thusa vhaofisiri na zwiimiswa zwi shumaho na vhapondwa vha zwiito zwa u tambudzwa ha vhana lwa vhudzekani khathihi na miṱa yavho zwihulu hu u ṱuṱuwedza uri zwiito izwo zwi bviseliwe khagala. Na Alaggia, Collin-Vézina, na Lateef (2019) vho ḓi imisa nga mbuno ya uri u guda nga ha zwiitisi zwi kwamaho u bvisela khagala zwi ito zwa u tambudzwa ha vhana lwa vhudzekani zwi a kona u thusa vhaofisiri uri vha vhambe maano. Muhasho wa vhulonda vhathu khathihi na wa pfunzo i nga shumisa modele uno kha u bveledza nḓila dza khwine na hone ho shela mulenzhe vhathu vha kwameaho nga mannḓa nga fhungo iḽi ḽa u tambudzwa ha vhana lwa vhudzekani. Uya nga ha Eisenbruch (2018), nḓila dzi pikaho u thusa dzi fanela u dzhiela nnṱha maitele na mvelele ya vhathu. Mawanwa a ṱhoḓisiso ino aḓo shela mulenzhe kha nḓivho ire hone kha buḓo ḽa vhashumelavhapo, zwihulu-hulu kha sia ḽa tsireledzo ya vhana kha

zwiito zwa u vha tambudza lwa vhudzekani. Zwitshiḓa kha nḓila dza u phaḓaladza mawanwa, athikiḽi dziḓo ṅwalwa na maguvhangano a vhathu aḓo shumiswa.

Inthaviyu

Tshikhathi khathihi na fhethu hune inthaviyu dzaḓo fareliwa hone zwiḓo teiwa nga murahu ha nyamedzano ine ya do fariwa na vhone. Inthaviyu dzoṱhe dziḓo rekhodiwa nga murahu ha u wana thendelo ibvaho kha hone. Zwinga konadzea uri ndi vha founele nga murahu ha inthaviyu ine ra ḓovha nayo arali havha na ṱhoḓea. Inthaviyu yashu i nga dzhia tshifhinga tshi sa paḓi awara nthihi nga vhulapfu.

Dzireledzo ya zwidodombedzwa

Nḓivho yoṱhe ine vha ḓo kovhekana na nṋe musi wa inthaviyu i ḓo farwa nga nḓila ya vhulondo ho fhelelaho na hone a hunga shumiswi madzina avho. Nga manwe maipfi a huna muṅwe muthu, nga nnḓani ha nne, a ne anga kona u ḓivha zwidodombedzwa zwavho vhunga hu tshiḓo shumiswa nomboro kana maḽeḓere o vhilinganwyaho madzuloni a u shumisa zwidodombedzwa zwavho zwa vhukuma. Rekhodo dza inthaviyu dzoṱhe ndido dzi vhulunga kha ḓiraivi yanga nṋe muṋe na hone ndiḓo shumisa ṋomboro dzi divhiwaho nga nṋe fhedzi u itela uri husivhe na muṅwe muthu ane anga swikelela rekhodo dzashu.

U shela mulenzhe nga lufuno lwau iwe mune

U shela mulenzhe kha ṱhoḓisiso ino azwi kombetshedzwi muthu nahone vha na ndugelo ya u ṱutshela u shula mulenzhe thifhinga tshiṅwe na tshiṅwe, naho vho no ḓi saina fomo ire afho fhasi. Ahuna mutengo une vhaḓo fanela u ṋea kana u ṋeiwa nga u tenda u shela mulenzhe kha thandiela ino.

Dzimbudziso

Vho ṱanganedzwa u vhudzisa mbudziso iṅwe na iṅwe i kwamaho ṱhoḓisiso uri vhakone u dzhia tsheo yo dziaho. Vhanga founela nṋe kha 076 973 1546 kana murangaphanḓa wanga kha 079 970 7404.

U kovhekana mawanwa

Mawanwa a ṱhoḓisiso ino aḓo kovhekaniwa na vhone arali vha tshiḓo zwi takalela.

Mr LB Ramphabana

Mutshudeni wa vhudokotela ha pfunzo kha buḓo ḽa vhushumelavhapo

…………………………….

Prof SF Rapholo

Murangaphanḓa wa thoḓisiso ino

……………………………..

FOMO YA U TENDA U SHELA MULENZHE

(U shela mulenzhe kha thoḓisiso ino a zwi kombetshedzwi muthu)

Arali vha tshi kho u tama u shela mulenzhe, ndiḓo humbela uri vha longele zwi dodombedzwa zwavho afho fhasi.

Nṋe (vha ṅwale madzina nga vhuḓalo) _____ ndo dzhia tsheo ya u shela mulenzhe kha thoḓisiso ino husina o nkombetshedzaho. Ndi khou pfesesa nga vhuḓalo tshipikwa na vhulume ha thoḓisiso ino. A huna o nkombetshedzaho na hone ndi kho u pfesesa uri ndi nga tutshela u shela mulenzhe arali ndapfa ndi songo tsha dzulisea kana u vhofholowa. Ndi dovha hafhu nda pfesesa uri madzina anga ha ngaḓo bviselwa khagala na hone zwoṱhe zwine nda do shela mulenzhe ngazwo a huna munwe muthu a ne aḓo kona u ṱalusa uri ndi nṋe muambi wazwo. Ndi a zwipfesesa uri a huna magavhelo ane ndado a wana nga u shela mulenzhe, na hone mawanwa a do kovhekanwa na nṋe.
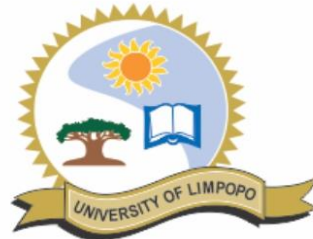

………………………….   ……………………………….

Tshikhala tshavho   Tshikhala tsha muṱodulusi

Datumu: ……………………..   Datumu: ………………………

APPENDIX K: APPROVAL LETTER FROM FACULTY OF HUMANITIES

University of Limpopo
Faculty of Humanities
Executive Dean
Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 4895, Fax: (015) 268 3425, Email:Satsope.maoto@ul.ac.za

DATE: 8 June 2021

NAME OF STUDENT: **RAMPHABANA, LB**
STUDENT NUMBER: **[201308349]**
DEPARTMENT: **PhD – Social Work**
SCHOOL: **Social Work**

Dear Student

FACULTY APPROVAL OF PROPOSAL (PROPOSAL NO. FHDC2021/5/04)

I have pleasure in informing you that your PhD proposal served at the Faculty Higher Degrees Meeting on 26 May 2021 and your title was approved as follows:

TITLE: TOWARDS THE DEVELOPMENT OF AN INTEGRATED MODEL TO MITIGATE THE NON-DISCLOSURE OF CHILD SEXUAL ABUSE AMONGST VHAVENDA: AN AFROCENTRIC PERSPECTIVE

Note the following:

Ethical Clearance	Tick One
In principle the study requires no ethical clearance, but will need a TREC permission letter before proceeding with the study	
Requires ethical clearance (Human) (TREC) (apply online) Proceed with the study only after receipt of ethical clearance certificate	√
Requires ethical clearance (Animal) (AREC) Proceed with the study only after receipt of ethical clearance certificate	

Yours faithfully

Prof RS Maoto,
Executive Dean: Faculty of Humanities
Director: Prof SL Sithole
Supervisor: Dr SF Rapholo

Finding solutions for Africa

APPENDIX L: APPROVAL LETTER FROM TURFLOOP RESEARCH ETHICS COMMITTEE

University of Limpopo
Department of Research Administration and Development
Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 3935, Fax: (015) 268 2306, Email:anastasia.ngobe@ul.ac.za

TURFLOOP RESEARCH ETHICS COMMITTEE
ETHICS CLEARANCE CERTIFICATE

MEETING: 17 August 2021

PROJECT NUMBER: TREC/126/2021: PG

PROJECT:

Title:	Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhavenda: An Afrocentric perspective
Researcher:	LB Ramphabana
Supervisor:	Dr SF Rapholo
Co-Supervisor/s:	N/A
School:	Social Sciences
Degree:	PhD in Social Work

PROF P MASOKO
CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE
The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: **REC-0310111-031**

Note:
i)   This Ethics Clearance Certificate will be valid for one (1) year, as from the abovementioned date. Application for annual renewal (or annual review) need to be received by TREC one month before lapse of this period.
ii)   Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee, together with the Application for Amendment form.
iii)   PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

Finding solutions for Africa

APPENDIX M: CLEARANCE CERTIFICATE FROM LIMPOPO PROVINCIAL RESEARCH ETHICS COMMITTEE

TO: DR MC MAKOLA

FROM: DR T MABILA

CHAIRPERSON: LIMPOPO PROVINCIAL RESEARCH ETHICS COMMITTEE (LPREC)

ONLINE REVIEW DATE: 04-13 OCTOBER 2021

SUBJECT: TOWARDS THE DEVELOPMENT OF AN INTEGRATED MODEL TO MITIGATE THE NON-DISCLOSURE OF CHILD SEXUAL ABUSE AMONGST VHAVENDA: AN AFROCENTRIC PERSPECTIVE

RESEARCHER: RAMPHABANA LB

Dear Colleague

The above researcher's research proposal served at the Limpopo Provincial Research Ethics Committee (LPREC). The ethics committee is satisfied with ethical considerations of the proposed study.

Decision: The revised research proposal is granted full approval and ethical clearance

Regards

Chairperson: Dr T Mabila

Secretariat: Ms J Mokobi

Date: 21/10/2021

APPENDIX N: APPROVAL LETTER FROM LIMPOPO PROVINCIAL RESEARCH COMMITTEE

LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE PREMIER

TO: DR MC MAKOLA

FROM: DR T MABILA

CHAIRPERSON: LIMPOPO PROVINCIAL RESEARCH COMMITTEE (LPRC)

ONLINE REVIEW DATE: 04-13 OCTOBER 2021

SUBJECT: TOWARDS THE DEVELOPMENT OF AN INTEGRATED MODEL TO MITIGATE THE NON-DISCLOSURE OF CHILD SEXUAL ABUSE AMONGST VHAVENDA: AN AFROCENTRIC PERSPECTIVE

RESEARCHER: RAMPHABANA LB

Dear Colleague

The above researcher's research proposal served at the Limpopo Provincial Research Committee (LPRC). The committee is satisfied with the methodological soundness of the proposed study.

Decision: The research proposal is granted full approval

Regards

Acting Chairperson: Dr T Mabila

Secretariat: Ms J Mokobi

Date: 21/10/2021

APPENDIX O: APPROVAL LETTER FROM LIMPOPO DEPARTMENT OF EDUCATION

LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
EDUCATION
CONFIDENTIAL

Ref: 2/2/2   Enq: Makola MC   Tel No: 015 290 9448   E-mail:MakolaMC@edu.limpopo.gov.za

Ramphabana LB
P O Box 1814
Lebowakgomo
0737

RE: REQUEST FOR PERMISSION TO CONDUCT RESEARCH

1. The above bears reference.

2. The Department wishes to inform you that your request to conduct research has been approved. Topic of the research proposal: **"TOWARDS THE DEVELOPMENT OF AN INTEGRATED MODEL TO MITIGATE THE NON DISCLOSURE OF CHILD SEXUAL ABUSE AMONGST VHAVENDA: AN AFROCENTRIC PERSPECTIVE "**

3. The following conditions should be considered:

3.1 The research should not have any financial implications for Limpopo Department of Education.

3.2 Arrangements should be made with the Circuit Office and the School concerned.

3.3 The conduct of research should not in anyhow disrupt the academic programs at the schools.

3.4 The research should not be conducted during the time of Examinations especially the fourth term.

3.5 During the study, applicable research ethics should be adhered to; in particular the principle of voluntary participation (the people involved should be respected).

REQUEST FOR PERMISSION TO CONDUCT RESEARCH: RAMPHABANA L   1

Cnr 113 Biccard & 24 Excelsior Street, POLOKWANE, 0700, Private Bag X 9489, Polokwane, 0700
Tel:015 290 7600/ 7702 Fax 086 218 0560

The heartland of Southern Africa-development is about people

APPENDIX P: APPROVAL LETTER FROM LIMPOPO DEPARTMENT OF SOCIAL DEVELOPMENT

Confidential

LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
SOCIAL DEVELOPMENT

Ref	: S4/3/2
Enq	: MJ Moloisi
Tel	: 015 230 4381 / 082 457 7120
Email	: MoloisiMJ@dsd.limpopo.gov.za

P.O. Box 01
Manenzhe
0967

Dear Mr LB Ramphabana

SUBJECT: TOWARDS THE DEVELOPMENT OF AN INTEGRATED MODEL TO MITIGATE THE NON-DISCLOSURE OF CHILD SEXUAL ABUSE AMONGST VHAVENDA: AN AFROCENTRIC PERSPECTIVE.

The above matter has reference.

Thank you for applying for permission to conduct a research study at our facilities. The Department of Social hereby acknowledges receipt of the research review outcome from the Limpopo Provincial Research and Ethics committees certifying that you have been granted full approval and ethical clearance to conduct a study titled: "*Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhavenda: An Afrocentric perspective.*".

In your research proposal it is stated that the study is significant in multiple scenarios; namely:

- The findings of this study will contribute to the body of knowledge in social work, particularly in the field of child protection and forensic practice; and
- This study is also significant in that professionals and different stakeholders working with both victims of child sexual abuse (CSA) and their families can refer to the integrated model in facilitating the disclosure of CSA amongst Vhavenda.

The study is targeting Seven (7) adult survivors of child sexual abuse, Seven (7) Vhavenda caregivers of CSA survivors, Two (2) traditional leaders, Two (2) social workers and Two (2) educators in Vhembe District Municipality in Limpopo Province.

In view of the above, this letter serves to grant you (**Mr LB Ramphabana**) permission to conduct research interviews with Social Workers employed by the Department of Social Development and department's Service Users in Vhembe District, Limpopo Province.

We trust you will find this to be in order.

Head of Department
Limpopo Department of Social Development

Date 25/10/2024

21 Biccard Street, Polokwane, 0700, Private Bag x9710, POLOLKWANE, 0700
Tel: (015) 230 4300, Fax: (015) 291 2298 Website: http/www.dsd.limpopo.gov.za

The heartland of Southern Africa – *development is about people*

APPENDIX Q: APPROVAL LETTER FROM TSHILAMBA CIRCUIT MANAGER

LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
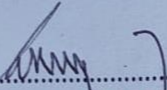**EDUCATION**

TSHILAMBA CIRCUIT

CONFIDENTIAL

Ref: 14/7/R
Enq: Tshisudzungwane ER

Mr Ramphabana L.B.
Thengwe Thondoni

APPLICATION FOR PERMISSION TO CONDUCT RESEARCH UNDER TSHILAMBA CIRCUIT SCHOOLS: YOURSELF.

1. The above matter bears reference.

2. Your application for permission to conduct research at Tshilamba Circuit on the topic **"TOWARDS THE DEVELPOMENT OF AN INTEGRATED MODEL TO MITIGATE THE NON-DISCLOSURE OF CHILD SEXUAL ABUSE AMONGST VHAVENDA: AN AFROCENTRIC PERSEPECTIVE,"** has been approved.

3. You are kindly requested to observe the following conditions:

    3.1 Inform the Principal of affected School prior to your visits.

    3.2 Ensure that your interactions with participating principal, teachers and learners do not disrupt teaching and learning activities.

4. Wishing you the best in your academic endeavours.

....
CIRCUIT MANAGER: TSHILAMBA

DEPARTMENT OF EDUCATION
TSHILAMBA CIRCUIT
DEPARTMENTAL DATE STAMP
VHEMBE EAST DISTRICT
21- 01- 2022
DATE.
PRIVATE BAG X 1195 MUTALE 0956
LIMPOPO PROVINCE

Tshilamba, Private Bag X1195, MUTALE, 0956
Tel: (015) 9670086 Fax: (015) 96700

The heartland of southern Africa - development is about people!

APPENDIX R: APPROVAL LETTER FROM VHEMBE DEPARTMENT OF SOCIAL DEVELOPMENT DISTRICT DIRECTOR

LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
SOCIAL DEVELOPMENT
VHEMBE DISTRICT

Ref : 10/4/P
Enq : Ntsieni N.E
Cell : 076 400 4033

To : Livhuwana Ramphabana
      University of Kwazulu Natal

From : The District Director
       Vhembe District

RE: REQUEST TO CONDUCT A RESEARCH PROJECT ON NON-DISCLOSURE OF CHILD SEXUAL ABUSE AMONGST VHAVENDA.

1. The above matter bears reference

2. Kindly be informed that your request to conduct a research project on non-disclosure of Child Sexual Abuse amongst Vhavenda.

3. Be informed that your request is being considered as the HOD has already granted the approval for the research to be conducted in Vhembe District.

4. Your are expected to inform the district your starting date for proper management of the process.

Regards

_____
DISTRICT DIRECTOR

2022-02-28
DATE

Private Bag X5040 Thohoyandou 0950
Old Parliamentary building Tel: (015) 962 1848,(015) 962 2918
A Caring and Self-Reliant Society

APPENDIX S: PERMISSION LETTER FROM TRADITIONAL AUTHORITY

<table>
<tr>
<td>
DEPARTMENT OF CO.OPERATIVE GOVERNANCE
HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS
THENGWE TRADITIONAL COUNCIL

2 6 JUL 2022

BOX 39 MUTALE 0956
VHEMBE DISTRICT SUPPORT CENTRE
</td>
<td>
Thengwe Tribal Office
Thengwe
0956

20 July 2022
</td>
</tr>
</table>

To: Mr Ramphabana LB

RE: PERMISSION TO CONDUCT RESEARCH

This is to certify that the Senior Traditional Leader (*Khosi*) NETHENGWE NDITSHENI SETH, has given Mr Ramphabana Livhuwani Bethuel (PhD Candidate – Social Work) permission to conduct his study entitled **"Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhavenda: An Afrocentric perspective"** within my community. This permission is conditional on the understanding that the research will be conducted ethically and respectfully - and causes no harm to the community.

It is my sincere belief that the findings of this research will be beneficial to the community as a whole.

I wish you all the best.

Cell number: 0825896279

Signature: ....

APPENDIX T: LANGUAGE EDITING CERTIFICATE

APPENDIX S: LANGUAGE EDITING CERTIFICATE

Registered with the South African Translators' Institute (SATI)
Reference number 1000363

SACE REGISTERED

9 September 2022

TITLE: ***Towards the development of an integrated model to mitigate the non-disclosure of child sexual abuse amongst Vhavenda: An Afrocentric perspective***

This serves to confirm that I edited substantively the above document including a Reference list. The document was returned to the author with various tracked changes intended to correct errors and to clarify meaning. It was the author's responsibility to attend to these changes.

Yours faithfully

Dr. K. Zano

Ph.D. in English
kufazano@gmail.com/kufazano@yahoo.com
0631434276