

A Tsonga community's leadership perspective of disclosure in child sexual abuse

Chauke N.P.

25753452

BA (SW)

A Tsonga community's leadership perspective of disclosure in child sexual abuse

CHAUKE N.P.

25753452

Dissertation submitted in *partial* fulfilment of the
requirements for the degree *Master of Social Work in
Forensic Practice* at the Potchefstroom Campus of the
North-West University

Supervisor: Dr S. SMITH

November 2016

Ms Chauke is a Masters student in social work (Forensic Practice) at the North-West University. Dr S, Smith is a senior lecturer at the School of Psychosocial Behavioural Science, Social Work division, at the Potchefstroom Campus of the North-West University. Research is conducted under the research focus area, Community Psychosocial Research (COMPRES)

Key terms: Disclosure; child sexual abuse, Tsonga community Forensic Social Work.

DEDICATION

This dissertation is dedicated to my mother, son and daughter; you were with me throughout this process.

ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to the following:

- Firstly, I would like to thank the almighty God, who made straight my path.
- I am deeply grateful for my advisor/supervisor, Dr Sufran Smith, for her guidance, encouragement, wisdom and for her unwavering confidence in this research project. I thank you for keeping the direction forward and never having given up on me.
- I deeply thank the leadership of Mudabula Traditional Council for granting permission for participants to take part in the study, and to those who participated in the study.
- Thank you to friends and colleagues who supported me and kept me sane in other areas of responsibilities so I could focus on my research project. Most importantly, the excellent social and emotional support.
- Last but not least, I must express my gratitude to those closest to me. Those who have seen me struggle and still stand by my side. Many thoughts and a lot of love to my family.
- I am profoundly grateful to my mother, Grace Hanyane, for believing in me, for her love and patience towards me.
- To my beautiful children, Masa and Muhluri, your presence in my life kept me going.

FOREWORD

This dissertation is presented in article format according to the guidelines set out in the Manual for Postgraduate Studies (2016) of the North-West University.

The article will be submitted to: Child Abuse Research in South Africa. See the guidelines for submission in Addendum 1.

DECLARATION

I, Nsovo Pinky Chauke, hereby declare that this study, **A Tsonga community's leadership perspective of disclosure in child sexual abuse**, has not been previously submitted as an exercise for a degree at this or any other university. This is entirely my own work. Each momentous contribution to this dissertation from the work, or works, of others have been attributed, cited and referenced accordingly.

November 2016

SUMMARY

A Tsonga community's leadership perspective of disclosure in child sexual abuse

Key terms: Disclosure; child sexual abuse, Tsonga community, Forensic social work.

Child sexual abuse is a major concern. Almost all children from different cultural backgrounds, ethnic groups and socio economic backgrounds in South Africa experience sexual abuse. However, child sexual abuse cases are not being reported. Statistics still indicate underreporting of child sexual abuse cases. In compliance with the constitutional provisions, South Africa introduced the Criminal Law Sexual Offences and Related Matters Amendment Act 32 of 2007, which stipulates the types of sexual offences with children. It also makes mandatory for anyone with knowledge of the occurrence of child sexual abuse to report the case to the relevant authority; however child sexual abuse cases are not disclosed and reported.

This study was aimed at exploring and describing Tsonga leadership's perspectives in the disclosure of child sexual abuse. The study was conducted with 3 headmen and 10 elders from Shihosana, Mudabula and Mbhalati Villages, within the Mudabula Traditional Council.

The researcher adopted a qualitative approach to explore and describe the perception of the Tsonga leadership's perspectives regarding the disclosure of child sexual abuse. As a data collection tool, "a semi structured interview schedule", consisting of six open ended questions, was developed and used to collect data in this study.

The data obtained from the interviews with the participants was analysed manually; whereby words, context, frequency of comments and what was said or not, was considered and then the main idea was determined. The data was divided in themes and subthemes, which were linked to literature from different sources.

It was found that there is no standard definition of child sexual abuse as regarded by the Tsonga culture. The definitions given by participants are not in line with the

definition as outlined in the Sexual Offences and Related Matters Amendment Act 32 of 2007. Cases of child sexual abuses are most likely not disclosed. However, if they are disclosed, children often disclose to their mothers, aunts, grandmothers, and sometimes uncles, with several factors influencing the disclosure of child sexual abuse. Families belonging to the Tsonga culture prefer dealing with cases of child sexual abuse within a family level, traditional leadership level and the last level being the professional level. The community is not involved in such cases, however the community is likely to sympathise and support the victim's family and reject the perpetrator when they get to know of the abuse. However, Tsonga communities are recently being empowered through awareness campaigns to report cases of child sexual abuse to professionals. This makes the leadership to be knowledgeable and to encourage their subjects to report cases of this nature to professionals. However, it was emphasised that communities still need to be educated and empowered about child sexual abuse matters.

The study contributes to understanding of particular issues relating to culture and the disclosure of child sexual abuse. It provides insight to forensic social work practitioners of the nature and extent of the role of culture as an influence to the disclosure and non-disclosure of child sexual abuse, in order to adapt the professional strategies to perform cultural sensitive forensic investigations. The study also adds value to the field of forensic social work on a theoretical level.

Table of contents

1. INTRODUCTION.....	1
The secrecy of child sexual abuse.....	2
Culture and disclosure of child sexual abuse	3
Defining perception.....	5
2. RESEARCH METHODOLOGY	6
2.1 Literature review.....	6
2.2 Research approach/design	6
2.3 Population.....	7
2.4 Proposed sample size and motivation	8
2.5 Process of sample recruitment	8
2.6 Sample inclusion criteria.....	9
2.7 Sample exclusion criteria	9
2.8 Data collection methods	10
2.9 Trustworthiness	12
2.10 Data analysis	13
2.11 LITERATURE COMPARISON	15
3. ETHICAL ASPECTS	16
3.1 Informed consent.....	16
3.2 Misleading of participants	16
3.3 Privacy and confidentiality.....	16
3.4 Legal authorisation	17
3.5 Announcement of both the individual and study results to participants (subjects)	18
4. TERMINOLOGY	18
4.1 Disclosure of child sexual abuse	18
4.2 Child sexual abuse.....	19
4.3 Tsonga community.....	19
4.4 Forensic social work.....	19
5. CHOICE AND STRUCTURE OF REPORT.....	20

6. REFERENCES	21
SECTION B: A Tsonga community's leadership perspective of disclosure in child sexual abuse	26
1. INTRODUCTION AND PROBLEM FORMULATION	26
2. RESEARCH METHODOLOGY	28
3. RESEARCH FINDINGS.....	29
3.1 Profile of participants.....	29
3.2 Themes and sub-themes from the interviews	30
4. CONCLUSION	49
5. REFERENCES	50
SECTION C: CONCLUSIONS AND RECOMMENDATIONS.....	53
1 INTRODUCTION	53
2 CONCLUSIONS.....	53
3 RECOMMENDATIONS.....	56
4 TESTING THE CENTRAL THEORETICAL ARGUMENT	57
5 CONTRIBUTIONS OF THIS RESEARCH	58
6 LIMITATIONS OF THE STUDY	58
7 REFERENCE LIST	59
SECTION D: ADDENDA.....	60
ADDENDUM: 1 INSTRUCTION TO AUTHORS.....	60
ADDENDUM 2: APPLICATION LETTER TO CONDUCT RESEARCH IN THE TSONGA COMMUNITY.....	63
ADDENDUM 3: SEMI-STRUCTURED INTERVIEW SCHEDULE – FOR TSONGA TRADITIONAL LEADERS AND THE EDLERS.....	65
ADDENDUM 4 INFORMED CONSENT	67
ADDENDUM 5: CONFIDENTIALITY FORM	74
ADDENDUM 6: APPROVAL FROM THE NWU ETHICAL COMMITTEE.....	75
ADDENDUM 7: GOODWILL LETTER FROM MUDABULA TRADITIONAL COUNCIL.....	76
 Table 1 Demographic details of the respondents.....	 30

SECTION A: INTRODUCTION AND ORIENTATION

1. INTRODUCTION

Lawrence and Janse van Rensburg's (2006:128) definition of sexual abuse is as follows: "...any action that violates, humiliates, or exploits, or an action that attempts to violate, humiliate or exploit, the bodily integrity or dignity of the complainant, which has an element of a sexual nature". Berliner (2003:215) defines sexual abuse as an act inclusive of sexual penetration, sexual touching, as well as non-contact sexual acts such as exposure or voyeurism. Sexual contact between adolescents or children and younger children can also have an abusive nature. The Criminal Law (Sexual Offences and Related Matters) Amendment Act 32 of 2007 defines sexual abuse/offence as the actions of any person who engages a child (a person under the age of 18) with or without the consent of the child in a sexual act. It further defines a sexual act as an act of sexual penetration or an act of sexual violation.

Literature confirms that child sexual abuse is found in most cultures, and is almost uniformly shrouded in secrecy and silence. People are raised with the attitude that children do not count and the phrase "children should be seen but not heard" (Ramona, 2010:16). Paine and Hansen (2002:275) state that, although there is limited clinical and research literature on disclosure of sexual abuse by the child victims belonging to ethnic and cultural minorities, it is evident that these individuals are likely to encounter additional obstacles to disclosure.

The majority of professionals working in the field of child protection, as well as in the management of sexual crimes against children, confirmed that there is an under-reporting of sexual abuse of children and their families (Van Niekerk, 2006:101). The researcher agrees with this statement and also experienced from her case load that Tsonga children are hesitant to disclose sexual abuse as disclosure of sexual abuse is often seen as a violation of the family's private matters – a matter that will be dealt with in the family. After consulting with parents as to establish why sexual abuse matters were not reported, the researcher experienced that even if children do disclose being sexually abused, it is for some reasons frequently not reported to the authorities, since it is for example justified as being sexual education, the preparation of young girls to be good wives for their husbands, or that it will bring shame upon the family. Therefore, this research project seeks to understand the perceptions regarding

disclosure of child sexual abuse in the Tsonga community. The researcher also experiences that forensic social work is a relatively new field in the South African context and that limited research has been done on it, especially among the African cultures where the dynamics of sexual abuse is assumedly different from those of the Western cultures, but due to research that is lacking on the dynamics, the differences are yet to be investigated.

The secrecy of child sexual abuse

Many children keep abuse secret, sometimes well into adulthood. In fact, the majority of sexually abused children do not reveal sexual abuse during childhood. Children may not have the linguistic and cognitive abilities to understand completely what has happened, and therefore are hesitant to disclose (London *et al.*, 2005:493-494). Sexual abuse is viewed as a shameful act, the survivors fear the spreading of the abuse information and the consequential stigma attached to having been sexually abused (Kisanga *et al.*, 2011:207). Due to the covert and coercive nature of sexual abuse and the frequent absence of physical evidence, a child's self-disclosure is the primary means of identifying an abusive situation (Hansen & Wilson, 2007:2).

According to Ciarlante (2007:11), a number of social factors impact on the decision to disclose sexual abuse such as the victim's culture and religious affiliation. Fontes and Plummer (2010:491) further state that the process and outcome of disclosures of child sexual abuse vary greatly by culture as well as by other variables. An understanding of how and under which circumstances children disclose sexual abuse, is critical.

It is also suggested that the progress of child sexual abuse disclosure is hampered by many factors including the following:

- Lack of basic knowledge concerning child sexual abuse;
- Lack of awareness of the existence and nature of the services to respond to it;
- Fear of public exposure, if child sexual abuse is disclosed;
- Fear of meeting culturally insensitive responses from professionals;
- Cultural factors, which appeared to impede individuals and families' willingness to disclose child sexual abuse (Gilligan & Akhtar, 2006:1367).

Hansen and Wilson (2007:2) further indicate that research has identified numerous factors that inhibit disclosure. The perpetrator often uses manipulative and coercive methods to maintain the victim's compliance and silence; children might be embarrassed, concerned about retaliation from the perpetrator or others, or worried about being blamed.

According to Malloy and Lyon (2006:1), it has been noted that maternal reactions to abuse, including whether the mother believed the child's allegations and whether she acted in a protective manner or supportive manner, are important not only in the aftermath of child sexual abuse discovery, but also in terms of the child's willingness to disclose. Pain and Hansen (2002:282) further state that victims of child sexual abuse are often admonished that their family will be hurt emotionally and/or physically if they divulge their abuse. Disclosure is equated with devastating outcomes for the child's family. Children and adults fear that disclosure will result in the disruption or dissolution of their families through divorce, separation, or placement of the child and siblings in foster care.

Ramona (2010:15) states that yet another contributor to non-disclosure is the presence of intimate partner violence. Esposito (2015:2) states that the presence of family violence, especially abuse of the child's mother may cause the child to fear that, if they disclose the abuse, it will lead to further violence against their mother or themselves. Ramona (2010:15) continues stating that when both the parent and the child are being victimised by one perpetrator, the prospect of disclosing becomes more frightening.

Culture and disclosure of child sexual abuse

According to London *et al.*, (2005:491) cultural norms affect the likelihood that child sexual abuse will be discovered by an adult or disclosed by the child. He further states that Cultural norms also affect whether abused children's families will report child sexual abuse to authorities and that the process and outcomes of disclosures of child sexual abuse vary greatly by culture as well as by the child's age, gender and other variables. In a study conducted by Rapholo (2014:25) regarding the factors influencing the disclosure of child sexual abuse, with emphasis on Pedi culture (Limpopo Province), it was found that the Pedi culture views child sexual abuse as a taboo. It is also believed that if it is disclosed, the concerned family will lose its status and dignity.

The purpose of not disclosing child sexual abuse is to protect the dignity of the family from community members. Child sexual abuse in the Pedi culture is kept as a secret and resolved within families affected, as it must not be known to the community. Rather, if the matter cannot be resolved within the family, it is taken to the traditional court within the community. Rapholo (2014:25) further states that it was explained that fear of witchcraft also influences the non-disclosure of child sexual abuse in the Pedi culture.

It is clear that culture in general has a pervasive influence on the disclosure of child sexual abuse. For this reason, the researcher seeks to understand the role of cultural perceptions regarding the disclosure of child sexual abuse, with specific focus on the Tsonga culture. The Tsonga culture is one of the ethnic cultures in South Africa. This group is mostly dominant in the Limpopo and Mpumalanga Provinces. As previously mentioned, there is apparent under-reporting of child sexual abuse and a varied capacity among professionals to respond with cultural competence. Professionals need to develop a better understanding of cultural imperatives which determine behavior in these communities (Gilligan & Akhtar, 2006:1361). Research is still needed in order to understand best practices regarding the integration of cultural sensitivity into accepted investigative approaches (Tishelman & Geffner, 2010:614). No research has been conducted on disclosure of child sexual abuse amongst Tsonga people. In general very limited research exists and very little attention has been paid to understanding African cultures, as theories concerning sexual abuse disclosure have largely focused on Western cultures beyond the South African borders.

As mentioned earlier, Fontes and Plummer (2010:491) conclude that the process and outcome of disclosure of child sexual abuse vary greatly by culture as well as by other variables. Certain issues that present differently and are weighed heavily in various cultures may effectively silence disclosures. These issues include shame, taboos, sexual scripts, virginity, women status, obligatory violence, honor, respect, patriarchy and others. It is difficult for children to disclose in a cultural environment that suppresses discussion of sexuality (London *et al.*, 2005:496).

Thus, the underlying premise of this study is that the disclosure decision and process is by nature complicated by several social (environmental and familial), psychological, developmental and contextual variables, one of which is the cultural context, which

may act as a moderating 'filter' inhibiting effective disclosure in several ways: the manner in which the disclosure need is realised, the way in which subsequent disclosure messages are constructed, verbalisation and the persons toward whom disclosure messages are directed; the outcome of the disclosure message and the subsequent string of responses following a disclosure, and lastly, also the perceptions of the persons who react to sexual abuse.

Defining perception

Dawes and Higson-Smith (2005:98) define perceptions as guidelines which individuals inherit by being a member of a particular society and in this case it will be the Tsonga society, which informs them how to experience and interpret their world. These authors also stated that perspectives and meanings will vary from one ethnic group to another and, therefore, the researcher is of the opinion that one cannot simply assume that the same cultural scripts underlying Western thinking are similarly characteristic of African cultural thinking. It is unlikely that similarities in thinking will occur among different African cultures. In many cultural and religious groups, additional cultural imperatives exist with regard to how to handle what is seen as the personal issues of sexual violence, taking into consideration that it is through culture that humans receive information that guide their behaviors, thoughts, and the assessments they make of their environment, others, and themselves (Purvis & Ward, 2006:300). Adults' responses occasionally promote minimising the seriousness of violations and teach children that sexual victimisation is customary (Ciarlante, 2007:11).

From the above information it becomes clear that a gap exists in literature regarding the perspective of the Tsonga culture in the disclosure of child sexual abuse. In support of this gap, the research question that is asked for this study is: What is the leadership's perspective on disclosure of child sexual abuse in a specific Tsonga community?

In order to answer this question the researcher aimed to explore these perspectives of the leadership of a Tsonga community in the Thulamela Municipality, Vhembe district in the Limpopo province regarding the disclosure of child sexual abuse by means of qualitative semi-structured interviews.

2. RESEARCH METHODOLOGY

By means of a literature and empirical study, this research attempted to explore a Tsonga community's leadership perspective of disclosure in child sexual abuse.

2.1 Literature review

As described by Neuman (2000:446), the goal of literature review is to demonstrate the researcher's familiarity with a body of knowledge in order to establish credibility, to show a path of prior knowledge to integrate and summarise what is known in this area of research and to learn from others while creating new ideas. A literature review was conducted to refine topics such as child sexual abuse and disclosure of sexual abuse. The literature review took place in the beginning of research aiming at contributing to a clearer understanding of the nature and meaning of the research problem that has been identified (Fouche & Delpont, 2011:134).

The researcher made use of literature from the North-West University library services. The researcher also made use of numerous of data bases from the North-West University to familiarise the researcher with what has already been done in the field with regard to this research topic. These include *EbscoHost*, *ScienceDirect*, *SAePublications*, *Google Scholar* and *ProQuest*. Scientific books and journals were used.

2.2 Research approach/design

Since the problem statement indicates a need for better understanding, this study follows a qualitative research approach. Qualitative research was chosen as a means for exploring and understanding the meaning individuals or groups ascribe to social or human problems (Creswell, 2009:4). The approach enabled the researcher to understand several individuals' shared experiences concerning the phenomenon in order to develop deeper understanding of the features of a phenomenon as advised by Creswell (2007:60).

The researcher conducted a qualitative study with the purpose of exploring, in order to gain insight into a Tsonga community leadership's perspective on disclosure in child sexual abuse. In line with the qualitative approach to the research, the study consisted of an explorative nature as there is a lack of basic information on the perspectives of Tsonga people regarding disclosure of child sexual abuse (Fouché & De Vos, 2011:95). According to Kumar (2014:122), a research design is the road map one

decides to follow during one's research journey so as to find answers to one's research questions as validly, objectively, accurately and economically as possible. The main focus in qualitative research is to understand, explain, explore, discover and clarify situations, feelings, perceptions, attitudes, values, beliefs and experiences of a group of people (Kumar, 2014:133) - in this case the perspectives of a Tsonga community on the disclosure of child sexual abuse. Botma *et al.* (2010:50) also explains that the purpose of an exploratory study is to develop an understanding of a phenomenon. This nature is also relevant to qualitative studies, especially if little is known about the phenomenon, in this case the perspectives of Tsonga people regarding the disclosure of child sexual abuse. The topic of sexual abuse and disclosure in a Tsonga community was explored.

2.3 Population

According to Welman *et al.* (2005:52), the population is the full set of cases from which a sample is taken. It encompasses the total collection of all units of analysis about which the researcher wishes to draw specific conclusions. The geographical area for the study was the Thulamela Municipality, Vhembe district in Limpopo where geographically the majority of Tsonga people are likely to be found.

The study focused on the traditional villages in the Malamulele area that are under the authority or leadership of chief Mudabula. The villages that were selected share similar socio-economic characteristics as most of the rural villages around Thulamela Municipality. Socio-economic status is a construct that reflects one's access to collectively desired resources, be they material goods, money, power, friendship networks, health care, leisure time, or educational opportunities (Oakes, 2016). Villages included in the study are Shihosana, Mudabula and Mbhalati. This study is not an in-depth study about Tsonga culture *per se*, but rather on cultural-specific perceptions regarding disclosure of child sexual abuse in the Tsonga culture.

Due to the sensitive nature of the topic, a culturally sensitive approach was followed in gaining access to this community and selecting participants. Theoretically, the targeted population for this study was all inhabitants of the identified villages. Sampling was purposive in nature, as a specific community was targeted with specific characteristics as described by Botma *et al.* (2010:126). The sampling process started, focusing on key informants, which included the leadership (headsmen) within

Mudabula Traditional Council. These headsmen provided information on their own account regarding the cultural perceptions of the Tsonga community. Considering the study's focus on gaining a perspective, the sampling focused on delegated cultural representatives of the community as identified and allocated by the chief.

Participants in this study were only leaders and elders of the identified villages. This was decided considering the findings as reported by Mashamba (1998:77-78). Mashamba states the following: "in families belonging to Tsonga culture, problems are defined by societal definitions and are resolved according to the culturally sanctioned strategies, which have three levels: the family level, the headman and the chief's kraal". From these findings, the researcher found that social problems experienced in Tsonga culture are resolved by chiefs and headmen, therefore, they are the best participants to provide relevant information in this study.

2.4 Proposed sample size and motivation

In both stages of sampling, participants were selected on the basis of their significance to the proposed study as indicated above, and sampling continued until data saturation was reached. Data saturation can be described as the collection of data to the point where a sense of closure is attained because new data provides information that is redundant (Strydom & Delport, 2011:393). It is difficult to predict when data saturation will take place. The researcher selected 13 participants to ensure data saturation. The participants included the traditional leaders and their elders.

2.5 Process of sample recruitment

The researcher contacted the chief of the villages, Chief Madabula, to request him to act as a gatekeeper for the researcher to obtain goodwill permission and to gain access to participants within the villages. The researcher explained the goal and the purpose of the research to the gatekeeper.

After the researcher gained access and goodwill permission from the gatekeeper, she identified a mediator. The mediator was a registered and qualified social worker, with no interest in the study, but knowledgeable and experienced in social research methods. The mediator was a social worker that is trusted by the members of the community. The mediator was appointed and trained in order to identify participants for the study. The mediator was made conscious of all ethical aspects, such as confidentiality, that need to be taken into consideration during the training. The

mediator and the gatekeeper signed a confidentiality form in order to ensure that confidentiality is maintained.

The mediator identified, approached and recruited possible participants involved in the study. After permission was granted by the gatekeeper to be approached, the mediator approached and recruited the participants individually and it was explained to them the goal and purpose of the research. The participants comprised of the leaders (headmen) and their elders of the villages (Shihosana, Mbhalati and Mudabula) that are under Mudabula Traditional Council. The matter of written informed consent was explained to all potential participants in the study to consider. Each participant who agreed to take part in the study signed the written informed consent form in the presence of the mediator in order to participate in the study. The participants were granted three days to consider whether they wish to participate in the research project. After signing the consent forms, the researcher personally made contact with the participants, schedule appointments for the interviews and arranged a venue that was most convenient for the researcher and the participant.

2.6 Sample inclusion criteria

The participants included in the study were:

- Traditional leaders and their elders of the Shihosana, Mbhalati and Mudabula villages.
- Participants were both male and female.
- Those who have given informed written consent.
- Participants were able to communicate fluently in English or Tsonga.
- Participants who were willing to be audio recorded.

2.7 Sample exclusion criteria

- Traditional leaders and their elders, who already are involved in other research projects, so that they are not exposed to too much research and, therefore, get exhausted.
- Traditional leaders who did not show any interest in the research project.

- Participants that have been directly affected in such cases were excluded due to the sensitive nature of the research.

2.8 Data collection methods

A qualitative approach was utilised for the purpose of this study. The researcher found that no literature exist on the Tsonga perspective regarding the disclosure of child sexual abuse which confirms the need to conduct research in this field. During this research process, the researcher studied both National and International sources in order to gain information regarding the disclosure of child sexual abuse and factors that inhibit disclosure. Scientific journals and books, other research projects, and internet articles were consulted. The researcher also made use of the North-West University's library, namely the Ferdinand Postma Library.

The researcher followed an exploratory approach to gather information from the participants. Schurink *et al.* (2011:397) state that researchers can make use of interviews or they can analyse documents in order to gather data during a qualitative study. For purposes of this study, individual interviews were utilised to collect data from participants. Interviews are the predominant mode of data or information collection in qualitative research (De Vos *et al.*, 2011:342). From a variety of interviews that can be utilised as an information collection method, the researcher used semi-structured interviews, where an interview schedule was utilized (Addendum 3). A semi-structured interview schedule was used in order to enable the researcher to probe and explore deeper (Wagner *et al.*, 2012:134). The semi-structured interview schedule (Addendum 3) were evaluated by experts from the Department of Social Work at the Potchefstroom Campus of the North-West University who are knowledgeable regarding the construction of an interview schedule and matters of a forensic social work nature. The interview schedule was evaluated to see whether it is giving the expected answers to address major research questions.

After having consulted literature regarding child sexual abuse matters, disclosure of child sexual abuse as well as literature on culture and child sexual abuse, the researcher compiled a set of predetermined questions on an interview schedule (Addendum 3) to guide the interview. The questions were used to gather the data in this study. The interview schedule (Addendum 3) consisted of six open-ended questions. The advantage of this technique is that it ensures flexibility in the way issues

are addressed by informant and also allows for an open response in the participant's own words, in that the interviewer put together a series of themes or areas to be explored to guide the interview. This kind of an interview also enabled the researcher to follow up on particular interesting avenues that emerge in the interviews (Conghurst, 2010:105; Greeff, 2011:353).

The questions formulated after consulting various national and international literature sources, included in the interview schedules (Addendum 3) are the following:

- Please tell me what your culture regards as child sexual abuse?
- Please explain to me, when children are sexually abused in your culture, to whom do they disclose sexual abuse matters?
- Please explain to me how Tsonga families deal with cases of child sexual abuse?
- Please explain to me what happens in the Tsonga community after a child has disclosed sexual abuse?
- Please explain to me how the Tsonga culture plays a role in seeking professional help in cases of child sexual abuse?
- Is there anything else you would like to add?

The researcher was the interviewer in the study. The researcher was trained on conducting interviews, using a semi-structured interview schedule prior to the commencement of the study. Individual interviews were conducted with the participants involved in the study. The researcher conducted one interview session with each participant. The interviews with participants were held at the participants' areas of residence as this is where they deemed to be conducive. The duration of the sessions ranged from one hour to one and a half hour. The researcher had no involvement at all in the selected community.

The information obtained during data collection was typically stored in the form of transcripts; these were formally written responses and audiotape recordings (Creswell, 2007:121). The researcher was the transcriber in the study. The researcher made use of audiotape recordings while interviewing the participants. Informed written consent for this purpose was obtained from the participants. A brief explanation on the

purpose of tape recording was given to participants, prior to their consent to be tape recorded and they were assured confidentiality. Each interview was recorded on its own tape. Greeff (2011:359) as well as Rubin and Babbie (2005:457) are of opinion that an audio tape recorder is a valuable tool when conducting research, as it allows the interviewer to pay full attention to, and stay focused on the participants. The use of a second listener after transcription was considered in the study to ensure trustworthiness. The second listener was proficient in Tsonga. The second listener signed a confidentiality agreement, to ensure confidentiality of information. The audiotape recordings were translated from Tsonga to English by a Tsonga-speaking social worker with the help of the researcher. After each interview, the researcher conducted field notes in English. Greeff (2011:373) confirms that field notes must be taken by the researcher after interviews with the participants.

Information obtained through interviews with participants was stored on the tapes. After transcribing the data, it was deleted from the tape. The transcribed data was then loaded onto the disk. This disk will be saved for a period of five years at the offices of COMPRES at the North–West University Potchefstroom Campus' office. After five years the data will be destroyed.

2.9 Trustworthiness

Trustworthiness is an approach that is used to clarify the notion of objectivity as it is manifested in qualitative research (Babbie & Mouton, 2006:276). According to Shenton (2004:73), the following are the four criteria to be considered by qualitative researchers in pursuit of a trustworthy study: credibility, dependability, conformability and transferability.

Credibility: Through this step, the researcher should ensure that the credibility of the findings is enhanced, by compiling descriptive field notes and verbatim transcriptions, adoption of appropriate well-recognised research methods and checking of data collected and interpretations. Categories and themes should cover data and that no relevant data is excluded (Babbie & Mouton, 2006:277; Shenton, 2004:73).

The researcher ensured that she engages properly with participants during the semi-structured interviews. The researcher ensured credibility through receiving help from an assistant coder on the implementation of a structured analysing process.

Furthermore, the researcher handed over the interpretation of collected data to her supervisor for further assurance of credibility.

Dependability: This involves ensuring the stability of data over time through careful documentation of data, which is done by writing descriptive field notes and doing audio recordings and using an independent person to analyse the data (Babbie & Mouton, 2006:277; Shenton, 2004:73).

This was achieved through conducting a semi-structured interview schedule with participants, audio recordings and transcriptions of interviews. An independent person was utilised during analysis to get an independent opinion.

Conformability: The data collected is a true representation of the information that the participants provided. During the process of data collection, an emphasis was placed on transcribing and presenting the findings in it; and clarity was sought from the research subjects during interviews to determine their understanding of what is asked. This was ensured through member checking and ensuring that the information obtained from respondents is well documented.

Descriptive field notes were written directly after each interview to ensure that findings are a true reflection of the research field. This was done in this manner so as to ensure that the findings are the product of the focus of inquiry and not of bias (Babbie & Mouton, 2006:278; Shenton, 2004:73).

Transferability: This strategy is used to ensure that sufficient descriptive data is provided in the research report to allow consumers to evaluate the applicability of data to other contexts (Babbie & Mouton, 2006:277; Shenton, 2004:73).

This was ensured through data saturation, data was collected to the point where a sense of closure was attained.

2.10 Data analysis

Data analysis is the process of bringing order, structure and meaning to the mass of data collected by the researcher (Schurink *et al.*, 2011:397). It is the process whereby the researcher will systematically search and arrange the interview transcripts, field notes and other materials that should have been accumulated to increase an understanding of it and to enable the researcher to present to others what has been discovered (Boeije, 2010:76). Data analysis involves all forms of analysis of data

gathered using techniques, regardless of the paradigms used to direct the research (Babbie & Mouton, 2009:490).

Data was analysed manually. When analysing the data, the researcher considered words, context, and frequency of comments, what was said and what not, and then the main idea was determined (Greeff, 2011:373). The relevance of 'frequency of response' as indicated above is not for quantification purposes, but for use as indication of relative endorsement of a topic or sub-topic. Data analysis involved, in essence, the analysis and interpretation of the open-ended responses gathered from the participants during the semi-structured interviews followed by a division of the data into meaningful analytical units. Since the data was qualitative in nature, the data was analyzed by hand. Botma *et al.* (2010:213) and Schurink *et al.* (2011:402) identified the following guidelines for analysing data:

- The initial research focus must be borne in mind. The researcher obtained data that represents the Tsonga community's perspectives on child sexual abuse matters.
- All gathered data must first be transcribed.
- The correctness of the transcripts was ensured by the researcher. The researcher verified the correctness of the transcribed data by listening to sample recordings and verifying that transcript contents accurately reflected the sample recording. Since some of the recordings was Tsonga transcribed into English.
- Topics were coded and analysed by hand, using a color coding system. This was level one or initial coding.
- During transcription, enough space was left on both the left and right margins, allowing the researcher to make notes during the process of analysis.
- At second level of analysis the researcher compared and contrasted topics and sub-topics in order to derive themes that interact. This level of analysis enabled the researcher to construct an analytic taxonomy representing the construction of "disclosure".

- In cases where translation was needed, an external Tsonga person was requested to verify the information.

Botma *et al.* (2010:224; 232) recommend the use of an independent person, that is also knowledgeable about the processes of research and trained in the same method of analysis, to act as external co-coder to ensure the accuracy of the analysis. In this regard, the researcher requested an independent social worker that is knowledgeable about the processes of research and trained in the same method of analysis, to act as external co-coder to ensure the accuracy of the analysis. Once the final stage of analysis was reached, taxonomies were exchanged, coding checked, compared and verified. In this way the trustworthiness of the research was enhanced. The researcher determined the accuracy of the data with the participants, by discussing with the participants the data received from them (member checking). After member checking, the researcher presented the data obtained from the participants in a meeting held with the leadership and elders of Mudabula Traditional Council and in the form of a research report, which is the research article.

2.11 LITERATURE COMPARISON

The final stage of the research requires a literature comparison. In this stage the researcher compared her empirical findings and compares these with the literature pertaining to the subject of disclosure. The objective of this phase is the development of new knowledge regarding disclosure patterns and behavior in Tsonga culture and is a critical stage of this research endeavour. An important question arising from the focus of this study is whether the Tsonga perspectives differ from or confirm what is already known in literature regarding disclosure. This stage of comparison allowed the researcher the opportunity of reflecting on the cultural and theoretical significance of the gained knowledge in this study, and of determining how culture-specific disclosure patterns differ from or confirm the current discourse on disclosure. This stage inevitably leads to the formulation of conclusions regarding Tsonga cultural understandings of disclosure. Recommendations regarding future inclusion in and dissemination of the new knowledge are based on the conclusions reached. Themes and sub-themes that emerged from the interviews with participants were compared with the literature pertaining to the disclosure of child sexual abuse.

3. ETHICAL ASPECTS

Ethical concerns comprise of a set of norms which scientists in most disciplines are obliged to follow. Ethical considerations come into play when participants are recruited during the data collection process and the release of the results obtained (Welman *et al.*, 2005:181). In order to render the study ethical, the following are the ethical aspects to be considered or observed:

3.1 Informed consent

Written informed consent implies that all potential participants must be furnished with all possible information or sufficient information regarding the goal of the research, the procedures that would be utilised during the study, the possible advantages, disadvantages and dangers the participants could be exposed to, as well as the reliability of the researcher (Ruben & Babbie, 2005:77). The researcher obtained written informed consent from all the participating participants, through the mediator in order to conduct the research. The researcher explained to the participants the aim of the study, as well as what procedures to be followed during the research. It was only after written informed consent has been obtained, that the participants participated in the study. The possible advantages and disadvantages as previously discussed were communicated to the participants.

3.2 Misleading of participants

Researchers are not allowed to restrain any information or provide wrong information to the participants (Struwig & Stead, 2001:69). The researcher in the study did not fudge about why the study is being conducted nor lie about the research purposes, as advised by (Babbie & Mouton, 2006:525), in order to avoid causing harm to participants. Therefore, participants were clearly informed about the aim and purpose of the research prior to the signing of the consent forms. It was emphasised that the participants have the right to withdraw from the research at any time, without being discriminated against by any means.

3.3 Privacy and confidentiality

Privacy refers to personal privacy, while confidentiality is indicative of information that must be dealt with in a confidential manner. Information that will be obtained from the participants will be obtained in a confidential manner, so that participants cannot be identified at a later stage (De Vos *et al.*, 2011:119). For purposes of this study, privacy

and confidentiality were maintained, in that no participant's name was disclosed or linked to a particular response; this was mostly recognised during the analysis and interpretation of data. Participants were identified by numbers (e.g. Participant one). Particular information or responses was not publicly linked to any specific individual who had participated in the study. Confidentiality was maintained by keeping the collected data confidential as no identifying particulars were documented on it and the researcher did not reveal the participants' identity when reporting and publishing the study (Babbie & Mouton, 2006:523; Creswell, 2009:91). The obtained data will be kept safe at the North-West University's Compress offices in a locked, fire-proof cabinet, and soft copies were stored on a disc which is password protected. A confidentiality agreement was also signed with the mediator.

When using semi-structured interviews (Addendum 3) as data collection method, the researcher did not write down any names of the participants, but assigned a code to each participant. Semi-structured interviews took place in the participant's area of residence, the place was confidential and without interruptions. The researcher recorded all the interviews, but did not record the identity of the participant. All recorded interviews were destroyed once the research was completed and the transcribed data was saved as previously mentioned. The interviews did not reflect any names or identifying characteristics of the actual participants. Information concerning the participants in the study was password protected and kept strictly confidential.

3.4 Legal authorisation

The researcher applied for ethical clearance at the Health and Research Ethics Committee (HREC) at the North-West University's Potchefstroom Campus. The researcher will seek apply (Addendum 3) to conduct research at the specific villages from the Chief tribal authority of the villages. Participants who want to enquire about the research project can also at any time contact Ms Carolien van Zyl from the Health Sciences Ethics Office for Research, Training and Support on (018) 299-1206 or email her on Carolien.VanZyl@nwu.ac.za. The study leader of the researcher, Dr Sufran Smith, can also be contacted at any time on (018) 299- 1682 or an email can be sent to Sufran.Smith@nwu.ac.za.

3.5 Announcement of both the individual and study results to participants (subjects)

The findings from this study will be introduced to the reading public in a written form. The report will be as clear as possible with all the necessary information for the readers to understand (Strydom, 2011:123). Once the research has been conducted, the researcher will go back to the community and inform them verbally concerning the results. The researcher will also go back to the individual community members who participated in the research and discuss the results with them. The researcher will provide a prompt opportunity for participants to obtain appropriate information regarding the nature, result and conclusion of the research. The researcher will ensure that she does not divulge essential information which might hinder the confidentiality of participants.

The researcher again gained access to participants via the gatekeeper, the Chief of the three villages, for dissemination of the study results. The gatekeeper advised on the date that they are having a meeting as representative of Mudabula traditional council, and deemed it an appropriate date for the researcher to come and give feedback. The meeting was held at the tribal office in Mudabula village, where the results were shared with them in a group, at the best time convenient for the participants. A feedback was given considering the key findings of the research study.

4. TERMINOLOGY

Key terms: Disclosure; child sexual abuse, Tsonga community Forensic Social Work.

4.1 Disclosure of child sexual abuse

Sorenson and Snow (1991:13) describe disclosure of sexual abuse as a process with definable phases and characteristics rather than a single event (*cited by* Spies, 2006:211). Collings (2006:34) further states that a formal disclosure of abuse is when someone makes a formal statement to the authority and an informal disclosure is when a child tells someone about the abuse. Scholars have begun to analyse the traditional conceptualisation of disclosure, suggesting that this process is one that occurs and perhaps reoccurs across the life course. However, disclosure is more commonly used in reference to a child's reporting of abuse (Alagia, 2004:1214). Although the disclosure of child sexual abuse begin with the child reporting the abuse, in this

research it continues to explore the involvement of the family and that of the community in case child sexual abuse has been disclosed, specifically focusing on the Tsonga community.

4.2 Child sexual abuse

The Criminal Law (Sexual Offences and Related Matters) Amendment Act 32 of 2007) explains that it constitute a sexual offence when “any person engages a child (a person under the age of 18) in a sexual act, with or without the consent of the child”. It includes rape, compelled rape, sexual assault, compelled sexual assault and compelled self-sexual assault. The Act further states that a sexual act is defined as an act of sexual penetration or an act of sexual violation.

Goodyear-Brown *et al.* (2012:4) explain that sexual abuse can be inclusive of contact as well as non-contact actions that result in the sexual gratification of adults or a significantly older child or adolescent. Any act that involves coercion, force, or threats of the child can also be categorised as sexual abuse. In this study, the researcher attempted to understand child sexual abuse as described by people belonging to the Tsonga community.

4.3 Tsonga community

Soanes & Stevenson(2006:289) defines a community as a group of people living together in one place, especially one practicing common ownership. Kathleen *et al.* (2001:1929), further defines a community as a group of people with diverse characteristics who are linked by social ties, share common perspectives and engage in joint action in geographical locations or settings. With reference from the above definitions, a Tsonga community will refer to a group of people belonging to the Tsonga ethnic group. Historically, Tsonga communities stretched from St Lucia Bay in Northern KwaZulu-Natal up to the upper save river in Mozambique, covering parts of Swaziland, Mpumalanga, Kruger National Park and South Eastern Zimbabwe. In the 1970s, Portuguese and Dutch identified the Tsonga as linguistically and culturally belonging to one group despite the fact that they belonged to different chiefdoms (Manganye, 2011:7).

4.4 Forensic social work

According to the National Organisation of Forensic Social Work (2014:3), forensic social work is the application of social work in questions and issues relating to law and

the legal system A broader definition includes social work practice within legal issues and litigation, both criminal and civil on topics including interpersonal violence across the life span, juvenile and restorative justice; specialty courts; child; adult and elder welfare as well as end of life issues, mitigation in capital cases; family and community mediation, legal and ethical concerns related to work with forensic populations; and risk management for forensic providers.

Child sexual abuse is by definition a forensic issue, because it is a crime and a threat to the child's safety (Faller, 2007:8). Spies (2006:207), further states that on a daily basis, parents, teachers and concerned community members suspecting child sexual abuse refer cases to the South African Police Service, welfare organisations or private practitioners who, in turn may refer children to social workers and psychologists with specialised knowledge and training for forensic assessments interviews. The forensic interview is the essential component of the fact finding process in cases of physical and sexual abuse (Maschi *et al.*, 2009: 168).

5. CHOICE AND STRUCTURE OF REPORT

The research report takes the form of an article that is also intended for publication in the professional journal, *Child Abuse Research in South Africa*.

The research report is divided in to four sections:

- Section A: Introduction and orientation
- Section B: A Tsonga community leadership's perspective of disclosure in child sexual abuse
- Section C: Conclusions and recommendations
- Section D: Addenda
- Authors must adhere to the instructions as set out in addendum one (1) when submitting articles for publication in the *Child Abuse Research in South Africa* journal.

6. REFERENCES

- Alaggia, R. 2004. Many ways of telling: expanding conceptualizations of child sexual abuse disclosure. *Child Abuse and Neglect*, 28 (11):1213-1227.
- Alaggia, R. 2004. An ecological analysis of child sexual abuse disclosure: considerations for child and adolescent mental health. *Journal of Canadian Academy of Child and Adolescent Mental Health*, Vol 19(1): 32-39.
- Babbie, E. & Mouton, J. 2006. *The practice of social research*. Cape Town: Oxford university press.
- Babbie, E. & Mouton, J. 2009. *The Practice of Social Research*. New York; Oxford University Press.
- Berliner, L. 2003. Intervention in sexual abuse. *Child abuse research in South Africa*, 4(1):12-15.
- Boeije, H.R. 2010. *Analysis in qualitative research*. London: Sage publications
- Botma, Y., Greeff, M., Mulaudzi, F.M. & Wright, S.C.D. 2010. *Research in Health Sciences*. Cape Town: Heinemann, Pearson Education South Africa.
- Ciarlante, M. 2007. Disclosing sexual victimization. *The prevention Researcher*, Vol 14(2): P11-14.
- Concise Oxford English Dictionary (11th ed). (2006). USA: Oxford university press.
- Creswell, J.W. 2007. *Qualitative inquiry and research design: choosing among five approaches*. London: Sage publications.
- Creswell, J.W. 2009. *Research Design: Qualitative, Quantitative and mixed methods approaches*. London: Sage publications.
- Collings, S.J. 2006. How do sexually abused children disclose? Towards an evidence-based approach to practice. *Acta Criminologica*, 19(1):33–41.
- Conghurst, R. 2010. Semi structured interviews and focus groups (*in* Clifford et al. *Key Methods in Geography*. 2nd ed. London: Sage Publications. p: 103-113).
- Cronch, L.E., Viljoen, J.L. & Hansen, D.J. 2006. Forensic interviewing in child sexual abuse cases: current techniques and future directions. *Aggression and Violent Behaviour*, 11(3):195-207.

Dawes, A. & Higson-Smith, A.K. 2005. Sexual abuse of young children in Southern Africa. Pretoria: Van Schaik.

De Vos, A.S., Strydom, H., Fouche, C.B. & Delport, C.S.L. 2011. Research at grass roots: for the social sciences and human professions. Pretoria: Van Schaick Publishers.

Esposito, C. 2015. Child sexual abuse and disclosure: what does research tell us? Research practice: *Family and community services*.

Faller, K.C. 2007. Interviewing children about sexual abuse: Controversies and best practice. New York: Oxford University Press.

Fontes, L.A. & Plummer, C. 2010. Cultural and disclosure issues: Cultural issues in disclosure of child sexual abuse. *Journal of Child Sexual Abuse*, 19(5):491-518.

Fouche, C.B. 2005. Qualitative research design. (In De Vos et al, Research at Grass Roots: For the social sciences and human service professionals. 3rd ed. Pretoria: Van Schaick Publishers. p. 267-273.

Gilligan, P. & Akhtar, S. 2006. Cultural Barriers to the Disclosure of Child Sexual Abuse in Asian Communities: Listening To What Women Say. *British Journal of Social Work*. 36(8):1361-1377.

Goodyear-Brown, P., Fath, A. & Myers, L. 2012. Child sexual abuse: the scope of the problem. (In Goodyear-Brown, P., ed. Handbook of child sexual abuse: identification, assessment and treatment. Hoboken, N.J.: Wiley. p. 3-28.)

Guest, G., Bunce, A. & Johnson, L. 2006. How Many Interviews Are Enough? An Experiment with Data Saturation and Variability. *Field Notes*, 19(1)59-82.

Greeff, M. 2011. Information collection: interviewing. (In De Vos et al, Research at Grass Roots: For the social sciences and human service professionals. 3rd Ed. Pretoria: Van Schaick Publishers. p. 286-313).

Hansen, D.J. & Wilson, K.R. 2007. Child sexual abuse. University of Nebraska-Lincoln.

Kathleen, M.M., Elleanor, M., Metzger, D.S., Kegeles, S., Straus, R.P., Scotti, R., Blanchard, L & Troller, R.T. 2001. Community based participatory research. *American Journal of Public Health*, 91(12):1929-1938.

Kisanga, F., Nystrom, L., Hogan, N. and Emmelin, M. 2011. Child sexual abuse: Community concerns in urban Tanzania. *A Journal of Child Sexual Abuse*. 20(2):196-217.

Kumar, R. 2014. Research Methodology: A step-by-step guide for beginners. (4th ed). Australia: Sage publications.

Lawrence, B. & Janse van Rensburg, K. 2006. Forms of sexual abuse and the practical implications of applying South African law to sexual offences cases. (In Spies, G.M., ed. Sexual abuse dynamics, assessment and healing. Pretoria: Van Schaik. p. 127-150.)

London, K., Bruck, M., Ceci, S.J & Shuman, D.W.2005. Disclosure of child sexual abuse: what does research tell us about the ways that children tell?. *Psychology, Public Policy and Law*, Vol11(1): 194-226.

Malloy, L.C., & Lyon, T.D. 2006. Caregiver support and child sexual abuse: why does it matter? *A Journal of Sexual Abuse*, 15(4):97-103.

Manganye, N.N. 2011. Indigenous Tsonga children's game songs. Pretoria: UP. (Mini-Dissertation- Master's Degree).

Maschi, T., Bradley, C. & Ward, K. 2009. Forensic Social Work: Psychological and legal issues in diverse practice settings. New York: Springer publishing company.

Mashamba, V.J. 1998. Guidelines for family therapy with Tsonga families. Rand Afrikaans University.

Neuman, W.L. 2002. Social research methods: qualitative and quantitative approaches. London: Allyn and Bacon.

Oakes, M. 2016. Measuring socioeconomic status. Office of Behavioural and Social Science Research, <https://obssr.od.nih.gov/2016/05/measuring> socioeconomic status.

Olafsen, E. & Lederman, C.S. 2006. The state of the debate about children's disclosure patterns in child sexual abuse cases. *Juvenile and Family Court Journal* 1(27)27-40.

Pain, L.M. & Hansen, D.J. 2002. Factors influencing children to self-disclose sexual abuse. *Clinical Psychology Review*, 22(2): 271-295.

Purvis, M. & Ward, T. 2006. The Role of culture in understanding child sexual offending: Examining feminist perspectives. *Aggression and Violent Behavior*, 11(3): 298-312.

Rapholo, S.F. 2014. Perceptions of Pedi-Speaking caregivers regarding the disclosure of child sexual abuse. Potchefstroom: University of North West.

Rubin, A. & Babbie, E. R. 2005. Research methods for social work. 5th ed. Australia: Thomson Brookes.

SAPS (South African Police Services). 2013. Crime Report 2010/2011. <http://www.info.gov.za/view/DownloadfileAction?id=150105>. Date of access: 01 September 2013.

Schurink, W., Fouche C.B. & De Vos, A.S. 2011. Qualitative data analysis and interpretation (*In De Vos et al*, Pretoria: Van Schaick Publishers. p 397-423.)

Shenton, A.K. 2004. Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information*, 22(2): 63-75.

Soanes, C & Stevenson, A. 2006. Concise Oxford English Dictionary (11th ed). Oxford University Press: United States.

South Africa. 2014/2015. Department of Police. Crime statistics overview RSA 2014/2015.

South Africa. 2007. Criminal Law (Sexual Offences and Related Matters) Amendment Act, 2007 (Act No. 32 of 2007.)

Spies, G.M. 2006. The effect of sexual abuse on a child. (*In Spies, G.M., ed. Sexual abuse dynamics, assessment and healing. Pretoria: Van Schaik. p. 44-61.*)

Struwig, F.W. & Stead, G.B. 2001. Planning, design and reporting research. Cape Town: Pearson Education.

Strydom, H. 2011. Ethical aspects of research in the social sciences and human service professions. (*In De vos et al*, Pretoria: Van Schaick Publishers. p.113-130.)

Strydom, H. & Delport, C.S.L. 2011. Sampling and pilot study in qualitative research. (*In De Vos et al*, Pretoria: Van Schaick Publishers. p. 390-396.)

Terre Blanche, M., Durkheim, K. & Painter, L. 2010. Research in Practice: Applied Methods for the Social Sciences. 2nd edition. UCT press.

The National Organization of Forensic Social Work. 2014. NOFSW Annual report. [Nofsw.org/ wp-content/uploads/2013/12/ NOFSW- 2014 annual report](http://nofsw.org/wp-content/uploads/2013/12/NOFSW-2014-annual-report). Date of access: June 2014.

Tishelman, A.C & Geffner, R. 2010. Forensic, Cultural and System Issues in Child Sexual Abuse Cases-Part 2: Research and Practitioner Issues. *Journal of Child Sexual Abuse*. 19(6):609-617.

UNICEF. 2012. Believe in Zero. <http://www.unicef.org.za/campaign/believe-in-zero?gclid=Cifbz5rplcLACFRQrfAodcSWDpQ>. Date of access: 17 May 2012.

Van Niekerk, J. 2006. The often neglected side of the sexual abuse equation: the child sex offender. (*In Spies, G.M., eds. Sexual abuse dynamics, assessment and healing*. Pretoria: Van Schaik. p. 100-123.)

Wagner, C., Kawulich, B. & Garner, M. 2012. Doing Social Research: A global context. Newyork: McGraw-Hill.

Welman, P.C., Kruger, F & Mitchell, B. 2005. Research Methodology. 3rd ed. Cape Town: Oxford University.

SECTION B: A TSONGA COMMUNITY'S LEADERSHIP PERSPECTIVE OF DISCLOSURE IN CHILD SEXUAL ABUSE

NP Chauke

Masters student in social work (Forensic Practice) at the North-West University, Potchefstroom Campus.

S Smith

Senior lecturer in social work at the North-West University, Potchefstroom Campus.

Email: sufran.smith@nwu.ac.za

Child sexual abuse is a global phenomenon that occurs across all cultures and socio-economic groupings. Disclosure of child sexual abuse is a major concern. This study was aimed at exploring and describing Tsonga community's perspectives in the disclosure of child sexual abuse. Forensic social work is a relatively new field in the South African context with limited research of child sexual abuse among the African culture as most research is conducted in Western cultures. This article focuses on the Tsonga community's perspective of disclosure in child sexual abuse.

Keywords: Disclosure, child sexual abuse, Tsonga community, Forensic social work.

1. INTRODUCTION AND PROBLEM FORMULATION

Child sexual abuse is a global phenomenon that occurs across all cultures and socio-economic groupings. It is widely acknowledged that the sexual abuse of children is a major societal concern, but it is unknown exactly how many children are victims of sexual abuse. During 2014/2015, 21 177 cases of child sexual abuse were reported to the South African Police Services. The above-mentioned statistics only represent the cases that were reported to the South African Police Service and are the latest statistics available on the sexual abuse of children. London *et al.* (2005:194) states that figures of child sexual abuse do not reflect the number of unreported cases or the number of other cases reported to other types of agencies and professionals. Cases

of sexual abuse are underreported and might probably not be disclosed at first due to its secretive and hidden nature (Borg *et al.*, 2014:536). Many children do not disclose sexual abuse, and even if they do, it is frequently not reported to authorities. Before a case of child sexual abuse can be reported to the police or dealt with in a statutory manner, one can assume that there should be some form of disclosure of the sexual abuse incident. Research on disclosure by Sorenson and Snow (1991:13) describe disclosure of sexual abuse as a process with definable phases and characteristics rather than a single event (*cited by* Spies, 2006:211). It may begin with an initial quite dramatic step, or it may manifest itself as a series of tentative revelations, hints and explanations. Although Olafson and Lederman (2006:29) define disclosure as a clear verbal statement of at least a single event of sexual abuse that had taken place, the process of disclosure appears more complex. Disclosures are often delayed and gradual, accidental or unintentional, and uncertain or marked by recantation, denial and re-disclosure as the identified phases (London *et al.*, 2005:194).

Distinction is made between purposeful and accidental disclosures. Collings (2006:34) explains that a formal disclosure can be seen as someone making a formal statement to the authorities, and an informal disclosure refers to children telling someone other than the authorities about them being abused. Child sexual abuse is largely a silent and witness-free crime, often leaving no physical signs and actively hidden by perpetrators. These features of sexual abuse make its detection very difficult, irrespective of the cultural context within which sexual abuse of children occurs, and also irrespective of purposeful or accidental disclosure. Yet, there is universal agreement regarding the increasing importance placed on the victim's disclosure of abuse for investigative purposes (Allnock, 2010:1).

Disclosure and culture

It is evident that cultural norms may also affect whether abused children's families will report child sexual abuse to authorities (London *et al.*, 2005:491). It has been found through research conducted by Mashamba (1998a:77-78) that the manner in which families belonging to Tsonga culture deal with their problems varies from other cultures; therefore it is important to understand how they deal with cases of child sexual abuse. Mashamba (1998b:77-78) further states that in families belonging to the Tsonga culture, problems are defined by the societal definitions and are resolved

according to the culturally sanctioned strategies, which have three levels: the family level, the headman and the chief's kraal. Tsonga people value the family members and non-involvement of outsiders or strangers in the discussion of their problems. The belief that family secrets are not discussed outside the home environment makes them resent any means that focus on taking affairs outside the family circle, including matters of child sexual abuse. Considering this research, one might conclude that this might also be a contributory factor to non-disclosure of child sexual abuse in the Tsonga culture, especially to professionals who at most times are not members of the family.

From the above information, it becomes clear that a gap exists in literature regarding the perspective of the Tsonga culture in the disclosure of child sexual abuse. For purposes of this study the researcher attempts to understand what the perspectives and knowledge in the Tsonga community are regarding the disclosure of child sexual abuse.

2. RESEARCH METHODOLOGY

The aim of this study was to explore a Tsonga community leadership's perspective on disclosure of child sexual abuse. The researcher conducted a qualitative study with the purpose of exploring, in order to gain insight into a Tsonga community leadership's perspective on disclosure in child sexual abuse. In line with the qualitative approach to the research, the study consisted of an explorative nature as there is a lack of basic information on the perspectives of Tsonga people regarding disclosure of child sexual abuse.

The study incorporated purposive sampling. Participants were selected on the basis of their significance to the proposed study and sampling continued until data saturation was reached. For purposes of this study, individual, semi-structured interviews were utilised to collect data from participants. The researcher chose semi-structured interviews in order to enable the researcher to probe and explore deeper. The researcher compiled a set of predetermined questions on an interview schedule to guide the interview. Since the data was qualitative in nature, the data was analysed manually.

The researcher applied for ethical clearance at the Health and Research Ethics Committee (HREC) at the North-West University's Potchefstroom Campus. The study

was approved with the following ethics number: N W U - 0 0 0 3 2 - 1 6 - A 1. All the participants gave informed written consent and participation was voluntary.

3. RESEARCH FINDINGS

3.1 PROFILE OF PARTICIPANTS

The Tsonga culture is one of the ethnic cultures in South Africa. This group is mostly dominant in the Limpopo and Mpumalanga Provinces. The geographical area for the study was the Thulamela Municipality, Vhembe district in the Limpopo province where geographically the majority of Tsonga people are likely to be found. The Thulamela Municipality comprises a vast sprawl of Thohoyandou and surrounding settlements of Sibasa and Malamulele. The study focused on the traditional villages under Malamulele area that are under the authority or leadership of Chief Mudabula.

Thirteen participants from the targeted three villages, were interviewed. These participants were headmen and elders of the villages. The following table is a summary of their demographic details.

Table 1 Demographic details of the respondents

PARTICIPANT S	VILAGE	POSITION IN THE VILLAGE	GENDER
P1	Mbhalati	Headman	Male
P2	Mbhalati	Elder	Male
P3	Mbhalati	Elder	Male
P4	Mbhalati	Elder	Male
P5	Mbhalati	Elder	Male
P6	Shihosana	Headman	Male
P7	Shihosana	Elder	Male
P8	Shihosana	Elder	Male
P9	Shihosana	Elder	Female
P10	Mudabula	Headman	Male
P11	Mudabula	Elder	Male
P12	Mudabula	Elder	Male
P13	Mudabula	Elder	Male

From the above information it is evident that only one female formed part of the leadership from the Tsonga community and the majority is male as the leadership is dominantly male. Lindgren *et al.* (2008:423) found that there are gender differences in perceptions of sexual intent. They also state that incongruities in sexual intent perception have been implicated in a range of adverse outcomes, including sexual assault. Therefore, the researcher is of the opinion that the results are mainly from a male perspective and might differ if the majority of the respondents were female.

3.2 THEMES AND SUB-THEMES FROM THE INTERVIEWS

A semi-structured interview schedule with a set of pre-determined questions was used to guide interviews with participants. The researcher conducted the interviews in order

to gain insight into a Tsonga community leadership's perspective on disclosure in child sexual abuse. The researcher received valuable information from the participants in this regard. The interviews were conducted in Tsonga and English. The themes and sub-themes from the interviews can be summarised as follows:

Theme 1: Definition of sexual abuse in the Tsonga culture

From the data received by the participants, their definition of child sexual abuse could be divided into three sub-themes namely, rape, sexual violation and the marrying of young girls. These themes will be discussed in detail.

The Criminal Law (Sexual Offences and Related Matters) Amendment Act no 32 of 2007 defines sexual abuse/offence as the actions of any person who engages a child (a person under the age of 18) with or without the consent of the child in a sexual act. It further defines a sexual act as an act of sexual penetration or an act of sexual violation.

The following offences are prohibited by the Act:

- Rape;
- Sexual assault;
- Incest;
- Sexual exploitation;
- Sexual grooming of a child or promoting the sexual grooming of a child;
- Exposure or display of or the manufacturing of child pornography;
- Compelling or causing children to witness sexual offences, sexual acts and masturbation;
- Exposure or display of or causing of exposure or display of genitals, anus or female breasts to children.

Sub-theme 1: Rape

Participant 1, 2, 3, 4, 5 and 7 regarded child sexual abuse as sexual intercourse between an adult male and a female child, which takes place in a forceful manner without the child's consent. They regard child sexual abuse only as forceful penetration

of the penis to the vagina. One participant (P3) stated the following: *“It is an abuse that involves a female child being engaged in to sexual activities without her thinking anything of that nature, without her consent and with the use of force. These acts are not accepted and not encouraged in the Tsonga culture”*.

One participant (P8) indicated that *“child sexual abuse is when the male has forcefully penetrated a child who has not yet reached puberty”*. After the onset of amenorrhea, the child is regarded as sexually mature or fertile in the Tsonga culture. *Rape is only regarded as sexual abuse in the Tsonga culture if it takes place before the onset of amenorrhea*. Another participant (P9) indicated that according to the Tsonga culture, child sexual abuse is regarded as the tendency of community members, mainly men, having sexual intercourse and touching the young girl’s private parts. She continued to say that it mostly occurs with *“young girls whose mothers are too ill to take care of the children or who have passed away and leaving the children with their fathers”*.

Sexual penetration is seen as any sexual form of penetration to any extent whatsoever by the genital organ, any body part and/or object by one person into or beyond the genital organs, anus or mouth of another person (Criminal Law Sexual Offences and Related Matters Amendment Act 32 of 2007). It is clear from the definition that both males and females can be the rapist or the victim of rape. Penetration of the vagina or anus in a sexual manner, with any object, also constitutes rape and penetration of the mouth with a penis or another object is also regarded as rape. However, in the Tsonga culture it is only regarded as rape when a male have sexual intercourse with a young female before the onset of amenorrhea.

The researcher is of the opinion that the leadership of the Tsonga culture is not aware of the full extent of rape and also sexual abuse in general. This can have serious consequences for the victims of rape, as such a serious crime might have been committed against a victim and it is not acknowledged as such. Victims of sexual offences are left vulnerable while perpetrators walk free from being sanctioned against such acts. The researcher is also of the opinion that especially boys run the risk of being sexually abused in the form of rape, without that being acknowledged by the leadership. Females are also not regarded as possible perpetrators in child sexual abuse, hence participants only referred to males as perpetrators of child sexual abuse.

It will thus be important to inform the Tsonga community about the full extent of rape and sexual offences in general.

Sub-theme 2: Sexual violation

As the researcher probed more, ten out of thirteen participants indicated that the term sexual violation as a sexual offence does not exist according to the Tsonga culture. An example was used with the touching of a female child's breast. They indicated that touching of breasts has always been regarded as playful in the Tsonga culture, with the notion that touching the breasts will make them grow. This is not regarded as a crime, as long as an adult does not proceed to sexual intercourse with the child.

One participant (P 3) indicated that as they grew up, they used to play a game called "*xinombelani*". Part of the game was the touching of female's breasts. The statement was made with a purpose of supporting that touching of the breasts is not regarded as a sexual violation or a sexual offence.

According to Johnson (2004:462), child sexual abuse can be defined as any activity with a child before the age of legal consent that is for the sexual gratification of an adult or a substantially older child. He continues to state that these activities include oral-genital, genital-genital, genital-rectal, hand-genital, hand-breast contact, exposure of sexual anatomy, showing pornography to a child, or using a child in the production of a pornography. He further states that viewing or touching of the genitalia, buttocks, or chest by pre-adolescent children, separated by no more than four years of age, in which there has been no force or coercion, is termed sexual play. This explanation support the notion given from the Tsonga community that touching of a girl child's breast can be regarded as a game, however of a sexual nature. The researcher is of the opinion that as much as the current legislation regards these acts as an offence it should not be promoted. Adults get away with criminal acts in the name of culture, therefore they must be sensitised of the relevant legislations governing our country.

The current Criminal Law Sexual Offences and Related Matters Amendment Act 32 of 2007 provide a different description of sexual violation. It describes sexual violation as any act that causes direct or indirect contact between any other part of the body of another person other than the genital organs or anus of the person or, in the case of a female, her breasts, which could cause sexual arousal or stimulation or be sexually

aroused. From the Criminal Law Sexual Offences and Related Matters Amendment Act 32 of 2007, as well as literature from Goodyear-Brown *et al.* (2012:4), it is clear that the touching of breasts can be regarded as sexual violation. However, in the cultural concept one must consider touching of a female breast as a playful act. The researcher is of the opinion that whenever adults present with this behaviour for their own sexual gratification, or precede with this after the child condemned the behaviour, it constitutes sexual violation, regardless of cultural beliefs.

Sub-theme 3: Marriage of young girls

During the research process, it emerged that in the Tsonga culture, sexual acts with children is not regarded as a sexual offence. If an adult interested in a female child, approaches the girl's family to make his interest of marrying her clear to the family, the family would raise the child knowing that there is a husband for her. At the age that the child would be deemed matured, which is determined by the onset of amenorrhea and determined by her attending an initiation school, it is then that the child would be married to the suitor.

Three participants (P1, 3 and 12) indicated that females marrying or engaging in sexual activities with an older man was not regarded as an offence, as long as the man has communicated or paid a bridal price to the parents. This was encouraged, and the young bride will be named as "*xikhoma mgogojelo*", which means someone who will help the elder husband, once he is too old and cannot manage to do some activities on his own. One participant indicated that it was encouraged for elder males to marry young girls, because it is believed that a female grows older at an early age than a male. Therefore he should marry a young girl so that they can grow old together.

One participant (P13) indicated that previously in the Tsonga culture, the term sexual abuse did not exist. This is because males were allowed to steal "*ukuthwala*" a female child if he is interested in her, without the knowledge of parents and engage in sexual activities with such a girl without it being considered as an offence. However, with current laws coming into effect, these practices have come to an end within the Tsonga culture.

The responses of the participants are not consistent with literature that has been reviewed with regard to child sexual abuse and it is not in line with current legislation. From the definitions given by participants, it is clear that the leadership and headmen

belonging to the Tsonga culture, do not have adequate knowledge of sexual offences as described in the Criminal Law Sexual Offences and Related Matters Amendment Act 32 of 2007.

Theme 2: The disclosure of child sexual abuse

From the responses of the participants, purposeful disclosure, accidental disclosure and no disclosure, could be identified as themes.

According to Hershkowitz *et al.*, (2007:112) most crimes of child sexual abuse have no witnesses, leave no physical signs and are concealed by the perpetrators. These characteristics make the detection of child sexual abuse very difficult and increase the importance of the victims' disclosure for investigative as well as for treatment purposes. Unfortunately, many children are reluctant to disclose abuse and thus risk further victimisation, which might increase the likelihood that there will be enduring adverse consequences.

According to the National Child Traumatic Stress Network (2009), disclosure is when a child tells another person that he or she has been sexually abused. They further state that some children who have been sexually abused may take weeks, months or even years to fully reveal what was done, with many children never telling anyone about the abuse. Esposito (2015:15), further states that understanding to whom children disclose their sexual abuse to, provides insight into the support systems that may or may not be available and utilised by the victims. According to London *et al.* (2005:194), disclosures are often delayed and gradual, accidental or intentional, and certain or marked by recantation, denial or re-disclosure. The process and outcome of disclosures of child sexual abuse vary greatly by culture as well as by other variables (Fontes & Plummer, 2010:491).

Sorenson and Snow (1991:13) as *cited* in Spies (2006:212) confirm that there are two ways in which disclosure can take place: purposeful or accidentally. Purposeful disclosure is described as when children decide to tell someone about the abuse, while accidental disclosure is when the abuse is revealed by chance rather than by deliberate effort on the victim's part. Allnock and Miller (2013:22) further state that accidental disclosure may be best described as situations in which the young person's abuse came to light through means other than intentional disclosure, for example a young child asking his mother to touch his genitals like uncle Piet does.

Sub-theme 1: Purposeful disclosure

According to Malloy and Lyon (2006:1), it has been noted that maternal reactions to abuse, including whether the mother believed the child's allegations and whether she acted in a protective and supportive manner, are important not only in the aftermath of the discovery of child sexual abuse, but also in terms of children's willingness to disclose. All participants indicated that children mostly disclose to their immediate family, with most children disclose to their mothers or paternal aunt, as the paternal aunt plays a major role in families belonging to Tsonga ethnic groups. If the child discloses to the paternal aunt, then the aunt will be the one to disclose to the parents.

The majority of the participants also indicated that the child is likely to disclose the matter to a close guardian if the mother is not available. Because of the bond that exists between the mother and daughter, the child may feel free to narrate most of the challenges she experiences to the mother. According to Spies (2006:211), a child knows the boundaries in his or her own family and is also aware of his or her parents' problem solving skills. If a child does not have a strong bond with a parent and is also not convinced that the parent would understand and protect the child, he or she would most likely not disclose sexual abuse.

Participant eight indicated that *"under normal circumstances, children report incidences of sexual abuse to mothers, grandmothers, aunts, with very few reporting to uncles. These are usually the first people the incidence is reported to. However, only a few that is empowered with information, will proceed to report the matter to leaders of community structures like social workers or the South African Police Service"*. Lippert et al., (2009:101) state that children's disclosure of sexual abuse can occur in various ways. Children may first make a full or partial disclosure to a family member or another individual, like a counselor or a teacher. Participant nine indicated that *"it will depend on the age of the child. If the child is old enough she will disclose the matter to her paternal aunt or grandmother. This is mostly the case if the victim is female. Male children do not disclose sexual abuse and it seems as if it does not exist in the Tsonga culture. The aunt will then take the matter to the parents, especially if the father is not the perpetrator"*. Esposito (2015:15) further states that younger children tend to confide in parents, while adolescents rely more on peers. Reporting

to authorities, including police and health professionals is rare and considered an exception rather than a common step in the disclosure process.

Participant seven indicated that: *“at most times, the child is more likely to disclose child sexual abuse if the perpetrator is unknown to her-extra-familial abuse”*. Lippert *et al.*, (2009:102) found that it is more likely that children abused by an extra-familial perpetrator, would show an increased propensity to disclose their abuse. Their caregivers are also likely to be more supportive during disclosure and children might feel less loyal and protective towards the perpetrator. According to Wiesel *et al.*, (2014:619) disclosure may be influenced by various factors (e.g. ethnicity and gender), children’s preference of confidante, and the specific disclosure pathway. Children most often disclose to parents (usually mothers), other family members and friends, and less often to professionals.

The researcher concluded that the responses of the participants are consistent with the literature, in that the children either purposefully or accidentally disclose cases of sexual abuse. The age of the child and the environment (family and community) are the main contributory factors in a child to disclose sexual abuse. From literature and from the information obtained from participants, most cases of child sexual abuse go unreported. This is especially the case when the perpetrator is an immediate family member. The researcher also found that once again, the sexual abuse of male children was denied and it seems as if it does not exist in the Tsonga culture.

Sub-theme 2: Accidental disclosure

All of the participants indicated that in most cases, it is difficult for the child to disclose to the parents about sexual abuse. Parents just accidentally find this out. This can happen through observing the changes in a child’s behavior or if someone has picked up the abuse and then approaches the parent who will then initiate probing in order to facilitate a possible disclosure process. In cases of accidental disclosure, the sexual abuse is likely to be discovered or noticed by the mother, a close relative, or caring community members. The mother will then report the matter to the husband or any available, approachable and caring relative, commonly the maternal or paternal aunt.

Participant one indicated that *“most incidences of child sexual abuse are discovered at school, and not by parents, it is noticed through the behavior displayed by the child at school, educators then enquire and discover that the child has been sexually*

abused. Teachers come back to report the matter to parents, however most of the time they will report the matter to social workers and the Police". Lippert et al., (2009:101), states that alternatively to the child disclosing to a family member, counselor or a teacher, some physical signs or behavior from the child or even offender, may lead to concerns that a child might have been sexually abused.

The responses of the participants are consistent with literature; in that children do not at all times disclose cases of sexual abuse. Their abuse maybe discovered accidentally at home or in school.

Sub-theme 3: No disclosure of child sexual abuse

The majority of the participants indicated that most cases of child sexual abuse are not disclosed or reported due to the threats made by perpetrators to the child and also through the use of bribes or threats to be killed by the perpetrator. The National Child Traumatic Stress Network (2009), states that there are many reasons children do not disclose being sexually abuse. The reasons include among others: threats of bodily harm to the child or the child's family; fear of being removed from the family, fear of not being believed, shame or guilt. They are also afraid of being blamed by the family and community in general. The Child Welfare Information Gateway (2013:2), continues to state that abusers often do not use physical force but may use play, deception, threats or other forms of coercion to engage children and maintain their silence.

Participant six further indicated that *"cases are not disclosed and not reported as children are threatened with death and sometimes being removed from the family structures by people who are supposed to protect them. It was further indicated that this is mostly the case if the perpetrator is a family member (intra-familial abuse)"*.

Allnock and Miller (2013:24) revealed one of the key barriers to the disclosure of child sexual abuse as being the perpetrator's tactics, fears and anxieties manipulated by the perpetrator. Tashjian *et al.* (2016:150) mentioned that child victims may grapple with the costs and benefits of disclosure, including anticipation of their parents' responses. Even children who do not disclose to their parents may be concerned that their parents will find out, and the children may thus still fear negative ramifications. She further states that intra-familial victim child sexual abuse perpetrator relationship predicted greater delay in disclosure. Much of the research investigating the influence

of intra-familial abuse on disclosure found that intra-familial sexual abuse even when not perpetrated by the parental figure, predicted greater delay in disclosure as when perpetrated by the father figure.

Participant six indicated that *“children do not disclose sexual abuse because sexual abuse is not an issue that is encouraged to talk about especially by children in a Tsonga community. People feel embarrassed to discuss sexual issues. Discussions involving sex concepts are not encouraged in Tsonga culture, it is regarded as a taboo and one feels embarrassed talking about sex related issues”*. Another participant (P10) emphasised that *“people belonging to the Tsonga culture are very respectful and feel ashamed to discuss or disclose issues of sexual abuse or anything related to sexual activities”*. According to Alaggia (2004:1216), certain cultural issues may act as deterrents to disclosure. Disclosure maybe inhibited in cultures that hold negative attitudes and taboos about sexuality, and that place high premium and family preservation.

The responses of the participants are consistent with the findings from literature. Most cases are not disclosed or reported. This can be attributed to the influence of several factors, such as the level relationship between the victim and the perpetrator, cultural sensitivity, shame, blame etcetera. However the researcher is of the opinion that children should be educated on child sexual abuse issues so that they can be able to disclose to a trusted individual in the family or community. This is supported by Leclerk and Wortley (2015:106) who state that disclosure by the victims is a positive step towards ending the current abuse they are experiencing and preventing the offender moving on to new victims. All efforts at increasing disclosure rates should obviously be encouraged. They suggested that special attention in personal safety in schools should also be given to younger children and those from dysfunctional backgrounds.

Theme 3: Dealing with cases of child sexual abuse in a Tsonga family

When dealing with cases of child sexual abuse in a Tsonga family, it emerged that they deal with cases of child sexual abuse on family level, “headman/head kraal” level or sometimes even on a professional level.

Mashamba (1998a:77-78) states that the manner in which families belonging to the Tsonga culture deal with their problems varies from other cultures. Therefore it is important to understand how they deal with cases of child sexual abuse. Mashamba

(1998b:77-78) further states that in families belonging to the Tsonga culture, problems are defined by the societal definitions and are resolved according to the culturally sanctioned strategies, which have three levels: the family level, the headman and the chief's kraal. Tsonga people value the family members and non-involvement of outsiders or strangers in the discussion of their problems. The belief that family secrets are not discussed outside the home environment makes them resent any means that focus on taking affairs outside the family circle, including matters of child sexual abuse.

The participants confirmed that families deal with matters of child sexual abuse on different levels.

Sub-theme 1: Family level

Most of the participants indicated that, once the child discloses sexual abuse, the family sits to discuss the matter. It is dealt with in a family level in the sense that through the discussion they will then discuss and come up with a solution of how best to deal with the matter. A way forward will come from the discussion by the family. The child's feelings and concerns are at most times not considered. One participant (P12) stated that *"in Tsonga culture, any matter concerning the family should be discussed at a family level, it can only advance to professions if the family failed to settle the matter"*.

Participant six indicated that: *"when the sexual abuse is reported to the mother, the mother will then report the matter to the father of the child, the father as the head of the family will delegate people who will serve as an enquiry to the matter, for example the aunts and uncles and even elders who are important members of the clan. The delegates will take the matter to the family of the perpetrator. The way forward will depend on the response from the family of the perpetrator. If the perpetrator accepts guilt and shows remorse, he will be ordered to pay a penalty fee as compensation to the victim's family"*.

If the abuse happened within the family (intra-familial), the matter is more likely to be dealt with at home in a family level. With the idea that if the matter can be made known to people outside the family, the affected family shall be exposed and lose their dignity. This can lead to the family being shamed by the community; they will be stigmatised together with the victim. The "head kraal" does not get to know of the matter if the offence took place within the family (incest). According to Fontes and Plummer

(2010:506), families from cultures that rely on broad and extensive family networks may face losing all their support systems if the abuser within that network is exposed.

All participants stated that *“if it is known by people outside the family that intra-familial sexual abuse is taking place in a particular family, it brings shame to such a family and the family also loses its dignity”*. One participant (P11) stated the following: *“If the perpetrator is the step father, the mother might influence the child not to talk about the matter with people outside the family. It might be kept secret due to the fact that he is the sole provider in the house and once arrested there will be no one to provide for the family. The mother might silence, blame or choose to ignore the report of the abuse made by the child”*. Most of the participants indicated that these acts are often protected by family members who usually keep these closely guarded family secrets.

One participant (P4) indicated that, *“if the perpetrator is not a member of the family, the family of the victim will call the perpetrator’s family to discuss the matter, and warn the children not to continue doing wrong. Some family members might opt to avenge for the abuse by physically assaulting the perpetrator. Some family members opt to take the law into their own hands, by physically assaulting the perpetrator”*. This is confirmed by Fontes and Plummer (2010:501) who state that when sexual abuse of a child is discovered in some cultures, men in the family will feel obliged to avenge this dishonour through perpetrating violence publicly against the alleged abuser.

The researcher is of the opinion that the manner in which cases of child sexual abuse is handled within the Tsonga families leaves victim vulnerable. It also does not allow the law to take its course. It also allows the perpetrator to continue with the wrong acts, knowing he will not be persecuted. This also means that Tsonga families are contributing to the underreporting of sexual offences cases, which gives the alleged perpetrators an opportunity to continue violating the law. The effects of the abuse on the child are not considered as proper intervention is not sought for the victim. They consider preserving the family at the expense of the victim.

Sub-theme 2: “The Headman/Head Kraal level”

All of the participants reported that when the two affected families fail to discuss and reconcile, the matter is then taken to the induna (headman) or the head kraal, whereby the headman/chief should intervene in the matter. The council of elders summons the victim’s family and that of the perpetrator, after receiving a report of child sexual abuse.

They will attempt to resolve the matter through negotiating an amicable or peaceful outcome and usually money settles the issue.

The two families might choose to reconcile through the intervention of the headman/chief. Participant (P2) indicated that: *“if they choose to reconcile, the perpetrator is charged to pay a fine to the victim’s family and he be warned not to repeat the same mistake. The matter does not go to the police, as long as it is settled in the head kraal”*. Another participant (P12) indicated that: *“as the matter will be reported to the headman’s, a fine will be charged to the perpetrator, and if needed the man will be bound to get married to the girl if she is of an age proper or fit to be married. If not, the abused child’s parents will be compensated”*.

One participant (P13) indicated that *“even though cases are reported to the leadership, many cases are swept under the carpet with money having exchanged hands with the traditional authority getting their own portion for handling the case”*.

From the findings received from the participants, it is clear that they do not report cases of child sexual abuse to the necessary authorities. According to McElvaney *et al.*, (2008:9) there are three major systems in the society that are particularly concerned with the issue of child sexual abuse, these are the legal system, the child protection system and the therapeutic system. These authorities are not considered while dealing with cases of child sexual abuse within the Tsonga culture. This makes these systems not to intervene effectively in such cases. Families and the leadership of the Tsonga community need to be educated or need to be made aware of the relevant authorities that need to be involved in such cases so that both the victim and the perpetrator may be treated in the manner in which they both deserve considering the nature of the case. For example, victims are left to struggle and cope on their own, of which some are unable to do so.

The Criminal Law Sexual Offences and Related Matters Amendment Act 32 of 2007, as well as the Children’s Act 38 of 2005 impose duties on professionals as well as others to report child abuse and sexual offences against children and mentally disabled children. The Criminal Law Sexual Offences Act 32 of 2007 provides that a person who has knowledge that a sexual offence has been committed against a child must report such knowledge immediately to a police official. It seems people belonging to Tsonga culture are not knowledgeable with regard to the cases which are not being

reported. Perpetrators are only summoned to pay a fine and the case is settled without it being formally reported to authorities as stipulated in the above mentioned legislation.

Sub-theme 3: Professional level

Most of the participants indicated that if the perpetrator becomes aggressive or uncooperative through the discussion in the head kraal, the Police are called to further handle the case. In cases of child sexual abuse Tsonga families do not go straight to the Police. They first try to resolve the matter using the first listed levels of intervention, which are the family and the headman/ head kraal.

One participant (P8) indicated that *“although it is the matter of culture, if the perpetrator does not show remorse, the matter is extended to the Police and other professionals such as social workers. However, this is not the first preference in cases of child sexual abuse in the Tsonga community”*. Participants 1, 4, 5, 6, 10, 11, 13 indicated that, *“from the information that they gained through educational programs, whenever a matter of child sexual abuse is reported they report the case to the police”*. One participant (P2) indicated that *“they usually work cooperatively with the Thohoyandou Victim Empowerment Center and always advise the leadership to report cases of child sexual abuse”*.

It is clear from the information discussed by Mashamba (1998:77-78), as well as responses from the participants that families belonging to the Tsonga culture deal with cases of child sexual abuse differently. They depend on their own family structure, leadership and if these two structures fail, it is then that the matter can be escalated to the official system such as SAPS, social workers, etc. Several factors influence the manner in which Tsonga families deal with cases of child sexual abuse. This again compromises the child's safety, increase chances for further victimisation and the child is denied therapeutic support. According to Alaggia (2004:1222) while professionals might find themselves in a better position to provide supportive, therapeutic response, the reality is that many victims of child sexual abuse first disclose to family members or friends who do not have the training to know how to respond to this information.

Theme 4: After disclosure of child sexual abuse in the Tsonga community

Non-involvement of the community and the reactions of the community after disclosure were themes that emerged of what happens after a child discloses in child sexual abuse in the Tsonga community. Since disclosure is the initial step in the child's healing process and often precipitates intervention, the circumstances and manner in which disclosure occurs and is handled is critical. In appropriate responses to disclosure retard the child's healing process, jeopardise subsequent legal proceedings and expose the child to secondary victimisation (The South African Human Rights Commission, 2002:14). Reaction to the disclosure of child sexual abuse will have a big effect on how the child deals with the trauma of child sexual abuse (National Child Traumatic Stress Network, 2009).

Sub-theme 1: Non-Involvement

All of the participants indicated that the community does not get the opportunity to do anything about the matter. The community is not involved. This is because many families choose not to disclose the matter outside the family. The matter is dealt with privately by the family. Shame and maintaining the family's good status, is the major influence for the family not to disclose the sexual abuse matter to the community. One participant (P 13) indicated that: *"child sexual abuse is not disclosed to the community, as it is dealt with privately; sometimes it is only the headman and his cabinet who get to know about it when the matter is reported to them"*.

Fontes and Plummer (2010: 506), state that a family's ruined reputation is a "reporting cost" that is too great for many families to bear. They further state that families that are deeply connected to their communities or religious institutions may face being shunned if they let outsiders know about a child's abuse. The community get to be involved in circumstances, where the matter is reported to the headman or the head kraal, through the process whereby victim's family and the perpetrator are called to discuss the matter. This support the notion that child sexual abuse is a matter to be dealt with within a family level, treated as a matter of secrecy. Hence the researcher is of the opinion that parents as well as community members in general should be equipped on issues of child sexual abuse and how best to handle such cases following disclosure.

Sub-theme 2: Reaction of community members

According to Esposito (2015:21), a large number of studies have documented whether reactions to the disclosure of child sexual abuse were supportive or non-supportive and specific details of the reaction. The type of positive reaction most common are disbelief/validation, not being blamed, emotional support and active instrumental support such as confronting the perpetrator. Negative reactions include shock, disbelief, blaming the victim or accusing them of lying, ignoring or minimising the disclosure, anger, rejection.

All of the participants indicated that when the community happen to know about it, they provide moral support and sympathy to the victim's family. However, there are those who will blame, reject and stigmatise the child victim, together with the family. The perpetrator also can be stigmatised, blamed and be victimised and no longer be accepted/rejected by the community. Violence can be used on the perpetrator as a form of disciplining him for the wrong he has committed.

Participant seven indicated that *"the child will be treated in a friendly manner wherever she is within the community. Priests can also be involved to offer counselling prayers to the family and the victim. Other members of the community might also help in searching for the perpetrator so that the law might take its course"*.

It is evident from the information provided by participants that families maintaining the family's good reputation are of major importance; hence the matter is kept secret within the family. The researcher is of the opinion that communities need to be empowered and be well informed about child sexual abuse issues. It should not be taken as a family matter, however as a matter that affect everyone in the community. Instead of stigmatising or supporting the victims they need to be supported throughout the process.

Theme 5: The role of the Tsonga culture in seeking professional help in cases of child sexual abuse

All of the participants indicated that in the Tsonga culture, problems are dealt with at a family level with the uncles and aunts playing a leading role in problem-solving. Seeking professional help is only considered if the matter has failed to be resolved at family level. Esposito (2015:17) states that reporting a sexual abuse matter to

authorities, including police and health professionals, is rare and considered an exception rather than a common step in the disclosure process.

The participants indicated that, although people belonging to a Tsonga culture believes in dealing with matters of child sexual abuse in a traditional or cultural manner, they are sometimes overpowered by the recent developments. For example, media is always raising awareness about sexual abuse. This is through the influence of radios, televisions and the involvement of different departments in raising awareness through hosting child sexual abuse awareness campaigns in communities and in school. Through such educational programmes communities are taught of the steps to be taken in dealing with cases of this nature. All this points to reporting issues of child sexual abuse to professionals.

One participant (P4) indicated that *“As leadership, as we are advised to report cases through educational programmes, we usually encourage community members to report such cases to the relevant authorities. We usually do this at our community gatherings”*.

Another participant (P11) indicated that *“the community are encouraged to report cases of child sexual abuse, but stated that they are ignorant”*. One respondent further stated that although the Tsonga leadership encourages the reporting of child sexual abuse, it is up to the family to decide to report the case to professionals. Some report but the majority do not report because families belonging to the Tsonga culture, prefer to deal with matters in their families themselves”.

Participant nine indicated that *“with the rule of law stating that not reporting these cases of child sexual abuse amount to being accomplice to the crime committed, many traditional leaders are helping the victims to escalate the cases to SAPS, through the involvement of local social workers and victim empowerment offices”*. She further indicated that still most cases are swept under the carpet though.

Another participant (P11) indicated that *“community members are discouraged to report such cases due to lack of professionalism from professionals*. He emphasised that whenever they report cases, no further investigations are conducted. SAPS also take time to attend to their calls whenever they are needed”.

Participant ten stated in this regard that *“Our Police officers are influenced by culture, whenever you go to report cases of sexual abuse that occurred within the family, you will be sent back to resolve the issue in a family manner, other done throwing one of your family members in prison. This is usually the case with most offences that takes place within a family”*.

Based on the information presented by the participants, it is clear that cases of child sexual abuse are not often reported to professionals and still remains a challenge, regardless of the current rendering of programs. This questions the effectiveness of the programs. The researcher is of the opinion that professionals should strengthen their strategy in equipping leadership and members of the community with regard to child sexual abuse. Members of the community as well as parents should be capacitated on how to respond to child sexual abuse disclosure (secondary prevention). Secondary prevention of child sexual abuse involves immediate response after abuse has occurred so as to respond to the short term consequences of abuse and prevent additional harm (Pennsylvania Coalition against Rape and National Sexual Violence Resource Centre, 2011:8).

SAPS services should be made accessible to people in the rural areas, as this is deemed necessary as guided by the Batho Pele principle as a policy guiding the rendering of public service. This is supported by The Human Rights Watch, (2013:3), with the notion that *“if you want justice, it is helpful to support the victim”*. They further state that if the victim is treated well, they are most likely to cooperate with the detectives, increasing the likelihood of justice to the perpetrator. The attitude conveyed by the law enforcement is the single most important factor in determining the success of victim interview, and therefore the entire investigation.

Theme 6: Best practices in the Tsonga culture about child sexual abuse

Sub-theme 1: How to best deal with the matter of child sexual abuse in the Tsonga community

Finkelhor (2009:169), examined initiatives to prevent child sexual abuse, which have focused on two main strategies: offender management and school based educational programmes. This author also explains that school-based educational programmes teach children such skills as to how to identify dangerous situations, refuse the

abuser's approach, break off an interaction, and summon help. The programmes also aim to promote disclosure, reduce self-blame and mobilise bystanders.

Formal educational programmes are one means by which parents can educate themselves on child sexual abuse issues. Some educational programs have been shown to increase parents' awareness of their own children's vulnerability to child sexual abuse and promote positive communication about child sexual abuse within families (Pennsylvania Coalition against Rape and National Sexual Violence Resource Centre, 2011: 4).

Most of the participants indicated that the Tsonga communities need to be educated on issues of child sexual abuse and the importance of disclosure. Participant 8 further indicated that, awareness campaigns should focus on striving to address people to seek a balance between culture and evil doings that promote human indignity, for example, one cannot touch a girl's breast in the name of culture. People should be given relevant information regarding the dangers or detrimental effects on the child as a result of child sexual abuse. In support of education about child sexual abuse to Tsonga communities he stated that *"People are in darkness and seek light, they need to be equipped about the dangers of child sexual abuse"*.

Participant 9 indicated that *"children fear to disclose/report sexual abuse out of fear of bad treatment from police, including bad/poor services. There is no protection of the victim from criminals; these deter/prevent the abuses from being reported. She further indicated that if Police could be trained to change their attitudes towards complainants, victims were going to be encouraged to report cases of child sexual abuse"*.

With this aspect, one participant (P1) indicated that their major challenge as leadership is having access to Police services. Police stations are far from the villages and take time to attend to them when they report cases. He recommended that if there could be a way to reach out to the police easier. Another participant (P3) further indicated that *"they sometimes have to call the provincial Police office which is in Polokwane for them to reach the nearest office, which makes matters difficult"*.

From the responses received from the participants, it seems like the leaders of the Tsonga culture need to be equipped on child sexual abuse matters and the effects of child sexual abuse. Literature support training with regard to sexual abuse cases.

However, leaders highlighted a challenge with regard to having access to Police services, during the reporting of child sexual abuse cases.

In this case, the researcher support the notion that children, families and communities should be educated on issues of child sexual abuse, considering the gaps identified during interviews with participants. Again, the SAPS should be made accessible to people in the rural areas, this is deemed necessary as guided by the Batho Pele principle as a policy guiding public service.

4. CONCLUSION

It is evident from the research, that the only offence that is regarded as child sexual abuse in the Tsonga culture, is the rape of young girls before the onset of amenorrhea. No participant mentioned that sexual abuse victims can include males or that the offender can be female. The researcher is of the opinion that this leaves children vulnerable to fall victims of child sexual abuse. Awareness campaigns must be launched in order to address this misperception. Other forms of sexual abuse is also denied, which again leaves children in the Tsonga culture at risk to be sexually abused.

The majority of the participants were male, as the leadership of the Tsonga culture is male dominated. The researcher is of the opinion that viewpoints may differ if more females were included in the study.

In case the child disclosed sexual abuse, the matter is more likely to be disclosed to the mother of the victim. Among the few whom the child can disclose sexual abuse to are, grandmothers, aunts and uncles. When the child discloses sexual abuse, the affected family is likely to deal with the matter within the family structure. This is without the involvement of people outside of the family. They only seek the involvement of the headman/chief if the two affected families failed to reach consensus. If the involvement of the headman or chief fails, professional involvement is sought from social workers and the police.

5. REFERENCES

- Allnock, D. 2010. Children and Young people disclosing sexual abuse: An introduction to the research. Child Protection Research Department.
- Allnock, D. & Miller, P. 2013. No one noticed, no one heard: a study of disclosures of childhood abuse. NSPCC.
- Alaggia, R. 2004. Many ways of telling: expanding conceptualizations of child sexual abuse disclosure. *Child Abuse and Neglect*, 28(11):1213-1227.
- Borg, K., Snowden, C. and Hords D. 2014. Child sexual abuse: Recognition and response when there is a suspicion or allegation. *Paediatrics and child health*.24:12(536-543).
- Child Welfare Information Gateway. 2013. Parenting a child who has been sexually abused: A guide for foster and adoptive parents. Washington DC.
- Collings, S.J. 2006. How do sexually abused children disclose? Towards an evidence-based approach to practice. *Acta Criminologica*, 19(1):33–41.
- Esposito, C. 2015. Child sexual abuse and disclosure: what does research tell us? Research practice: Family and community services
- Finkelhor, D. 2009. Prevention of Child Sexual Abuse. *The Future of Children*, 19(2): 169-194.
- Fontes, L.A. & Plummer, C. 2010. Cultural and disclosure issues: Cultural issues in disclosure of child sexual abuse. *Journal of Child Sexual Abuse*. 19(5):491-518.
- Goodyear-Brown, P., Fath, A. & Myers, L. 2012. Child sexual abuse: the scope of the problem. (In Goodyear-Brown, P., ed. Handbook of child sexual abuse: identification, assessment and treatment. Hoboken, N.J.: Wiley. p. 3-28.)
- Hershkowitz, I. Lanes Omer & Lamb M.E. 2007. Exploring the disclosure of child sexual abuse with alleged victims and their parents. *Child Abuse and Neglect*, 31(2): 111-123.
- Johnson, C.F. 2004. Child sexual abuse. *The Lancet*. 364(9432): 462-470.

- Leclerk, B & Wortley, R. 2015. Predictors of victims disclosure in child sexual abuse: Additional evidence from a sample of incarcerated adult sex offenders. *Child abuse and neglect*, 43:104-111.
- Lindgren, K.P., Parkhill, M.R., George, W.H., & Hendershot, C.S. 2008. Gender differences in perceptions of sexual intent: A qualitative review and integration. *Psychology of Women Quarterly*, 32(3):423-439
- Lippert, T., Cross, T.P., Jones, L. & Walsh, W. 2009. Telling interviewers about sexual abuse: Predictors of child disclosure at forensic interviews. *Child Maltreatment*, 14(1): 100-113.
- London, K., Bruck, M., Ceci, S.J and Shuman, D.W.2005. Disclosure of child sexual abuse: what does research tell us about the ways that children tell?. *Psychology, Public Policy and Law*, Vol 11(1):194-226.
- Malloy, L.C., & Lyon, T.D. 2006. Caregiver support and child sexual abuse: Why does it matter? *A Journal of Sexual Abuse*, 15(4):97-103.
- Mashamba, V.J. 1998. Guidelines for family therapy with Tsonga families. Rand Afrikaans University.
- McElvaney, R., Greene, S. & Hogan, D. 2014. To tell or not to tell? Factors influencing young people's informal disclosures of child sexual abuse. *Journal of Interpersonal Violence*, 29(5): 928-947.
- Olafson, E. & Lederman, C.S. 2006. The state of the debate about children's disclosure patterns in child sexual abuse cases. *Juvenile and Family Court Journal*, 1(27):27-40.
- Pennsylvania Coalition Against Rape and National Sexual Violence Resource Centre. 2011. Child Sexual Abuse Prevention and Risk Reduction: Literature Review for Parents and Guardians. Enola.
- South Africa. 2005. Children's' Act, 2005 (Act No. 38 of 2005).
- South African Human Rights Commission. 2002. Report on sexual offences against children: does the criminal justice system protect children?. South Africa.

Spies, G.M. 2006. The effect of sexual abuse on a child. (*In Spies, G.M., ed. Sexual abuse dynamics, assessment and healing. Pretoria: Van Schaik. p. 44-61.*)

Tashjian, S.M., Goldfarb, G.S. Goodman, Quas, J.A. 2016. Delay in disclosure of non-parental child sexual abuse in the context of emotional and physical maltreatment: A pilot study. *Child Abuse and Neglect*. 58:149-159.

The Human Rights Watch. 2013. Improving Police response to sexual assault. USA.

The Criminal law sexual offences and related matters amendment act 32 of 2007.

The National Child Traumatic Stress Network. 2009. Child Sexual Abuse Fact Sheet: For parents, teachers and other caregivers. United States: Department of Health and Human Services.

Wiesel, R.L., Gottfried, R., Elsikovits, Z. & First, M. 2014. Factors affecting disclosure among Israeli children in residential care due to domestic violence. *Child abuse and neglect*, 38:618-626.

SECTION C: CONCLUSIONS AND RECOMMENDATIONS

1. INTRODUCTION

For the purposes of this study, the researcher attempted to understand what the perspectives in the Tsonga community are, regarding the disclosure of child sexual abuse. The researcher interviewed the leadership and elders of the Tsonga community in order to obtain information about the disclosure of child sexual abuse. The researcher made use of a self-compiled, semi-structured interview schedule, with a set of predetermined questions in order to gather information from the participants.

From the responses obtained from participants, it seemed the Tsonga community does not have adequate knowledge about what is considered as child sexual abuse. Reporting or disclosing of child sexual abuse cases is a challenge in the Tsonga community. In addition after the disclosure of child sexual abuse, cases are not handled in a formal manner, as families prefer to handle such cases on their own, without the involvement of outsiders.

Based on the analysis of the information obtained from interviews with the participants, the researcher came to a conclusion that the Tsonga community need to be empowered and equipped with the relevant knowledge pertaining to child sexual abuse and disclosure.

2. CONCLUSIONS

- The majority of the participants were male as the leadership of the Tsonga community is dominated by males. The researcher is of the opinion that if more participants in the study were female, the results might have been different as male and female perspectives on sexual matters, differ.
- The study concluded that, the only sexual offence recognised within the Tsonga community is the rape of girls. Their definition of rape is also not consistent with the definition provided in the Criminal Law Sexual Offences and Related Matters Amendment Act 32 of 2007 as they only regard rape as the penetration of the vagina by a penis. It is not recognised that males can also be the victim of rape and that a female can be a rapist. Since the Tsonga community does not acknowledge that male children can also be the victims of child sexual abuse, it

leaves them vulnerable, as they are not made aware of possible sexual abuse and how to protect themselves.

- Sexual violation is not considered to be a sexual offence. The definition of a sexual offence and categories of sexual offences as stipulated in the Criminal Law Sexual Offences and Related Matters Amendment Act 32 of 2007 is not considered in the Tsonga community in the description of child sexual abuse. Again it is denied that male children can also be the victims of sexual abuse. This also leaves all children in the Tsonga community vulnerable, as they are not educated on these aspects.
- Sexual abuse is more likely not to be disclosed if it is intra-familial abuse. Several factors were highlighted that contribute to non-disclosure of child sexual abuse. These include among others stigma, blame and shame by the family and the community in general.
- In cases where the child did disclose sexual abuse, the matter is more likely to be disclosed to the mother of the victim if they have a trusting relationship.
- In cases of extra-familial abuse, the victim's family and the perpetrator's family deal with the matter on their own. They only seek the involvement of the headman/chief if the two affected families failed to reach consensus. Only if the involvement of the headman/chief fails, professional involvement is sought from social workers and the Police.
- It is clear that children who are victims of sexual abuse are not afforded the necessary support by the family. The effects that the abuses have on the child are not considered; hence the most important thing to families is family preservation.
- The research concluded that Tsonga communities are not aware that South Africa has a statutory framework for the mandatory reporting of abuse against children. For example, The Children's Act 38 of 2005 and The Criminal Law Sexual Offences and Related Matters Amendment Act 32 of 2007.
- The Tsonga community is not involved in cases of child sexual abuse as families prefer to deal with the matter on their own. However, if the community get to know about the sexual abuse, they provide moral support and sympathise with the child victim and the family. They may in turn blame and reject the victim and the family

for the sexual abuse. The perpetrator is at most time rejected, stigmatised and victimised through violence by the community.

- With recent developments, leadership in the communities is trained on different social problems by different Government Departments, such as The Department of Health and Social Development, NGO's. Through this they get to know the steps to be followed once the child sexual abuse has been disclosed. They in turn empower community members to act and report child sexual abuse to the relevant Departments and Professionals, although few cases are reported to the official system.
- Under-reporting child sexual abuse to professionals make sexual abused children more vulnerable to secondary victimisation. They are in turn not afforded the opportunity to get the necessary intervention or help they require from different systems (authorities).
- Although leadership in the Tsonga communities claim that they are empowered through awareness programmes as to how to deal with cases of child sexual abuse, they still lack information on the concept of child sexual abuse. For example, they cannot give a clear description of child sexual abuse. Their not knowing what child sexual abuse fully entails, poses the question of what kind of cases they are reporting. From the information obtained, it seems the only reported sexual offence is rape and others go unreported.
- It was identified that the negative attitude of professionals, more especially police officers towards victims of child sexual abuse deter the reporting of cases.
- In general, research has demonstrated gaps that can potentially be ameliorated by effective child sexual abuse trainings. The gap is with regard to the definition of child sexual abuse, manner of dealing with cases of child sexual abuse after it has been reported and the underreporting of child sexual abuse to professionals or authorities.
- The researcher's experience of carrying out such a research project was positive. The participants were able to share their perceptions regarding the disclosure of child sexual abuse. Although the researcher had to apply probing skills as respondents made use of words the researcher has to get clarity on, as they would

at most times avoid using words such as “*vagina*” and “*penis*”. Through this, the researcher was able to recognise that sex talks or discussions still remain a difficult matter to discuss in the Tsonga community.

3. RECOMMENDATIONS

Based on the research findings discussed above, the following recommendations are made:

- This research must be repeated in the Tsonga community, but from a female perspective.
- The Tsonga community should be made aware of the different forms of sexual abuse as described in the Criminal Law sexual Offences and Related Matters Amendment Act 32 of 2007. Educational approaches should expand to encompass all types of sexual abuse against children.
- Families belonging to the Tsonga culture, leadership and the community need to be educated on how to handle cases of child sexual abuse.
- The Tsonga community need to be made aware of where to report child sexual abuse cases and about the statutory framework for the mandatory reporting of abuse against children.
- The Tsonga community need to be well informed of the effects of child sexual abuse and the necessity of reporting child sexual abuse cases to professionals.
- Intervention should focus on the empowerment of potential victims. Dialogues should be organised in and outside school environment focusing on child sexual abuse to make children aware about child sexual abuse matters.
- Sexual education programmes in schools settings must be made available, for children to know about child sexual abuse and the available resources accessible for help. Children need to be trained to recognise and report abuse, even in cases where perpetrators are likely to be trusted caretakers. These prevention efforts should begin with education in childhood that continues through high school.
- It should also focus on community mobilisation and dialogues on child sexual abuse. The dialogues should first focus on community leadership, i.e. traditional leaders and civil society as their understanding, knowledge, opinion and the way

of doing things have a bearing on the behaviour and, therefore, norms and standard followed in communities.

- Communities need to be made aware of available professional assistance accessible in cases where child sexual abuse has been reported or disclosed. There should be decentralisation of essential services, i.e. Social Work Offices, satellite police services, Victim Empowerment Centres. This should be within convenient reach for community members, including victims of child sexual abuse. Reporting offences and offenders to appropriate authorities should be encouraged.
- Educational programmes need to reach out to communities and leaderships so that they are empowered on different social problems and know where to report, more specifically the effects of child sexual abuse on the child victim.
- Because law enforcement officers, social workers and psychologists are seen as a symbol of public safety, they are in an excellent position to raise community awareness about child sexual abuse. Officers conducting such programmes must balance their presentations with the use of material on sexual abuse by non-family members, relatives and caregivers if programmes are to be effective for most potential victims. This is considering the fact that there are current sexual abuse crimes not reported, regardless of the programs being rendered.
- For further research:
 - Research must be conducted to focus on the prevalence of child sexual abuse on the Tsonga community;
 - The involvement of professionals in cases of child sexual abuse in Tsonga communities must be determined;
 - This research should also be conducted with other African cultures.

4. TESTING THE CENTRAL THEORETICAL ARGUMENT

The research was based on the argument that a gap exists in literature regarding the perception of in the Tsonga culture in the disclosure of child sexual abuse. Forensic social work is a relatively new field in South Africa and the literature regarding this matter, is from a Western perspective.

Based on the findings and conclusions of this research, as discussed above, the central theoretical argument was proven based on this qualitative research study.

5. CONTRIBUTIONS OF THIS RESEARCH

The study contributes to research in the field of forensic social work in the South African context. Literature regarding child sexual abuse from different African cultures is limited as these researches are mostly westernized. Hence, in child sexual abuse cases skillful forensic interviews with diverse ethnic groups in South Africa are important to ensure the protection of child victims and the assurance of the conviction of perpetrators (Cronch *et al.*, 2006:195).

This research will be submitted for publication to Child Abuse Research in South Africa (CARSA).

6. LIMITATIONS OF THE STUDY

This was a qualitative study, based on a small group of people. Thus the findings cannot be generalised.

7. REFERENCE LIST

Cronch, L.E., Viljoen, J.L. & Hansen, D.J. 2006. Forensic interviewing in child sexual abuse cases: current techniques and future directions. *Aggression and Violent Behaviour*, 11(3):195-207.

SECTION D: ADDENDA

ADDENDUM: 1 INSTRUCTION TO AUTHORS

CARSA is a national journal that promotes academic and professional discourse amongst professionals involved in child-care work in South Africa. It publishes high-quality, peer-evaluated, applied, multidisciplinary articles focusing on the theoretical, empirical and methodological issues related to child abuse in the light of the current political, cultural and intellectual topics in South Africa. Authors of articles submitted for review will remain anonymous. The comments of the reviewers and peer evaluators should be constructive and helpful and designed to aid the authors to produce articles that can be published. The authors may then use these comments to revise their articles. However, the final decision on whether or not to publish an article rests with the editor. There should be an interval of at least two issues between articles published by the same author.

Preparing articles for submission

The submitted articles should always conform to CARSA's house style. As the journal develops, it is envisaged that it will contain full-length articles, shorter debates, book reviews and software reviews. The following information is provided regarding the length of articles:

- full-length articles should not exceed a word count of 8000 (tables excluded)
- shorter articles (in the form of shorter debates) should not exceed a word count of 3000 (tables excluded)
- book reviews should not exceed a word count of 1000
- software reviews should not exceed a word count of 3000

Tables, figures, illustrations and references are excluded from the word count. Book reviews and software reviews will be initiated by the editor and review editors. They will commission individuals to do the reviews. Prospective authors are expected to abide by language guidelines regarding issues of gender and race and disability.

Empirical research should adhere to acceptable standards of descriptive and inferential statistics and empirical data should be manipulated statistically using an acceptable statistical program such as the Statistical Package for the Social Sciences

(SPSS) or SAS. The inferences regarding qualitative analysis should also be accompanied by an explanation of the techniques used or should utilise statistical packages such as SQR.NUD.IST which are recognised for this type of analysis.

Copyright policy and author's rights

Once an article has been accepted for publication, the author automatically agrees to the following conditions. All work published in CARSA is subject to copyright and may not be reproduced, in whole or in part, in any manner or in any medium without the written consent of the editor, unless no charge is made for the copy containing the work, and provided the author's name and place of first publication appears in the work. Authors assign copyright to CARSA.

Non-exclusive rights for contributions to debates and comments to articles are requested so that these may also appear in CARSA. The moral right of the author to his or her work remains with the author. Where applicable, contributors should indicate sources of funding. It is the duty of the author to clear copyright on empirical, visual or oral data. Simultaneous submission to other electronic or printed journals is not allowed.

Notes for contributors

Articles that appear in CARSA are subject to the usual academic process of anonymous peer reviewing. The articles that are written by the editorial staff will be refereed by independent referees. Electronic submission of articles by E-mail should be done in one of the following:

(A) MS Windows, Word (B) WordPerfect (C) Plain ASCII File format.

Figures, maps, and photographs should be submitted on disk in any standard format.

Authors should submit their work to SAPSAC.

Authors who are unable to submit their work electronically should despatch three copies to the postal address. Before submission, articles should have been corrected for errors, edited and should be accurate.

It is the responsibility of the author that articles should be language and technically edited, before submission.

Style

Main headings should be typed in upper case and begin at the left margin. No indentation is allowed. Dates should be written as follows: 9 January, 2000. Bold, italics and underscore should be formatted as such in the original document. The recommended style for reference purposes is the abbreviated Harvard technique, for example, "Child abuse is rising (Author 1999:10)" OR "According to Author (1999:10), child abuse is rising". In the case of legal articles, footnotes will be allowed.

To work toward uniformity in the alphabetical bibliography at the end of an article, the following examples of format are given:

Books:

Kuehnle, K. 1996. Assessing allegations of child sexual abuse. Sarasota: Professional Resource Press.

Articles:

Collings, SJ & Payne, MF. 1991. Attribution of causal and moral responsibility to victims of father-daughter incest: an exploratory examination of five factors. *Child Abuse and Neglect* (15)4:513-521.

Where applicable, contributors should indicate sources of funding. It is the duty of the author to clear copyright on empirical, visual or written data. Simultaneous submission to other electronic or printed journals is not allowed.

Non-sexist language

Gender specific nouns and pronouns should not be used to refer to people of both sexes. The guidelines on sexist, racist and other discriminatory language should be observed. The following is intended to assist contributors to refrain from sexist language by suggesting non-sexist alternatives.

Sexist: Each respondent was asked whether he wanted to participate. The child should have enough time to familiarize himself with the test.

Non-sexist: participants were asked whether they wished to participate. Enough time should be allowed for the child to become familiar with the test.

ADDENDUM 2: APPLICATION LETTER TO CONDUCT RESEARCH IN THE TSONGA COMMUNITY

Enquiries: Chauke Nsovo Pinky

Cell: 060 355 3192

Email: pinkynsovo@gmail.com

APPLICATION LETTER TO CONDUCT RESEARCH IN THE TSONGA COMMUNITY

I, Chauke Nsovo Pinky with ID number 8109200888080, qualified social worker registered with the South African Council of social service professions with registration number: 10-26041, am employed as a senior social worker at the Department of Justice and Constitutional Development at the office of the Family Advocate-Johannesburg.

I am currently a student at the North-West University, studying a Master's degree in Social Work in forensic practice. As part of my studies I need to conduct a research project, with the title of the study being: **Tsonga community's leadership perspective on disclosure of child sexual abuse**, under the supervision of Dr Sufran Smith: 018 299 1682

I am hereby applying for or requesting your office to grant me the permission to interview leadership of the Mudabula traditional authority (who meets the criteria for inclusion) in the Mudabula, Shihosana and Mbhalati villages, as they are deemed to be the relevant participants in this study. The leadership in this study will include traditional leaders (headsmen and elders) of Shihosana, Mbhalati and Mudabula villages that will be able to provide information on the perceptions of the Tsonga community regarding the disclosure of child sexual abuse and designated cultural informants as delegated by the leadership of the community

The results of the study will be used for research purposes only and the research report will take the form of an article that is also intended for publication in the professional journal, *Child Abuse Research in South Africa*.

Kind Regards

Pinky Chauke

Student no: 25753452

ADDENDUM 3: SEMI-STRUCTURED INTERVIEW SCHEDULE – FOR TSONGA TRADITIONAL LEADERS AND THE EDLERS

Title: Tsonga community's leadership perspectives on disclosure of child sexual abuse

Date:

Time:

Biographical data

Position in the village:

Village:

Province:

1. Please tell me what your culture regards as child sexual abuse?
2. Please explain to me, if children are sexually abused in your culture; to whom do they disclose sexual abuse matters?
3. Please explain to me how Tsonga families deal with cases of child sexual abuse?

4. Please explain to me what happens in the Tsonga Community after a child has disclosed sexual abuse?
5. Please explain to me how Tsonga culture plays a role in seeking professional help in cases of child sexual abuse?
6. Is there anything else you would like to add?

ADDENDUM 4 INFORMED CONSENT

DEAR RESPONDENT

WRITTEN INFORMED CONSENT TO PARTICIPANTS IN THE STUDY

A Tsonga community's leadership perspective of disclosure in child sexual abuse

REFERENCE NUMBERS:

PRINCIPAL INVESTIGATOR: CHAUKE N.P

ADDRESS:

North West University

Faculty of Health Sciences

Private Bag X6001

Potchefstroom

2520

CONTACT NUMBER:

060 355 3192

You are being invited to take part in a research project. Please take some time to read the information presented here, which will explain the details of this project. Please ask the researcher any questions about any part of this project that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research entails and how you could be involved. Also, your participation is **entirely voluntary** and you are free to decline to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part. The participants in the study should also be willing to be tape recorded.

This study has been approved by the **Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU -0003216-S1)** and will be conducted according to the ethical guidelines and principles of the international Declaration of Helsinki, South African Guidelines for Good Clinical Practice and Ethical Guidelines for Research of the National Health Research Ethics Council. It might be necessary for the research ethics committee members or relevant authorities to inspect the research records.

What is this research study all about?

- The study will be conducted in Thulamela Municipality, Vhembe district in Limpopo where geographically the majority of Tsonga people are likely to be found. It will involve interviews with delegated cultural representatives of the community as identified and allocated by the chief. A minimum of 12 and a maximum of 15 participants will be considered to ensure data saturation. The participants will include the traditional leaders and their elders.
- The study will focus on the traditional villages under Malamulele area that are under the authority or leadership of chief Mudabula. The villages that will be selected share similar socio economic characteristics as most rural villages around Thulamela Municipality
- For purposes of this study the researcher attempts to understand the Tsonga community's perspectives regarding the disclosure of child sexual abuse. It focuses on cultural-specific perceptions regarding disclosure of child sexual abuse in the Tsonga culture.
- Health research ethics should be well thought through before the onset of the research. It is possible, necessary and important to anticipate possible ethical issues that the health researcher will encounter during community research. The reality of health researchers however often ask for a more pragmatic management of unanticipated ethical issues as they arise during their research. Some people in the scientific literature have said that 'practical wisdom' plays an important (perhaps neglected) role in ethical thinking among researchers in the field. I would thus like to explore whether and to what extent this is the case. By sharing your views it will become clear whether this is the case.

Why have you been invited to participate?

- You have been invited to participate because you are a traditional leader/elder of the identified community- Tsonga Community under Mudabula Traditional council, which will be able to provide information on the perspectives of the Tsonga community regarding the disclosure of child sexual abuse. The information you share will be valuable to this research project.
- You have also complied with the following inclusion criteria: Traditional leaders and their elders of the Shihosana, Mbhalati and Mudabula village that will be able to provide information on the perspectives of the Tsonga community regarding the disclosure of child sexual abuse. Participants can be male or female. Those who have given informed written consent. Participants must be able to communicate fluently in English or Tsonga

What will your responsibilities be?

- You will be expected to participate in a one-to-one interview with the researcher. The duration of the interview will be between an hour and an hour and a half. The interview will be held in a convenient time/place and that is best accessible for both the researcher and the participant.
- Your participation in the study is voluntary and you will not be forced to participate in this study. You can withdraw at any time from the study.
- Before you participate in the study, you must give written informed consent and consent on being tape recorded.

Will you benefit from taking part in this research?

- There are indirect benefits involved in your participation in the study. The indirect benefits for your participation will be the opportunity to share or provide information on the perspectives of the Tsonga community regarding the disclosure of child sexual abuse. The bigger benefit will be to be part of forming

possible recommendations for practice guidelines with regard to child sexual abuse.

- Taking part in this study will also benefit the larger community and will assist in helping other professionals working in the field of forensic social work and contribute to research undertaken in the field of forensic social work where there is limited research available.

Are there risks involved in your taking part in this research?

- The study contains medium risks. You may encounter feelings of discomfort when talking about the topic and there is a possibility of an accidental disclosure.
- Participating in this study might also have the risk of possible emotional trauma.
- Precaution has been taken; the researcher will ensure that a debriefing session is arranged for participants with a qualified professional.

Who will have access to the data?

- Anonymity will in the study is ensured. During the transcription, data will be coded to ensure that no link can be made to a specific participant. Confidentiality will be ensured by the way data will be captured, changing identifying data during transcription and deleting the digital recordings once data have been transcribed. Privacy and confidentiality will be maintained, in that no participant's name will be disclosed or linked with a particular response. Only the researchers and person transcribing the interviews will have access to the data. A confidentiality agreement will be signed with the mediator and the transcribe. Data will be kept safe and secure by locking hard copies and tapes in locked cabinet in the researcher's office. Reporting of findings will be anonymous.
- The participants will then be invited to a meeting in a public and accessible place, where the results will be shared with them in a group, at the best time convenient for the participants. A culturally appropriate feedback on the research findings will be considered prior to giving a general feedback of this

sensitive nature. Anonymity will be ensured during the dissemination of the study results.

What will happen in the unlikely event of some form of discomfort occurring as a direct result of your taking part in this research study?

- Should you have the need for further discussions after the interview due to possible discomfort; an opportunity will be arranged for you.

Will you be paid to take part in this study and are there any costs involved?

- You will receive not receive any payment for your participation in the study, a light lunch will be provided to participants after the interview.
- The researcher will personally travel to participants for the collection of data and the location of the meeting will be arranged with each participant beforehand.
- There will be no cost to you as a result of your participation in the study.

Is there anything else that you should know or do?

- You can contact Ms. Pinky Chauke at 060 355 3192 if you have any further queries or encounter any problems.
- You can contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206; carolien.vanzyl@nwu.ac.za if you have any concerns or complaints that have not been adequately addressed by the researcher.
- You will receive a copy of this information and consent form for your own record keeping.

Declaration by participant

By signing below, I agree to take part in a research study entitled: **A Tsonga community's leadership perspective of disclosure in child sexual abuse**

I declare that:

- I have read this information and consent form and it is written in a language with which I am fluent and comfortable.
- I have had a chance to ask questions to both the person obtaining consent, as well as the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and I have not been pressurized to take part.
- I may choose to leave the study at any time and will not be penalized or prejudiced in any way.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.

Signed at (place) on (date) 20....

.....

Signature of participant

.....

Signature of witness

Declaration by person obtaining consent

I (name) declare that:

- I explained the information in this document to
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did/did not use an interpreter.

Signed at (place) on (date) 20....

.....

Signature of person obtaining consent

.....

Signature of witness

Declaration by researcher

I (name) declare that:

- I explained the information in this document to
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did/did not use an interpreter.

Signed at (place) on (date) 20....

.....

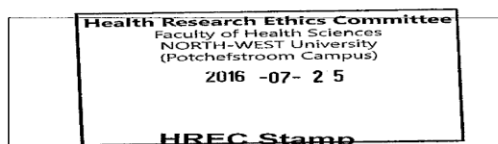
Signature of researcher

.....

Signature of witness



NORTH-WEST UNIVERSITY
YUNIBESITHI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOM CAMPUS



DEAR PARTICIPANT

WRITTEN INFORMED CONSENT TO PARTICIPANTS IN THE STUDY

A Tsonga community's leadership perspective of disclosure in child sexual abuse

REFERENCE NUMBERS: NWU-00032-16-A1

PRINCIPAL INVESTIGATOR: CHAUKE N.P

ADDRESS:

North West University
Faculty of Health Sciences
Private Bag X6001
Potchefstroom
2522

CONTACT NUMBER:

060 355 3192

You are being invited to take part in a research project. Please take some time to read the information presented here, which will explain the details of this project. Please ask the researcher any questions about any part of this project that you do not fully understand. It is

ADDENDUM 5: CONFIDENTIALITY FORM

**CONFIDENTIALITY AGREEMENT FOR THE
TRANSCRIBER/MEDIATOR/GATEKEEPER IN A RESEARCH STUDY.**

I agree that, in consideration for access to information regarding the research study, I will:-

1. Keep the information provided to me and relating to research study in strict confidence.
2. By signing this form, I acknowledge my understanding of the above confidentiality agreement, and agree to adhere to this agreement. Not to use or release confidential information obtained during the involvement in the study.
3. The undersigned agrees to hold all confidential information in strict trust and confidence and agrees that the information shall be used only for research purposes, shall not be used for any other purpose and shall not be disclosed to any third party.

Dated this ____ day of _____, 201____

Name and job title

Signature

ADDENDUM 6: APPROVAL FROM THE NWU ETHICAL COMMITTEE

ETHICS APPROVAL CERTIFICATE OF STUDY		Email : Ethics@nwu.ac.za																															
Based on approval by Health Research Ethics Committee (HREC) on 25/07/2016 after being reviewed at the meeting held on 12/04/2016, the North-West University Institutional Research Ethics Regulatory Committee (NWU-IRERC) hereby approves your study as indicated below. This implies that the NWU-IRERC grants its permission that provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.																																	
Study title: A Tsonga community's leadership perspective of disclosure in child sexual abuse.																																	
Study Leader/Supervisor: Prof S Smith																																	
Student: P Chauke																																	
Ethics number:		<table border="1"><tr><td>N</td><td>W</td><td>U</td><td>-</td><td>0</td><td>0</td><td>0</td><td>3</td><td>2</td><td>-</td><td>1</td><td>6</td><td>-</td><td>A</td><td>1</td></tr><tr><td colspan="3">Institution</td><td></td><td colspan="4">Study Number</td><td></td><td>Year</td><td></td><td colspan="4">Status</td></tr></table>		N	W	U	-	0	0	0	3	2	-	1	6	-	A	1	Institution				Study Number					Year		Status			
N	W	U	-	0	0	0	3	2	-	1	6	-	A	1																			
Institution				Study Number					Year		Status																						
Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation																																	
Application Type: Single Study		Risk: <table border="1"><tr><td>Medium</td></tr></table>		Medium																													
Medium																																	
Commencement date: 2016-07-25																																	
Continuation of the study is dependent on receipt of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation up to a maximum period of three years.																																	

ADDENDUM 7: GOODWILL LETTER FROM MUDABULA TRADITIONAL COUNCIL

MUDABULA TRADITIONAL COUNCIL



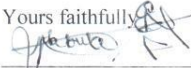
REF:61212
ENQ.: JELENI N.H
CELL : 0735028759

P.O. BOX 1119
MALAMULELE
0982

LETTER BY TRADITIONAL COUNCIL CONFIRMING INDIVIDUAL PERMISSION TO CONDUCT RESEARCH

Full names of person granting permission:	Mudabula Nkhesani Eckson
Authority/Title	Senior traditional leader
Identifying number	510929 5537 082
Physical address	Mudabula village Stand no: 80 Malamulele 0982

This letter serves to confirm that **Chauke Nsovo Pinky** of student number: **25753452** have been granted a permission to engage in individual interviews with headmen and elders of Mudabula traditional council, in Mudabula, Shihosana and Mbhalati village. The interviews are aimed at gathering information about their perceptions and knowledge with regard to the disclosure of child sexual abuse.

Yours faithfully,

Chief Mudabula N.E

DEPARTMENT OF CO-OPERATIVE GOVERNANCE
HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS

**MUDABULA
TRADITIONAL COUNCIL**

2016 -09- 0 5

BOX 1018 MALAMULELE
0982

VHEMBE DISTRICT SUPPORT CENTRE

Addendum 8: Language editing declaration

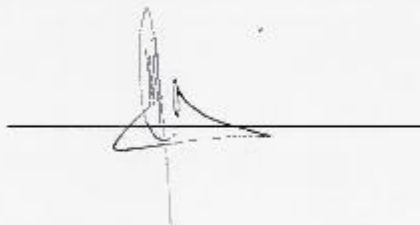
LANGUAGE EDITING DECLARATION

18 November 2016

This is to declare that the English language editing of the dissertation entitled *A Tsonga community's leadership perspective of disclosure in child sexual abuse* by NP Chauke, was done by Ms T Jacobs.

Ms T Jacobs holds the following qualification:

BA Language and Literary Studies (North-West University)

A handwritten signature in black ink, appearing to be 'T Jacobs', is written over a horizontal line.

T Jacobs

Potchefstroom

072 690 3545

tarieni@gmail.com