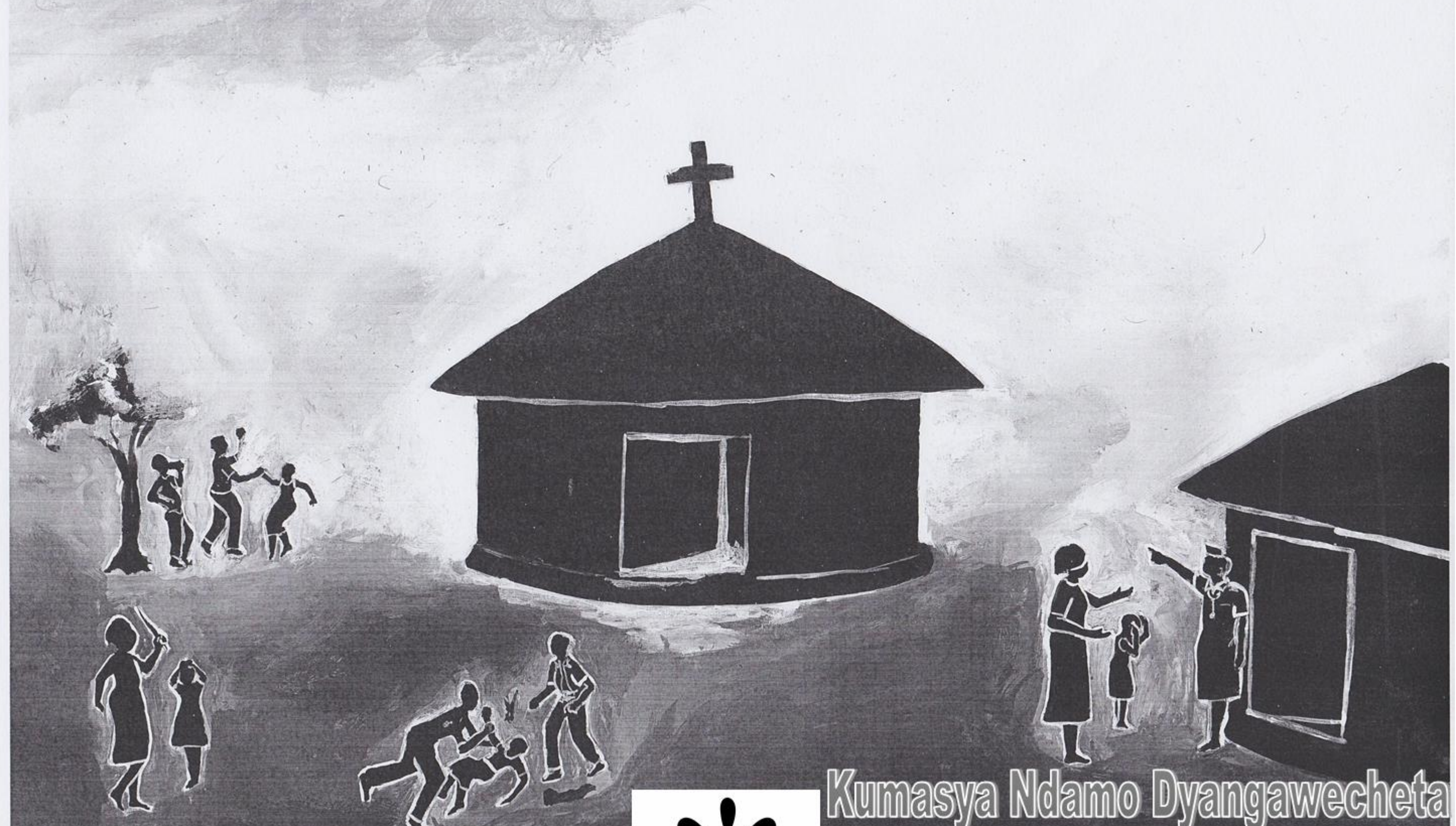


Breaking the Silence

Kuswa Chete



Chetechete Sautsa Nyama



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Breaking the Silence
A Resource Package to Help Churches
Respond Effectively to Victims of Sexual Violence

Chetechete Sautsa Nyama
Chipangizo choti chithandize matchalitchi kupeleka chithandizo chokwanira kwa anthu
ogwirilidwa

Kuswa Chete
Ka buku kakuvwira Ma Tchaitchi kupeleka wowwiri wakwenerela
Kwa abo bachitilika nkha za ku nkhani za kugonana

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Itendo yakamuchisya machalichi kuti gakole masengo gakukamuchisya mwakusimanya kwa
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Members of the Task Force are:

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Natalia Govati – translation into Chichewa

Tionge Kalua Mhone – translation into Tumbuka

Joseph Jangia – translation into Yao

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It is time now to BREAK THE SILENCE!

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English: Created in God's Image

Key text: Genesis 1:26-27, 31a

²⁶ Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." ²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.

³¹ God saw all that he had made, and it was very good"

People are important to God. He created us – in His image. This is different than any other part of God's creation. Male and Female alone are the image and likeness of God. It is only after God creates people – male and female - that God proclaims of His creation "it was very good." (Genesis 1:31)

The problem is our relationships were corrupted by the fall. The deep intimacy Adam and Eve had with God was replaced with fear. Adam was afraid of God and hid from Him. (Genesis 3:10) The close intimacy between husband and wife which Adam and Eve knew was now replaced with tension, (Genesis 3:16b) The impact of the fall affected ALL relationships. This can be seen as soon as Adam and Eve produced the first offspring. Sin entered into their relationship, arousing anger and eventually leading to murder.

Despite being corrupted by the fall, human beings have great dignity. We are still created in the image of God, and are still called to fill the earth and exercise dominion on behalf of our King. The glorious calling to have children and reproduce images of God has never changed. Children and Women and Men are created in the image of God and are valuable and to be treasured.

Christianity has spread around the world today and, in Malawi, Churches are everywhere. However, in spite of this the truth is that there is far too much violence against women and children and even men. The damage done through this violence destroys the understanding of how God created us in His image and how valuable each one of us is. The problem is the church continues to act as if nothing is happening and little is being done to restore a deep understanding of who we are as God's people in those who have been so deeply traumatised.

This is unacceptable of God's people who were created in His image. There is a desperate need today for the Church to act, to put into practice what is often preached. "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18-19).

There is a need to break the silence about rape and sexual assault and help people understand how it damages people. There is a need for God's people to find ways to bring healing and comfort to those who need it. There is a need for the "Church" to be recognized as a safe haven and a secure place for those who are hurting and need to be restored to who God made them to be.

As this begins to happen, God's Kingdom and presence will be seen in surrounding villages and communities where-ever a Church is located. There will be more than just preaching. There will be relentless acts of mercy and justice through which traumatised people will be restored to health and wholeness.

The silence will be broken, the secrets revealed and children, women and men will become whole again. The Church – God's People – will be used to transform their own Church, their village, their Group Village and the nation of Malawi.

That is the purpose of this resource package for Churches. It is to be used to change how God's people respond to the extreme violence of rape that happens far too often to precious and valued people created in God's image.

It is to be used to **Break the Silence**.

Chichewa: Mulungu ndipo analenga munthu mchifaniziro chake

Mau otsogolera Genesis 1:26-27, 31a

26 “Ndipo Mulungu anati, “tipange munthu muchifaniziro chathu monga mwachikhalidwe chathu, alamulire pa nsomba za m’nyanja ndi pa mbalame za m’lengalenga, ndi pa ng’ombe, ndi pa dziko lonse lapansi, ndi pa zokwawa zonse za dziko lapansi. 27 Mulungu ndipo analenga munthu mchifaniziro chake, mchifanizo chake amlenga iye; analenga iwo mwamuna ndi mkazi.

31 Ndipo anazona Mulungu zonse zimene adazipanga ndipo taonani zinali zabwino ndithu.”

Anthufe ndiofunikira kwa Mulungu. Anatilenga muchifanizo chake. Ndife osiyana ndi chilengedwe chilichonse cha Mulungu. Mwamuna ndi Mkazi ndi chifanizo cha Mulungu. Mulungu atalenga Mwamuna ndi mkazi ndipamene anakhutisidwa ndi zolenga zake “taonani zinali bwino ndithu” (Genesis 1:31)

Ubwenzi wathu ndi Mulungu unalakwa attachimwa. Kugwilizana komwe Adamu ndi Eve anali nako ndi Mulungu kunasanduka matha. Adamu anayamba kumuopa Mulungu ndipo anabisala (Genesis 3:10) Kugwilizana kumene kunalipo pakati pa Adamu ndi Eve ngati mwamuna ndi mkazi kunatha ndipo anayamba kukangana ndi kulimbana (Genesis 3:16b). Kugwa kumeneku kunakhuza ubwenzi wamitundu yonse. Umboni unaoneka pamene Adamu ndi Eve anabeleka ana awo. Uchimo unalowa paubwenzi pawo, kubweresa mkwiyo umene unapangisa kuti wina aphe mzake.

Ngakhale anthu tinagwa paubwenzi ndi Mulungu, anthufe tili ndi ulemelelo waukulu. Tinalengedwabe muchifanizo cha Mulungu ndipo tili ndi udindo olamulira dziko lapansi m’ malo mwa Mulungu, mfumu yathu. Anatipasa mwayi wobelekana ndi kuchulusa zifanizo cha Mulungu ndipo mwayiwo sunasinthe. Ana, azimayi ndi azibambo analengedwa muchifanizo cha Mulungu, kutanthauza kuti ndi anthu a mtengo wapamwamba oyenela kusamalidwa.

Chi Khristu chinafala padziko lonse lapansi ndipo ku Malawi kuno ma tchalitchi ali paliponse. Ngakhale kuli chi khristu ndi matchalitchi chilungamo ndichoti kukumachitikabe nkhanza zambiri kwa azimayi, ana ngakhale azibambo. Nkhanza zimenezi zikupangisa kuti anthu asiye kumvesesa kuti anthufe tinalengedwa muchifanizo cha Mulungu ndipo tonsefe ndi amtengo wapatali. Vuto lina ndiloti matchalitchi akupitiliza kukhala chete ngati kuti palibe chikuchitika ndipo sakupanga zambiri kuti anthu timvesese zoti ndife anthu aMulungu makamaka kwa anthu amene anachitilidwa nkhanza.

Zimenezi ndizosavomelezeka ngati anthu aMulungu olengedwa muchifanizo chake. Ma tchalitchi/mipingo yonse ikuyenera kutenga mbali ndikuchitapo kanthu, mipingo iyambe kuchita zomwe imalalika. “Mzimu wa Ambuye uli pa ine chifukwa chache iye anandidzoza ine ndiuze anthu osauka uthenga wabwino; anandituma ine kulalikira am’ singa kuti apenyenso, kutulutsa ndi ufulu omphwanyika. 19 kulalikira chaka chosankhika cha Ambuye” (Luke 4:18-19)

Tikufunika kuti anthu tiyambe kuyankhula, kukamba, kupangapo kanthu pa nkhani ya kugwirilidwa kuti anthu amvesese m’mene zimakhuzira anthu ogwirilidwa. Anthu aMulungu, ma tchalitchi, mipingo ipeze njira zothandizira anthu amene akhuzidwa ndi nkhanza imeneyi. Pakufunika kuti “ku tchalitchi” kuzidziwika ngati kumalo kumene anthu angathe kupeza chithandizo ndiponso kupeza chikhulupiro mwa Mulungu.

Zimenezi zikayambika ufumu wa Mulungu uyamba kupezeke ndi kuoneka m’makomo ndi m’midzi imene kuli tchalitchi chilichonse. Ku tchalitchi sikukhala kumalo kongolalikira chabe. Kuzikhala kumalo aChifundo ndi mtendere komwe anthu ochitilidwa nkhanza azilandira chithandizo chowabwezelesa umunthu wawo.

Anthu asiya kukhala chete, zinsinsi ziululika, ana, azimayi ndi azibambo akhala amodzi. Ma tchalitchi, anthu aMulungu agwilidwa ntchito posintha Malawi yonse.

Ichi ndiye cholinga cha bukhu limeneli lama tchalitchi. Ligwilidwe ntchito posintha m’mene anthu aMulungu angathe kuthandizira anthu amene achitilidwa nkhanza pogwirilidwa, mtchitidwe omwe wakhala ukuchitika kwa nthawi yayitali ndipo ukuchitikabe kawirikawiri ndiponso pafupifupi kwa anthu omwe analengedwa muchifaniziro cha Mulungu.

Chetechete Sautsa Nyama

Tumbuka: Sono Chiuta wakalenga munthu mu chikozgo chake

Mazgu Yakuberenga: Genesis 1:26-27, 31a

26 Ndipo Chiuta wakati, “Tiyeni tipange munthu muchikozgo chithu, na kukozgana kwithu, nakubaleka balamule pa somba za mmaji na viyuni vya mu chanya, na vibeto vya pa charo na vilengiwa vose ivo vikwenda pa charo”. 27 Sono Chiuta wakalenga munthu mu chikozgo chake, mu chikozgo cha Chiuta wakalenga iye; mwanalume na mwanakazi wakabalenga.

31 Chiuta wakaona vose ivo wakalenga, ndipo wakaona kuti vikaba viwemi.

Banthu mbakukhumbika kwa Chiuta. Wakatilenga ise – mu chikozgo chake. Ichi nchakupambana na chilengiwa chilichose cha Chiuta. Banalume na banakazi bali mu chikozgo na umoza na Chiuta. Ni para Chiuta walenga banthu – banalume na banakazi – apo chiuta wakati “vili makora chomene” (Genesis 1: 31)

Suzgo nilakuti ma ubale yithu yali kunangika na kwananga. Ubale uwemi uwo ukabapo pakati pa Adam na Eve ukasinthana na wofi. Adam wakaopanga Chiuta ndipo wakabisama. (Genesis 3:10). Ubale pakati pa mwanalume na mwanakazi uwo Adam na Eve wakaba nawo ukazula na kwambana. (Genesis 3:16) kwananga kwawo kukakhwafya ma ubale YOSE. Ivi vikuoneka apa Adam na Eve bakababa mwana wa kwamba.. uchimo ukanjira mu ubale wao, kwambisya kukwiya, mpakana kukomana.

Nanga uli chifukwa cha kwananga banthu banangika, banthu bachali na kuchindikika chomene. Tili kulengeka mu chikozgo cha Chiuta, ndipo tikuchemeka kuti tizule pa charo chose na kulamulira mu maro ya fumu yithu. Uchindami uwo Chiuta wakatichemera kuti tibe na bana nakupanga chikozgo chake undasithe. Bana na Banakazi na Banalume bakalengeka mu chikozgo cha Chiuta ndipo bakwenerela kulemekezeka na kupwereleka.

Chikhristu chili palipose pa charo ma dazi yano, ndipo ku Malawi, ma Tchalitchi yali palipose. Kwene, nanga uli vili nthema, unenesyo ngwakuti kuli nkhaza zinandi kwa Banakazi na Bana na Banalume uwo. Kunangika uko kukwiza na nkhaza izi kukunanga kapulikisiyiro ka umo Chiuta wakatilengela mu chikozgo chake na umo waliyese ngwakukhumbika. Suzgo ni lakuti Tchalitchi likulutilizga kuchita nga palije icho chikunangika ndipo ni pachoko apo pakuchitika kuti banozge kupulikisya kwakuti nise njani nga bana na Chiuta kwa iwo basuzgika na nkhaza.

Ivi ni vyakuzomelezgeka cha kwa banthu ba Chiuta awo bakalengeka mu chikozgo chake, pali khumbiro likuru lakuti Tchalitchi lichitepo kanthu, kuchita ivo likuphalazga. “mzimu wa Chiuta uli pa ine, chifukwa wanisankha ine kuphalazga uthenga uwemi ku ba bakavu. Wanituma kuyowoya za ufulu kwa ba mu dende na kuwona kwa bambura kuona, kusutura bakusuzgika, nakuyowoya va chaka cha lusungu la Chiuta (Luke 4:18-19).

Pali khumbiro lakuti chete chisweke pa nkhani za kukolelana na nkhaza pa zakugonana nakuvwira banthu kupulikisya umo ivi vikunangira banthu. Pakwenerera kuba nthowa iyo banthu ba Chiuta bangavwira nakuchizga abo bali mu masuzgo agha. Pali khumbiro lakuti “Tchalitchi” lioneke nga malo yakubisalilako na malo yakuvikililika kwa awo bapwetekeka ndipo bakwenerela kulondezgeka kwa Chiuta uyo wakabalenga.

Apa ivi vikwamba kuchitika, ufumu wa Chiuta na uchindami wake uwonekenge mu mizi ya kuzungulira iyo kuli Tchalitchi. Kubenge vyakujumpha kupharazga. Kubenge lusungu na wanangwa ndipo banthu abo banangirika bawererenge ku umoyo uwemi na kuwelera umo bakabira.

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Kagwirisikenege ntchito pa [Kuswa Chete](#)

Yao: Mlungu dyampangenyeye mundu mwakulandana nadyo

Malembas: Genesis 1:26-27,31a

26 Mlungu wawechete, 'kwende tulinganyeye mundu mwakulandana ni une, mu chinonyero chetu, tumtende mundu kuwa mwenye dwa somba sya mmesi ni idyuni yakuguluka, ilango yosope, chilambo cha pasi, nambosoni chindu chilli chose cha umi chachikwenda pasi.' 27 Mlungu dyampangenyeye mundu mwakulandana nadyo, mwakulandana nadyo wampangenyeye mundu, dwa mlume ni dwa nkongwe dwakwe.

31 Mlungu dwa iweni yosope idwapangenyeye, nikuiona kuti yalidyi chenene.'

Wandu tuwere wakusosegwa kwa mlungu. Watupangenyeye uwe wandu mwakulandana nadyo. Wandu tulekangene ni chine chili chose chiwapangenyeye Mlungu. Mundu dwamlume, kanaga dwankongwe dyukusalandana ni Mlungu nambosoni tuli mu chinonyero chakwe. Iwere iyoyo mtande wakuti mlungu pi dwamalisisye kupanganya mundu dwamlume ni dwankongwe, dwawechete malowe gakuti 'ili chenene.' (Genesis 1:31)

Vuto dyidyapali nidyakuti ulongo wa mundu ni Mlungu wasokonechere mtande wa kugwa. Ulongo wa Adam ni Eva kwa Mlungu wasokonechere mtande wa oga. Adam walidyi ni oga kwa Mlungu mwakuti watandite kulisisa. (Genesis 3:10) Ulongo wa liwasa, Adam ni Eva waumanyi, wadyonasiche mtande wa ngatamilichika. (Genesis 3:16b) Vuto dya kugwa dyadyonasire ma ulongo gosopegene. Ayi ikuoneka pa ndawi Adam ni Eva wawereche mwanache dwawo dwandanda. Uchimo wadyinjire mu liwasa lyawo, wandu walidyi wakupya mitima mpaka kutanda kuulagana.

Atamose wandu twadyonasiche mtande wa kugwa, wandu tukwete ulamusi wekulungwa. Wandu tuli wakupanganyidwa mwakulandana ni Mlungu, nambosoni tuli wakuwiranjidwa kuti tugumbale chilambo cha pasi nikuthyosa iwanda mmalo mwa mwenye dwankulungwa Mlungu. Kuwilanjidwa kwakupari kwa kuwereka wanache nambosoni kutupiya chilandanyo cha Mlungu nganikuchenjedwa. Wandu osope wene twapanganyidwe mwakulandana ni msyene Mlungu, tuli wakusoseka nambosoni kuchimbichika.

Lero dyino, chikirisitu chidyenere chilambo chosope chene cha pasi, soni ku Malawi kuno machalichi gali palipose. Atamose kuti ichindu iwere myoyo, nambo chilungamo chakwe nichakuti asimayi, wanache nambosoni achalume akutendedwa ngalwe syekulungwa. Kudyonasika kukutendeka ligongo lya ngalwe kukusadyonanga kupikanichisya amo Mlungu watupanganyire mwakulandana nawo ni kusoseka kwatosope. Vuto dyadyipali, machalichi gagambire kutama, kulepera kutenda yakuti wandu tupikanichisye mwatuwerere mpera wanache wa Mlungu pakwakamuchisya wandu wakanasika ni ngalwe.

Ayi nganiiwa yakusosedwa mpera wanache wa mlungu withapanganyidwe mwakulandana nadyo. Pana kusosedwa kwakukulungwa kuti machalichi gakamule masengo, kuti wandu awedye nkutenda yosope yene machalichi gakupasiri. 'Msimu wa Mlungu uli pa une, mtande wakuti andesire une kuwa dwakupasiri utenga wambone kwa wakulaga. Mlungu andumire une kuti nasalire akapolo ya ufulu, wangalora kuti chalora, kwagopola wandu wakuponderesyedwa, kukusala ya chaka chambone cha Mlungu' (Luke 4:18-19)

Pana kusosedwa kwekulungwa kuti wandu aleche kutama chete pangani dya kukamulirana, nambosoni kwakamuchisya wandu kupikanichisya ipwetesi ya kukamulirana. Pana kusosedwa kwekulungwa kuti wandu wa Mlungu atande kwakamuchisya wandu wakulaga. Pana kusosedwa kwakuti wandu atande kumanyilira kuti machilichi gali jana nambosoni gawere malo gachiteteso kwa wandu wakulewa mwakuti pakusosedwa kuti audyilire muwapanganyire msyene Mlungu.

Ayi paikutanda, Ukulu wa Mlungu uchioneka mmisi nambosoni mmagulu gosopegene gagakwete machalichi. Kuchiwa yedyinji yakuposa kupasiri. Kuchipagwa itendo yangalipidwa ya chanasa ni yachilungamo mpaka wandu wakanasika tachipata umi wambone.

Kutama dyii/chete kuchimala, chinsisi chichimanyika nambosoni wanache, achakongwe nambosoni achalume chachikola umi wambone soni. Machalichi, wandu wa Mlungu tachikamula masengo gakuchenga chilambo cha Malawi.

Achi nichiwere chakulinga cha machalichi, kwiganya kuti wandu wa Mlungu atande kwitichisya ya ngalwe dyekulungwa dyakukamulirana dyadyikutendedwa kwa wandu wakusosedwa wali mu chilandanyo cha Mlungu.

Chakulinga chakwe chiwere kumasya mteto wangawecheta kapena kudyigala mbali kwakupali

Guiding Questions

1. What is happening in the story?
2. Does this happen in your community?
3. What is wrong in the story?
4. What is right or what could be done to make it better?
5. What should be done about the perpetrator?
6. How can you support the victim and his or her family?

MAFUNSO OTSOGOLERA

1. Chikuchitika ndi chani mu nkhanayi?
2. Kodi izi zimachitika mudela lanu?
3. Cholakwika ndi chain munkhaniyi?
4. Pangachitike chani kuti nkhanayi iyende bwino?
5. Nanga olakwa munkhaniyi angapangidwe chani?
6. Nanga ochitilidwa nkhanza angathandizidwe bwanji? Nanga banja lake lingathandidwe bwanji?

Mafumbo yakudangilira

1. Chikuchitika mchivichi mu ntharika iyi?
2. Kasi ivi vikuchitika mu dera linu?
3. Chanangika nchivichi mu ntharika iyi?
4. Chiwemi ni vichi panji icho chingachitika ni vichi kuti vinozgeke?
5. Chingachitika nchi vichi kwa uyo wananga?
6. Mungavwira uli uyo wasuzgika na banja lake?

Mausyo Gakukamuchisya

1. Chichi chikutedwa munganidyi?
2. Ana ayi ikusatendekwa mu Madera gatukutama?
3. Chichi changanichiwa chenene mu nganidyi?
4. Pakusosedwa kutenda chichi kuti chingichiwa chenenechi chilondeche?
5. Mpaka tutende chichi kwa wakutenda ichinduyi?
6. Mpaka tukamuchisye chinauli kwa wandu wakuiona ipwetesiye nambosoni mawasa gawo?

“Gama’s”

English: GAMA FAMILY STORY

Mrs Gama was extremely sick while she was pregnant and unfortunately died while in the hospital. After her death, Mr Gama and his child were coping very well and were happy together. After sometime Mr Gama found a new woman and married her. The new wife did not get along with the child and she kept abusing the child. Since she was a new wife, Mr Gama was listening to her and doing anything for her. Over time Mr Gama and the new wife were mostly happy together but the child was always alone and unhappy.

Chichewa: NKHANI YA aGAMA

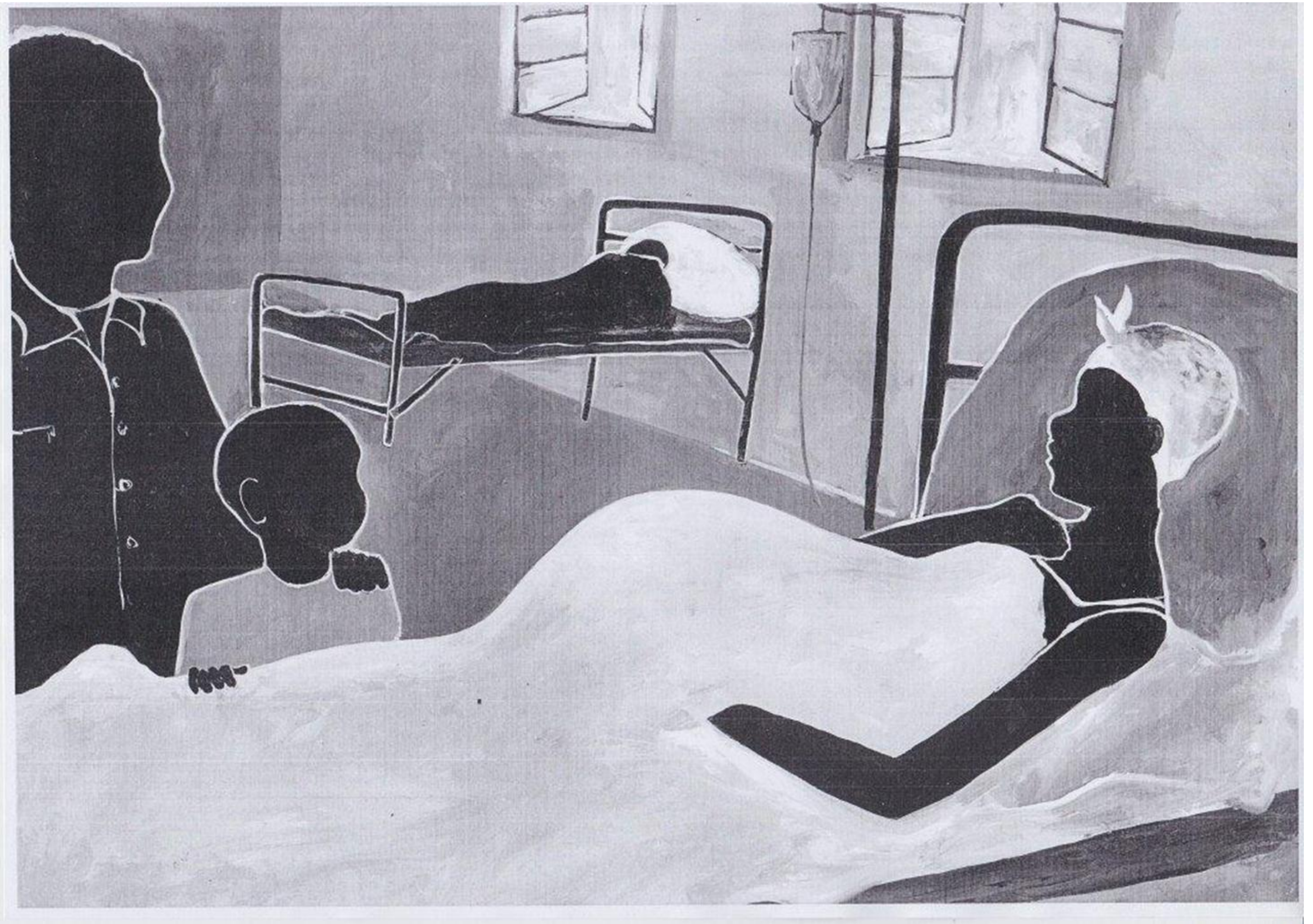
Akazi aGama anadwala kwambiri ali woyembekezera ndipo anamwalira asanachile. Atamwalira anawasiya aGama ndi mwana wawo m’modzi. Atamwalira akazi awo, aGama ndi mwana wawo uja amakhala bwinobwino limodzi mwamtendere ndi mwansangala. Patapita ka nthawi aGama anakwatiranso mkazi wina. Koma mkazi wawo uja anayamba kumuzunza mwana uja pafupipafupi. Chifukwa choti mkaziyo anali watsopano, aGama amapanga chilichonse choti chiwasangalalase akazi awowo ndipo nawonso anayamba kumusala mwana wawo uja. Patapita nthawi aGama ndi akazi awo atsopano aja amakhala paokha mwa mtendere koma mwana wawo amasalidwa ndipo samasangalala.

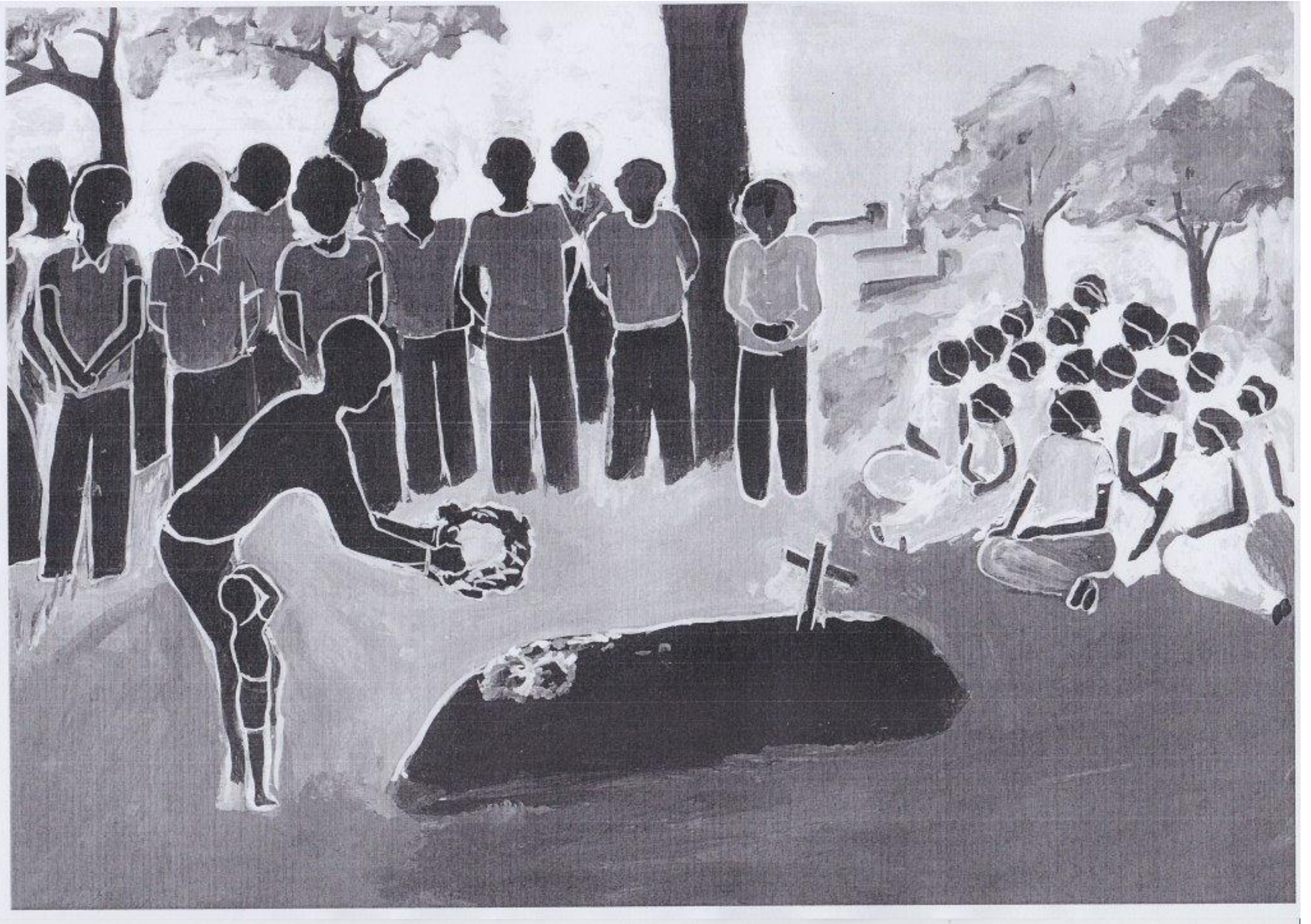
Tumbuka: NTHARIKA YA GAMA

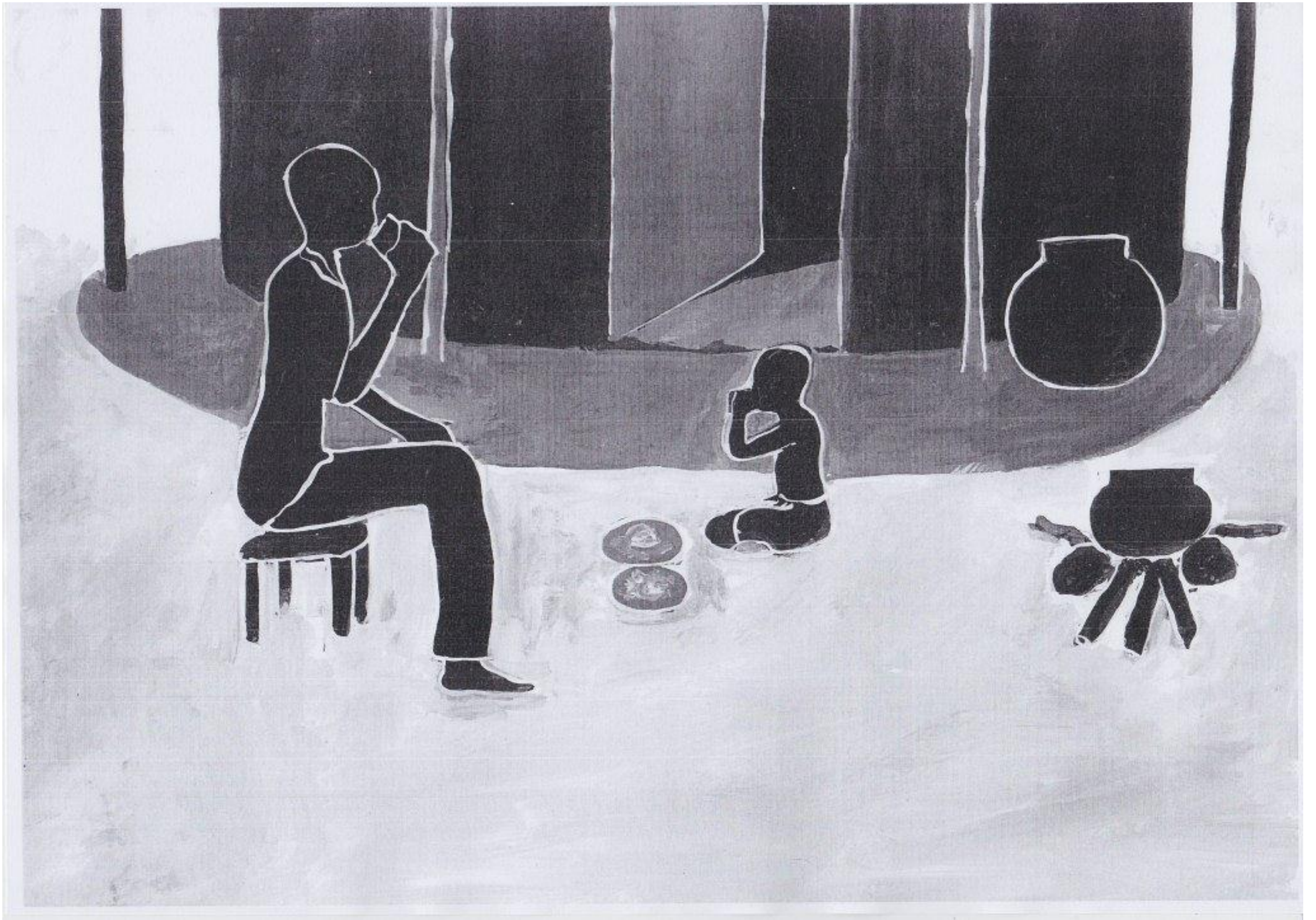
Mrs Gama bakalwara chomene apo bakaba na nthumbo ndipo bakataika pambere bandachire. Bakati bataika, Mr Gama na mwana wawo bakakhalanga makora ndipo bakaba bakukondwa. Pakati pajumpha nyengo Mr Gama bakasanga mwanakazi munyakhe nakumutola. Mwanakazi wa sono uyu wakamutinkhanga mwana uyu ndipo wakamusuzganga. Chifukwa wakaba mwanakazi mupya, Mr Gama bakamupulikilanga nakumuchitira chilichose. Pakati pajumpha nyengo Mr Gama na mwanakazi wawo mupya wakaba bakukondwa lumoza kwene mwana uyu wakabanga yekha nyengo zinandi kweneso wambula kukondwa.

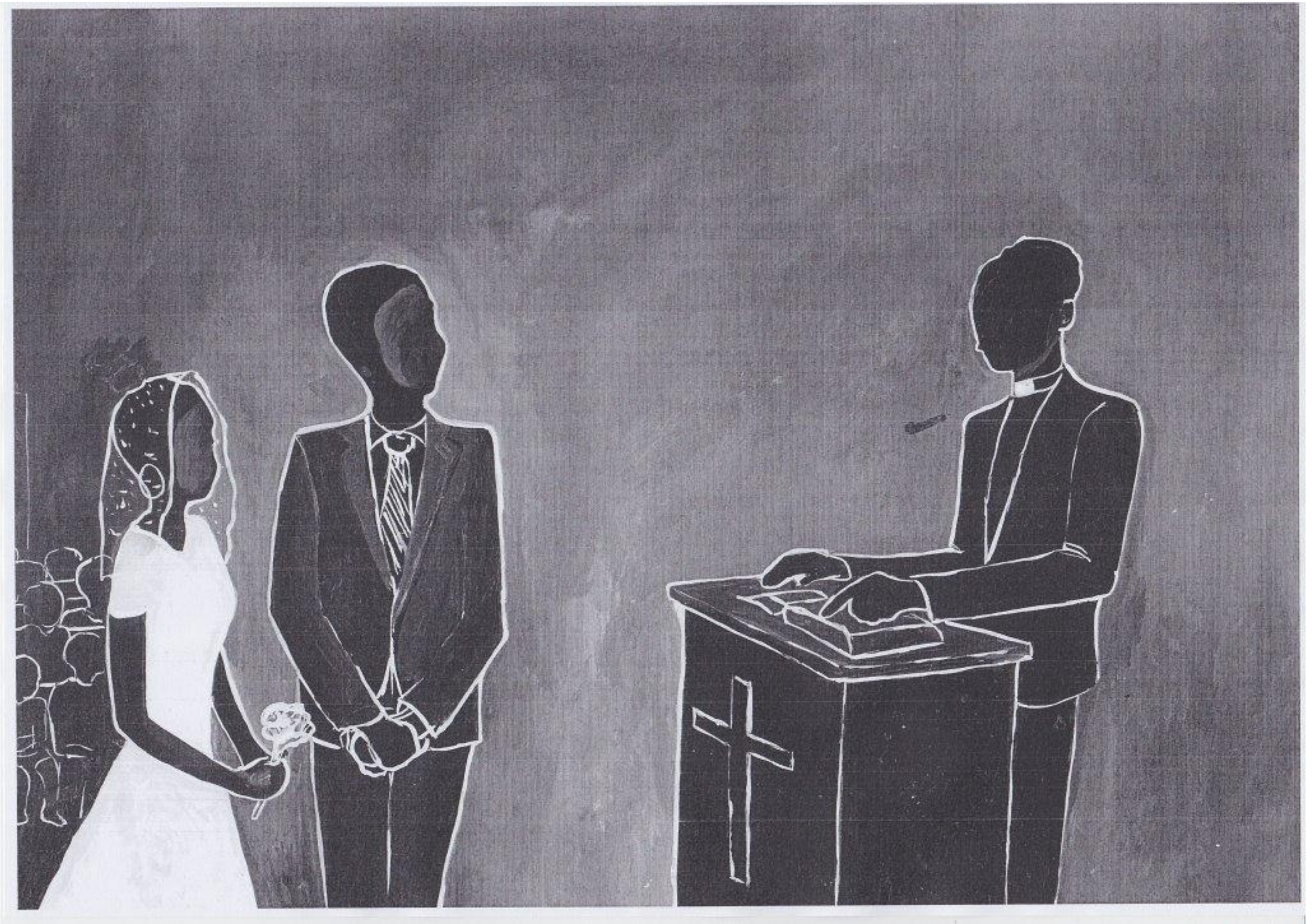
Yao: NGANI DYA LIWASA LYA A GAMA

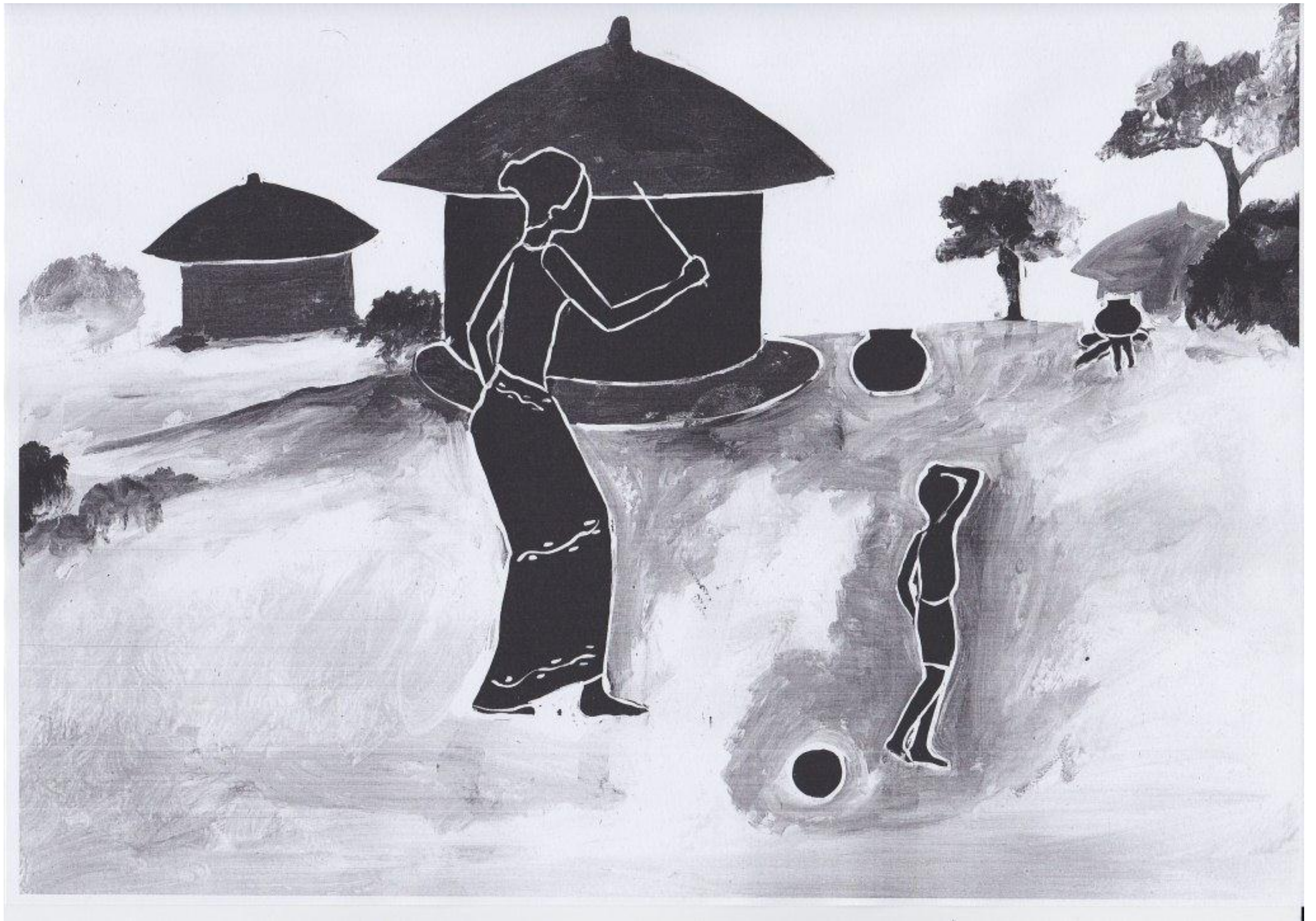
Wa mkwawo wa a Gama wali wakulyala kwedyiji katema kiwalidyi nichitumbo mpaka wadyasiche nkinawe kuwereka m’chipatala. Chiwa chili chitendeche, Gama wali nkutama chenene soni mwakupoka nimwanache dyawo. Pakupita ndawi, Gama wapatire wakongwe wane wiwalombene nawo. Wakongwe wasampanowo nginapikanganaga nimwanache, mpaka watandite kumsausya. Mtande wakuti wali ulombera wa msapano, Gama wapikanilaga wa mkwawo mpaka kwatendera chilichose chakusaka. Ndawi dyina mkwaula, Gama niwamkwawo wali nkutama mwakupochera nambo mwanache dyali dwakudandaula ndawi syosope.

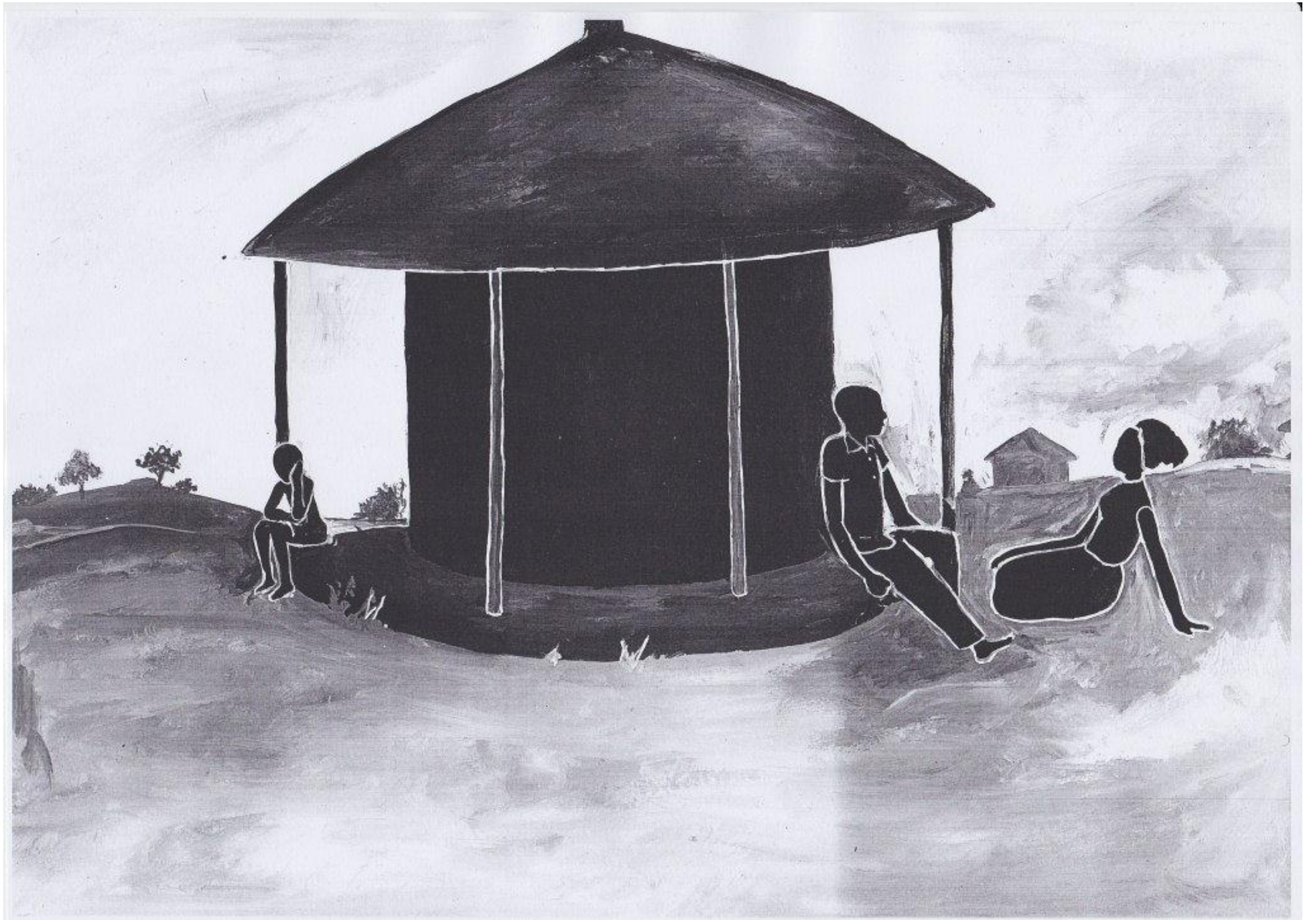












“Tereza”

English: THE GIRL ON THE WHEELCHAIR

Tereza is a 10 year old child with a severe form of spastic cerebral palsy. She can sit by herself but she cannot crawl or walk. She uses a wheelchair. Her mother has been set aside by her husband because Tereza has a physical disability. He has taken another wife. Her mother tries to get back with her husband so she stops caring for her daughter. She leaves her daughter in the care of the child's 14 year old brother. Every day he bathes her, dresses her. However the neighbor sees that every time he bathes her, which he does in the back yard facing the neighbor's home, he rapes her first. The neighbors do not know who to tell. The mother will not do anything to make the father push her further away. So the neighbors watch day after day while the little girl gets raped and do nothing.

Chichewa: NKHANI YA MWANA WAPA WHEELCHAIR

Mu banja la aPhiri muli aPhiri, akazi awo, mwana wawo woyamba wam'muna wa zaka khumi ndi zinayi (14) ndi mwana wawo wamkazi, Tereza, wa zaka khumi (10), omwe ali olumala ndipo amayendera wheelchair. aPhiri anasiya banja lawo nkukapeza mkazi wina chifukwa cha mwana wolumalayo. Patapita nthawi akazi aPhiri aja anawalondola amuna awo aja kuwasiya ana awo aja okhaokha. Mwana wam'munayo amamusamaladi mchemwali wakeyo koma madzulo aliwonse asanamusambise ankayamba kaye wamugwiririra. Anthu oyandikira nyumba yawoyo amangoyang'anira koma osalesesa kapena kunena kulikonse. Mnyamatayo akamaliza kumugwiririra amamusambisa. Zonsezi zimachitika koma anthu apafupi samapanga kalikonse.

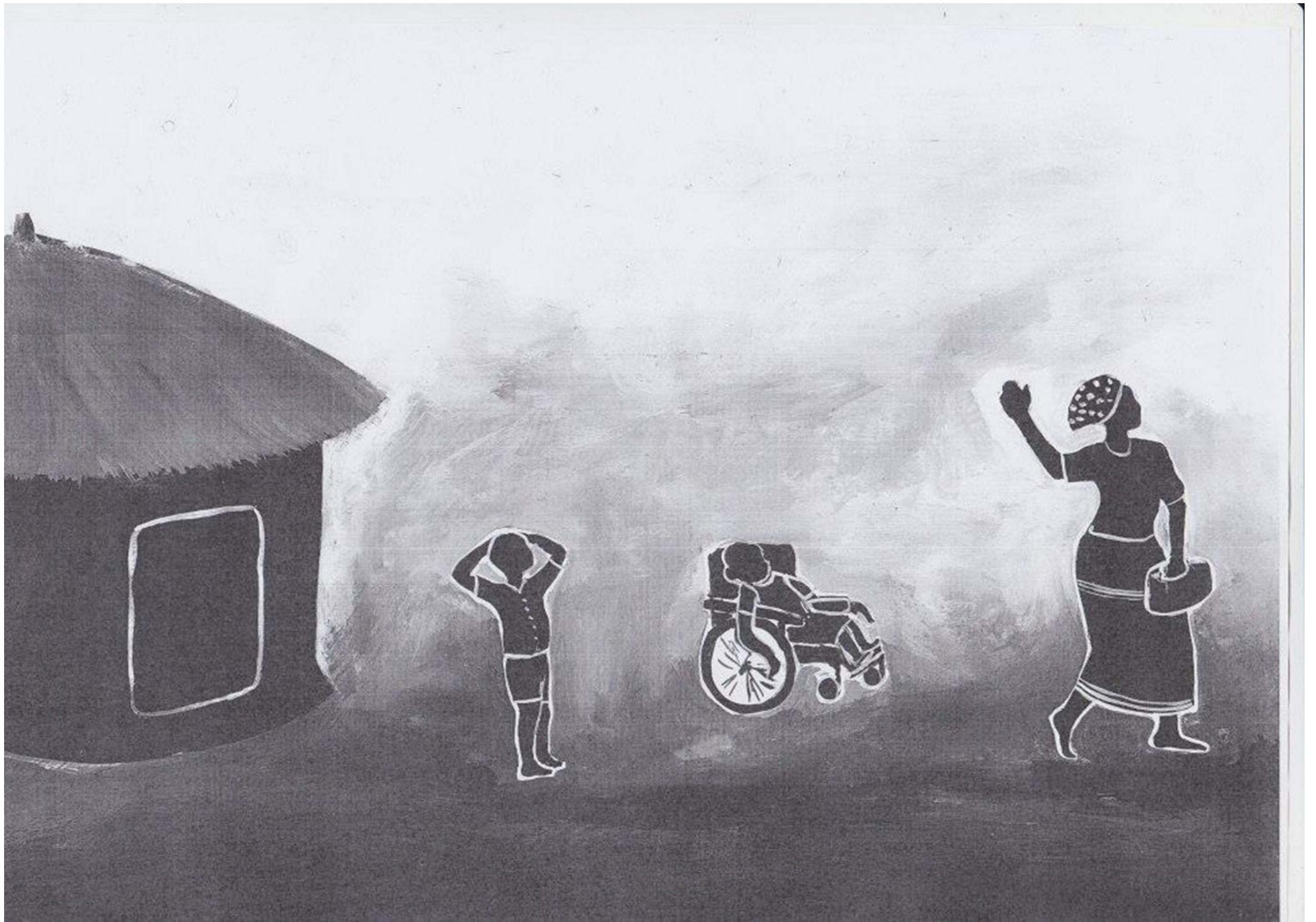
Tumbuka: MSUNGWANA WA PA WHEELCHAIR

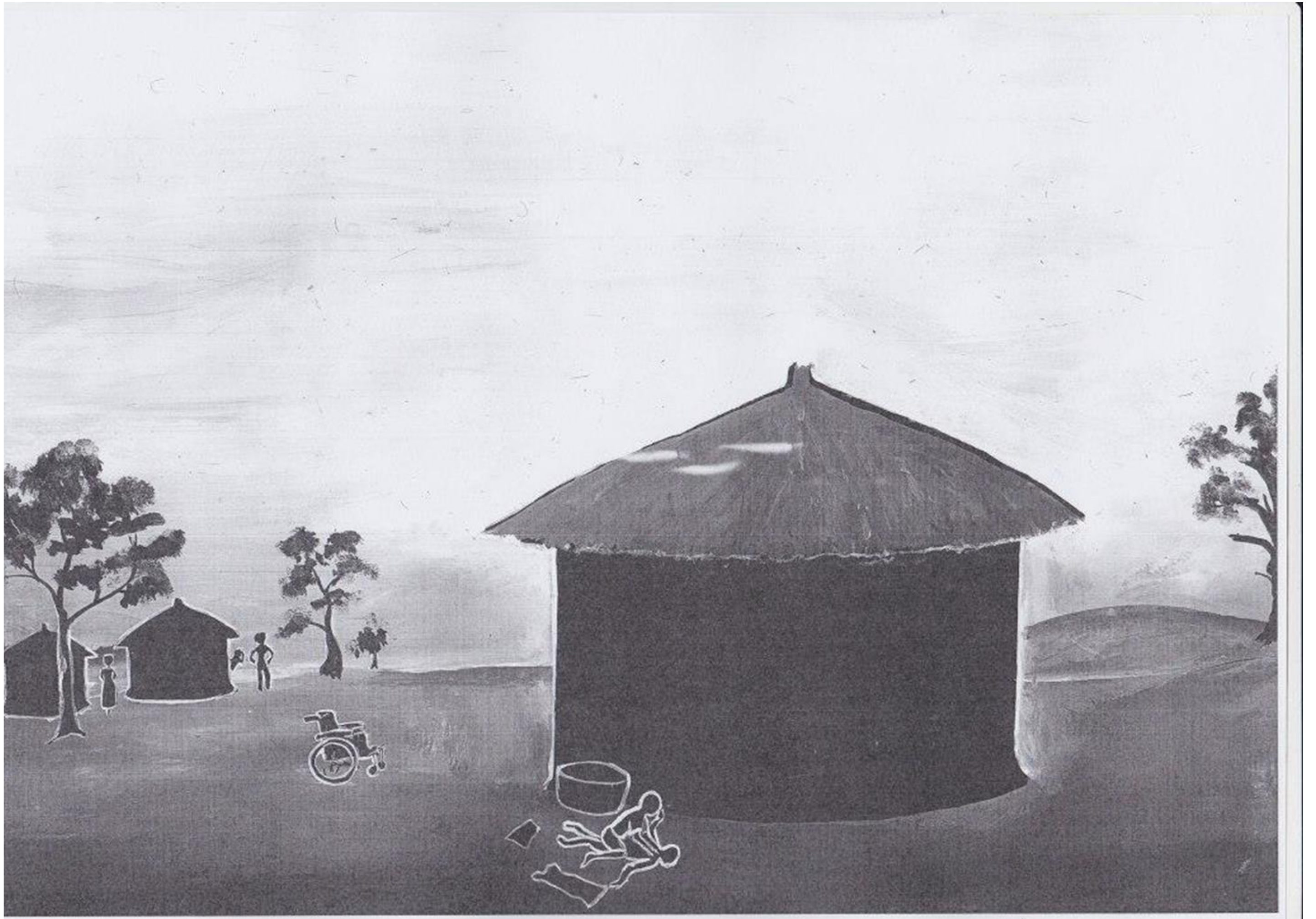
Tereza ni msungwana wa vilimika khumi ndipo wali kubabika na matenda ya suzgo la uwongo. Wangakhala yekha kwene wanga khwaba na kwenda yayi. Wakugwirisya ntchito wheelchair. Bamama bakhe wali kulekeka na badada bake chifukwa wali na chilema. Bali kutola mwanakazi mupya. Bamama bakhe bakayeza kuwelerelana na badada bakhe sono bakaleka kumupwelera mwana wawo. Bakamuleka mwana wawo kuti wapwelerereke na mdumbu wake wa vilimika khumi na vinayi. Dazi lilirose wamugegesya na kumuvwalika. Kwene ba neba bakawona kuti dazi liri lose pambere wandamugegesye wakumukolereranga dankha. Ma neba bakamanyanga yayi kuti baphalire njani. Bamama bachitenge chilichose yayi kuti badada baleke kumutinkha. Sono ma neba bakuona dazi na dazi msungwana uyu wakukoleleka kwene bangachita chilichose yayi.

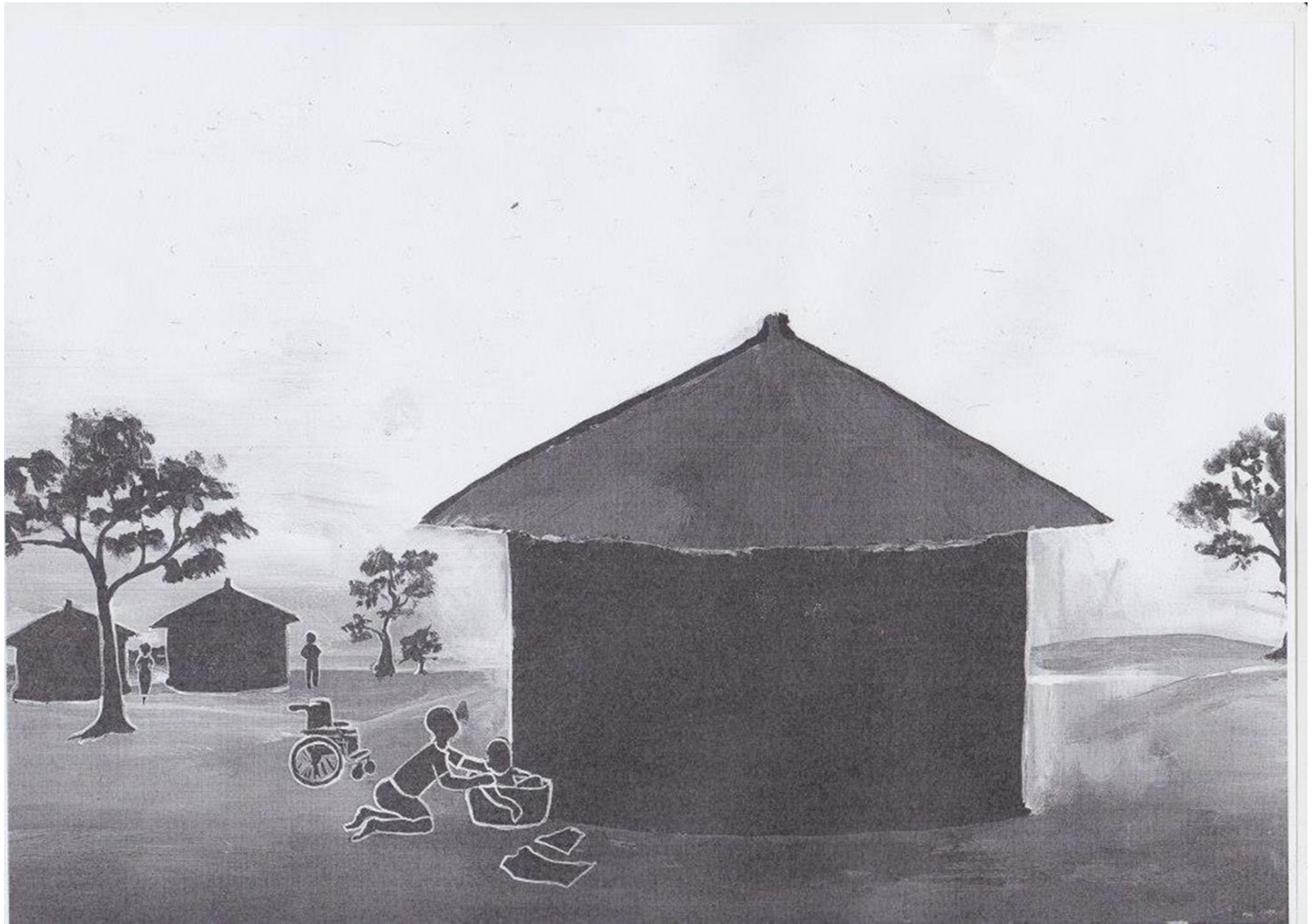
Yao: MWALI DWA PA WHEELCHAIR

Tereza, mwanache dwa yaka likumi (10) limpepe akwete ulwere wa *spastic cerebral palsy* (kulumala). Akusatamaga pasi nambo ngakusakombora kwenda atamose kukwawa. Akusadyenda pa wheelchair. Mama wawo walesire kupikangana ni wa mkwawo mtande wakulumala kwa aTereza. Babawo mpaka walombere wakongwe wane. Nambo pakusaka kuti liwasa lipagwe mama wawo a tereza walesire kupereka chisamaliro. Mwakuti chisamaliro cha a Tereza wakusapereka ni achimwene wawo wakwete yaka likumi limpepe ni mcheche. Chila lisiku akusawadyodyesa, nikwawecha kwakwe. Nambo wandu wakutama nyumba dyakuwandikana nawo akusaona mnyamatadyo ali kunkamulira mwalidyo kusyeto kwa nyumba nkinatande kwadyodyesya. Wanduwo akusasowa mundu dyankunsalira ya nganidyi. Mama wa tereza pangali chimpaka atende pakogopa kuti chiwaleche soni. Nambo wandu wakuwandikana nawo niakusaiona mwanachedyo ali nkukamulilidwa chila lisiku nambo pangali chakutenda.









“Hawa”

English: HAWA’S STORY

Hawa is a twelve year old girl who stays with her grandmother and grandfather. Every night before the grandfather goes for his night shift at work, he enters into Hawa’s room and rapes her. When he is done raping her, he gives her money, food or clothes and threatens to kill her if she reports what happens to her grandmother. After some time the grandmother notices something wrong with Hawa and asks her what happened then she told her that it is the grandfather who rapes her. The grandmother takes Hawa to the One Stop Centre at Queen Elizabeth Hospital where she narrates that the grandfather has been raping her for six years. It was through the counseling session that the grandmother blames herself for her husband’s behavior. Despite people advising her not to report her husband, the grandmother reported the case to the police and the grandfather was arrested.

Chichewa: NKHANI YA HAWA

Hawa ndi mtsikana wa zaka khumi ndi ziwiri (12), amakhala ndi agogo ake aakazi ndi aamuna. Agogo ake amuna amati akamapita ku ntchito kwao usiku, amamulowera ku chipinda kwake ndi kumugwiririra. Akamaliza amamupasa ndalama, zovala kapena zakudya nkumuopsyeza kuti akaulula kwa agogo ake aakazi azamupha. Patapita nthawi, agogo ake aakazi anazindikira kuti Hawa akumagwiridwa kenaka anamutenga ku One Stop Centre ku chipatala cha Queen Elizabeth. Kumeneko ndikumene Hawa anafotokoza kuti agogo ake amuna akhala akumamugwirira kwa zaza zisanu ndi chimodzi. Hawa ndi agogo ake analandila uphungu. Agogo ake aakazi anakhumudwa pomva izi ndipo amaona ngati linali vuto lawo. Analimba mtima kufotokoza kwa aPolisi ndipo agogo aamunawo anamangidwa.

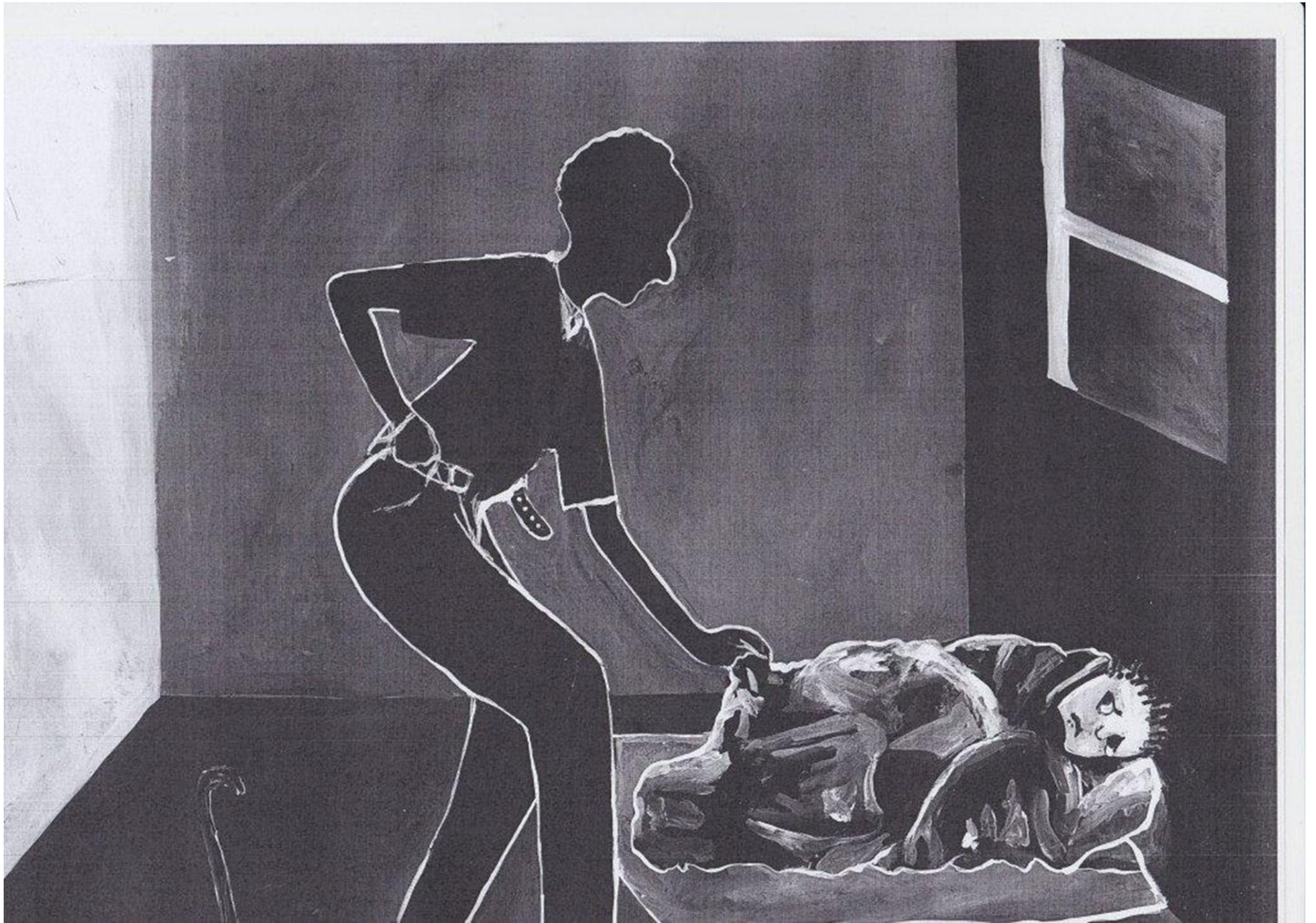
Tumbuka: NTHARIKA YA HAWA

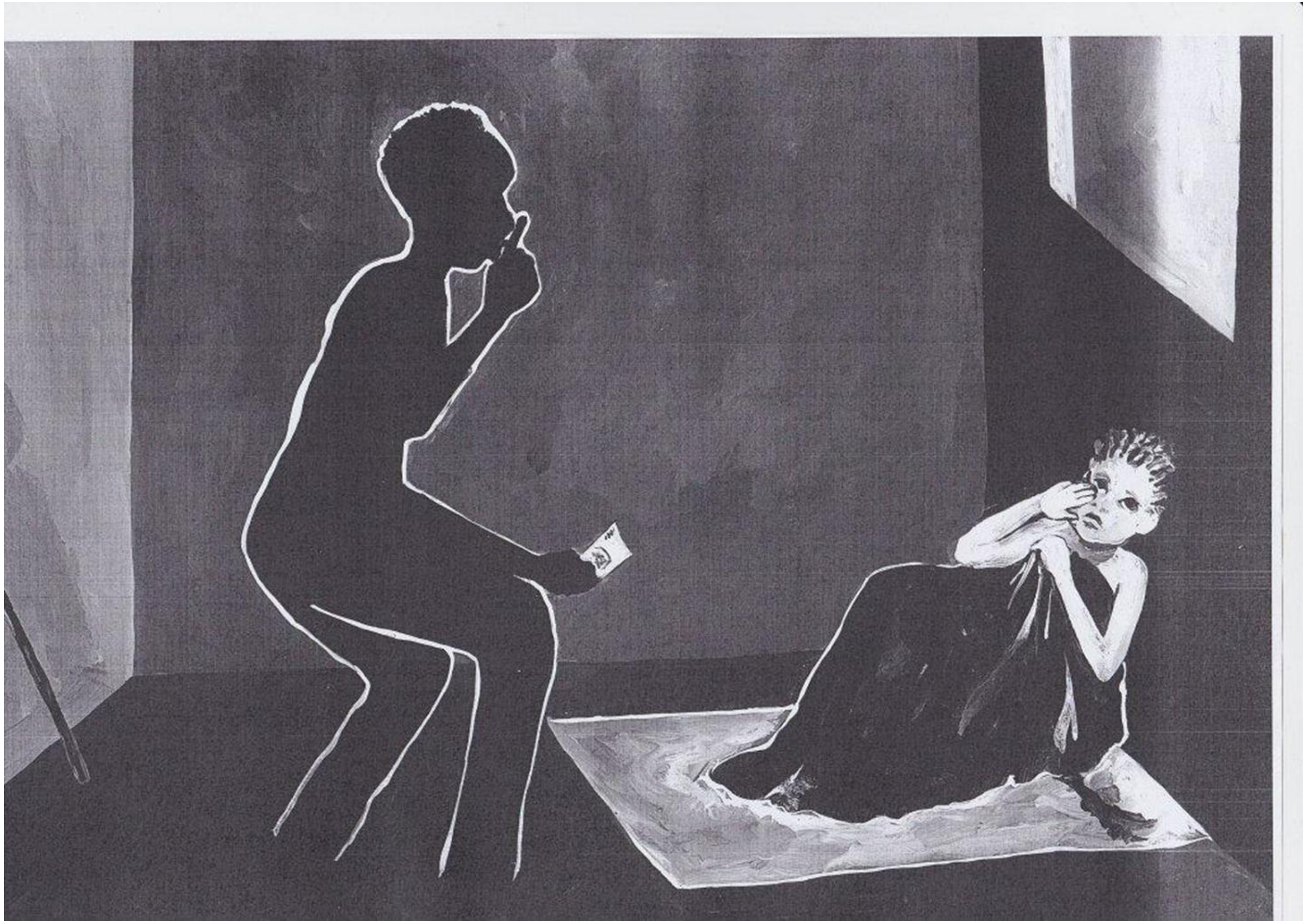
Hawa ni msungwana wa vilimika khumi na vibiri (12) ndipo wakukhala na babuya na basekulu bake. Usiku uliwose pambele basekulu bake bandalute ku ntchito yawo ya usiku, bakunjira kuchipinda kwake nakumukolelera. Para bamala, bakumupa ndalama, chakulya na vyukuwala nakumuofya kuti bamukomenge para wabaphalira babuya bake ivyo vikuchitika. Pakati pajumpha nyengo babuya bake bakawona kuti pali chinyakhe icho chanangika na Hawa ndipo bakati bamufumba wakabaphalira kuti mbasekulu bakhe abo bakumukolelera. Babuya bake bakamutolera Hawa ku One Stop Centre ku kuchipatala cha Queen Elizabeth uko wakayowoya kuti basekulu bake bamukolera kwa vilimika vyakukwana chinkhonde na chimoza. Hawa na babuya wake bakapokera uphungu. Babuya bake bakaonanga nga ndibo bakapangisya kuti bafumu bawo bachite ivi. Nanga uli banthu bakabalangiza kuti bangakaphalanga yayi ku Polisi, iwo bakaphala ndipo sekulu wakakika.

Yao: NGANI DYA HAWA

Hawa, mwali dya yaka likumi limpempe ni iwiri(12), akusatamaga ni anganga wawo wakongwe nambosoni walume. Chilo chilichose anganga wawo walume nkinadyaure ku masengo gawo ga chilo, akusadyinjira kadye ku chipinda cha Hawa ni kwakamulira. Pati amalisiswe kwakamulirako, akusawapaga makobiri,yakulya kampena yakuwala nikwadyogoya kuti chiwawulaje naga asale kwa anganga wawo wakongwe. Pakupita ndawi anganga wawo wakongwe wayiweni kuti chine chakwe nginichiwa chenene mwa hawa mpaka wausisye, apa nipere a hawa wawachete kuti anganga wawo walume akusawakamulilaga. Apa anganga wawo wakongwe wadyigere a hawa kwaula nawo ku One Stop Centre ku chipatala cha Queen Elizabeth. Kwere a hawa walondesye yosope yene kuti anganga wawo walume walidyi nkwakamulira kwa yaka msano ni chimpepe (6). Piwapochere upungu, angangawo wa kongwe waiweni kuti walidyi wakulewa payosepe yene yiwatendaga wa mkwawo. Atamose kuti wandu wakanyaga, nambo angaga wakongwe wa a hawa wapite ku police kusala mpakana walume watawidwe.













“Man, Bambo”

English: THE MAN WHO GOT RAPED

A man was at a local bar having some drinks on his own. A few women noticed that he was alone and they went over and offered him a drink of which he refused. When he decided to go home, the women, who came by car, offered him a lift home. The man was not scared because they were all women and he didn't think that they can do him any harm. On the way the women persuaded him to have one drink in which they had put drugs in it to weaken him and make him more responsive. They stopped by a nearby forest and took turns in raping the man. After the incident the man went to the hospital but the hospital staff and the police did not believe anything he said and in the end the man was ashamed to talk about it again.

Chichewa: NKHANI YA BAMBO OGWIRIRIDWA

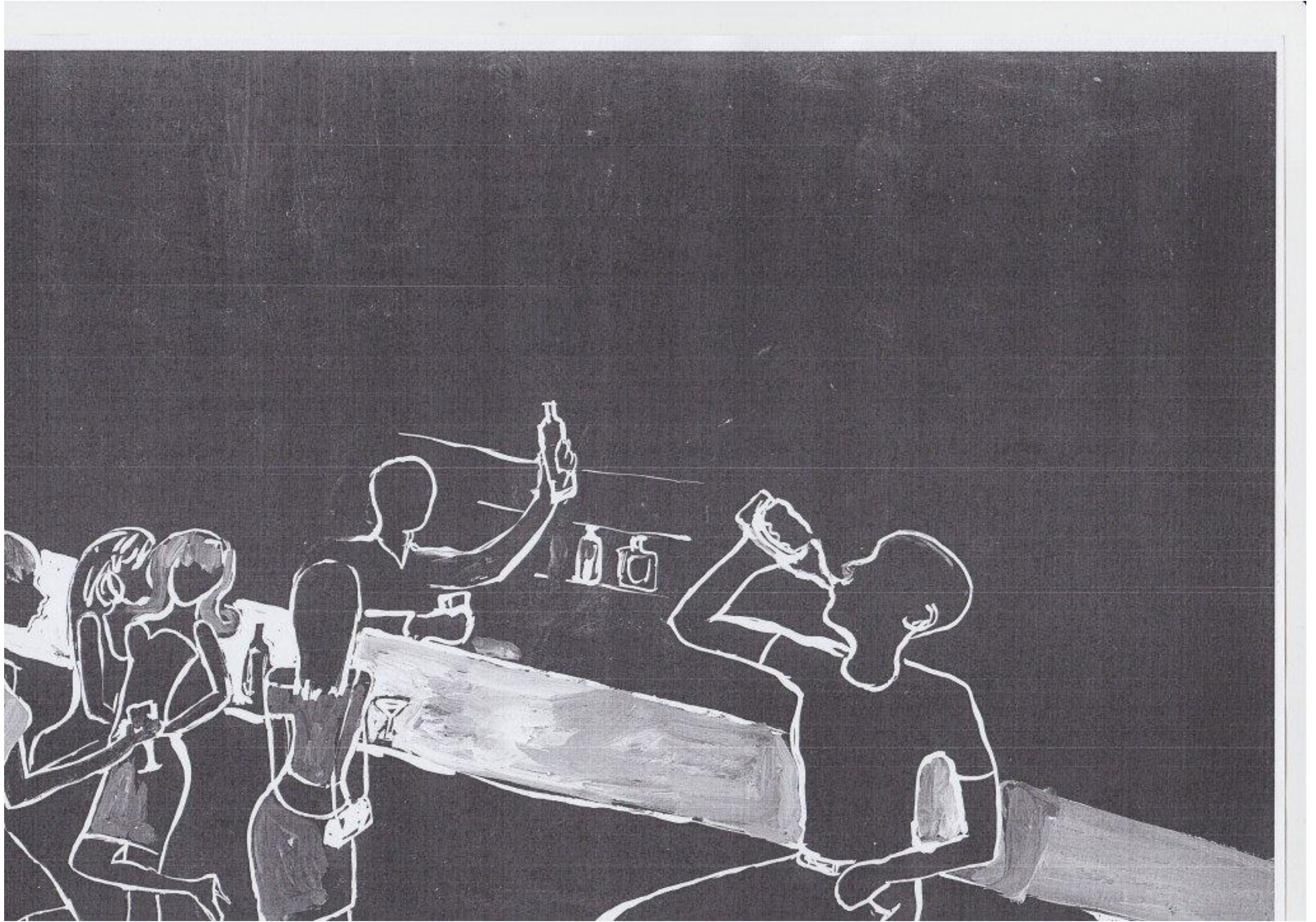
Bambo wina anali kumalo omwela mowa ndipo anali okha. Gulu la azimayi ena linkangomuyang'ana bambo uja kuti anali okha ndipo m'modzi anapita kukacheza naye nafunsa mbambo uja ngati angathe kumwa nawo limodzi koma bambo uja anakana. Atatha kumwa, bambo uja ananyamuka kuti azipita kunyumba. Azimayi aja anali pagalimoto ndipo anamuza bambo uja atha kukwera nawo mugalimoto kuti akawasiye kwawo. Poti unali usiku ndipo bambo anaona kuti alipo azimayi angapo, analibe mantha. Atakwera muGalimoto muja azimayi aja anamupasa bambo uja chakumwa koma anali atayikamo mankhwala oledzelesa kwambiri kuti afooke. Atafika pankhalango, azimayi aja anamukoka mzibambo uja ndipo azimayi onsewo anamugwiririra. Atapita kuchipatala bambo uja anafotokoza kwa aPolisi zomwe zinachitika koma aPolisiwo ndi anthu ena kuchipatala sanamukhulipilire ndipo anachita manyazi bamboyo kuti afotokonzeso.

Tumbuka: DADA UYO WAKAKOLEREKA

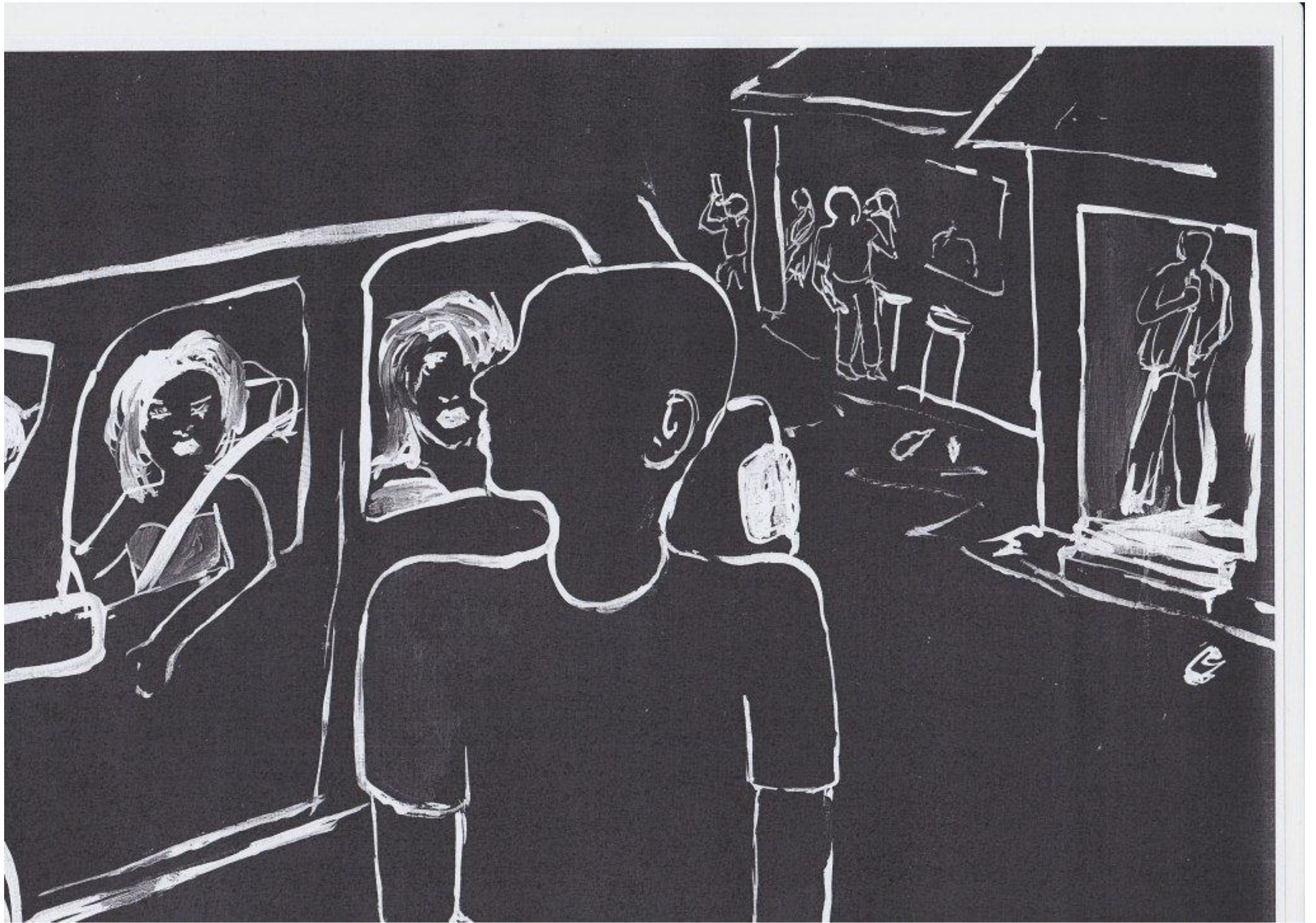
Dada munyakhe wakaba yekha pa bala kumwa mowa. Bazimayi banyakhe bakamuona kuti wali yekha ndipo bakaluta apo wakakhala nakumufumba kuti bamugulire mowa ndipo wakakana. Apo wakaghanaghana zakuwelera kunyumba, bazimayi bala abo bakaba na galimoto, bakamuphalira kuti wakwere nawo. Dada uyu wakaba na wofi yayi chifukwa wakaona kuti wose mbanakazi ndipo wakaghanaghana kuti bangamuchita chilichose yayi. Apo bakendanga bazimayi aba bakamukakamizga kuti wamwe chakumwa icho mukaba munkhwala uwo ukamumala nkhangono nakumu loberesya. Bakimilira pa thengere linyakhe nakumukolerela yumoza na yumoza. Vikati vachitika ivi Dada uyu wakaluta ku chipatala na kupolisi kwene bakuchipatala na bapolisi bakamugomezga yaye ndipo paumaliro wakaba na soni kuyowoyaso za nkhani iyi.

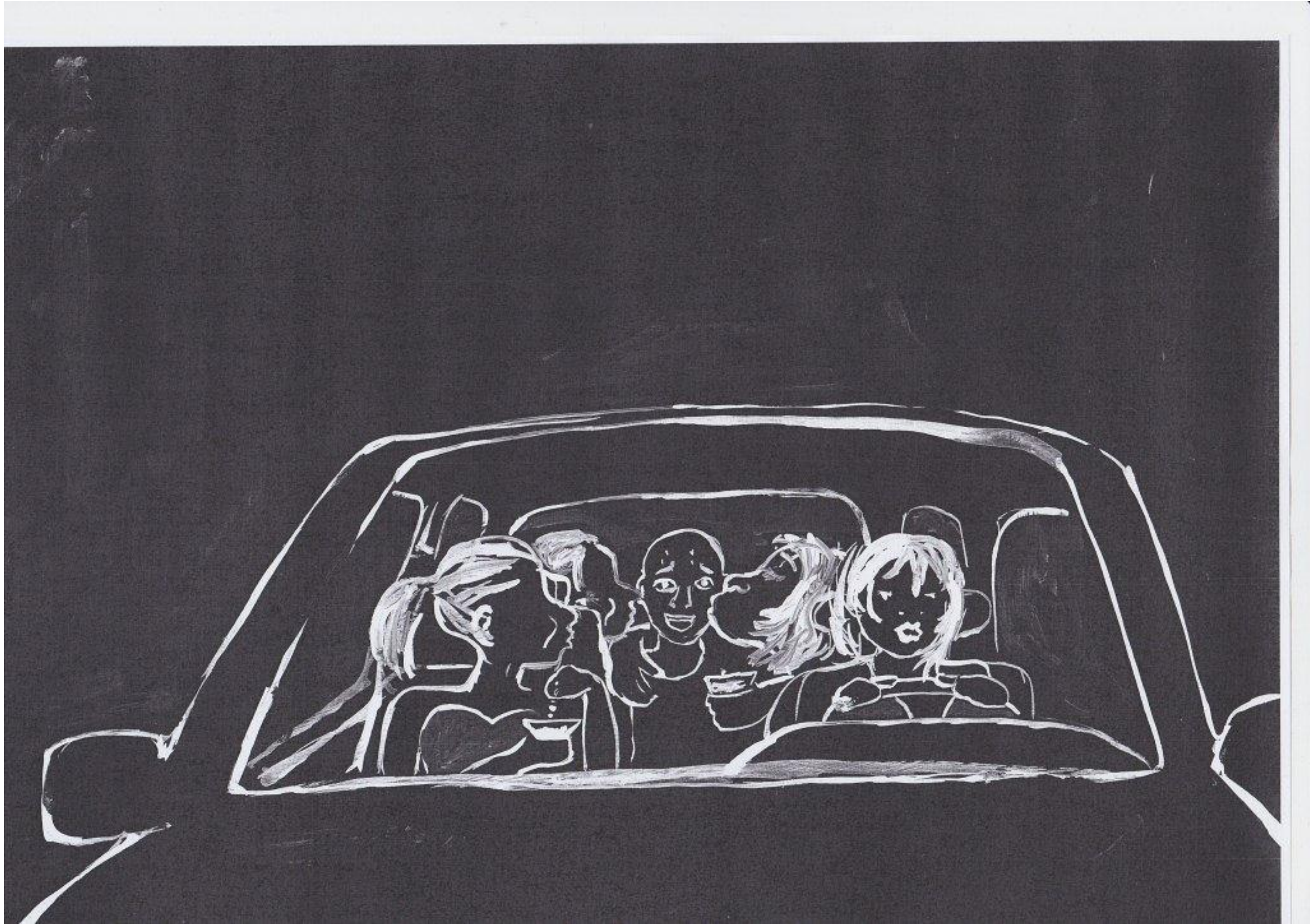
Yao: NGANI DYA BAMBO WAKUKAMULILIDWA

Bambo wane wali ku malo gakumwera ukana dyikape. Asimayi wane waiweni kuti Bambowa wali dyikape mwakuti wapite kudyakwapa chakumwa nambo bambowo wakanire. Piwaganisye yakwaula kunyumba, asimayiwo wiwalidyi pa malo ga ukanago wasalire bambowo kuti wakwesye galimoto. Bambowo pakuiona kuti wali asimayipe, nginakola oga pakuganisya kuti asimayi pangali chakogoya chakuti mpaka atende. Alimkwenda, asimayiwo wanyenjerere bambowo kuti amwe chakumwa chichalidyi chetadye mtela kuti bambo akakola machiri. Wadyimi pa ukweti/litinji uwalidyi pakuwandika, nikuchengana pakwakamulira bambowo. Ayi ili itendeche, bambowo wapite kuchipatala nambo wachipatala ni wa police nginakulupilira yosope yiwawechete bambowo, mwakuti mapeto gakwe bambowo wakwete soni kuwecheta ya nganidyi.













“Adija”

English: ADIJA’S STORY

Adija is a twelve year old girl who stays with her mother and father. Her father however works and lives on a farm so he is mostly not home. Her mother usually visits her husband and helps him at the farm so Adija is mostly left alone at home. One time when the mother went away to the farm she left her alone and during the night a man came over and raped her. When her mother returned, she explained what happened but she did not help her in anyway. The next time that the mother left, she told Adija’s friends to spend the night with her so that she shouldn’t be alone. Later on the friends had a fight and Adija was left alone. A certain boy was watching the whole incident and noticed that Adija spent the night alone and he went in and raped her as well. When the mother returned home, Adija explained the incident to her but she whipped her instead and blamed it all on her. Adija went to the police herself then the police referred them to the One Stop Centre where they both got counseling. After the counseling the mother understood and appreciated how counseling helped them both and did not blame Adija or got angry at her.

Chichewa: NKHANI YA ADIJA

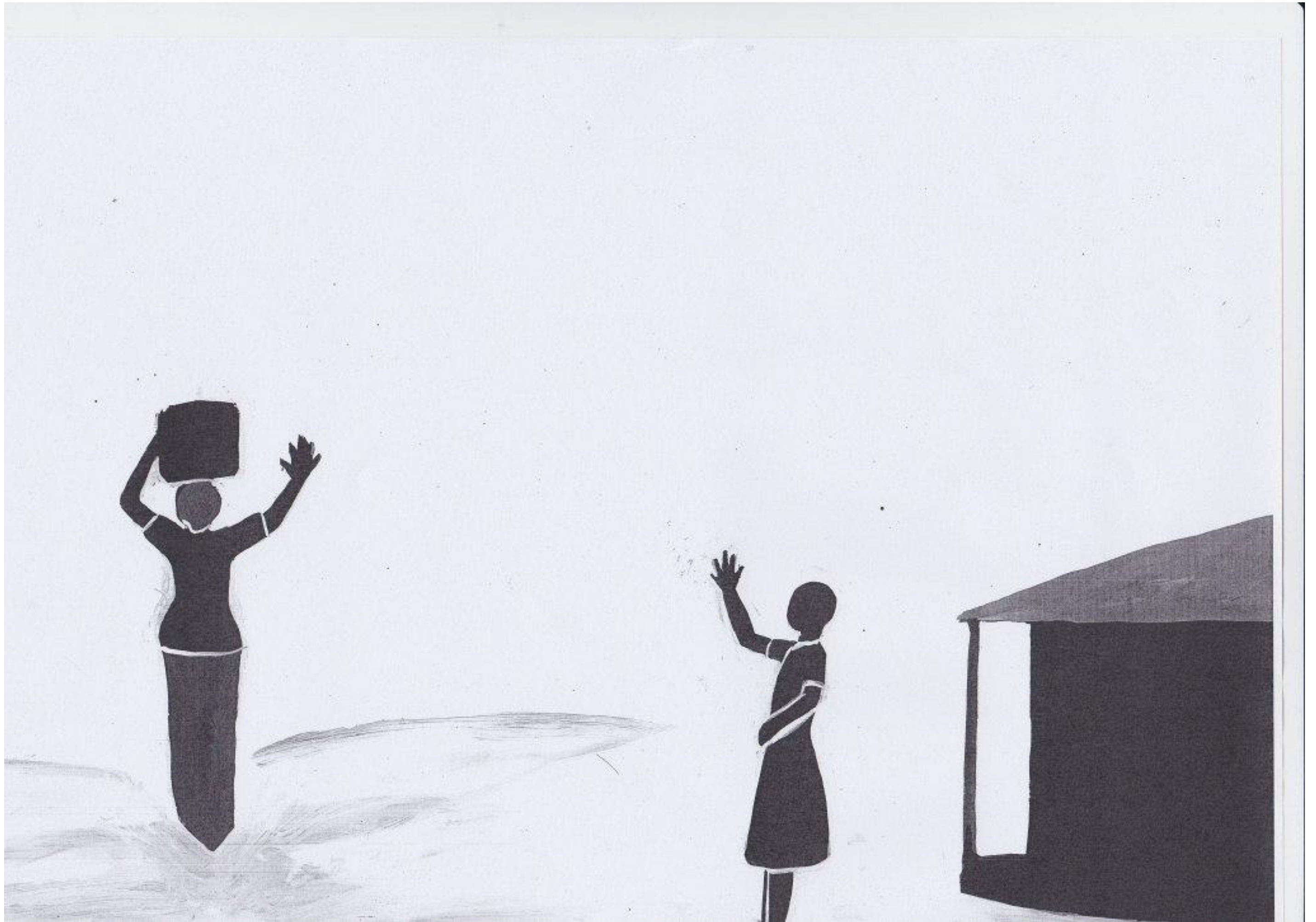
Adija ndi mtsikana wa zaka khumi ndi ziwiri (12) ndipo amakhala ndi mayi ake ndi bambo ake. Bambo ake amakhala kumudzi nthawi zambiri chifukwa amagwira ntchito ku munda waku mudzi kwawo. Mayi ake amawalondola bambo akewo pafupipafupi kukawathandiza ntchito ndiye nthawi zambiri Adija amausiya yekha. Ulendo wina mayi ake atachoka kunabwera bambo wina usiku ndipo anamugwirira chifukwa amadziwa kuti anali yekha. Mayi ake atabwera anawafotokozera koma sanapange kalikonse kapena kumuthandiza munjira iliyonse. Ulendo wina Mayi akewo akuchoka anamusiya Adija ndi anzinzake kuti usiku asamagone yekha. Atsikana aja anayambana ndipo Adija anatuluka ndikukagona kwina. Mnyamata wina ankaona zonsezo ndipo anamulondola Adija uja nkukamugwiriranso. Mayi ake atabwera Adija anawafotokozera zomwe zinachitika koma sanamukhulupilire, anamukwapula. Adija anapita yekha kuPolisi kunanena nkhani yonse ndipo aPolisiwo anauza mayi ake aAdija kuti amutenge Adija ku One Stop Centre. Ku One Stop Centre Adija ndi mayi ake analandira uphungu ndipo mayi ake aja anazindikira kuti anali olakwa ndinso samamvesa. Anazindikira ubwino wolandira uphungu ku One Stop Centre.

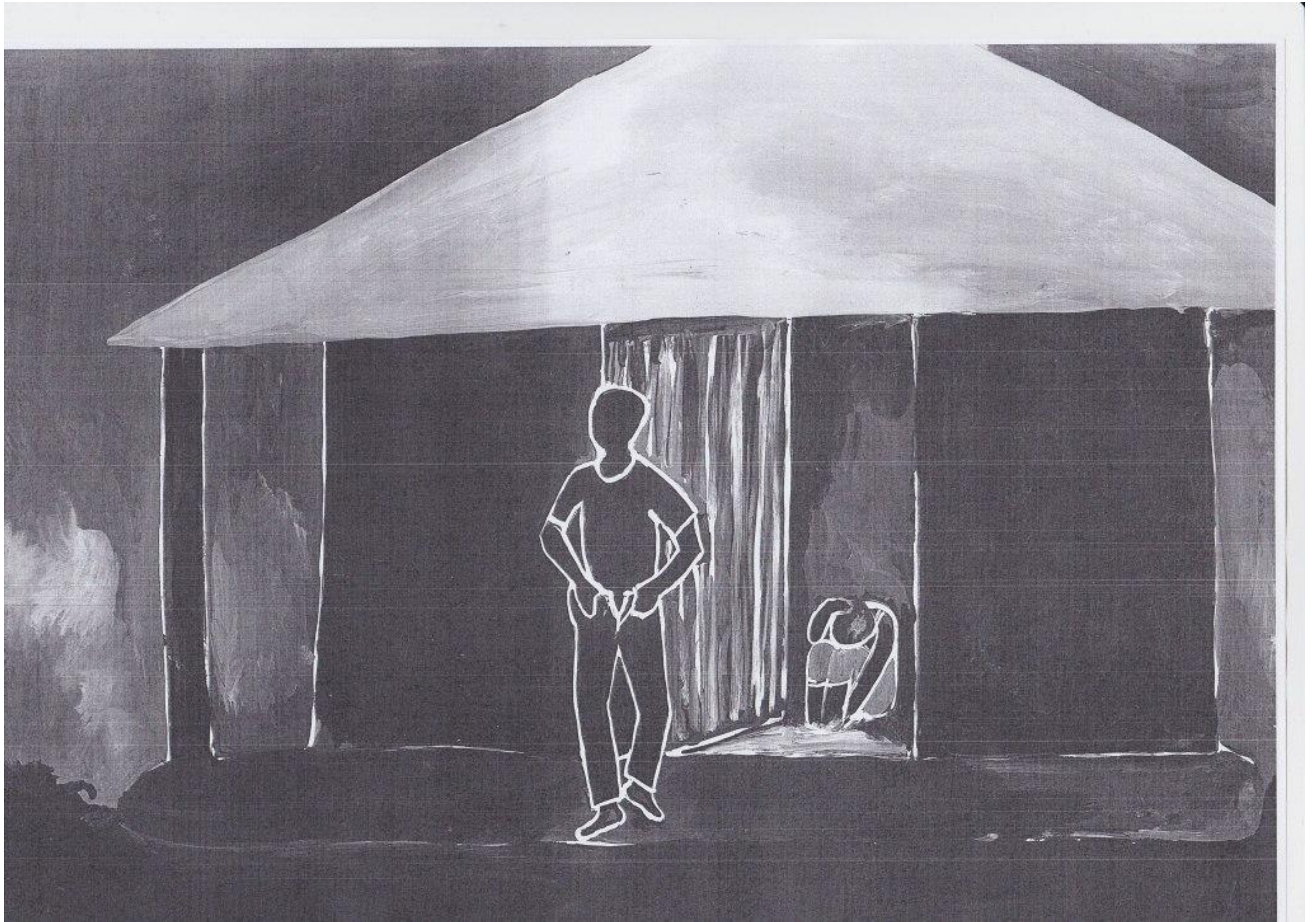
Tumbuka: NTHARIKA YA ADIJA

Adija ni msungwana wa vilimika khumi na vibiri (12) uyo wakukhala na bamama na badada bakhe. Badada bakhe kwene bakugwira ntchito na kukhala kumunda sono nyengo zinandi bakusangikanga yayi pa nyumba. Bamama bakhe nyengo zinandi bakubanga kumunda kuvwira bafumu bawo sono nyengo zinandi Adija wakubanga yekha ku nyumba. Nyengo inyakhe apo bamama bakhe bakamuleka yekha nakuluta kumunda, usiku kukiza mwanalume uyo wakamukolerera. Apo bamama bakhe bakawelerako, wakabaphlira ivyo vikachitika kwene bakamuvwira yayi. Nyengo inyakhe iyo bakafumapo, bakamuleka Adija na banyakhe kuti bagone naye kuti wangabanga yekha yaye usiku. Mnyamata munyakhe wakaonanga ivyo vikachitikanga ndipo wakaona kuti Adija wagona yekha ndipo wakaluta nakukamukolerera. Apa bamama bakhe bakawelera, Adija wakabaphalira vose ivyo vichachitika ndipo ibo bakamutimba nakumunena kuti ndiyo wakapangisya kuti ivi vichitike. Adija wakaluta yekha ku Polisi nakukaphara ndipo bapolisi bakamutuma ku One Stop Centre uko wose bakapokera uphungu. Bakati bamara kupokera uphungu bamama bakhe bakapulikisya nakuwonga umo uphungu ukabavwilira bose ndipo bakamunenaso yayi Adija panji kumukwiya.

Yao: NGANI DYA TADALA

Tadala, mwali dya yaka likumi lipempe ni mcheche (14), soni wakwitiwo/wandanda mu liwasa lya ku mangwawo. Akusatama ni mama wawo, achichimwene, achichemwali ni baba wawo wakwasimana. Baba wawo wakwasimana, walidyi wakusausya, niwakumwa ukana. Mtande wakuti Tadala walidyi wakwitiwo/wandanda, masengo ngedyinjira ga panyumba wa kamulangaga. Line lisiku, baba wawo watumire kuti akasume ukana. Ali mkwaula kusuma ukana wasimene ni mchanda/mnyamata dyudyadyigere/kusumura makobiligo nikwasalira kuti wakuyedye kuti wauchisye makobiligo. Tadala wadyogwepe kunkuya mchandadyo, nambosoni walidyi nkogopa kuti baba wawo chakatende chichi kuti audyilire ku nyumba ali wangali ukana kapena makobiligo mwati mpaka wankuyiye mchandadyo. Ali nkuwandichira ukweti/litinji, wasimonjire kuti palidyi anyamata wadyinjira wiwatandite kwakamulira mpaka osope wene kumalisya. Waudyilire kunyumba lyuwa linankutiwira yakuwala yawo ili yepapuche, anankulepera kwenda chenene. Mama wawo piwaiweni, watandite kwakalipira anamkwasya kuti wali kwapi, nambosoni ukana aulesire kwapi. Piwalondesise mama wawo nginakulupira nambo kwatenda kuti wa unami ni wawiyi.



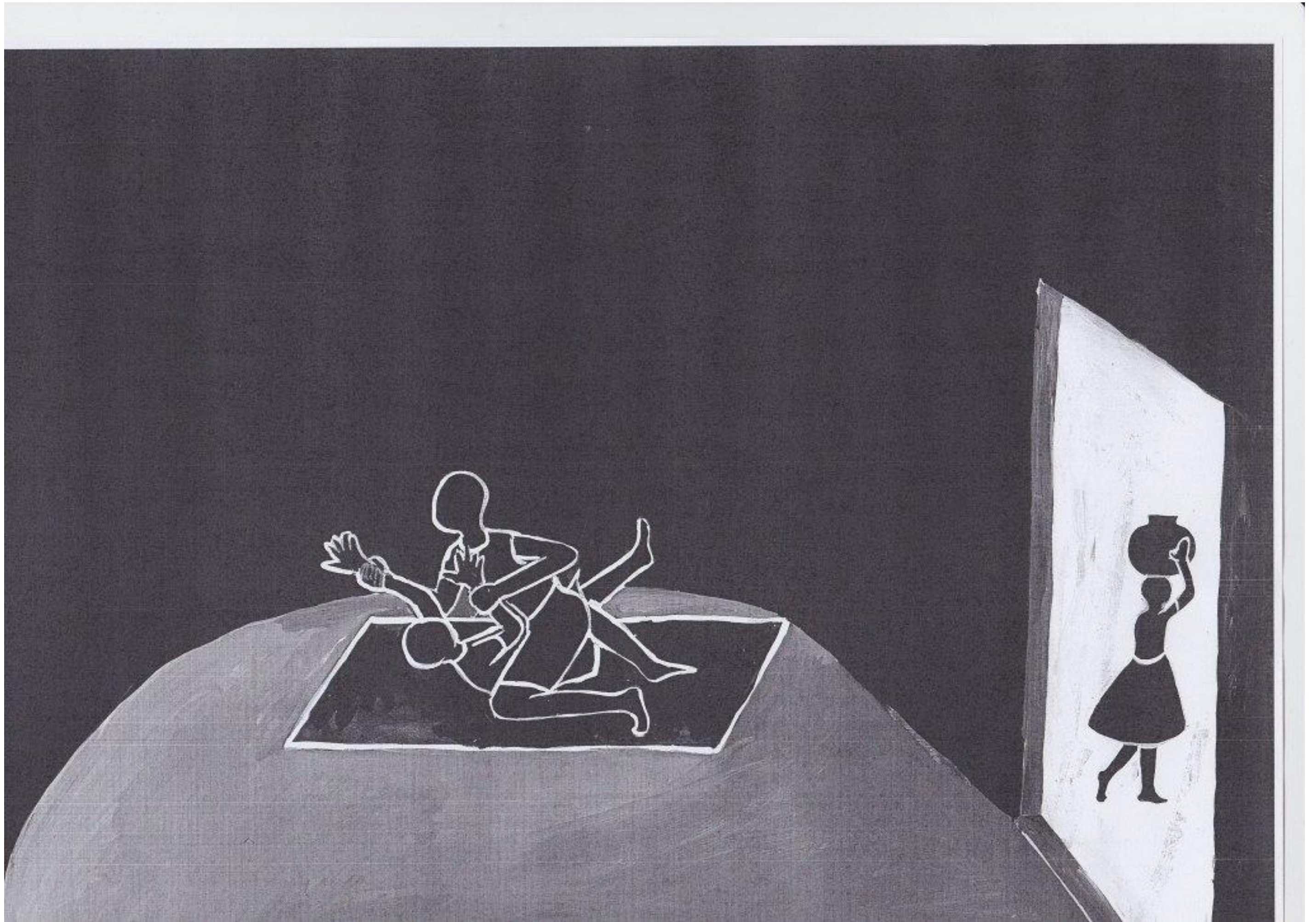




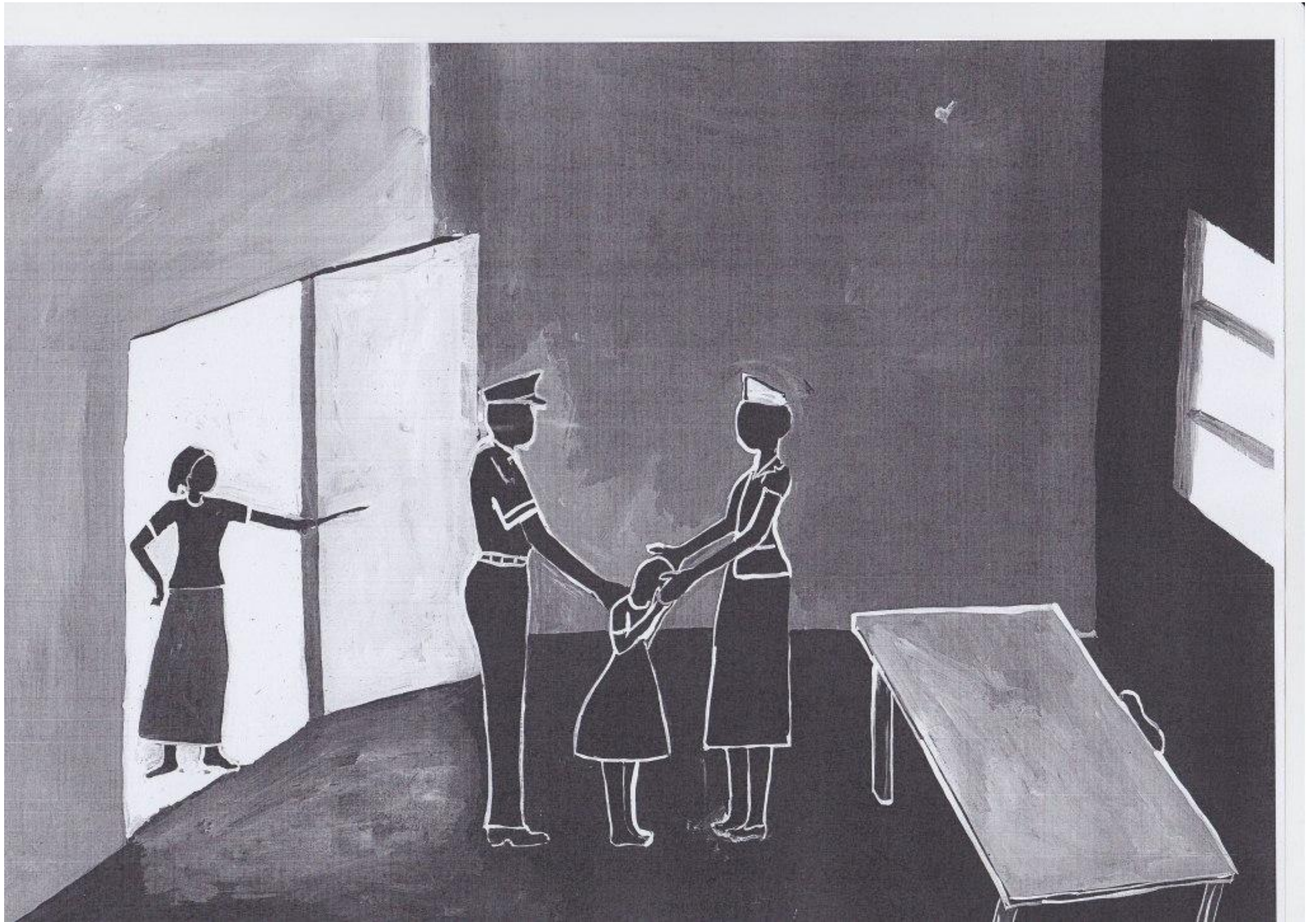














“Pilirani”

English: PILIRANI’S STORY

Pilirani is a ten year girl who stays with her grandmother and grandfather in the village. She is a very bright, friendly girl who always helps around the village and helps most elderly people with their chores. One day when Pilirani is coming from school with a friend one of the men from the village calls them and asks them for help with some chores at his house. While Pilirani’s friend is doing her chores, she tells her friend that she is going over to help the man that asked for help. While she is in the house the man follows her and starts raping her. Pilirani managed to scream and her friend heard her who called for help from the villagers and they caught the man in the act. The case goes to court but the man manages to bribe the magistrate and they let the man go. When the villagers hear that the case has been dismissed, they round up and chase the man away and also chase the magistrate away. The villagers are happy but since Pilirani did not get any help or counseling her behavior has changed. She does not want to be with her friends or help around the village.

Chichewa: NKHANI YA PILIRANI

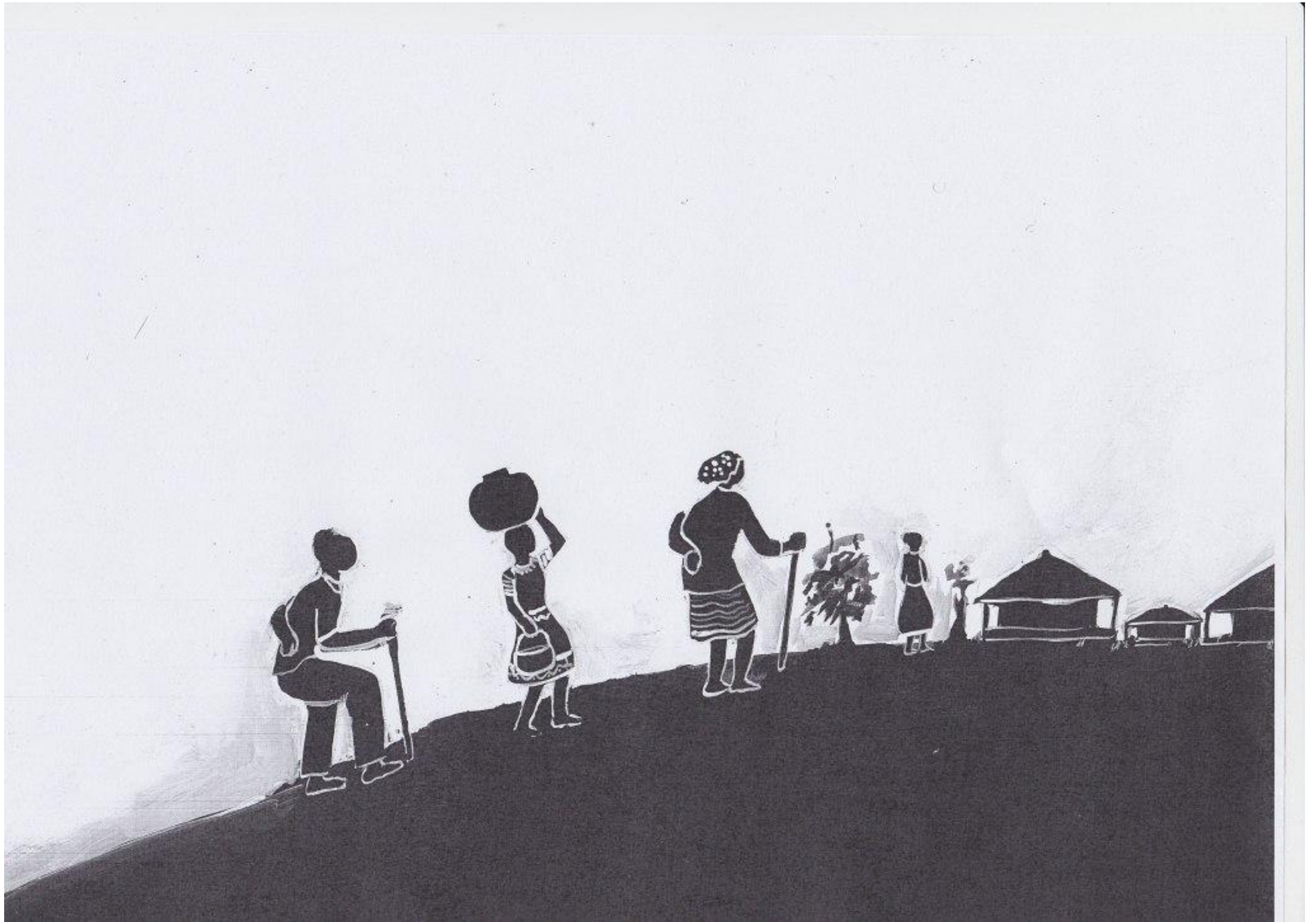
Pilirani ndi mtsikana wa zaka khumi (10), amakhala ndi agogo ake kumudzi ndipo anali mwana wabwino ndi wokonda kuthandiza anthu m’udzi. Anali mwana wokondedwa ndi anthu onse m’udzi chifukwa cha ulemu wake ndi kuthandiza anthu achikulire ndi ntchito zawo. Tsiku lina Pilirani akuchoka ku sukulu ndi nzake, mzibambo wina wam’udzi m’ momo anawayitana kuti m’modzi mwa iwowo apite nthawi ina kukathandiza ntchito pakhomo. Patapita nthawi, Pilirani anamuuzza nzake uja akupita kunyumba kwa abambo aja kukawathandiza ntchito. Ali m’nyumba mwa abambo aja kugwira ntchito, abambo aja analowa nkuyamba kumugwiririra. Pilirani anakuwa mokweza, ndipo nzake uja anamva, kukayitana anthu ena am’udzi. Abambo aja anamangidwa nkuwatengela ku khoti. Atazenga mulandu uja, abambo aja anawalipira wozenga mulandu aja kuti awatuluse ndipo anatulukadi. Anthu a’udzi ataona kuti m’bambo uja watuluka, anapita kunyumba kwake kukamuopsyeza ndipo anathawa. Anapitanso kwa ozenga milandu uja, kuwathamangisa. Anthu ena m’udzimodzi anakhutisidwa kuti anthu aja anathamangisidwa koma Pilirani sanalandire chithandizo chilichonse ndipo khalidwe lake linasintha. Samakhala osangalala ndipo samakhalanso ndi azinzake.

Tumbuka: NTHARIKA YA PILIRANI

Pilirani ni ni msungwana wa vilimika khumi (10) ndipo wakukhala na babuya na basekulu bake ku kaya. Wali na zere zinandi, wakutemwa banyakhe ndipo wakuvwira mu kaya chomene ndiposo wakuvwira balarabalara na ntchito zawo. Dazi limoza apa Pilirani wakafumanaga ku sukulu na munyakhe, mwanalume munyakhe wa mu kaya wakabachemela ku nyumba kwake kuti wakamuvwire ntchito. Apo munyakhe wa Pilirani wakagwiranga ntchito, Pilirani wakamuphalira munyakhe kuti wakuluta kuti wakamuvwile mwanalume yula wakapempha wowwili. Apo wakaba munyumba mwanalume uyu wakamulondola nakumukolelera. Pilirani wakachemelezya ndipo munyakhe wakamupulika nakuchemesya wowwili kufuma ku banthu bamukaya ndipo bakamusangilira wakuchita ivi nakumukora. Mulandu ukaluta ku khoti kwene mwanalume uyu wakapheleka vimbundi kwa Magistrate ndipo bakamusutura. Apo banthu bamukaya bakapulika kuti mulandu wa mara, bakamuchimbizya mwanalume uyu pamozaso na magistrate. Banthu ba mukaya bakakondwa kwene chifukwa chakuti Pilirani wakapokera wowwili yayi na uphungu nkharo yake yasintha. Wakukhumba kubaso na banyakhe yayi panji kovwira banthu mu kaya.

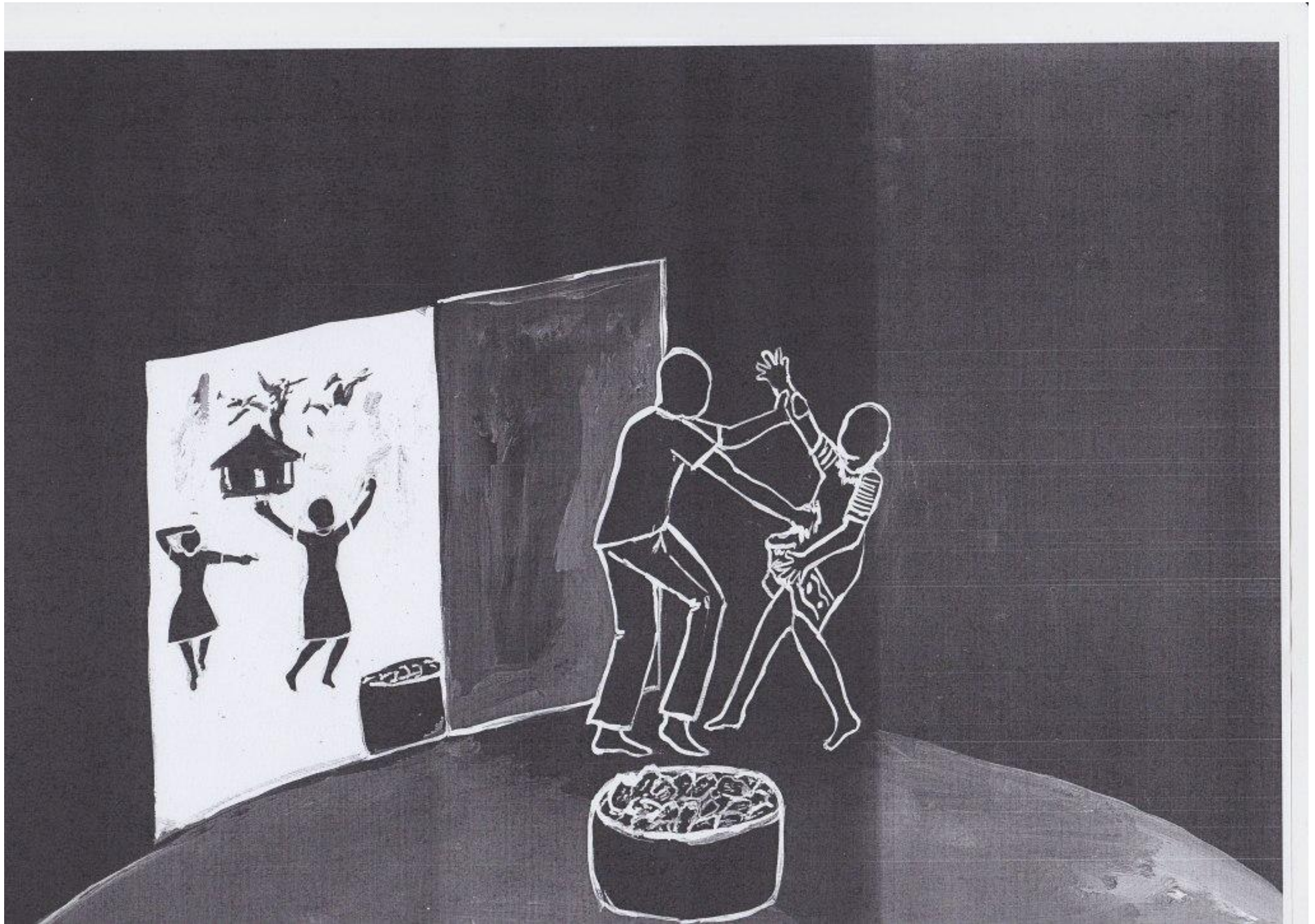
Yao: NGANI DYA PILIRANI

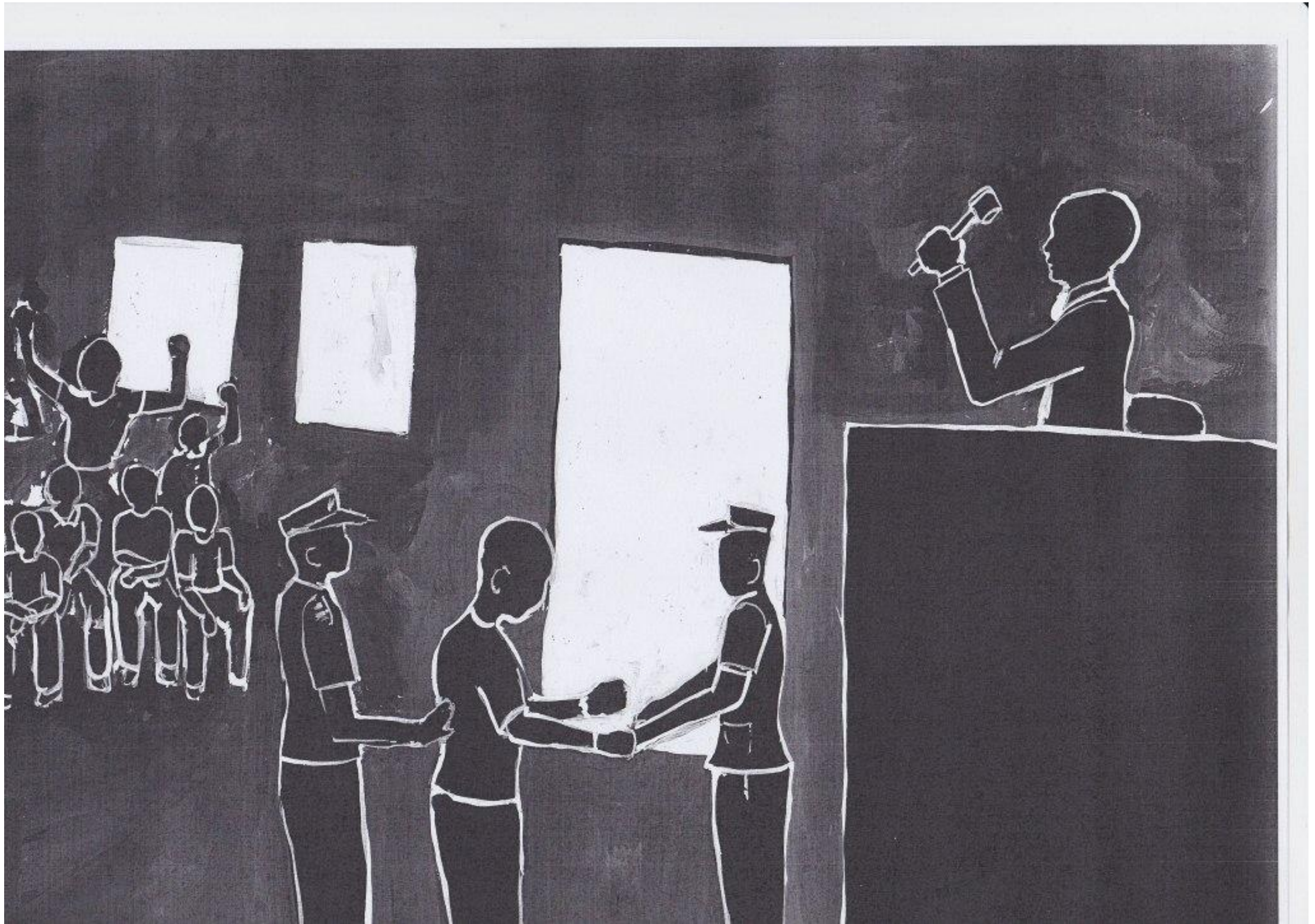
Pilirani, mwali dya yake likumi lipempe akusatamaga ni anganga wawo walume nambosoni wakongwe ku musu. Pilirani, mwali dya lunda, dyakunguluka akusakamuchisya wandu ku musu, kwedyinji wachekulu pakukamula masengo ga pa nyumba. Lisiku line Pilirani anankutyochera ku sukulu nachidyawo, walume wa mmusi pemo wawilasire nikwawenda kuti akakamure masengo kunyumba dyawo. Katema kakukamula masengo, Pilirani wasalire achimdyawo kuti akwaula ku nyumba dya mundu dyuwawendire dyura. Katema kiwalidyi mnyumba mula, mundu dyura dwakuyiye a Pilirani nikutanda kwakamulira. Pilirani wakwanisye kugumira mpaka achimdyawo wapikene nikwawilanga wandu wane mmusimo kuti akamuchisye mpaka wamsimanire mundudyo ali mkwakamulira. Ngani dyapite ku luwalo lya magambo nambo mundujo dyalipire wakupereka chigamuro mpaka dyakopweche. Wandu wa mmusi piwapikene kuti mundudyo dyukopweche, wapakangene yakwatopola wachigamuro nambosoni mundu dyakulewadyo mmusimo. Apa wandu wa mmusi wapochere, nambo mtande wakuti pilirani nginapochera chikamusyo, atamose upungu mteto wawo nginiwuwa mpera wapa ndanda. Apano ngakusasakaga kutama ni achidyawo, kapena kwakamuchisya wandu mmusimo.



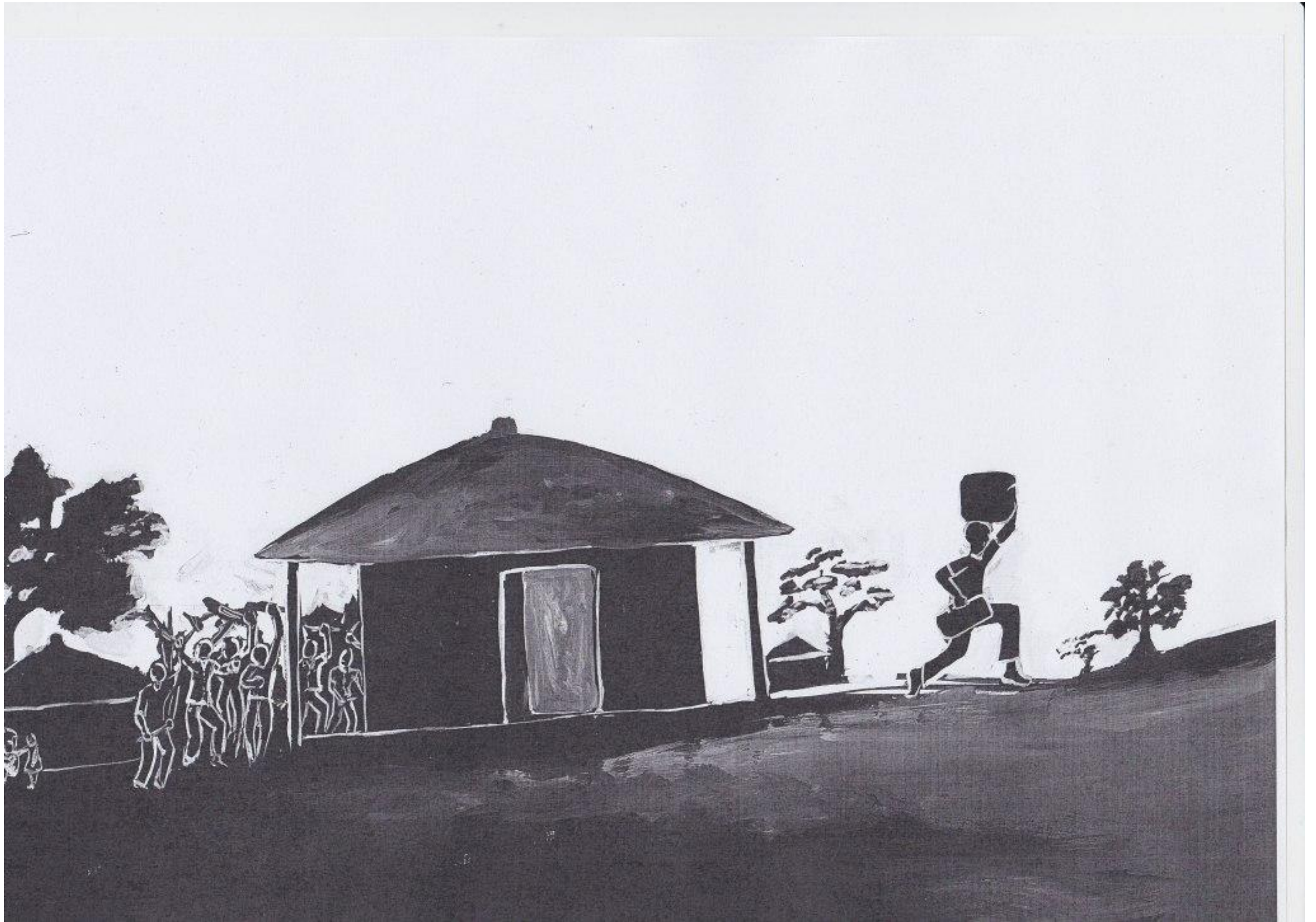
















“Tom”

English: THE BOY WITH A LEARNING DISABILITY

Tom is a 14 year old boy with a learning disability. He looks like any other 14 year old boy but he has the abilities of a much younger child, maybe only 2 or 3 years of age. His parents both work fulltime. Tom walks to and from school by himself every day. Most days on his way home from school another boy who lives on the way home stops him and rapes him. His mother notices that he is in pain at his bath time and comes over to examine him finding evidence of the rape. She is angry that it has happened again. When she shares this with someone they tell her that she needs to go to the police. She says she will not go this time as she has gone many times before and nothing changes. No one cares what happens to her son.

Chichewa: NKHANI YA MNYAMATA WOLUMALA

Chisomo ndi mnyamata wa zaka khumi ndi zinayi (14) oti anabadwa olumala ubongo. Amatha kuyenda ndikupanga zina ndi zina, ndipo amaoneka ngati wa zaka khumi ndi zinayi (14) koma zochitika zake zimakhala ngati za mwana wa zaka zitatu chifukwa cholumala ubongo nde anthu ambiri amamusala ndikumamupezelela. Masana alionse amati akaweluka ku sukulu, mnyamata wankuluko amamutchera panseu ndikumugwirira. Tsiku lina amayi ake pomusambisa anazindikira kuti akumva ululu pomusambisa. Atamufunsa modekha Chisomo anawafotokozeru mayi ake zomwe zimamuchitikira masana aliwonse akaweluka ndipo kuti mnyamatayo ndi m'modzim'modzi yemweyo. Atamva zonsezo mayi ake anamutenga Chisomo ku Polisi kukafotokoza koma ku Polisi sanawathandize munjira inailiyonse, anawabweza. Pachifukwa choti sanathandizidwe, Chisomo ndi mayi ake onse amakhala wodandaula ndiponso amantha.

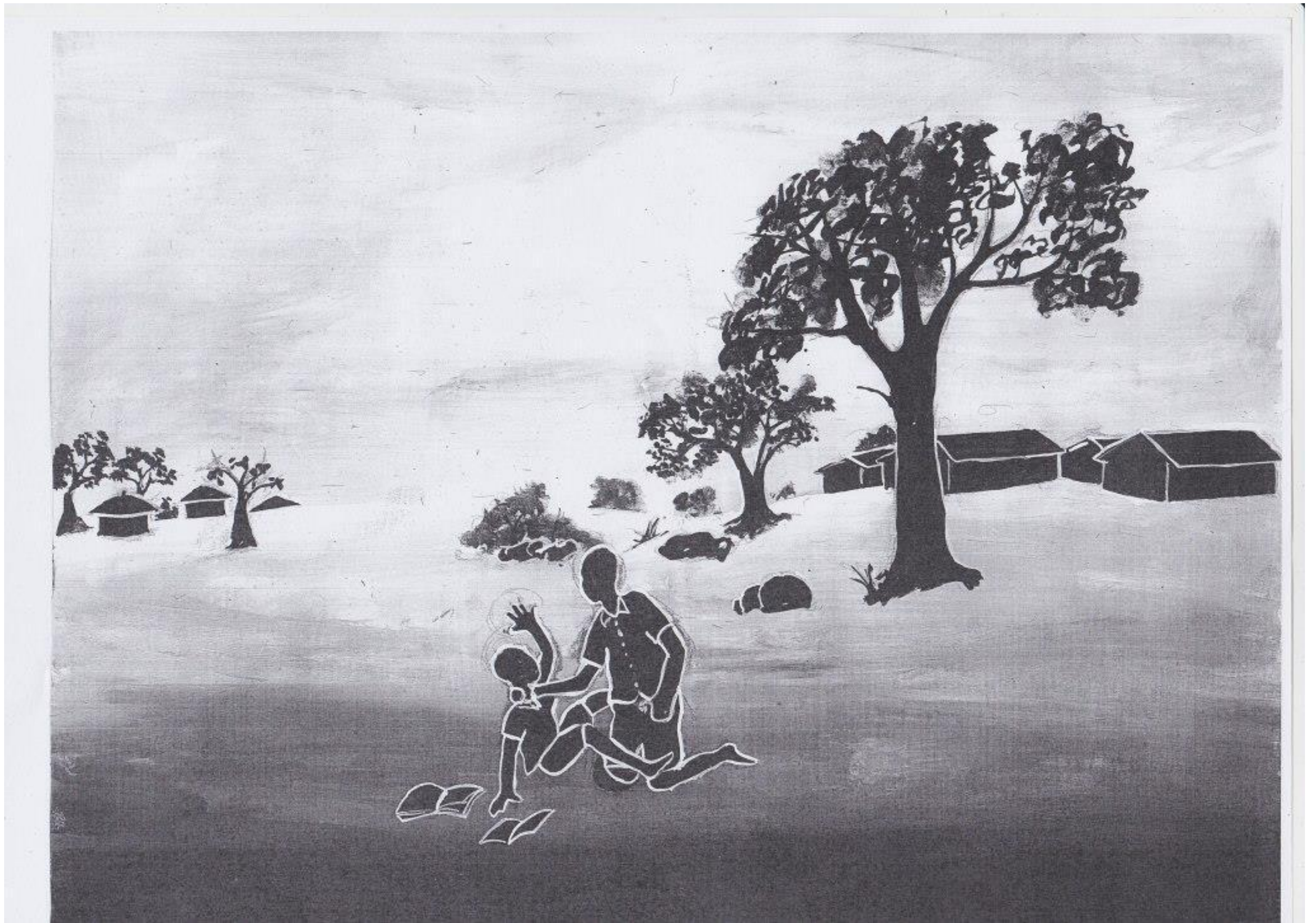
Tumbuka: MYAMATA WA CHILEMA CHA KUSUZGIKA KUSAMBIRA

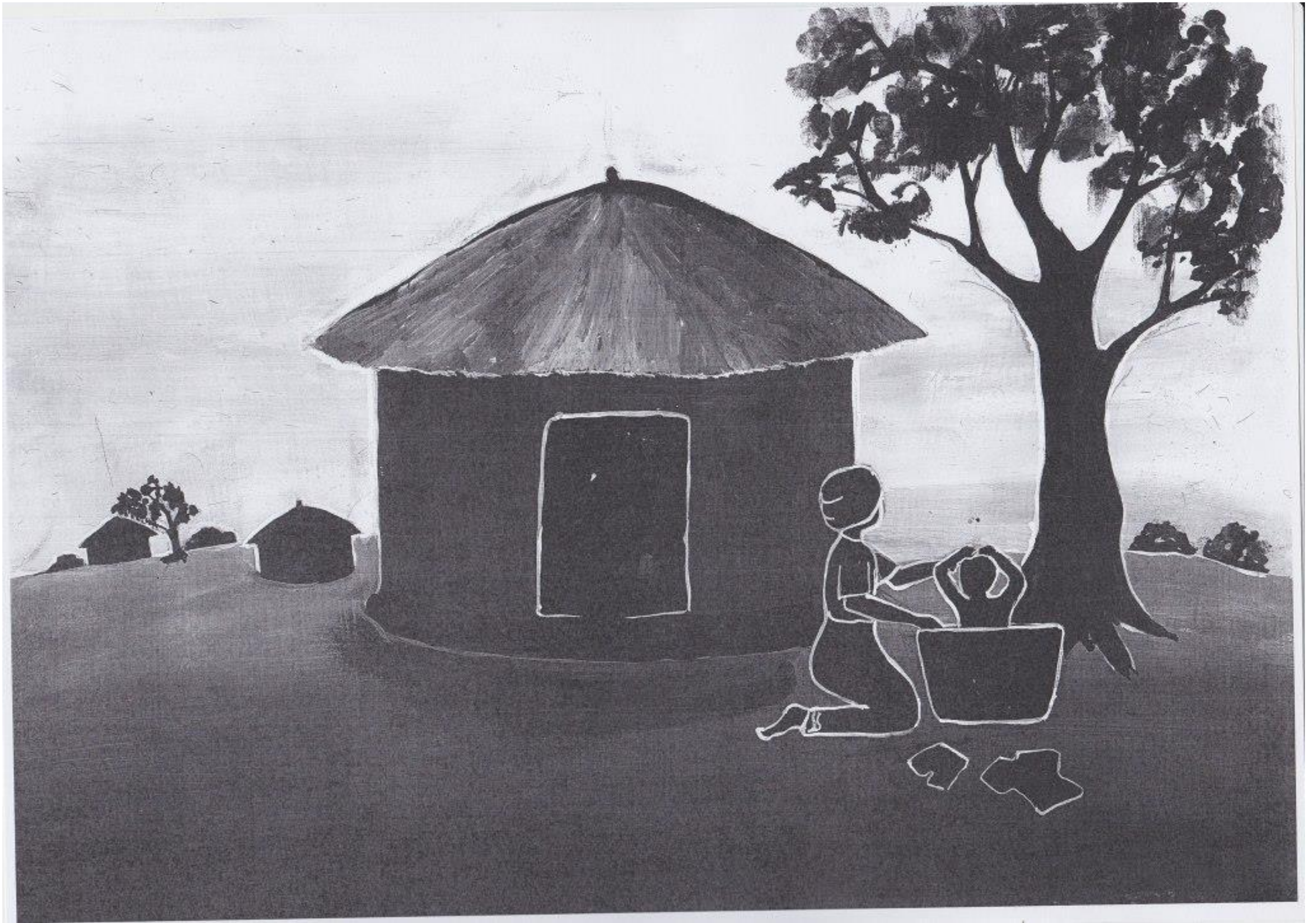
Tom ni mnyamata wa vilimika khumi na vinayi (14) uyo wali na suzgo la kusuzgika kusambira. Wakuoneka nga mnyamata waliyose uyo wali na vilimika khumi na vinayi (14) kwene wakuchita nga ni mwana muchoko panji wa vyaka vibiri panyakhe vitatu. Bapapi bakhe bose bakugwira ntchito. Tom wakwenda wapasi kuluta ku sukulu na kuwelako yekha dazi lirilose. Nyengo zinandi pakuwelera ku nyumba mnyamata munyakhe uyo wakukhala nthowa yakuluta ku nyumba wakumukoleranga. Bamama bake bakuona kuti wakupulika kubinya nyengo yakumugegesya ndipo baona kuti wakoleleka. Bakwiya kuti ivi vachitikaso. Apo bakaphalira munyawo va ivi bakabaphalira kuti balute ku polisi nakukaphala. Iwo bakati balutengekoso yayi chifukwa balutako nyengo zinandi kwambura wowwiri. Paliye uyo wakupwerela ivo vikuchitika kwa mwana wake.

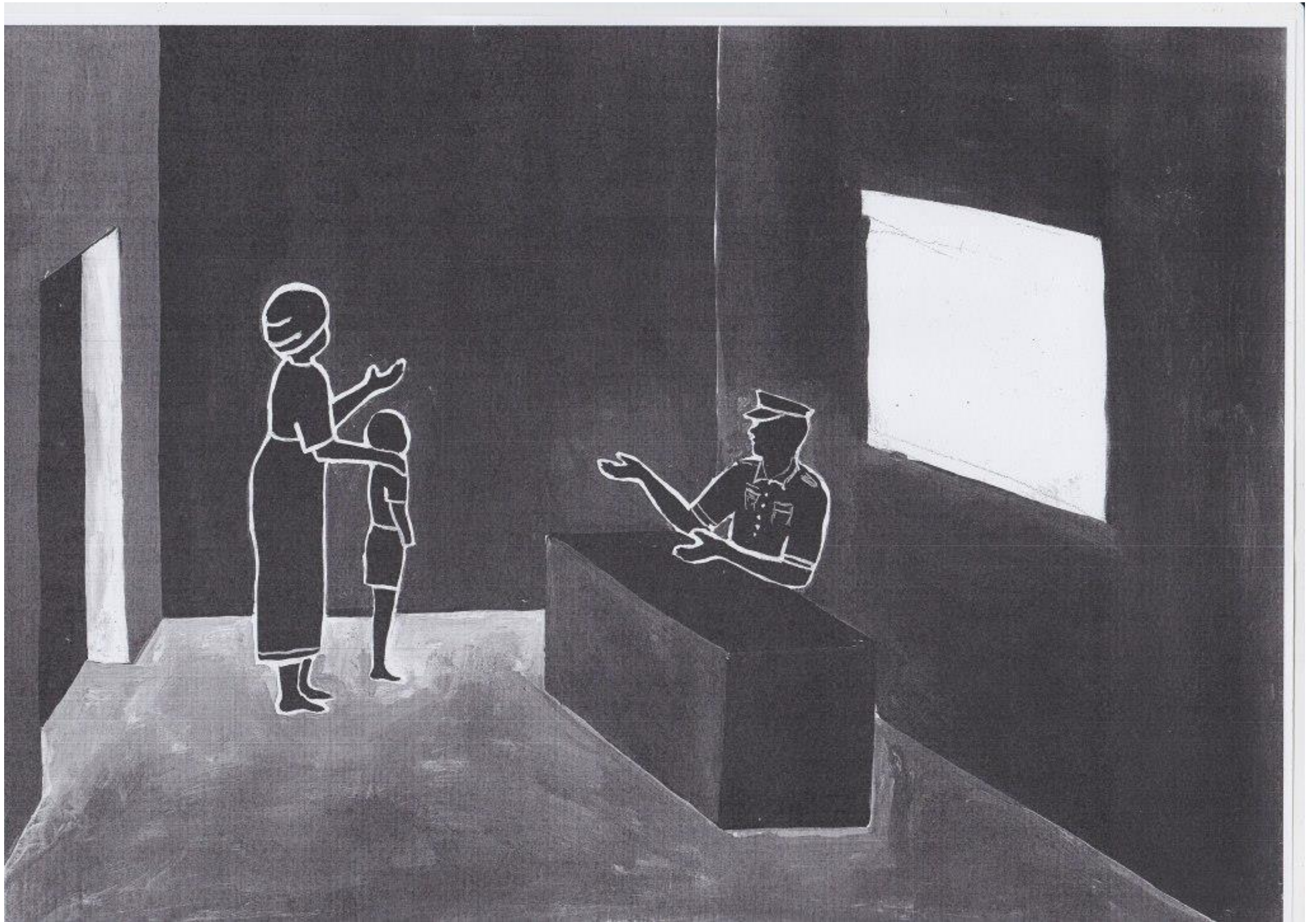
Yao: NGANI DYA MCHANDA/MNYAMATA DWA MLUMALE

Tom, mchanda dya yakaya likumi limpepe ni mcheche (14) akwete ulumasi wa liwuwo. Akusaoneka mpera mchanda dwine dyulidyose dwa yakayi nambo itendo yakwe ikusawa mpera ya mwanache dwa yake iwiri kapena itatu. Nambo achinangoro wawo osope ali wa pa masengo. Tom akusadyaula ku school nikuudya chila lisiku ali dyikape. Katema kedyinji Tom anankuuma ku school pana mchanda chamwitala pemo dwakusaika nikwakamulira. Mama wawo pakusimonga kuti Tom akusapikana kupweteka kwedyinji pakoga, walorechesye mpaka kwaona kuti akusakamulidwaga. Pakwasalira wandu wane, mama Tom wapochere upungu wakuti akasare ku police. Nambo mama wawo wakanire kwaula ku police mtande wakuti muchadyaulire mose pangali chachikusatendedwa. Pangali wakusakora nayo mate pa yaikusatendedwa kwa mwanache dyawo.











“Tadala”

English: TADALA’S STORY

Tadala is a 14 year old girl and the first born in her family. She lives with her mother, brothers, sisters and her step father. Her step father is horrible, cruel and a drunkard. Since Tadala is the first born, a lot of chores are done by her. One day her father sent her to buy him beer. On the way to buy the beer she met a young man who took the money and told her to follow him if she wanted the money back. Tadala was scared to follow the man but she was more scared of what her father might do to her if she didn’t return home with the money or the beer so she followed the man. When they approached the forest she realized that there were more men waiting for her who snatched her and raped her one by one. She returned home at sunset with her clothes torn and she couldn’t walk properly. When her mother saw her she immediately shouted at her asking her where she had been and where the beer was. When she explained what happened, her mother didn’t believe her but instead called her a liar and a thief.

Chichewa: NKHANI YA TADALA

Tadala ndi mtsikana wa zaka khumi ndi zinayi (14) ndipo ndi mwana woyamba. Amakhala ndi mayi ake, azibale ake ena ndi bambo omupeza. Bambo ake omupozawa anali ovuta ndiponso okonda kumwa mowa. Poti Tadala anali wankulu pa ana onse, amakonda kumutuma iyeyo zintchito zambiri. Tsiku lina bambo akewo anamutuma kuti akawagulireko mowa. Ali munjira anakumana ndi mzibambo yemwe anamulanda ndalama ija nkumuza kuti ngati akuyifuna ndalamayo awalondole. Tadala anali ndi mantha koma ankaopa kwambiri bambo ake atakamva kuti ndalama walandidwa ndipo mowa sanagule. Anawalondola abambo aja ndipo atafika patchire anazindikira kuti kuli azibambo ena. Anamutchera ndipo onsewo anamugwiririra. Anavutika mayendedwe kubwerera kunyumba ndipo atangofika kunyumba mayi ake anafikira kumukalipira kuti anali kuti ndipo mowa ulikuti. Tadala anayesela kufotokoza zomwe zinamuchikira koma mayi ake sanamukhulupilire, anamunena kuti mwana wabodza ndiponso wakuba.

Tumbuka: NTHARIKA YA TADALA

Tadala ni msungwana wa vilimika khumi na vinayo (14) ndipo wakaba wakwamba kubabika mu banja lawo. Wakukhala na bamama bakhe, balongosi bakhe, bakulu bake na dada uyo wali kubasanga. Dada uyo walikubasanga wakaba muheni, wa nkhaza nawakutemwa kumwa mowa. Chifukwa Tadala wakaba wakwamba kubabika ntchito zinandi zikagwirikanga na iye. Dazi linyakhe badada bake bakamutuma kuti wakabagulire mowa. Wali mu nthowa kukagula mowa wakakumana na mnyamata munyakhe uyo wakamupoka ndalama nakumuphalira kuti wamulondozge para wakuyikhumba ndalama yake. Tadala wakaba na wofi kuti wamulondozge kwene wakaopangaso ivyo dada wake wamuchita para wawelera kunyumba wambula ndalama panji mowa sono wakamulondozga mnyamata uyu. Apo wakayandikira ku thengere wakasanga kuti kukababanalume banandi abo bakamukolelera yumoza na yumoza. Wakawerela kunyumba namise dazi likunjira ndipo wakatondekanga kwenda makora. Apo bamama bake bakamuona bakamukalipira nakumufumba kuti wanguba nkhu ndipo mowa uli nkhu. Wakabaphalira ivyo vikachitika , bamama bake bakamugomezga yaye kwene bakamunena kuti ni mutesi kweniso mu nkhungu.

Yao: NGANI DYA TADALA

Tadala, mwali dya yaka likumi lipempe ni mcheche (14), soni wakwitiwo/wandanda mu liwasa lya ku mangwawo. Akusatama ni mama wawo, achichimwene, achichemwali ni baba wawo wakwasimana. Baba wawo wakwasimana, walidyi wakusausya, niwakumwa ukana. Mtande wakuti Tadala walidyi wakwitiwo/wandanda, masengo ngedyinjira ga panyumba wa kamulangaga. Line lisiku, baba wawo watumire kuti akasume ukana. Ali mkwaula kusuma ukana wasimene ni mchanda/mnyamata dyudyadyigere/kusumura makobiligo nikwasalira kuti wakuyedye kuti wauchisye makobiligo. Tadala wadyogwepe kunkuya mchandadyo, nambosoni walidyi nkogopa kuti baba wawo chakatende chichi kuti audyilire ku nyumba ali wangali ukana kapena makobiligo mwati mpaka wankuyiye mchandadyo. Ali nkuwandichira ukweti/litinji, wasimonjire kuti palidyi anyamata wadyinjira wiwatandite kwakumulira mpaka osope wene kumalisya. Waudyilire kunyumba lyuwa linankutiwira yakuwala yawo ili yepapuche, anankulepera kwenda chenene. Mama wawo piwaiweni, watandite kwakalipira anamkwasuya kuti wali kwapi, nambosoni ukana aulesire kwapi. Piwalondesisyeye mama wawo nginakulupira nambo kwatenda kuti wa unami ni wawiyi.











