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NEGLECT OF CHILDREN DUE TO MIGRATING PARENTS:

A PASTORAL CHALLENGE

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Abstract

The article looks at the abandonment of children by parents due to migration in Zimbabwe and objectively looks at defining abandonment from a broader spectrum with an emphasis on reflecting the challenges that are faced by children who are left behind by the migrating parents. The major finding of this study is that there is a need for a wider and deeper understanding of the word abandonment as sometimes it is labelled where it doesn't apply. There are challenges in parents' understanding of the contexts of parenthood; hence, they think that the money and goodies they are sending can raise children for them. The effect of migration will also affect the work of the ministers/pastoral caregivers, as they will not turn a blind eye and a deaf ear to the cries of the neglected children of migrant parents. They need to come in and help the children, their caregivers and the community of Mbare. The church needs to stand in the gap for the absent parents.

Glossary

- Guardian and caregivers will be used interchangeably to mean the people who are left to take care of the children left by migrant parents.
- Ministers and pastoral caregivers will be used interchangeably in this research to mean the minister of religion or the clergy.
- Church: In this research is the pastoral caregivers and the congregation or parish.
- Left behind children: the children who are left in Zimbabwe by the parents who migrated out of the country.

Summary of the Research

This research critically endeavours to show the impact of family disintegration on children due to the migration of parents and the role of ministers. The research bases its study on the Methodist Church in Zimbabwe's Harare suburb of Mbare. Children are being left without parental care, and love so the church should fill in the gap left by parents. Engels argued that; "The family was an unnatural institution designed to 'privatize' wealth and human relationships" (1972:25). In other words, family secrecy is broken when parents migrate and leave their children with other people. Some of these children are being left in the hands of old people, and others with distant relatives, who are unable to nurture them with love, and care, let alone encouraging and helping them in their school work.

The above issue caused the researcher to pastorally develop a methodology of caring. In other words, pastoral care should be practised to children in such a way that they feel accommodated and loved as the church fills in the gap. In fact, your idea of community, your role in it, and your understanding of how it develops may have to transform as you enter a new community. You will most likely experience loneliness and feelings of being an outsider. Understand that deep community, trust, and connection are most often built over time as people walk through both trial and triumph together. Be patient, faithful, and active about getting to know the people in the new community God has sent you to; but don't expect what took years to develop in your current role to materialize overnight in your new one. We must resist looking back to determine what should be.

Starting over will rarely come with ease, but Godly leaders risk being hurt if it means getting to love what God loves. It's okay to have hopeful expectation about what God will do. As you step into the next chapter of God's story for your life, you can be excited about new people, new cultures, and new opportunities. We can ultimately trust in the fact that, "The earth is the Lord's and the fullness thereof, the world and those who dwell therein" (Psalm 24:1, ESV). Know that you're still part of the global church—you've just been reassigned. Thus, Ramsay alludes; "Pastoral Care functions interdependently with other forms of ministry such as education, preaching, liturgy, theology and ethics. It is both a restorative and transformative intent"

(2004:30). Caregivers should give much needed love to the children, so that they may be able to be cared and loved.

A methodology is needed for the social and emotional healing and spiritual transformation. This matter connects with Gerkin's shepherding model, which is employed in the following way; "Christian caring involves both caring for the community and caring for the people involved in any situation with which the pastor is confronted" (1997: 115). This means that the minister should always be with people who are in need.

The Shepherding model needs to be buttressed by the narrative model of Wimberley of mentoring and the palaver (Pachiara, Dare in Shona, which means a gathering of people to share and solve the community problems or a family problem. They will be under the leadership of the family head, or the village head or the chief), the model of Mucherera, addresses the problem in the following way; "One main function of the palaver is to provide a place where people can learn in a safe environment and discuss the dynamics of grief, spiritual questions about God and how to get healing" (2009:26).

In other words, Mucherera is expressing that the dare provides the people of Mbare with a place they can share and discuss the problems the children neglected by migrant parents are facing in a friendly environment. They can also discuss about how they can get healing through God's love for them.

The above will also be helped by interviews. Qualitative interviews, which focus on focus groups and questionnaires, will also be used to get much needed information.

CHAPTER 1

1.1 Introduction

Ramsay explains that; “Pastoral care and counselling also addresses those practices and disciplines that form and deepen the communal riches of congregational life and prepares believers in communities for effective ministries of justice and compassion in the troubled world” (2004:31). In other words, this research focuses on Zimbabwean children whose parents are economic migrants all over the world. The children are left to the care of wrong people, which mandates the church as the body of Christ to step in to offer compassion and heal the communities.

The church has to chip in to pastorally care for the children and the community, which is being troubled by the bad behaviour of most of the children due to the absence of parental guidance. Haagsman and Mazzucato alluded that; “One of the main effects of global migration is the change it brings to the families involved, particularly when families are dispersed across the globe. The resulting transnational families are families whose members reside in different countries and whose kinship ties consequently extend across borders.”

This situation can result, for example, from parents who migrate and leave their children in the country of origin to be cared for by someone else” (2014:1).

In other words, they are simply saying, migration causes family disintegration, the separation that may not be taken lightly by the children. Children who are used to staying with their parents can be disturbed by the change of living arrangements, where they are supposed to live with someone else and at times own their own. Parents leave their children because they do not want to disturb their studies. Sometimes they leave their children behind because they are not sure of the situation in the destination country.

Furthermore, most parents are hesitant to migrate with their children because of cultural differences; they want their children to maintain their own culture. Julian et al confirm this; “Parents develop their own parenting theory based on their cultural and reference group socialization, in addition to individual and family experiences,

personality style, and characteristics of their child(ren)” (2017:30). In other words, they would not want their children to mix with people of different cultures. Parents opt to leave their children behind for them not to be corrupted with different life styles and cultures. They want to preserve their teaching on their children while they are providing for them.

Furthermore, as the children mourn the loss of their families, their behaviour changes because they shift their anger to guardians and the community. Some may become gangsters, some drug abusers, drug addicts, prostitutes and so forth. Some of them may be abused in the process hence the church has to pastorally care for the troubled souls. Bonnie J. Milner-McLemore rightly alludes that; “Learning how to intervene pastorally on a congregation, social, or cultural level now needs the same kind of extended attention, discussion, and programmatic strategizing” (2002:95). This means the church has to utilize strategies of caring for the traumatised children who are traumatizing the community.

Thus, Mucherera in his book, ‘Meet me at the Palaver’ confirms that; “Let the palaver be the place for children, young adults and older adults to come together to educate one another about -----, about the behaviour changes needed -----, and about ways to prevent it” (2009:126). In other words, the church should take the place of the palaver, where people come, share, and educate each other to live transformed lives.

The church should be a crying shoulder for the children and all the troubled people. The church should have open arms policy like those of a good shepherd who wants to journey with the flock as rightly explained in John 10, as a good shepherd who gives up his life for the sheep. The church needs to serve the troubled souls and the community. Hence the background of the research is this story and others which are shared in different chapters of this research which challenged the researcher to embark on this research.

1.2. Background of the Study

The issue of migration causes family disintegration, which in turn causes the weak ones to do the unbearable and unthinkable things in life, in order to survive the pressure of the world without parents to guide and nurture. Parents may think they are doing well by going to work for their families outside the country, but they leave children without parental love and care. This experience will affect them later when they are parents as, they will not value the caring and nurturing of their own children. This issue will affect them in life and the next generations will grow without knowing about parental love and care. Here is a story witnessed by the researcher while she was attached to a congregation in the suburb of Mbare, in Harare in Zimbabwe,

Boris Musonga's (better known as 'Vacho' which simply means 'Them' to them he was like many people) parents took his grandmother from the rural areas to come and live with Boris as they went to the United Kingdom to pursue job opportunities. (This story was quoted from The Daily News in Zimbabwe of 28 October 2013). He troubled his grandmother, as he didn't want to get orders from her. According to him, he said she was in town because of him, and she was not his parent. As a result, he could not follow the instructions from her. He could not take it when she said come home early. He would do the opposite, which showed rebelliousness.

The other problem faced by the grandmother was that he could not do his homework. She was not in position to help him do the homework because she was not educated. Because of the above, he dropped out of school at Grade Five without the knowledge of the grandmother and the parents. He had cheated on his parents; by blackmailing the grandmother through accusing her of abusing him by not giving him daily provisions and enough school fees. He told his parents that his grandmother was using the money to buy things for her rural home.

The parents started using some money to his personal account too. Boris, used the money to buy drugs and alcohol for himself and his friends. As tension built up, he had an argument with his grandmother when she tried to offer him some guidance /advice on life. Boris requested to remain with his grandmother when his parents went abroad. Boris stated to his grandmother, "Remember you are not my parent

and you are here because of me” and he always reminded her that he was the boss. He seemingly had the overall say over the grandmother.

The juvenile threatened the grandmother that if she tried to control him, he would tell his parents not to give her any money or send her back to her rural home. He demanded whatever he wanted from the grandmother because he said his parent has sent money for his upkeep monthly. Boris even started misbehaving and stealing from the grandmother, saying that it was his parents who sent that money. Later he even stole from friends' places. The grandmother tried to involve the minister of a local church in order to help but it was too late as he was the leader of the gangster group.

He did not give the minister a chance to talk to him. The friends respected him because he had money sent by his parents. He befriended older boys and ended up joining gangsters. Most of his time he slept out, and the grandmother could not question him. This became a habit to the extent that he became a gangster at a very tender age. As the rebellion and anger built up, Boris and his friends were in the business of stealing and selling cars and robbing shops. They were used to more money so they wanted more and more. They even killed people in the process, which made everyone in the community to be afraid of them including the grandmother.

Eventually, the grandmother abandoned him, because of this behavior and went back to her rural home, leaving him alone in his family home. The absence of an adult made the home to become the hiding place for the gangsters and their stolen goods. As violence escalated, the police got involved, and were trying to arrest them for the problem they caused in the community. One night they were not fortunate because police raided them, but as they tried to flee in a stolen car, the car hit a tree and five of them died on the spot.

What compelled this study is the fact that Boris died at a tender age because of lack of parental guidance. Boris, who was the gang leader, was 17 years old and the others were 19, 20 and 21 respectively. The mother confessed during the funeral that they had abandoned their responsibility as parents; they were never Boris's parents from the age of three years. They were only pampering him with money; quality clothes and other goodies, which he in most cases sold and gave the money

to his older gangsters to keep the friendship and the respect he was given as the boss of the gangsters.

There are many similar cases like this, many children, boys and girls left by migrant parents, are abused by close relatives like their aunts and uncles or even grandparents. Some girls got pregnant, while others contracted sexually transmitted diseases, and some became drug addicts and drug dealers at a very young age. Most of these children left behind by migrants have a tendency of becoming very violent threatening the safety of community members and their relatives. In all these cases, local ministers bore the brunt of these difficult situations. These challenges had negative effects on ministers in their pastoral dealing with community members, let alone the grandparents and the parents themselves.

It is important for the reader to know that the migration of parents was triggered by the unstable condition in the country, which is persisting up to today. The socio-economic terrain in Zimbabwe since the turn of the millennium has ushered in a new dispensation which saw many people migrating to other countries in search of the so called 'greener pastures'. This phenomenon has seen the children being left in the care of incapable elderly grandparents. Sometimes the children are being left with hired people or at the mercy of any willing relative.

Some of them live like orphans while their parents are still living. As a result, quite a myriad of challenges has been created by this migration situation. One can now realize how the absence of parents had caused rebelliousness in the young children left to be cared for by wrong people. This research will focus on the challenges posed by the migration of parents, which has resulted in children being left behind and responsibility of parenting being placed on the wrong people.

The Methodist Church in Zimbabwe located in Mbare, in Harare, is one of those churches that has been affected by this phenomenon. According to Ndhlumbi the then Presiding Bishop of the Methodist Church in Zimbabwe, in his address to Conference August 2010, who described challenges faced by ministers due to migration of parents, saying; "the pastoral responsibilities have increased significantly since the beginning of this phenomenon, and ministers have been turned into parents, counsellors, guardians, watchdogs and the like, in order to ensure that the societal social fabric remain intact, despite these daunting roles,

most children of the migrated parents are found wanting, leaving ministers with perennial challenges". This means that the migration of parents from Zimbabwe, since the turn of the millennium has created some different challenges in the country.

As much as people go in search of the greener pastures for the betterment of their families, and the nation, there is a new trend that children remaining behind are like sheep without a shepherd and this has resulted in strange behaviour that is quite worrying, because of lack of supervision of parents due to migration to 'greener pastures'. They chose to leave their children vulnerable in search of the so called 'greener pastures'.

1.3. Problem Statement

The story shared above raised a number of questions, which will be guiding this research as we, journey with the neglected children. The parents who chose to leave their children behind in the custody of old relatives, tired grandparents, willing relatives, less educated hired people, and at times the children are left on their own, as they migrate to other countries to look for jobs motivated this research.

These decisions by parents to leave their children and send money to them as if money can give parental love, guidance, care and security, have great effects on children's emotional, social, mental and psychological state. They want good lives for their children, but is money and clothes a good life for the children?

The stories shared in the background of the research, have raised a number of questions, which will be guiding this research such as: The research seeks to understand why the parents choose to go for greener pastures at the expense of their children's oversight? The other question we may ask is what challenges do those who have been given the mandate to look after the migrants' children (caregivers/guardians) face? What can the church do to journey with these rebellious children abandoned by their migrating parents and the caregivers? Other questions will be addressed as the researcher pastorally journeys with these children.

1.4. Research Gap

A number of scholars have done research on this topic across the world,

- Nyanjaya, 2011 wrote about; “Absent fathers, lost African son”, which implies that the study is only looking at the absent father and its impact on the son.
- Scott, 2007 had written on the topic “Does migration of parents affect local pastors?”
- William, 2013 in his work wrote about the 21st century church as a call to a new kind of church for a new culture, which will mean a changing or shifting of pastoral duties.
- MacDuff has also published an article in 2015 Women’s Voices from the Zimbabwean Diaspora: “Migration and Change” stating the problems faced by women because of the migration.
- Marinho in 2011 has also written Parent- Child Separation in Angolan Transnational Families in which she is focusing on the way of life created by the trans-nationalism leading to changes in family relations, creating specific dynamics and implying care at a distance.
- Filippa in her article; Left Behind: A Qualitative Study of Zimbabwean Adolescents Affected by Parental Migration wrote on the problems affecting only adolescents whose parents have left them in pursuit of greener pastures.

In literature, little has been done on the migration of both parents, and its effects mostly on children left behind, especially on how to care for them by relatives and grandparents. Some of them are often too old and tired to assume the parenting responsibilities. Parents also hired people to care for their left behind children. This has had great effects on the ministers in Harare’s Mbare suburb, in respect of the caring principles. As much as these works have been done, there is still a need to create pastoral care methods in order to restore them into becoming good and responsible citizens. It is this research’s focus to explore the impact of both parents’ migration, the neglect of their children and the pastoral challenge this poses.

1.5. Research Methodology

1.5.1.1. Research Theories:

In order to critically understand the plight of the children of the migrated parents, the researcher will borrow the theories of some scholars of practical theology, namely the shepherding model of Gherkin, the narrative mentoring model of Wimberly, and Mucherera's palaver model

1.5.1.2. Shepherd Model:

The methodology will be drawn from Gerkin's shepherding model, where he stresses the shepherding of God's people. The shepherd gives moral guidance to individuals on shepherding God's people. This process will help a pastoral care giver in entering the space of these children who are neglected emotionally and physically. In the situation of Zimbabwe, the rebelliousness and violent behaviour of the children left behind by migrants is an outcry for attention, and yearning for love and care. They are lacking parental love, care and guidance. It is important to shepherd the flock (children) and it will help the researcher to journey with them in the outcry for parental love, care and guidance.

For Gherkin; "Our earliest pastoral ancestors are to be found among the leaders of the ancient people of Israel. From very early in recorded biblical history, the custom was established of designating three classes of such leaders: the priests were the leaders of the worship services and worship life of God's people, ceremonies and administering sacraments. The prophets were the mouthpiece of Yahweh to rebuke and challenge sin, and the voice of the powerless, who would advocate for the people. The wise men and women were the ones who had special knowledge to offer counselling to the people with all sorts of problems concerning good living and how people should conduct themselves" (Ibid: 23).

In other words, these were the only recognized biblical caregivers in the history of the Israelite community, who cared for the needs of the people of God under their care. Later in their history, according to Gherkin; "Another, in certain ways more significant, model is that of a caring leader as a shepherd. Although the shepherding motif originated as a metaphor for the role of the king during the monarchical period of the Israelite history, it was never institutionalized as a designated role within the religious community, as were the prophetic, priestly, and wisdom roles.

It came to existence in the Israelites religious circles, as a metaphor for Yahweh's caring for his people. This motif is most clearly captured in the imagery of Psalm 23, where Lord God is depicted as a good shepherd who leads the people in the path of righteousness, restores the soul of the people, and walks with the people among their enemies, and into the valley of the shadow of death" (1997:27).

This was the introduction the shepherding model in the Israelite religious circle, but not designated to caregivers as the prophetic, priestly and the wise. It was just used as a metaphor for those who were caring for God's people in their difficult situation. The shepherding model of Gherkin will help the researcher to fully journey with the troubled souls of Mbare and enter their space, in order to care for them.

1.5.1.3. Narrative Mentoring:

Wimberly's narrative model of mentoring will help the researcher to bring back the neglected children to self- actualization, because these children, in most cases feel displaced, disconnected, abandoned and robbed of their parents love by their migrant parents, they then become relational refugees (using Wimberly's words). Wimberly explained that; "Mentoring is a relational style of teaching. To be a mentor is to teach by example. To be mentored is to follow the example, to imitate" (2000: 33). In other words, the people of Mbare need people to teach them by example, how to live in relationships with other people and find their identity.

1.5.1.4. The Palaver:

They will come to Mucherera's palaver model, (pachiara, dare in Shona which is a gathering of people solving problems in a social way), which will help people come together and talk things over. The children will get time to share their yearning for parental care in a free environment. In sharing their problems, they will start the healing process, feel accommodated, and experience the love they lost from their migrant parents. The three models will help the researcher to enter the space, listen to them, and allow them to talk; this will be achieved through the qualitative research approach.

1.5.2.1. Qualitative Approach:

“Qualitative researchers generally unearth enormous amounts of information from their studies” (Rubin and Rubin, 2011:5). In other words, qualitative research helps the researcher to get bigger results than other methods. It enables the researcher through interviews, questionnaires, observing, focus group narratives and sharing, to get much needed information on the research problem. The two added that, “If I go out into nature, into the unknown, to the fringes of knowledge, everything seems to be mixed up and contradictory, illogical and incoherent. This is what qualitative research does, it smoothies out contradictions and makes things simple, logical and coherent” (Ibid: 4). Qualitative research will help the researcher to interact with the troubled souls of Mbare through interviews and group discussions. For Flick, “Qualitative research wants to discover what it is that we act upon” (2011:11). It searches human action in different situations, like the neglected children of Mbare. Observation can also help the researcher to study the children in their day-to-day environment; therefore, ethnographical research is also employed.

1.5.2.2 Ethnographical:

Ethnographical research has to do with writing about people that is why it was chosen in this research. Whitehead defines ethnography as; “The study of people in their own environment through the use of methods such as participant observation and face to face interviewing” (2005:6). This means that, the researcher will enter the space of the troubled souls of Mbare in order to understand their worldview in their environment. The children will be observed as they play with others, in the church and other social activities to establish their main problem.

1.5.2.3. Narrative:

A research that deals with storytelling and narrating of their stories. Creswell confirms that; “A design of inquiry from the humanities in which the researcher studies the lives of individuals and asks one or more individuals to provide stories about their lives” (2014:13). There is a common saying that say; “A problem shared, is half solved”. As they share their stories, the process of healing will begin.

1.5.2.4. Sampling:

For Coldwell and Hurbest; “Sampling is the act, process and technique of selecting a representative part for the purpose of determining parameters or characteristics of the whole population” (2004:9). In the case of this study, participants will be drawn from the Methodist Church in Zimbabwe congregations in the Mbare suburb of Harare only. In other words, participants in this study are those people who are affected, those caring for the abandoned children of migrants and the pastoral caregivers and the neighbours of the child headed families.

1.5.2.5. Interviews:

This process will also involve qualitative interviewing because of the richness in data collection. Semi-structured and unstructured interviews will be used as they probe the participants to give best results of information rather than the structured interview, which gives one-word answers for the questions. Hence, it is quite reasonable to note that the main data collection instruments to be used are the questionnaires, focus groups and personal interviews to those willing to participate, even those eager to know about the phenomenon and those affected by the phenomenon. This implies that, using interviews and focus groups will yield the best results needed by the researcher. The researcher will also underscore reliability and validity in the thesis.

1.5.2.6 Ethical Clearance:

Research ethics will be considered in a way that all participants’ confidentiality will fully be considered. The researcher will make sure that none is harmed in the process of the research. Sekaran explains that; “Ethical conduct should be reflected in the behavior of the researchers who conduct investigations, the participants who provide data, the analysts who provide results and the research team that present the interpretation of the results and the alternative results” 2004:56. The groundwork has been done in order to make sure the research process flows smoothly. Consent letters one from the university of Pretoria where the research is conducted from, and since the research is going to involve Methodist church ministers, the Methodist Church in Zimbabwe Head Office have also given a consent letter to make sure participants are assured of their confidentiality.

All these research methods will help the three models to facilitate the healing of the troubled souls of Harare's Mbare suburb.

1.6. Motivation of Study

The researcher had been serving as a minister of The Methodist Church in Zimbabwe, in the suburb of Mbare in Harare from 2010 to 2014 where she experienced the trauma caused by the migrants' children to the society. She struggled to care for the children who are left behind by migrant parents. The society was complaining because of the rebelliousness, violence, and abuse of children who had been left behind by migrating parents. They became the talk of the suburb, especially because of their behavior. Moving in the suburb was so scary for the gangsters could attack people in the broad daylight. Burglary and car theft became the norms of the day. Children of the migrated parents were behaving irresponsibly, and would cause many pastoral challenges to the community. One would wonder if the migrated parents were aware of the trauma caused by their children to citizens. This problem motivated the researcher to pastorally care for them.

As a pastoral care giver, the objective of this research is to come up with a pastoral care methodology that will help the traumatized children and people in the community, which isolate and reject them. The pastoral problem faced by ministers is, how to pastorally work or care for these children who need guidance. According to Mbiti, "The church is a focus of existence where believers interpret their daily experience in reference to their spiritual connectivity and fulfilment roles, duties and functions" (1969:13). By this, it means the church should be in the life of people in their day-to-day lives to connect with their spiritual lives, especially the traumatised people. The church should be connected to the community activities.

How can parents be made to understand the consequences of leaving their children behind, and the dangers of leaving them at the mercy of other people who are not able to care, love and nurture them? The church should be there for the children left with people they cannot take orders from. Children should be given space in order to express themselves and get a sense of belonging. They should be loved, nurtured and cared for as they grow into adulthood. This is where Gerkin's methodology will therapeutically help and guide these children as we journey together. He confirms that, "What is communicated in the relationship makes a

connection with the internal history of the person in a new and potentially transforming way. In order that pastoral relationships at every level may open up and invite this level of connection, pastoral leaders need both skills and the discerning sensitivity to relate to people's inner lives. A well- appropriated knowledge of psychodynamics greatly facilitates the pastor's success in the area. To be sure, a knowledge of psychodynamics needs to be supplemented by a knowledge of spiritual dynamics – the dynamics of the individual's internalization of knowledge of God and the life of the Spirit" (1997:89).

Going into their space, communicating, and being with them in their problems as a Shepherd makes it easy to journey with them, so that they may trust us, and open a space for caring, nurturing and loving them. This is how we can pastorally enter their space, and begin to heal their hearts and wounds caused by lost parents, due to migration.

1.7. Aims of the Research

The study's research aims lie in the explanation of how the decision of parents to migrate from Zimbabwe, leaving their children in care of wrong people, has created pastoral challenges to the nation. The decision of parents to migrate which has caused more harm to children as they are separated from their families at a very delicate age, the time they need parental love, care, nurturing, security, guidance and support. When parents make decisions to migrate and work outside Zimbabwe, they want to make a good life for their children forgetting that money is not everything to the children. To ensure that children left behind get parental guidance, nurturing, love care and security they have lost from their parents the church must step in to help keep the children focused, loved, cared for and make sure that they stay away from bad influence.

The migration by parents from Zimbabwe in search of greener pastures has left the church/ministers with some pastoral challenges as the parents leave their children vulnerable to emotional, psychological, social and mental distress as well as human abuse. The pastoral care givers will be forced to fill in the gap left by the parents, thereby adding onto their own workload.

They will come in as guardians, counsellors, watchdogs and shepherds to the neglected children. The church should have some strategies of pastoring the

children and the community affected by the misbehavior and abuse of the grieving children, caused by their migrant parents. The church should make sure that children left behind by migrants are pastorally looked after and fill in the gap left by parents. The children are becoming mischievous because of the trauma of separation from their parents. In other words, the main aim of this research is to challenge the church to be there for the children of the migrant parents and journey with them.

1.8. Objectives

The church should be empowered to journey with the neglected children in their traumatic period of separation from their parents due to migration. They have lost their parents due to migration but the church has to make sure that children are given the parental care and love they need. Support groups have to be put in place to help the children feel the sense of belonging and love. The holistic objective of this research is to present the problem of the neglected children to the church and create a methodology of dealing with the issue of absent parents in the lives of the children

1.9. Significance of the Study

This study is of great importance to the researcher as. Ganzevoort and Roeland rightly explain that in practical theology; “The research outcomes lead to a new relation of researcher and praxis, often in the form of new knowledge, new possible models of action, or new inspiration” (2014:6). It will be a revelation to both the researcher and the church community and will make the church act on the plight of the community where the neglected children.

This study will assist the church concerning the core issues that cause behavioural change of the children being left by migrating parents. It will broaden her research skills and pastoral care methods. At the end of this research, the researcher will be enlightened in the field of the research. The church usually is most concerned with the people during the church services, and not concerned much in life after church, that is what happens to them and how they live their life out there. This will give

ministers a solid understanding of the causes of the various challenges before dealing with them.

Hence Ramsay discusses pastoral counselling as; “Pastoral counselling is a specialized form of pastoral care and accountable to religious communities through skilled representatives of such communities who practice this ministry within or alongside the communities. It is a ministry of relational humanness that intend to integrate critically and skilfully therapeutic resources with theological understanding in order to facilitate healing and justice for individuals, relationships, and communities” (2004:4). The researcher as a practical theological researcher has noticed the church’s ignorance of its role in relation to caring for the neglected children of Mbare community. The church will then take its role and responsibilities of Pastoral Counselling to the children left behind by migrating parents and all affected people. This research will add wisdom to pastoral theology.

1.10. Limitations

The research will be done only around the Mbare suburb of Harare, as it cannot be all over Zimbabwe because the research will take years to finish and it will need a lot of money to travel across the country. It will also be limited to the Methodist Church in Zimbabwe Congregations where the researcher is a minister. Distance will also be a problem in this research, as the researcher is studying in South Africa and the research area is Zimbabwe. This will also affect the extend / scope of the research.

1.11. Chapter Outline

Chapter One

This chapter is an overview of the research. The following subtopics seek to deal with the problems at hand

- Introduction and background,
- Problem statement,
- Research gap,
- Methodology,
- Ethical clearance,

- Motivation,
- Aims,
- Objectives,
- Research significance of study and limitations.

Chapter Two

This chapter focuses on secondary literature on issues of the neglect of children due to migration. Both the African and Western writers will be explored and analysed. The researcher will also consult and investigate other disciplines like sociology, anthropology and psychology, analyzing how they deal with these issues of child development and neglect. Investigating the secondary literature in the neglect of children due to migration will help the church/pastoral caregiver to come out with the healing method to the children and the affected people of Mbare as she journeys with and mentors them. It will examine migration and its causes, the neglecting or abandonment of children and its effects and the role of caregivers or guardians.

Chapter Three

This chapter will focus on the methodologies of Gerkin's shepherding, Wimberly's narrative model of mentoring and Mucherera's palaver (pachiara, dare) and the methods that are going to be employed in this research. A Qualitative research method will be used, in which two approaches, will be used, these being ethnographic and narrative approaches. The data collection instruments will be interviews, unstructured and semi-structured interviews for individuals and focus groups. Ethical considerations in data collection are also included in this section to ensure the safety of every participant is considered throughout the research process.

The researcher will borrow Gerkin's model of shepherding and journeying with the troubled souls, Wimberly's narrative model of mentoring the relational refugees to self-actualization and Mucherera's palaver (pachiara dare) model where people get their healing and closure through conversations, and how they are going to be used in the research for the pastoral caregivers to journey with the troubled souls. The

neglected children need to be loved, cared for, and given the assurance of belonging to the community and more so to the church of God.

Chapter Four

The chapter focuses on discussing the effects of migration of parents and abandonment of children in detail.

Chapter five

This chapter will deal with qualitative research of data collection through the interviews of the affected people based on adults, that is the ministers in the area, the guardians/ caregivers (guardians/caregiver in this study means people left to take care of the children left behind, in Zimbabwe by migrating parents), grandparents and the neighbours to the child headed families. The interview will be opened to those who are interested to know about the phenomenon of the abandonment of children by migrants. The interviews will be conducted with individuals and in focus groups with semi-structured and unstructured interviews in order to understand the problem on the ground for analysis purposes. The researcher is aware that children are young for questions.

Chapter Six

This chapter will explore and develop a therapeutic model of healing and caring for the rebellious neglected children and the affected people of Mbare. It is in this chapter where the researcher will examine the specific information found through qualitative research methods. The aim of this chapter is to help and equip the pastoral caregivers so that they can be able to journey with the neglected children, the caregivers and the community. The healing model will be buttressed by the information got from the participants during the interviews, and the theories from the secondary literature. Mbare Circuit caregivers will find ways of dealing with the affected people especially the neglected children of migrants.

Chapter Seven

The final chapter is the summary and recommendation as it concludes the whole research. This closing chapter will also point out the research significance and show the research limitations.

1.12. Preliminary Conclusion

This chapter focused on exploring or highlighting the issues of the neglect of children due to migration of parents to greener pastures. The problem statement and research gap were raised, which helped the researcher to raise questions, which guided this research. In the next chapter, the researcher will focus on literature review, which will help to explore or address the problem faced by the neglected children from Harare's Mbare suburb in Zimbabwe.

Chapter Two

Literature Review

2.1 Introduction

This chapter will explore the literature surrounding the concept of migration and the neglect of children by parents. This shall be explored from African and Western perspectives using existing literature from European and African continents. Thus, the review of literature will a funnel approach. The research is divided into sub-themes and investigates as follows: migration, neglect of children and guardianship in the light of available literature. It is important to explore what scholars have said in this research about this topic.

2.2 MIGRATION

Migration in the simplest form is the movement of people from one place to the other. Scholars have defined migration differently due to their understanding of the concept. According to Kok in the South African Journal Demography, migration is; “movement of people to a new area or country in order to find work or better living conditions or migration must involve the change of residence and a move across some distance” (7(1), 1999). In addition he explains migration as, “the relatively permanent movement of persons over a significant distance” (Ibid: 1). This means people are moving from their place of origin to another place and changing their dwelling place in search of a better living. Ertesito discusses migration as; “the movement involving a change of residence of substantial duration, journey to work, types of boundaries crossed, as a permanent or semi- permanent change of residence” (2005:1). In other words people can move out of their country for work in

other countries and stay permanently or temporarily in the destination country depending on the situation at hand.

For Rousenblum et al; “migration is shifting of people or an individual or a group of individuals from one cultural area to another, which may be permanent or temporary or an act or instance of moving from one country, region to settle in another or act of moving from one area to another in search of work” (2012:117). This definition may be questioned when we look into different types of migration, for example, the movement of people from villages to urban areas for the duration of their active life. Their visit back to their hometowns for a few days or months could not be included unless this are for the last time. This means that people shift in their physical space and change simultaneously with the passage of time.

Rossi explains migration as; “strictly speaking, a change of residence and need not necessarily involve any change of occupation, but it is closely associated with occupational shift of one kind or another” (2008: 16). According to Sithole; “migration is the movement of people from one place to the other with push and pull factors.”

Push factors are those in their old place, which force people to move. For example, there may be civil wars or wars in general in the country, but political and religious oppression, climate changes, lack of jobs or simply poverty are also important push factors. Pull factors are those in the target country which encourage people to move; these include peace and safety, a chance of a better job, better education, social security, a better standard of living in general as well as political and religious freedom” (2013: 7). This can be the most appropriate definition in light of the Zimbabwean situation, where people moved because of political instability, as well as loss of jobs and poverty to some countries where they think they will get jobs, security and peace.

Furthermore, Francois in the United Nation Migration journal, June 2017, explains migrant as; “any persons who lives temporarily or permanently in a country where he or she was not born, and has acquired some significant social ties to this country or a person who is to be engaged, is engaged or has been engaged in a remunerated activity in a state of which he or she is not a national” (2017:6). He adds on to say; “Migrants are people who make choices about when to leave and where to go, even

though these choices are sometimes extremely constrained” (Ibid: 6). In other cases they make rush decisions due to the push factors.

In some cases because of political violence, people just move and decide where to settle when they are in other countries. It would have to be a matter of life and death, where there would be no chance to choose where to go but just get out of danger. Dingle, a psychologist writer, defined migration biologically as; “a function of its physiological and behavioural characteristics and how natural selection acts on these and can be described in terms of ecological outcomes” (2014:1). This means migration can be caused by natural changes like earthquakes, pollution or other physical surroundings.

To add more, The Western writers Taylor and Francis alludes that; “Migration can be defined as the movement of people from one place to another with the intent of settling in the new location, either temporarily or permanently, and can occur at a variety of scale: intercontinental (between continents), intra-continental (between countries in a given continent), and interregional (within countries in a region)” (2016:7). Zimbabwean migrants have migrated to all over the world due to one’s potential and affordability. According to Lanz an anthropologist, “migration is the movement of people from one locality to another cultural locality” (2013:1). As an anthropologist, he looks at migration as movement across cultures, moving from one culture to the other.

In the case of the Zimbabwean people, the living conditions in the country were no longer favourable to those who had lost their jobs. There are a number of factors which can force people out of the country of their origin, leaving behind their valuables and the loved ones especially children. Thus, migration can be done voluntarily to ease lives and looking for a better place to live but neglecting children in the process. Tevera and Crush, African writers, put it rightfully when they discuss; “There is no place like home, ‘Home is where the heart is, and a man’s (sic) home is his castle” (2010:20). This is a clear indication that no one wants to leave his/her home or country for another country, but certain circumstances beyond one’s control normally force one to do so. A good example is depicted by most of the Zimbabweans who have been forced to migrate, leaving their children behind, due to political instability.

Rupande, an African writer, alluded that; “Zimbabwean people are highly migratory with movement which is mainly rural to urban, urban to urban or country to country, which is viewed as a need to improve their quality of life. Zimbabwe has seen many inhabitants migrating to South Africa, Botswana, United Kingdom and United State of America as a result of depreciation of the Zimbabwean dollar” (2014:2).

Most Zimbabwean migrants are trying alleviating poverty by supplementing their meagre incomes as in the case of cross boarder traders to South Africa, Botswana and other African countries. Hence, “Migration is considered as a form of socio-economic behavior” (Sanduleasa and Matei, 2015:1). This, therefore, may mean that men and women are migrating to find better jobs, especially to countries where there is stability. This is to enable them to get food on the table and money to support those at home, especially their children.

Furthermore, African writers, Dzingirai et al, defined migration as; “A former member of the household who within the last ten years has moved away from the village for at least three months for either work or study reasons and is currently away from home. Migration has long been used as a way for households to seek work, improve their living conditions and raise their income, as well as to escape from more extreme situations of persecution, conflicts and hunger” (2015:3). In this case, the definitions are almost the same in, the Western and the African views of migration. They all allude to situations that force people to migrate, such as finding a better place to live with better living conditions. Usually only parents migrate leaving children behind in the custody of grandparents, other willing relatives, or hired people and in some cases, the children are left on their own.

This quote from the Economic Community of West African States (ECOWAS) is cited as an example to address the problems of migration in Southern Africa. “Prior to colonization the motives for migration were in search of security, and in search of new land for settlement and fertile for farming. The colonial regime altered the motivation and composition of migration by introducing and enforcing various blends of political and economic structures, imposing tax regimes and establishing territorial boundaries” (Tremolieres, 2009:20). This implies that before the colonial regime, people were moving as a family with their belongings. After freedom, migration then was done freely without any restriction when people felt like moving to a better place.

Tremolieres also highlighted that; “the Common approach on Migration adopted by ECOWAS member States in January 2008 is a significant step in taking into account migration stakes and co-ordination. As the various contributions to this publication demonstrate, various domains (economic, politics, social and legal). West Africa has experienced various types of migration caused by the demographic pressure, poverty, poor economic performance and endemic conflicts” (Ibid: 20). The researcher is in agreement with the coordination, which will see the lives of migrants in the destination country improved. The movements would be easier for the affected people.

This demonstrates the arrangement made by West African countries in terms of migration that is trying to help member States to move freely from one country to the other. This will help people to move with their children, not leaving them with the grandparents, other relatives or hired people. Thus, ECOWAS’ Protocol on Free Movement of Persons, Right of Residence and Establishment, guaranteeing Community citizen visa free entry into Member States for ninety days is a pacesetter among Regional Economic Communities in Africa.

Other such initiatives include the effort to create a borderless sub-region, the ECOWAS passport, the ECOWAS Brown Card and the ECOWAS travel certificate” (Tremolieres, 2009:29). The members of these Member States will then use similar documents to move around the sub- region without any restrictions, and this will enable parents not to neglect their children. These documents may mean that parents will be in a position to migrate with their children and live with them. “The approach on migration regarding future perspectives based on co-ordination and optimization of mobility. Contemporary migratory flows in West Africa are rooted in socio- economic, political and historical- cultural factors which have had serious impact on intra-regional migration of cross-border workers, professionals, female traders clandestine workers and refugees” (Ibid:30).

The above statement helps us to understand the situation in Zimbabwe as the larger population flock since the 1990s. Zimbabweans have since been pushed out of their beloved motherland once commonly known as, “The Bread Basket of Southern Africa” due to economic and political problems that made many industries to close and many people to lose their jobs. “In 1994, when formal employment had suffered

a sudden downturn compared to the 1980s, migrant household heads were more likely to be formally employed than in the 1980s and there was evidence of increasing out- migration, (i.e., falling net in migration” (Potts, 2011:3). For Zimbabweans it was survival of the fittest, for those who would migrate to other countries in order to look for jobs and better living conditions. There was also no political stability within the country so some were running away from political victimization by the regime.

Sanduleasa and Matei added that; “Migration is the oldest action against poverty and phenomena such as unemployment and poverty have emerged and expanded situations. Migration to foreign countries has become one of the solutions to adapt to this new situation after the fall of communism, especially in the case of those less educated and those from rural areas who have fewer opportunities accessing labour market from their home country” (2015:196).

According to Chung; “Migration, especially in the developing world, is a mixture of a number of issues and rather complex” (2011:67). Many things are happening in Zimbabwe, which are pushing people out of the country every day. Poverty is the key driver of migration in many countries especially in our Zimbabwe. For Mukhovha; “Unemployment can be particularly stressful because it involves the loss of life in sustaining resources and losing a major role which may affect the ability to carry out other social roles” (2008:31). Raftopolous adds on to say “The drive to pull out of Zimbabwe by its inhabitants was the result of the changing macro-economic environment” (2012:11). The pressure of wanting to provide for the needs of the family will definitely push the parents to migrate to find the greener pastures. In addition the two allude that; “Aside from the economic benefits of migration, its strategy of life has sometimes negative social effects on family, as migration becomes a destabilizing factor for the family especially when children are left in Romania” (Ibid:31). This becomes a bother to children who are left behind because they are being separated from their parents because of migration.

Thus Nyanjaya an African writer states that; “The challenges and loss of hope in economy recovery due to the year 2008 political violence compounded with drought in the same year, caused a sizeable number of men and women to leave the country for the greener pastures” (2015:12). This migration caused parents to neglect their

children because of the search for work for those children's welfare, yet children want a good life and also parental care, guidance and love. Crush and Tevera develop further this idea from Nyanjaya when they assert; "When modern states go into terminal decline or fail altogether, the predictable response from ordinary people is to get out of the country, as soon as they can, to wherever they can go. The proximity of Zimbabwe to countries such as Botswana and South Africa, and the demand for Zimbabwean professionals abroad, provided people with somewhere to go. The numbers of exiting Zimbabweans increased in the 1990s, and have, risen sharply since 2000" (2011:1).

According to the Zimbabwean Statistics Agency (2012), out of the 12.5 million Zimbabwean population 25% is leaving the country to other countries, and of this figure 3 million people are residing in South Africa. Hence, from these figures, it can be seen that a quarter is quite a huge number and it might be bigger than that 25% to date as people are still leaving the country. The majority of these people residing outside have left their families behind, especially children.

Rasmussen in the American Educational Research Journal denotes that; "The past decade have a surge in migration from Africa to the United States, for West Africans, the primary push factors include escape from hardships, war, and ethno-political conflict" (2014:6). According to Choudry and Hlatshwayo, African writers; "The global free market economy has led to the building of a 'global village' or a borderless world despite what many of its advocates have promised, migrant and immigrant workers continue to organize in the face of exploitation and oppression, and often find themselves on the frontline of struggles against precarity, austerity and other forms of capitalist exploitation which impact all working people" (2016: 2).

As a result, the global village becomes meaningless when other people are exploited, tortured, oppressed and killed in the countries where they went to work and seek refuge. People migrate in order to get a better living and help their families at home at times, and they will be running away from oppressive situations and political instability in their countries, yet they can also be oppressed and victimized where they have run to for help.

Choudry and Hlatshwayo explain that; "From the murders and displacement in South Africa to the drowning in the Mediterranean, migration deaths are not random

“incidents”, but rather they are manifestation of the internal violence of border policies and anti-migrant racism. The growing of xenophobia is also leading to immigrants blaming, culture talk” (Ibid: 3). Thus migrants are living in fear of being attacked at any time, so the freedom they were looking for is no more attainable and the alternative might even be worse.

Baganha alludes that; “According to one of the proponents of the systems approach to international migration, the identification of a system presupposes the following conditions:

1. Interacting nation states, particularly interaction brought about by migration;
2. A threshold beyond which migration is considered to create a ‘strong’ link between nation states.
3. Receiving countries should have similar patterns of migration policies, linkages, comparable levels of development, and a high degree of cultural affinity;
4. Receiving countries should be linked by strong economic and politics ties; and
5. For sending countries, the existence of strong economic ties, usually of dependent nature, with specific receiving countries (or country) is more likely and would validate the existence of a system. (2004:1)

This therefore may imply that the international migration approach values the cultural affinity, economic ties, and linkage in development and consider migration as bringing and creating interaction for both countries. Migration is done for improving people’s lives but children are affected in the process because they are left without parents to care for and love them, so there is a need to explore the parenting, which is affected due to this migration.

2.3. Parenting

Julian et al, western writers, allude that; “Major characteristics of African American families are reflected in parenting. These include respect for authority figures, a strong work ethic and emphasis on achievement; a balance between the right of individuals and the needs and requirements of a group; a sense of duty or obligation to kin; the notion to that good deeds will be reciprocated in either the short or long term; value of a variety of responses, abilities, and talents; expression of emotions by both males and females; and a strong religious orientation” (2017:30). In other

words, parenting is all about showing children what life is like and how they have to live their lives.

According to Cooper; “The social and family fabric in the African context is so complex and are tied together in the extended family life” (2013:25). The researcher agrees with the statement but the migrating of parents disturbs this fabric in Zimbabwe. Lutyia in the international Journal of Criminology and Sociology, Volume 1, published online writes; “Parenting is inept if parents fail to communicate, interact, supervise, guide and monitor children’s activities” (2012:5). This implies that parents when they are with their children sit as a family and discuss things of life. Parents give guidance to their children on day-to-day issues of life. When children are growing, they need supervision from their parents. Lutyia adds on to say; “Parenting can be a daunting task that does not come on the manner in which children should be socialization.

Therefore, parenting support is needed where parents are not aware of mechanisms of socializing children peacefully” (Ibid: 5). In other words, he is confirming that parenting is not an easy task, so parents should get help for parenting skills. In the case of the neglected children of migrant parents, the caregivers should be helped to get the parenting skills, as they are the ones who have custody of the children. Furthermore, Lutyia went on to suggest that; “In violent neighborhoods, dominated by gangs, gun culture and criminal activities, parents are likely to apply strict parenting styles as the way of constraining their children from becoming gang members.

Although this may not be the correct way of rearing children, some parents may regard peaceful measures such as negotiating, communicating and interacting with their children too lenient to apply in violence dominated neighbourhoods” (Ibid:6). In most cases, caregivers will not be able to take strict measures to nurture children as they are benefiting from the remittances send by parents. They may be threatened or blackmailed by the children, so in fear of losing their jobs as caregivers and in fear of losing the benefits of goods coming from the children’s parents, they will let the children do as they please.

The grandparents will also be old and too tired to monitor and supervise the children; hence, they fall into the company of gangsters and criminals. On the other hand,

strict parenting may create a gulf between parents and their children and conflicts may start between them because of this.

Parents should learn to communicate and be friendly with their children in order to guide and teach them life principles. Hence, McLoyd discussed that; “They value obedience more, are less likely to use reasoning, more likely to use physical punishment as a means of disciplining and controlling the child” (2017:322). Children need their parents to reason whenever they are dealing with issues of life, so that the children can understand their guidance, because in most cases physical punishment creates a gulf between the parents and their children.

Good parents will socialize and communicate in a friendly and loving way. Lutya confirms this; “That means parents are educated and trained to coordinate their daily tasks to suit the needs of their children’s activities, supervision, communication, interaction and monitoring. If children express wayward behavioural tendencies, parents are taught peaceful strategies to manage such behaviour without resorting to stringent measures that could create conflict with the offspring” (2012:). In the case of migrant parents, even if they have the skills, they cannot help their children while they are away. It is left to the responsibility of the caregivers, who in most instances are old and tired grandparents or hired people who are most concerned with their benefit not the life of children.

For Hill and Sprague; “In general, then, parents’ determination of their roles is shaped in complex ways by their race and class, as well as their notion about gender. Race has an impact as well and we see signs of cultural differences in the importance of discipline. We also see that simply being in a more comfortable class location does not keep Blacks from worrying about providing for their children” (2017:493). The parents differ in how they rear their children according to their race and culture.

Furthermore Julian et al confirms that; “African American parents believe in the value of strictness, expect early assumption of responsibility by the child for his or her own bodily functions and personal feeling, expect that the child will be used wisely and not wasted, and encourage the child’s involvement in decision making”(2017:31). African American children are reared in a strict way so that they can assume responsibilities at a tender age and are involved in the life decision making.

Hence, before parents from Mbare make decisions to migrate they should involve their children and discuss the matter together so that they can make the final decisions with them. “A stricter parenting style, across social class lines, is thought necessary to develop effective coping abilities in the face of the harsh realities of racism and discrimination. However, such discipline is buttressed with high levels of support and open communication that is consistent with Baumrind’s authoritative parental role” (Ibid: 31). Parents who are strict parents at times build resilient children or children who have strong characters. In the case of the neglected children of Mbare, they needed strict parents to shape them in a way that, even if they are exposed to the gangsters, they will not involve themselves.

“However, the model that predicts the observed pattern of Black parents putting a top priority on being a teacher or a provider indicate that gender interacts with race and class in shaping parents’ role conception” (Hill and Sprague, 2017:493). This implies that children are taught from early stages that, the mother is the teacher to the children and the father is the provider, who works for the family to get the daily provisions and building the future for the family.

They add that; “On the other hand, white parents in the other two classes, do not seem to be making distinctions in their roles. In fact, the role priorities of upper-middle-class white parents of daughters and sons are identically distributed” (Ibid: 493). This creates a distinct difference in the upbringing of children by the blacks and whites. In our black culture, children are distinguished according to their gender and roles are divided by gender, whereas with whites, children are equal. However, the family unity is disturbed due to migration and children are left without that parental love and care they used to get. As a result, they feel neglected and abandoned by their parents.

2.4. Neglect/ abandonment of Children.

According to Mukhovha; “Two- generation family comprising of two parents and their children. Traditionally it was based on a husband – breadwinner and wife – homemaker division of roles. This nuclear group is found worldwide, but is most prevalent in the urban areas where it seems to epitomize the “modern” family. The nuclear family is also called the conjugal family which means that there is support, love and affection among members” (2008:41).

Staying together, sharing relationships makes them close to each other and love one another. They are also able to take care of the children. They would not want to miss or separate from one another like in the case of migration, children may be traumatized if separation occurs.

In addition, their parents instead of being cared for by their aunts or grandparents rear children. Children want the love, nurturing, guidance and support from their parents, and may be more comfortable to take orders from their parents than from relatives.

In most African countries, it's common knowledge that a child is everybody's responsibility especially the extended families. That is why, Mbiti's common saying explains that; "It takes a village to raise a child" (1979:60). Mandaza confirmed that; "The Zimbabwe and African family set-up is so much stitched that the non-availability of a parent is not a challenge, as there are other 'parents to take care of the children. An African child is everyone's child" (2013:60).

These statements were true then because in this era where we are living most people have no respect of cultural values and children. Furthermore, "The impact of migration on family members left at home is one of the important aspects that needs more attention from scholars, as families are, after all providers not only material, but also emotional support" (Sanduleasa and Matei, 2015:198). Children need both the material support and emotional support but mostly the emotional support, in order to develop fully into a balanced human being.

McLoyd expresses that; "Differences in the degree of emotional distress experienced by poor versus non – poor parents as a result of environmental stress probably contributes to these social class effects. A different approach to study the relation between parenting and economic contexts involves identifying a particular pattern of parenting behaviour and documenting the contexts conducive to it" (2017:322).

These stresses may cause parents to migrate so that they can provide better lives for their children. Poverty has pushed many Zimbabwean parents to migrate to look for jobs elsewhere, leaving their children vulnerable to abuse and emotional, psychological social and mental stresses. Parents have to adopt different styles of parenting in the face of economic hardships, which force the parents to migrate

leaving the children with wrong people for their child development. They need a strategy of parenting their children from the country of destine.

Furthermore, “Poverty also has been associated with diminished expression of affection and lesser responsiveness to the socio-emotional needs explicitly expressed by the children. Children whose parents have experienced in job loss, severe income loss, or periods of unemployment have more socio-emotional problems than their economically advantaged counterparts” (Ibid: 322).

Love of parents and their children can be destroyed by poverty in a way that parents may feel irresponsible because of not providing for the children’s welfare. The children may also blame themselves for the poverty of their parents. This may force parents to go to greener pastures, to gain their confidence as parents by being the providers of the family and building the future for the family. No one is happy to see his/her family suffering from poverty. The parents migrate as a means of trying to eradicate poverty.

Jokhan added that; “When parents migrate they often show some attempt to provide for their children’s material needs by sending them goods in barrels from abroad , hence the association of the term ‘barrel’ in describing this group of children. While this remitting of food, money and clothing back home is encouraged and appreciated, it signifies mere partial support at the expense of the child’s psychological and emotional needs which often proliferate with their desire to reunite with their parents as the “----- material goods in the barrel can never replace the presence of a mother ----- and (or) father” (2007:6).

Surely most of these children, wear expensive and quality clothes, have money to spend and eat good quality food, but in most cases, you can see they are not happy especially when playing with those living with parents.

When they fight, some will run to their parents and those with migrated parents will have nowhere to run to in most cases. Parents should know that money and some good clothes are not everything to the children. This experience brings in memories of pain in their lives. According to Kurtz (2013:33); “The differing economy have a negative impact on the remittances by migrant parents then becomes valid in this discourse”. In other word, the issue of sending money may create problems of the

abuse of the money by caregivers, not enough money sent, and more demands by children.

Furthermore, “Parental migration is a process whereby the biological parents or guardians leave their country of origin and move elsewhere in search of jobs, to escape political persecution or they will be pursuing educational programs ” (Rupande, 2014:67).

This implies that, as people migrate from their country of origin they leave their families behind especially children. These children are left in the care of different people of different ages, and different characters, for example, grandparents who are in most cases very old to guide the children, and cannot help them to do their homework.

To add more; “Migration brought about changes with regards to functions of the family, including the functions related to statuses and roles of family members judged within. In the case of families with children, the most affected function of the family is caring of children” (Sanduleasa and Matei, 2015:198). When parents migrate to other countries leaving their children alone or with someone to take care of them, the parents have abandoned their caring responsibility.

They have neglected their children in the effort to improve the children’s lives. Luty in the International Journal of Criminology and Sociology, 2012; “During parental absence, children may get involved in wayward behaviour which could bring them to the attention of criminal justice authorities”. Wimberly adds on to that, “There appears to be a close connection between the desperation associated with losing love and affection and the use of violence” (2000:46-47).

A good example is Borris’s story, provided in the background of the study. He had no one to mentor and supervise him to the extent that he became the leader of the gangsters. The grandmother had no control over him. Hence, Wimberly confirms that; “Those who live within the stigmatized group internalize the negative images of the group, and those who are outside the group reinforce negative images through their attitude and positions” (1999:37). Children will react negatively to the loss of their parents due to migration. He added on to point out that, “they saw themselves as worthless and valueless and suffer humiliation” (Ibid: 25). The children through

grieving for their migrated parents, may down grade themselves as the abandoned children of the society.

Furthermore, Jokhan alludes to the idea of children left by those who have migrated by stating; “Therefore, it is not surprising that negative behaviour can develop among some children experiencing parental absence as a consequence of migration, a situation that may deprive them of healthy interaction, love and attention from their parents. Clinical literature suggests that these children face issues of grief and loss that may also give rise to depression, emotional distress and behavioural disorder” (2007:31).

He added that; “There is also the emergency of what is called the ‘parentified child’. In the event that a parent migrates, it is possible that younger children are left in the care of an older sibling, who is expected to assume the role of the parent, this actually involves assuming adult – like responsibilities prematurely, such as having to take care of younger siblings and managing large amounts of money remitted, which may become a way of life for some children” (Ibid: 31). In other words, the child assumes parenthood whilst she/he needs parental care and guidance him/herself, which may disturb the performance in school because of the workload and responsibilities.

This may also cause the older child to become wild because of handling large amounts of money remitted by the parents. Many parents in Zimbabwe are pushed to migrate to look for jobs in other countries, because they want their children to live better lives and have a better future. “But parents are not always aware that their migration decisions will have a strong negative impact on their children who are left at home, such as school dropouts.

There is a crucial effect of parental migration on children’s educational attainment, especially when the mother is the one migrating for work, leaving the children with their father. Mothers are the ones that mainly deal with the care and education of children, thus having a central position in terms of capital. So children’s education outcome may differ depending on who is the migrant and who is the one who stays home with children” (Sanduleasa and Matei, 2015:196).

This is a better situation because one parent will stay home with children and give guidance, advice and nurturing to a limited extent. Children need both parents for their nurturing, caring, guidance, security and advice.

For Wimberly; “Human beings learn to live in a healthy, whole manner by seeing such practices demonstrated by others they trust, imitating these patterns and rehearsing their own ways of living” (2000:23). Children need to emulate good things from their parents who in this case are absent. They will emulate, in this instance, bad people and friends.

Sibanda then poses the question, “who then, will take the responsibility of caring for the remaining family members especially the vulnerable children?” (2013:10). Most children are left with grandparents, as it is the right thing to do in the African culture, some with uncles and aunties.

Some are even left with willing relatives and hired people. Monasch and Boerman write; “Differences in residence patterns for children between countries and regions, children, orphans and non- orphans are most likely to live with their parent(s) in Southern Africa. For example, in Botswana, Namibia and South Africa approximately a quarter of non- orphans live with neither mother nor father, whereas in Burundi 91% of such children live with both parents” (2004:60). It differs from country to country on how to deal with the issues of children’s welfare.”

Thus, the two added that; “In three countries, Tanzania, Namibia and Zimbabwe the data are suggestive of a shift of the caretaker patterns from other relatives to grandparents in recent years” (Ibid: 60). Where the researcher comes from this real situation in Zimbabwe today. Most children are left with grandparents when their parents are migrating out of the country.

Few are left with other relatives or hired people and some on their own, which can be the most unfortunate situation. The parents would be parenting their children from wherever they are, giving most responsibilities to the eldest child. Sanduleasa and Matei call this; “‘transnational parenting’ which refers to adults’ parenting from a different country than the one in which their children reside” (2015:199). This may be also called remote parenting, and may be an ineffective way of parenting.

According to Rupande; “In Zimbabwe, culturally males are supposed to look after the whole family providing all basic needs. This is one of the reasons that causes male partners to move to other countries in search of employment, so that they earn money to look after families. At times the wife follows the husband outside the country leaving the children with the guardians or on their own” (2014:77). Ngwerume confirms saying; “The issue of spouse following the migrated spouse has contributed significantly on the effects of migration on children” (2015:35). In other words, children are left without parents to look after them.

This situation exposes children to different pressures like feeling abandoned and neglected, but for some material things, remittances by migrated parents will make them feel great and rich depending on their ages. That’s why Haagaman and Mazzucato in their journal published online in January 2014 say; “The age of the child and the age at separation are likely to affect the relationship children maintain with their parents and caregivers. A person’s emotional and material needs are strongly linked to the stages of the individual life cycle” (2014:8). In other words, children differ according to their ages in the way they accept the loss of parents due to migration. Thus, “A younger child needs to be nurtured, whereas an older child may also seek parental guidance and advice. If a child is left in the care of someone else for extended periods of time at a young age, the child may not have a vivid memory of the parents and may derive emotional and material care from a caregiver” (Ibid: 9).

Younger children need protection, caring and love of their parents, encouragement, and advice during their studies, achievements, and life development. Things like celebrating their birthdays and being there when they perform activities at school, so as to cheer them up, may matter most to the children. Even if the caregiver may try to give love and care, they may think their parents have abandoned them. The older children need parental directions and teaching from their beloved parents. Young children can easily get carried away by things sent by parents and take it as the caring and love.

Young children are easily forgetful of the events of life. They may forget even their parents completely, if they left them young and spent many years without coming back home, which will be a very painful and shameful scenario for the parents, as

they cling to the caregivers or the older sister, or brother, who had assumed the parental role after the migration of parents. “Apart from the emotional costs, there are also some social costs incurred by the separation between parents and children due to migration, a cost that cannot be compensated by remittance or by the care provided by other persons” (Sanduleasa and Matei, 2015:199).

The implication here is, pampering children with money and goodies does not replace the parental love and care the children need. Loneliness may not be replaced with money and clothes. A caregiver cannot replace parental love. Children need to be with their biological parents always if possible. Hence younger children are more dependent on their parents and therefore are not able to get it terms with the effects of family disintegration, at school and other activities or interaction with peers.

Furthermore, Haagsman and Mazzucato add that; “A study of children in China who had at least one parent who had migrated to other countries, found that children who are separated at the age of three experienced more emotional distress than children who were separated at an older age. Furthermore, non- physical communication with young children is difficult, which may affect the parent- child relationship. In contrast children who have separated at an older age have vivid memories of their parents and of the times they lived together” (2014:6). As a result, separation may be traumatic because they live longer together with their parents. However, they are old enough to understand the separation.

The older children are in the position to understand the situation that forced their parent to migrate than the younger children who will only feel neglected and abandoned. This will cause children to react differently, as some will become relational refugees as alluded to by Wimberly; “Relational refugees refers to those who have become homeless primarily because they have cut themselves off from the community, the community of the living and of the ancestors” (2000:22). These children may just withdraw themselves from the community, school and even from the caregivers and end up alone whilst they are with people around them. They lost self- identity and self- actualization because of the feeling that their parents neglect them.

Therefore, it is not surprising that negative reaction can be found in the neglected children of the migrants. According to Stewart and Bond in the British journal of Developmental Psychology (2002) they explain that; “However, in other studies among minority groups within the USA there is evidence that processes occurring between parents and children influence outcomes quite differently than in Caucasian families”. This may mean the reaction of children left by migrating parents may differ from country to country.

For Chambers; “A great deal of public debate out of good and bad parenting has been fueled by anxieties about a collapse of moral standards caused by the deterioration of family life. Thus, although it is just one of many diverse living arrangements, the nuclear family remains a powerful icon of traditions and stability, often still perceived as an antidote to today’s social problems (2012:17). This may mean that children who are cared for by their own parents are better cultured than those that are in the care of extended families and any other person.

Mandaza alludes to this saying; “Cultural issues have a contribution when it comes to migration discourse in an African context” (2013:65). The parents think they should not mix their children at a tender age with different cultures. Gava is also in agreement with the issue of culture when he says; “The issue of cultural aspect is a varied phenomenon that can be settled even when out of the country” (2005:42). Children are left behind to preserve culture.

Chambers then went on to say; “A family is constituting a single household whose members interact with one another in their respective social roles of husband and wife, mother and father, brother and sister, to create a common culture” (2012:17). Family relationships can build a strong family. Thus, some members migrating and leaving others behind should not disturb this family bond.

To maintain the family bond, the parents have to keep communicating with the family members left behind as explained by Haagsman and Mazzucato; “Maintaining regular contact with family members back home and sending remittances are of crucial importance for maintaining intimate family ties. Parents who have more contact with their children and send remittances have better relationships with their children” (2014:7).

The parents of the neglected children of Mbare need to keep in touch with their children they left in Zimbabwe to maintain the family's intimate relationship. The children will then not regard themselves as abandoned. Parents should also maintain good relationships with the caregivers who they have entrusted with the lives of their children, to know more about their children's wellbeing. Thus, the next segment is exploring the caregiving.

2.5. Guardianship / Caregivers

While there seems to be movement flexibility and great opportunities for jobs and better living conditions, the process ultimately may lead to parent – child separation. Wimberly gave a critical analysis of an African American family, which is no longer recognized by many families because of the social status in place today as most people are living in towns or different villages as nuclear families.

“African Americans have traditionally modeled proudly many family structures, families based on step parenting and informal and formal adoption have been common in the African American community. It seems the true legacy of the African American family, the strong extended family, is now, more than ever, under threat” (Wimberly; 2000:93). This shows that the children were comfortable to be left under the custody of extended family members without complaints, but now because they are used to staying as a nuclear family away from the extended family, they feel abandoned by their parents.

According to Sanduleasa and Matei; “Most of the children are left in the care of their relatives and around 4% of these children are placed in the care of public authorities” (2015:200). This alludes to the possibility that when parents are migrating they shift their caring responsibilities to some people as if they are dead. Wimberly confirms that; “The changes that have occurred in the last few decades regarding whom we live with and how we are related are profound. The implications for the quality of our life, our self-understanding, and our moral compass are numerous” (2000:85).

In this era of migration especially in Zimbabwe, cultural values are no longer kept strictly, as people can move and live in a country with different cultural values. Children are left with people of a different culture to ones their parents have imparted in them.

“Grandparents are awarded custody of their grandchildren when the child’s parents are absent or unable to provide adequate care. The abandoned children or neglected, are certainly at great risk but can be incorporated into the new family structures in which they can flourish” (Ibid: 85). Some of the children cannot be fully incorporated in with these grandparent headed families. This is mostly because the grandparents are not able to help with their homework and support during school activities like sports, debates and others, which need the presence of parents or guardians.

Furthermore, Wimberly indicated that most grandparents are not happy with the arrangement; “Some grandparents complain bitterly about this unfair imposition. They raised their own children and completed that phase of life. To return to the demands of child rearing is difficult and exhausting. It appears that the number of grandparents who act as parents is increasing today, fueled by social conditions that make it difficult for grandparents to be parents” (Ibid: 86).

Thus many grandparents are old enough to rest and relax and some are not educated enough to help the children in doing their homework. Parents have to make sure that their children are in safe hands by checking with the children and the caregivers. Haagsman and Mazzucato put it right when they expressed that; “If the parents perceive that the care provided to a child is good, the parent-child relationship will also be evaluated as good; if the caregiver and the migrant parent are divorced or separated, the parent-child relationship will be poorer” (2014:7).

When parents are out of the country, they rely on the caregivers to take good care of their children, so they need to always keep in touch with the caregivers and be in a good relationship with them. Parents will spoil their relationship with their children if they spoil their relationship with the caregivers.

2.6. Preliminary Conclusion

The preceding review has attempted to show that the African and Western writers agree on the fact that migration disrupts family unity by separating children from their loved parents. However, they disagree in the reaction of children after separation.

In some parts of India, it is reported that, the left behind children by migrants are happier and healthier than those staying with their parents.

In Africa, to be precise, in Zimbabwe, children are disturbed to the extent of performing poorly at school and some dropping out of school. However, the findings of this review show that, children are left in compromising and vulnerable situations that make most of them think that they are abandoned or neglected by their migrant parent. Most children are affected emotionally, psychologically, socially and mentally. Hence, they react badly to the abandonment. Some become violent, drug addicts, and commit all sorts of crimes.

Neighbours, caregivers and the community thugs abuse some children. The parents on the other hand think they are doing well by going to look for jobs, and sending money to the family members left behind, especially children, so that they can live better lives. This then calls for a methodology to help in this scenario.

In the next chapter, the researcher is going to share insights of methodology based on Gerkin's shepherding model, Wimberley's narrative model of mentoring and Mucherera's palaver, concluding with the use of qualitative method.

Chapter Three

Research Methodology

3.1. Introduction

The previous chapter covered:

- Literature review, which explored the pastoral challenges of migration and the neglect of children and the caregivers through available African and Western literature.
- This chapter will focus on unpacking the methodology and the methods, which will be used in the study.

The following areas will be discussed:

- Qualitative
- Ethnographical
- Justification for using this research design.
- Targeted population.
- Research methods, that is; shepherding, mentoring and the African way of resolving problems, (pachiara, dare).
- The palaver models and interviews.
- Validity and reliability.
- Research ethics and then any.

Analysis and summary of chapter. Research methodology is a strategy of inquiry which emanates from the underlying philosophical assumptions of research design and data collection” (Saunders, Lewis and Thorn, 2003:20). This chapter gives an overview of the strategy used in conducting the research and gathering data for analysis and interpretation. Wisker added on this idea by saying, “The choice of methodology and the method for a research follows on naturally from your worldview and philosophy, and from clear definition of title and of the research questions that underpin your research. Different disciplines tend to favour different methodologies, but the choice is also dictated by the way in which you see the world and believe that you can know about the world, the kind of information you wish to discover and the ultimate outcome of the research” (2008:67-68).

In the case of the neglected children in Mbare, the researcher will chose a methodology and models, which help her to journey and mentor them in order to accept the reality of life

3.2 Research Theories

3.2.1 Shepherding Model of Charles V. Gerkin

With the above in mind, the shepherding model of Gerkin will be explored to journey with the troubled souls. He views and values the shepherding model as the most effective pastoral care method to therapeutically care for traumatised people. Hence, Gerkin traces this concept from the Old Testament ancestors of Pastoral Care practice, which gave moral guidance to individuals on shepherding God's people.

He alludes that; "Another, in certain ways more significant, model is that of the caring leader as a shepherd. Although the shepherding motif originated as a metaphor for the role of the king during the monarchical period of the Israelite history, it was never institutionalized as a designated role within the religious community, as were the prophetic, priestly, and the wisdom roles" (Gerkin, 1997:27.)

In this case the shepherding model, has motivated the researcher to journey with the troubled souls of Mbare suburb in Harare, Zimbabwe and explore the effects of the migration of parents who left children in the care of grandparents, other relatives, or in institutions and with hired people. This dynamic will give challenges to the church in order to pastorally care for them.

Gerkin explains pastoral care as; "It is care not only to the individual and families, but also the care of the Christian community and the tradition that gives that community identity" (Ibid: 19). In addition he discusses; "There is cultural context that surrounds the Christian community" (Ibid 1997:35). Pastoral caregivers should take into consideration the plight of all people who are in problems. In the case of this study, the children who have been left behind in the country of origin by migrant parents, the caregivers, and the community, where all those people live and to some extent the migrant parents. He also cited Hiltner's definition for proper shepherding as, "Care and concern" which becomes an apt guideline for our effort to embody the model of the shepherd in pastoral care (1997:81).

For Gerkin; "Pastoral Care involves not only the care of individual and families, but also care of the community itself. Pastoral Care also entails the thoughtful reinterpretation of the tradition that shapes Christian identity as that tradition is

brought into dialogical relationship with contemporary culture and its impact on the community of Christian as well as its individual members” (1997:118).

The pastoral caregiver in the case of the children left behind by migrants from the Mbare suburb of Harare in Zimbabwe, needs to know their culture, how they were living before the parents migrated and the community they are living in. Mucherera adds on when he explains that; “We are a global village, what affect the next person affects the whole community” (2009:62). In other words, if one is to pastorally care for the neglected children of Mbare and their caregivers, she or he is to care for the whole community as it is also affected. The children’s grieving will affect the community as sometimes they opt to bad behaviours like taking drugs and abusing the drugs, and become violent, and some of them being abused by the so called caregivers and other ruthless people. This spirit of violence makes them lose the concept of Ubuntu.

“Another more significant aspect was identified later in the history of the Israelites, of a leader as the shepherd of the flock of God, although it originated as a metaphor of the role of the king in the monarch period. Shepherd model was never taken as a religious model for pastoral care as the other three model, priests, prophets and the wise ones. It came into existence in the Israelites religious circles, as a metaphor for Yahweh’s caring for his people. This motif is most clearly captured in the imagery of Psalm 23, where the Lord God is depicted as a good shepherd who leads the people in the path of righteousness, restores the soul of people, and walks with the people among their enemies, and even into the valley of the shadow of death” (Gerkin, 1997:27).

This implies that a good shepherd should be in a position to stand up and fight for God’s flock, journey with them, heal them and protect them. When their parents leave children, they are vulnerable to many social issues of abuse. They don’t have protection. They are like orphans, and they are insecure like sheep without a shepherd. They are like wounded sheep because they are broken hearted. The neglected children of Mbare need a good shepherd to nurture them, nourish, and protect them. They need a shepherd who can walk with them through their fears of abandonment, and who can lead them in the paths of righteousness.

No wonder, “This imagery did not in any way apply to human leaders of the community as they could not provide that care as God did. There is no evidence that shepherding ever took as significant a role as the prophetic, priest and the wise men and women in the Old Testament, because of the lack of an institutionalized role like others” (1997:28). For the Israelites, the shepherding model could not apply to human pastoral caregivers, as they could not be equated to God. They could not provide the care as He does. As a result, “Shepherding takes the central position for pastoral care with the ‘good shepherd, who goes ahead of his sheep, knows his sheep and his sheep knows his voice” (Ibid: 28).

In other words, the shepherding model has claimed its position, as the pastoral caregiver assumes the duties of journeying with the people in their struggles, advocating for them, giving guidance and healing their souls.

The researcher will adopt both models thereby, being a prophetic voice for the voiceless children. Communication in any relationship is essential more specially with the caregiver and the flock. The caregiver needs to understand the children and their plight. A pastoral caregiver as shepherd needs to be one who can journey with his flock, one who knows them, and one who is known by his flock. He or she needs to sacrifice to journey with the people throughout their hardships even in dangerous situations. In the case of this study, the left behind children of migrants might become untouchable, but the pastoral caregiver should try to go into their space and also those who are taking care of them.

Gerkin went on to explain the shepherding model as he shares it as; “When applied to the ministry of Christ, it encompasses the prophetic, priestly and the wisdom models in one. He shows all the models by the cleansing of the temple and confrontations with the Pharisees and the Sadducees, this shows the prophetic element, his priestly leadership to his followers and wisdom showed in some of his parables and the Sermon on the Mount. So the pastoral care leaders’ image of the ‘shepherd of the flock’ has emerged from the early Christian times to present for the pastors and ecclesiastical leaders of the institutional church” (Gerkin, 1997: 28). In the case of the neglected children of Mbare, the shepherds have to provide worship sermons, administer sacraments to the children and comfort them through the word of God. The shepherd needs to be a prophetic voice to the children who can

castigate and challenge the children's sin and be their voice where they cannot challenge themselves. The children need counsellors, comforters, and those who can heal their wounded spirits. Hence, it becomes the appropriate model for pastoral caregiving ministers. Thus the researcher has chosen to use Gerkin's shepherding model to journey with the people of Mbare suburb, who are affected by the migrating of parents, and leaving their children behind to be cared for by grandparents, other willing relatives, and hired people, in institutions and most painfully on their own.

Children left behind in Zimbabwe when their parents migrated to other countries are mostly emotionally and psychologically distressed because of the loss of their parents. They are grieving and therefore, they need pastoral caregivers who can journey with them as Gerkin writes; "To tour the world of pastoral care means to consider the caring task of the pastor in relation to individual and the communities" (1997:10).

On the other hand, with what Gerkin proposes that; "All righteousness could be fulfilled if practitioners of pastoral care master an embracing well-developed theory of human development within which to give the developmental issues, which those who are to receive care and are in our care, due consideration. What is communicated in the relationship makes a connection with the internal history of the person in a new and potentially transforming way" (Ibid: 12). Gerkin is encouraging ministers to keep relationships with the congregants, or those in need of pastoral care. The pastoral counsellors should communicate their love to the troubled souls to transform them.

In addition, when pastoral relationships are kept at every level, it may open up and invite this level of connection. Pastoral leaders, therefore, need both the skills and the discerning sensitivity in order to relate to people's inner lives and troubled souls. He then alludes; "A well appropriated knowledge of psychodynamics needs to be supplemented by the knowledge of spiritual dynamics – the dynamic individual's internalization of knowledge of God and the life of the Spirit" (1997:89). In other words, the ministers have to create a sound relationship with the children left behind in Zimbabwe by migrant parents, the ones taking care of them and the community itself so as to journey with them. When relationships are created, the pastoral caregiver will be in a position to enter their space and journey with them. He or she

will know them by names and their strength and weakness. This will find ways of healing their souls.

He confirms that; “If those of us who are to offer pastoral care in the future are to learn both the capacity to listen and the capacity to observe fully, we will find ourselves called equally into the ministry of social cultural transformation. A ministry of social cultural transformation will involve not only advocacy on behalf of the oppressed and injured individuals, but efforts to nurture, nourish and evoke a consciousness and perception of the dominant culture around us” (1997:91-92).

To make social cultural transformation and nurture and nourish the troubled souls of the affected people, especially the children left by migrants, one needs to be a good listener and a good observer. They need one who can listen to their stories and observe their actions. Hence, Gerkin’s methodology will be of good help for the children to feel accommodated and at home.

His approach is to embark on a journey from a position of the powerless and endeavour to enter into the world of those who are victimised. In this case, the children who are left without parental care love and nurturing, are of great importance in pastoral care. Gerkin’s method of caring for an individual as well as the Christian community is pertinent here. A shepherd is someone who cares for the flock, leads them to grazing, who provides security and is willing to sacrifice self for the flock.

Furthermore, Gerkin moves beyond the predominance of the psychotherapeutic paradigm in pastoral care to a dynamic interactive process, which balances faith, culture, community and individual well-being. For the researcher the children, who are left behind by migrant parents, have feelings of abandonment, unloved and uncared for. This affects them.

He further explains his model as; “As deeply sensitive to both individual and community dimensions through his quadrilateral nexus of tradition, individual and family, community and cultural context” (1997:76). In terms of pastoral care, Gerkin offers a solid bridge to the 21st century in his work, “An Introduction to Pastoral Care”. The above is applicable to the neglected children of Mbare. The pastoral caregivers have to be careful when dealing with the children of Mbare as they have their culture and traditions, which need to be taken into consideration.

He draws from Luther's pastoral care model, which concerns itself with the care and protection of those who are victims of the uncaring practises of their society. According to Gerkin; "Luther's concept of pastoral care involves a primary concern in special needs including the victims of "the evil of the present time" (Ibid: 96), like the children left behind by migrant parents, who are victims of abusive people and also the neglect from migrant parents.

Gerkin's approach appreciates and embraces the individual and family and addresses their needs accordingly. He brings to our attention models of pastoral care practices of times gone by. He affirms that; "Pastoral counselling, as a ministry of the church, illustrates the contours of the paradigm for the field of pastoral care. In other words, this has been evident in the prophetic, priestly and wisdom models of pastoral care. While focus may be somewhat different, the underlying common factor in the three models is such that we are called to care for not only Christians, but pastorally as well. The prophetic, priestly and the wisdom models of caring ministry, we inherit from the Israelite community are not to be sure, the only biblical images with which the pastors have to identify. Another in certain ways more significant, model is that of caring leader as a 'shepherd'" (Ibid: 27).

The shepherding model of Gerkin speaks of the care of God to the chosen Israelites, God's chosen people, we are also God's chosen, hence caring for the least of troubled brethren. A shepherd is challenged not to care for the Christians only, but all who need to be cared for. In this research, the shepherding model is to be used to journey with the troubled souls of Mbare, especially all the children neglected by migrant parents.

Thus to that effect, Gerkin portrays the Lord God as a; "good shepherd", who leads the people in the path of righteousness, restores the troubled souls and walk with the people even in the valley of the shadow of death. In addition, he avers that "as we yield to God's shepherding, more and more we find ourselves home" (1997:27).

The shepherding model will make pastoral caregivers relevant to God's flock, the neglected children of Mbare suburb. For the shepherd knows the pain of his sheep. In this case, the church particularly the minister needs to minister to the troubled souls. The shepherd is there to protect and anoint the sheep, heal the wounded ones and lead them to good grazing pastures. That is why the Israelite shepherds

went before the sheep to make sure that there was nothing to harm the sheep (John 10 verse 4). As the shepherd of the flock of God to the traumatised children of migrant parents in Mbare suburb of Harare in Zimbabwe, they need to journey with them and walk the hard and fearful life with them.

In other words, shepherding in this case is being there for the children in order to comfort, guide, nurture and nourish them. The children are vulnerable and weak, so they need to have a voice for them. Protection is also needed, that is the shepherd protecting the sheep from the lions and wolves. In this case, the neglected children of Mbare need protection from the pressures and abuses of the world by the minister. The children need to be protected from abuses and any harm. From journeying, comforting, guiding, nurturing and nourishing the researcher needs to also implore the narrative model of Wimberely, where he stresses on listening to their stories. The process of narrative mentoring is needed in order to continue journeying with the troubled souls.

3.2.2 The Mentoring Model of Edward P. Wimberely

The shepherding model of Gerkin will not help the researcher to fully journey with the troubled souls and enter their space, in order to care for them. This is where Wimberly's narrative model of mentoring, will help us to bring back the children to self-actualization, because, children in most cases feel displaced, disconnected to and abandoned by their parents, and they became relational refugees.

Hence, Boris' behaviour and actions resembles that of a relational refugee. Relational refugees reveals a lot that will help us to enter the space of abandoned children of Mbare. Wimberly confirms these statements by saying; "Relational refugees are all alone, trying to find their way back in the world. They feel abandoned by significant others as they try to sort out what is valuable and important. Mentors help immensely in the process of meaning making. With guides, relational refugees become *pilgrims*, who are able to feel at home in the world, to participate in the life of a significant faith community, to encourage in a purposeful and meaningful future" (2000:27). In other words, relational refugees are feeling like they are alone and they need mentors to help them come back to the world to be with others. They need to take responsibilities of their lives.

“Pastoral counselling can assist in the reintegration of relational refugees into nurturing communities. The techniques and concerns of pastoral counselling are important resources for the process of healing. African American faith communities have long practised and supported mentoring relationships that foster individual growth and self-actualization. Mentoring relationships in African American communities of faith facilitate the adoption of positive attitudes, scenes, narratives, and roles” (Ibid: 25). This means mentoring uses the attitude of the mentor to win the soul of the learners, the mentor can also visit the scenes, which are the homes in which they live. Narrating their stories and role models can be used in mentoring the left behind children. This method will be suitable to the left behind children of Mbare in order to help them to move back into the community.

Wimberly cited Smith’s definition of refugee; “Common characters of refuge are, being uprooted, homeless, and landless, seeking shelter in another; losing protecting of one’s rights; imprisonment; and deportation” (2000:21). In other words, these refugees have been forced by circumstances beyond their control, in their countries of origin.

Wimberly also defines relational refugees as; “Persons not grounded in nurturing and liberating relationships. They are detached and without significant connections with others who promote self-development. They lack a warm relational environment in which to define and nurture their self- identity. As a consequence, they withdraw into destructive relationships that exacerbate rather than alleviate their predicaments” (Ibid: 20).

Relational refugees can be explained as those with a lack of human connection. In the case of this study, the children left in the country of origin by migrant parents may feel rejected, abandoned not loved and detached from their parents, hence they force themselves to become relational refugees. When parents migrate and leave the children behind, when they have been staying together, sharing love and care, the children can be traumatised and get angry. The separation hurts the children.

They lost relationships with the parents, the caregivers and the community they live in. Some may become violent and abuse drugs or exhibit behaviour change like Boris in reaction to separation from their parents. Wimberly confirms that; “The crisis of personality and identity that is a result of withdrawing from nurturing relationships

and relying on the self creates a form of homelessness, which I identify as “relational refugees” (Ibid: 21).

The children will be detached and separated from their parents, so they create homelessness and imprisonment in their minds. They need self-identity and self-actualisation. According to Wimberly, “They have destroyed the web of support, they need to cultivate a positive sense of self and, as a result, are incapable of healthy relationships with those who surround them” (2000:21). Most of the left behind migrants’ children have destroyed relationships with the community and the caregivers because of their behaviour and separation from people.

He confirms to this saying, “Relational refugees, to my mind, have not been forced into this situation of homelessness. Instead, they are fleeing former relationships in the pursuit of what they consider higher values. Perhaps the relationship, in which they were involved, did not produce the kind of rewards that they have come to expect” (2000:22). In other words, because of the separation from parents due to migration, children may react in a way that makes them relational refugees. The children’s psychological and emotional reaction may cause them to withdraw from the people they are living with and become homeless in mind. They lost love and care from their parents; hence, they feel not in community with other people. Wimberly explains that; “Relational refugees need positive relationships with one or more individuals whose attitudes they can internalize. Human beings need to be surrounded by people who have positive attitudes towards them, because such attitudes becomes the basis for one’s own positive self-image. People become selves by internalizing the attitude of others” (Ibid: 23). The neglected children of Mbare need people who show them love and tolerance, despite the bad behaviour and withdrawn attitude they display in community.

Thus, the relational refugees need mentoring, which is described by Wimberly as; “Mentoring is a relational style of teaching. Mentors make themselves available to help students, congregants, and neighbours develop the skills for living in relationships. Among relational refugees, mentors help those who feel homeless find an emotional, relational, spiritual and cognitive home. Mentoring has sometimes been limited to those who serve as role models for younger people, helping them perform vital and social sanctioned functions in society. For me, mentoring includes

the wider function of assisting relational refugee to overcome the emotional, relational, spiritual, and cognitive alienation that they feel in the world” (Ibid: 33). In other words, Wimberly is showing that mentoring is being available for the troubled souls and teaching them how to revert into ones broken relationships. The mentor is to be the role model to the children so that they can emulate her or his life.

“African Americans employ mentoring relationships to transmit a variety of skills and to help people develop into mature and productive members of the community. Mentoring in fact is a model for transmitting life skills and can serve as a basis for theological education and pastoral care ministries. In situations that involve relational refugees, the mentoring model is especially helpful” (Wimberly, 2000:32). Mentoring will help the left behind children to find their way into relationships and become perfected and prolific members of the society, who can see things from a different worldview. Mentoring narrative stories will be shared at the church palaver for the healing of the traumatised children.

Thus the neglected children learn to live a healthy life by exhibiting good manners by seeing such practises demonstrated by others they trust, imitating these patterns and rehearsing their own ways of living. Hence Wimberly alludes that; “pastoral care counselling can assist in the reintegration of relational refugees into nurturing communities. The techniques and concerns of pastoral counselling are important resources for the process of healing. One such counselling technique is ‘mentoring’. There is an indigenous model of ministry in African American churches that can also facilitate the healing and wholeness of the emotional refugee. African American faith communities have long practiced and supported mentoring relationships that foster individual growth and self- actualization” (2000:25).

The neglected children need healing and wholeness to their feeling of abandonment and behaviour change by mentoring them so that they can realise the truth of the matter.

On the other hand, Counselling can help the relational refugee to move towards full participation in the faith community. Wimberly explained that, “However, the African American church with its tradition of mentoring relationships is an additional model for those who seek to create the kind of caring environment where the relational refugee can feel at home and grow. African Americans transmit our cultural heritage

through oral tradition and apprentice-like relationships. I call these techniques of cultural transmission 'mentoring' relationships. Relational refugees need to learn how to live in relationships" (2000:31). In other words, the children have broken relationships with their migrant parents, their caregivers and the community they live in, they need mentoring to restore the relationships.

For him; "Mentoring is a relational style of teaching where mentors make themselves available to help students, congregants and neighbours develop the skills for living in a relationship. To be a mentor is to teach by example (imitate me) to provide a new understanding of self in relation to the social orders that draws the relational refugees back into the community" (2000:33). The neglected children need good exemplary mentors who will share love with them, and who can avail themselves to the children and live what they speak.

In addition, children of the migrant parents feel abandoned, displaced, disconnected and neglected by their parents. Wimberly then alludes that; "Mentors can serve relational refugees as a bridge back into the community. As a means to overcome the feeling of homelessness. Mentors help relational refugees cultivate a worldview that orients them in terms of their self-identity; their membership in community and their place in the world" (2000:32). Mentoring helps to deal with isolation and the feeling of neglect. In the case of children left by migrant parents, broken relationships need to be restored through mentoring them. He adds that; "Mentoring is a form of practical rationality in which the mentor teaches by example in addition to advising and questioning. Mentoring is also a process of ordering experiences, giving priority to certain stories, scenes, roles and attitudes" (2000:35). The neglected children have stories to tell, which need good listeners, they should be allowed to share their stories in a safe and peaceful environment. Hence, a mentor has to create a conducive environment for the children to freely share their stories in order to get healing and closure.

Hence, Wimberly discusses that; "Mentors should seek to influence the interpretive process that relational refugees use as they contemplate the use of redemptive violence" (2000:48). Relation refugees can opt for violence and the mentor should help them to get their way out, as the mentor would show them love and caring they had lost from their parents. He adds that; "relational refugees who really have no

positive roots in supportive, caring, communities often turn to the use of violence as a desperate statement about their unacknowledged emotional and relational homelessness” (2000:44).

Relational refugees want to be noticed and helped. It is a cry for help. If not noticed they may become violent or have some behaviour change and commit crime which will draw the attention of the community. Narrative mentoring model can be as helpful to the left behind children as they can learn through observing the mentor and emulating his character traits. They will also narrate their stories, hence Mucherera’s African way of resolving problems, (pachiara, dare), the palaver, will be the suitable place for the left behind children to share their struggles.

3.2.3 An African Way of Solving Problems, (Pachiara, Dare), the Palaver

The narrative mentoring will be done at the church palaver in order to create ways for the neglected children to be helped to map their way into the community where they belong. Mucherera feels that as Africans we need to conduct our pastoral caring of people through the African traditional way of solving problems, the palaver and talking things over. He explains that; “The palaver (pachiara, dare), a traditional narrative counselling approach common in many traditional indigenous settings and still present in many African contexts, will also be explored for how it could be reintroduced in most of today’s African contexts” (2009:2).

As Africans, we have to go back to our roots in trying to deal with the neglected children of Mbare and all the affected people. Thus, “The goal of any palaver is the same – to resolve a problem, crisis, or conflict and to make other time for educational purposes or just simply for fellowship. Other kinds of palaver are those offered by a clan or family. Today what is still common is the family palaver. The meeting can be open or closed, depending on the crisis or problem” (Ibid: 108-109). This means that the palaver can be set for socialisation, or for the serious business of solving the crisis or problem, which is in the community or family. In this case, the palaver can be used for the children to have a safe place to share their struggles because of the loss of parents due to migration.

Mucherera confirms this as he alludes that; “Most of my education about Shona culture, its values, and how to be a gentleman came from the palaver. I remember

moments when people shared their struggles, and the pain of the day. The elders would ask questions about daily problems, share insights through riddles or folktales, and those around the fire offered words of wisdom or encouragement” (Ibid: 109). In other words, Mucherera is confirming the importance of the palaver to the African culture for learners and the trouble souls.

Solutions were provided as they talked and sharer their day-to-day encounters. If the church can introduce the church palaver where people can share in that same safe environment, they could also heal many souls. Mucherera describes a palaver as; “An African traditional way of solving problems, by sharing experience stories” (Ibid: 25). The troubled souls of Mbare are to share their troubles at the palaver where they can get support and guidance.

For Mucherera; “One of the main functions of the palaver is to provide a place where people can learn in a safe way and environment and discuss the dynamics of grief, spiritual questions about God and how to get healing. Since the wounds and pain occurred in the context of relationships or the community, healing can only be achieved in the same context” (2009:15).

This implies that as the children’s problems have started within relationship, they are to be healed through relationships. The children need people who can listen to them and accept them. The children and all affected people can be healed through acceptance and sharing relationships. Relational refugees need to be accepted and loved, and be exposed to character they can copy. Their stories must be listened to and heard. The researcher has adopted qualitative approach in carrying out this research, especially interviews, and focus groups so that the researcher could understand the effects and impact of this type of migration on children.

3.3 A Qualitative Approach

- For Flick, “qualitative research is a situated activity that locates the observer in the world, and consists of a set of interpretive material practice that makes the world visible” (2011:2). In other words, the researcher will be helped to interpret the situation of the children to be able to journey with them, listen to their stories carefully, and mentor them. Manson explains that; “Most

qualitative research operates from the perspective that knowledge is situated and contextual therefore the job of interview is to ensure that the relevant contexts are brought into focus so that knowledge can be produced. According to this perspective, meanings and understanding are created in an interaction, in which it is effectively a co-production, involving researchers and interviewee” (2004:62). When doing interviews one is bound to get more information of the truth on the ground. The researcher will enter the space of the children and get to know their problems through interviewing the ministers, the caregivers, the neighbours of child headed families.

- Weinberg shares that; “In any situation, whether they are mechanics, mathematicians, farmers, physicians, baseball players, bird watchers, drug smugglers, police officers, social scientists, or college students, people notice and appreciate some facts rather than others according to whether they deem those facts relevant, useful, valuable, important or interesting in light of their particular practical concerns” (2002:1). Qualitative research will put the researcher in the worldview of the troubled children, the caregivers and the community. The researcher will be put in a position of journeying with those that are troubled in order to understand their situation through observations, interviews and group discussions.
- Creswell confirms that; “Qualitative research begins with assumptions and the use of interpretive /theoretical frame works that inform the study of research problems addressing the meaning individuals and groups ascribe to social and human problems. To study this problem, qualitative researchers uses an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is both inductive and deductive and establishes patterns and themes. The final written report or presentation includes the voices of participants, the reflexivity of the researcher, a complex description and interpretation of the problem, and its contribution to the literature or a call for change” (2013:44). In other words, as a qualitative researcher, the issue of the neglect of children started as an assumption, the truth of the matter is going to be reached after

the researcher had gone into the field and collected data from the people who know the truth. The results may be different from the assumptions or the assumption may be proven right by the facts brought forward by participants who are living with the neglected children and experience the trauma they are going through because of the loss of parents due to migration.

- Zikmund also stated that; “A research design is a master plan that identifies the techniques and procedures that will be used to collect and analyse data that is relevant to the problem at hand” (2002:20). Qualitative research helps the researcher to enter the space of the troubled souls of Mbare, in order to know their problems and find a possible solution to help them. As has been alluded to above, this research will be qualitative in nature hence qualitative methodologies will be used. By using qualitative methodologies in data gathering, the researcher got an in-depth understanding of the phenomenon.

The researcher because of the richness of the data adopted qualitative approach. This will help the researcher to enter the space of the neglected children.

- Flick would want to explain qualitative research as; “wants to discover what it is that we act upon” (2011:11). The unstructured nature of qualitative techniques allowed the researcher to collect in-depth data about the attitudes, beliefs, emotions, and perceptions of all the people concerned with the neglect of children by parents working abroad and a pastoral challenge that come with it.
- Creswell discusses that; “In natural setting, qualitative researchers often collect data in the field at the site where participants experience the issue or problem under study. They do not bring individuals into a lab (a contrived situation), nor do they typically send out instruments for individuals to complete, such as in the survey research. Instead, qualitative researchers gather up- close information by actually talking directly to people and seeing

them behave and act within their context. In the natural setting, the researchers have face-to-face interaction over time” (2013:45). In other words, the researcher has to interact with the people of Mbare to gather the right information from the troubled souls in their worldview by not commanding them to come to any designated place for questioning, which will make them participate freely and give information in a comfortable environment.

- Best discusses that; “The qualitative researchers as the key instruments, collect data themselves through examining documents, observing behaviour, and interviewing participants, they may use instruments, but it is one designed by the researcher using open ended-questions. They do not tend to rely on questionnaires or instruments designed by other researchers” (2012:96). In other words qualitative researchers do their own work, that is going into the field and collecting the data themselves, where observations are needed, they go for the observation, like in the case of the children of Mbare neglected by migrant parents, the researcher goes into the field for interviews, observations and focus group discussions.
- Best also adds that; “Qualitative researchers also gather multiple forms of data, such as interviews, observation and documents, rather than rely on a single data source. Then they review all of the data and make sense of it, organising it into categories or themes that cut across all of the data sources” (Ibid: 96).

The situation of the neglected children of Mbare suburb needs multiple forms of data source as alluded to above by Best to get more information from different sources, which will then be put into their different categories and coded then analysed because it is a sensitive issue.

Such in-depth data is valuable for gaining a preliminary understanding of neglect of children by parents working and living outside the borders of Zimbabwe, and its challenges to pastoral care. The richness of the qualitative data supplemented the facts and estimates to be gathered through other primary data collection techniques.

In the context of the research, two qualitative approaches were used, that is ethnographical case study and interpretative phenomenological analysis.

3.3.1 Ethnographical

Using the ethnographical case study in the research is considered the best option, because of the nature of the study focus. Ethnographic design represents procedures for writing about people. For Thomas; “Ethnography is the study of folk or the description of man and culture” (2011:38). In other words, the researcher will be studying the neglected children and the Mbare affected community in their own worldview. In addition, ethnography can be defined as; “The study of people in their own environment through the use of methods such as participant observation and face-to-face interviewing” (Whitehead, 2005:6). The research will be done by interviewing the affected people of Mbare and just observing their daily living, in order to know them fully.

For Best; “Ethnography research is an approach to social research that usually has a focus on studying small groups of people in their natural setting, in order to gain a fuller and clearer understanding of the meaning of their actions” (2012:117). In other words, an ethnographer is to go in the world of the neglected children in their day-to-day lives and conduct focus groups, in order to fully get what their problem really is. “Ethnographical is built upon intimate first –hand observation and understanding of the research setting. It is much more to access than meeting people face to face, we need to gain access to their subjective perceptions of the world” (Ibid:117). To understand more about the neglected children, the researcher needed to take time to be in their midst in the small groups observing their actions and behaviour as they interacted with others.

Given that, the topic and the focus area needed the researcher to be more hands on, and to have insights from the respondents by way of experiencing parts of their everyday life (Is this the right word?). It gives the researcher an opportune moment to observe and understand some of the concepts more deeply and better. In other words, the researcher will try to enter the space of the affected people of Mbare, in order to understand their culture and worldview. The researcher will try to

understand how the children left behind by migrated parents and its impact on the church ministers affect them.

The focus here is on understanding the complex and dynamic world of their culture. Walshaw discusses that; “The interest is on how people interpret and use their everyday worlds” (2012:64). These descriptions of ethnography show that, “It relates to research about people going about their day-to-day activities, but more than this, ethnography is also associated with ‘thick description’ and interpretation made of this” (Grix, 2012:122). With an ethnographical type of research, the researcher is going to analytically explore the situation in all the affected parties in Mbare suburb, in order to find a way to help them pastorally.

Silverman would want to explain ethnographical research as; “The initial thrust in favour of ethnography was anthropological. Anthropologists argue that, if one is really to understand a group of people, one must engage in extended periods of observation” (2013:49). This implies that for the researcher to fully understand the situation in the Mbare suburb, she needs to be an observer in the church gatherings and some societal functions, observing their behaviour and actions. “For the ethnographer, social action is any action that has an intention behind it and understands the intentionality of respondents is central to the ethnographic approach” (Best, 2012:118). The researcher has to understand that the actions of the children left behind by migrants is a crying voice for help. They are calling for attention; they did not get from their parents.

Best then adds that; “Although ethnography can be conducted in a rich variety of settings, it is always concerned with understanding the meaning of social action; in particular understanding the motives and actions of people within a given situation” (2012:118). Hence, the researcher as an ethnographer needs to observe the neglected children in different situations of life to understand their reactions in such situations. Best adds that; “We present ourselves in everyday life by performing roles. People have two aspects of self, an official self that we present outside world, when we perform a role and an inner self that is the real person behind the role or performance” (Ibid: 118). As the researcher mingles and observes people in their environment performing their roles, she will know them better and their problems. As they play their roles, they show their true characters and behaviour. The

neglected children and their caregivers will be observed and be understood in their daily lives.

The base line of ethnographic research is that, it deals with people in a collective sense, not as individuals and it is concerned with the people they are studying in their worldview, which in their day to day lives, activities and behaviour. Hence, this researcher is concerned with the neglected children of Mbare in their natural setting.

3.3.2. Justification for Using Ethnographic Research Design

Ethnographic studies/research are well known for their in-depth understanding of humans in their environment. Given that the research would want a greater understanding of the children left behind by migrating parents and the challenges it poses to the ministers or pastoral caregivers. It will be more proper and prudent to thus take the ethnography way. Because this study looks at a complex cultural phenomenon, ethnography is then considered the best research design. Ethnography is considered a good design when analysing a phenomenon that wants a bigger picture, and a holistic approach rather than a specified objective study.

The researcher also used case studies because of a number of reasons that include the fact that, as raised on the issue of ethnography, it is good when analysing a phenomenon that is complex to observe. The researcher would penetrate the space of the troubled souls. She will stay with the people of Mbare to understand their worldview properly. Given that, there are a number of theoretical presuppositions that would want to be tested in this study and as such, the case study is one that is good to be used in the study.

The researcher will also use interpretative phenomenological analysis and the justification for using such a method was the fact that the researcher will be able to get an insider's perspectives concerning the neglecting of children by parents who work outside the country. In addition, the fact that the design helps in understanding what the particular respondent thinks or believes about the topic under investigation will encourage the researcher to use the design. The Narrative approach will also be employed to make people freely share their stories.

3.4 Narrative

According to Creswell, “A narrative research is a design of inquiry from the humanities in which the researcher studies the lives of individuals and asks one or more individuals to provide stories about their lives” (2014:13). As they share their life stories, the healing process will also take place. Clandinin and Connelly shared that; “Narrative unity gave us a way to think in a more detailed and informative way about the general construction of continuity in individuals’ lives. Continuity became, for us, a narrative construction that opened up the flood gates of ideas and possibilities” (2000:3).

In other words, when people narrate what they are going through, the listeners will start to think about their own situation and get new ideas, and new thinking about their problems, thus the healing process begins to take place. Clandinin and Connelly; adds on this idea, “People are individuals and need to be understood as such, but cannot be understood only as individuals. They are always in relationships, always in a social context” (Ibid: 2). This means that people cannot be fully understood in their individual capacity but rather in focus groups and in their relationships and daily conduct and in their own context.

Neuger discusses that; “Narrative counselling theory is grounded in a constructionist set of assumptions, this means that people construct meaning and that meaning that attribute to themselves and their experiences that constitute both the identity and the development of resources for living lives. We make meaning and live our lives through the stories that we have created to give our lives coherence” (2001:86). The children, caregiver and community members will make meaning through the focus group meetings and sharing.

Furthermore, Clandinin and Connelly shared that; “Experience is a key term in these diverse inquiries. The term experience helps us think through such matters as an individual child’s learning while also understanding that learning takes place with other children, with a teacher, in a classroom, in a community and so on” (2000:2). Narrative places the troubled souls in the society to share their experiences, stories and share relationships, which can be their way of closure and healing. Wimberly described that; “meaning-building process comes about through conversation

between individuals, between individuals and groups, and between groups” (2003:15).

Narrative sharing will help the neglected children, the caregivers and the Mbare community into conversations, which will mend their relationships and help them care for each other. Narrative counselling gives ground to the troubled children to narrate their stories to other people who in some instance did not know what was going on.

Clandinin and Connelly cited Dewery as they held that; “One criterion of experience is continuity, namely, the notion that experience grows out of other experience and experiences lead to further experiences” (Ibid: 2). Narrative is not individualistic because it stresses that experience is gained from sharing with other experienced people. The neglected children will get the experience from the focus groups through sharing with the experienced people.

Neuger explains that; “Problems of our lives gain force when our guiding narratives do not give us the perspective or the resources we need to move our lives in the direction that we would prefer. Our interpretation of reality and the meaning we make out of it are socially constructed, according to narrative theory. Therefore we have the capacity to shift meanings and thus change the options available to us in dealing with life circumstances” (2001:86).

Mbare community’s story of the crying neglected children can change as they listen to different stories shared by other children left behind by parents and others who are neglected by the parents who are living with them. Neuger further shared that; “People have within them the knowledge and the resources to create a preferred narrative, and thus a new life, and that people have relationships with problems but are not problems themselves- forms the basis for deconstructive listening” (Ibid: 88). In any situation a person can be found in, they should know that the problems they are facing are not of their making and they are not the problems themselves, and they need the help of some people to get out of the problem.

The neglected children may think that they are the cause of their parents’ migration, and that they are the problems. Narrative counselling creates a safe space for the affected to listen to others telling their stories. “This form of listening does two things for counselees seeking to find voice and agency; first, it creates a safe, respectful

place with a person who has no agenda than to listen very carefully as an advantage for the counselee. Second, it immediately functions to displace and challenge dominant discourses that have labelled the person as the problem and her resistance to the culture as pathology” (Ibid: 88). On the other hand, as they are sharing and listening carefully to stories shared by others the children will learn to rebuild their own selves by displacing the grief over the loss of parents and find suitable ways to cope with their loss and live meaningful lives.

Wimberly confirms that; “Negative conversations produce negative evaluations of ourselves. The experience of continually being in positive conversations with others will facilitate and build positive self-esteem within us. Positive conversations enable us to evaluate ourselves in appositive ways” (2003:17). As rightly put the affected people of Mbare will be exposed to positive conversation, which will help them come to terms with their problem and help them to self-actualization and healing.

As a result, narrative the research method will lead the troubled souls to self-actualization and transformation during the process of data collection. Sampling will help the researcher to easily and quickly collect the data needed for the research.

3.5 Sampling

Sapsford and Jupp define sampling as; “A sample is a set of elements selected in the same way from a population. The aim of sampling is to save time and effort, but also obtain consistent and unbiased estimates of the population status in terms of whatever is being researched” (2002:26). In other words, people will be gathered together instead of a one on one interview to get accurate information as people share their stories. Children will be met in the youth groups of the church for their healing.

Barbour confirms that; “Whilst a study involving one-to-one interviews can, arguably, build a sample incrementally, considerable effort is necessary in order to convene groups in the first place and it is just as well at the outset, to think carefully about the purpose of grouping particular individuals together” (2008:57). It is easy to group people for example in the case of the neglected children of Mbare, one needs

to gather together the concerned people and those who are interested in, and know about, the phenomenon. One is then in a position to make discussion groups on the matter of the neglected children.

Coldwell and Hurbst assert that; "Sampling is the act, process and technique of selecting a representative part for the purpose of determining parameters or characteristics of the whole population" (2004:9). This means the research will only be conducted in a certain area where the researcher has experienced the challenge due to the migration of parents. The issue has affected Zimbabwe as a country but the researcher could not study the whole country, because it is not applicable, the researcher cannot go to all corners of Zimbabwe due to the period and finances.

In the context of this study, due to the qualitative nature of the research, the researcher had to use one qualitative research sampling method, namely, purposive sampling. In that regard, the research participants were chosen based on the context of the research. In this case, the participants were drawn from the Methodist churches in Mbare suburb of Harare in Zimbabwe. The participants were gathered into groups of not more than twelve people. For Silverman; "Working in small groups has become a common feature of modern education. The exact nature of such 'learning; presents a clear and apparently understandable researched topic tied to a recognizable social problem" (2013:49).

It is also easier to work in groups than working on one on one interviews. It saves time and gives more results. Barbour also explained that; "taking part in focus groups can also have benefits for participants who do not have such expectations at the outset" (2008:58). Some of the people of Mbare will benefit from the focus group about the neglected children of migrant parents. A random selection was done to get the required information from those staying with the migrants' children, neighbours, other church members and the clergy pastoring the children and the caregivers. Furthermore, Barbour stated; "Sampling is crucial, as it holds the key to the comparison that you will be able to make using your data" The purpose of the research is going to guide the researcher in finding the research participants since not all the people are affected by the phenomenon

3.6 Interviews

For the researcher to explore the three methods fully, the shepherding model, the mentoring, and the palaver, she needed to relate to the people, the problems they were facing, and their needs. Hence, interviews were conducted in the form of questionnaires and random questions. According to Marsh, “An interview is a set of questions designed for a consultation to get intended results or a targeted goal. It can be asked face to face between two or more people, the interviewer and the interviewee(s)” (2009:67). The researcher came face to face with the people in the situation under study.

Furthermore, Best discusses that; “One of the most common ways of getting people to give information is to ask them for it. As researchers, we ask interviewees to provide reports or a description of a feeling state, attitude, belief or event that they have witnessed in the world and then the researcher has to fit the responses into coding categories and themes” (2012:78).

In other words, for the researcher to understand the behaviour and actions of the neglected children of migrant parents, she needs to ask the people around them and those who are taking care of them. Doing interviews helps the researcher to be within the people and their problems and get in-depth information. For Grix; “An interview is a very popular method among students, especially elite interviewing. Interview data can be collected either quantitatively (except for unstructured interview) or qualitatively” (2012:126).

According to H. Rubin and I. Rubin; “It is believed that, through such interviews, the researcher explores in detail the experiences, motives, opinions of others and learns to see the world from perspectives of others rather than their own, by listening to others, researchers can extend their intellectual and emotional reach across a variety of barriers” (2012:3).

Qualitative interviews can help the researcher to know the people she/he is dealing with and their real problem. The researcher through interviewing the caregivers, pastoral care givers and the neighbours will know the neglected children of Mbare. “Qualitative interviewing helps reconstructing events the researcher may have never experienced, from illegal border crossing to becoming a paid worker” (Ibid: 3). In doing research, the researcher may have assumptions but qualitative interviews

helps the researcher to have new ideas and experience new events and problems as she interacts with the affected people. The researcher will enter their worldview as they go through the interviews together.

Unstructured and semi- structured interviews were used to collect data. Kumar suggests that; “The length of unstructured interviews is the almost complete freedom they provide in terms of content and structure” (2011:17). This implies that unstructured interviews give the interviewer freedom to ask any relevant question to get more information on the subject matter and allows one to get more information to compare when doing analysis.

According to Best; “If you are interested in gathering what people think and feel about a given issue, or what meaning people attach to a given issue, or are you generally unsure about how people are going to respond, then you will have to ask open questions. An open question is where respondents are not given a set of responses to choose from, but can answer the question however they wish” (2012:79). Open-ended questions will lead the people to narrate all they know about the neglect of children, unlike the structured questions with provided answers to choose on.

Braun and Claire confirm that; “The semi- structured interview (sometimes called interview guided approach)- the researcher has prepared an interview guide before the interview, but does not rigidly adhere to it, either in terms of precise wording of questions, or the order in which the questions are asked” (2013:78). This means the researcher will prepare the questions prior to the interview, but the questions are just a guideline to the discussion. They can be asked, as the interviewer feels is best. “The in-depth interviews can be viewed as an extended conversation for the purpose of data. With in-depth the researcher has an interview guide rather than an interview schedule” (Best, 2012:82).

Morehouse, then explains that; “An in-depth interview is an open ended and semi-structured exploration of a topic engaging one person at a time with an interviewer” (20012:80). The researcher also used the in-depth interview to get more information from the caregivers, ministers and the neighbours of the child headed neglected children to tape more information. In some cases, people can open up more when they are engaged one-on-one. Some fear victimisation to share in a group but when

they are on their own with the interviewer they will give much needed information about the phenomenon and the experiences and observations. Furthermore, Sapsford and Jupp, confirm that; “Face-to-face interviews in a free format are conducted, approximately, like a natural conversation between two people. They are often tape recorded for later analysis. Although the interviewer may take continuous and contemporaneous notes, this is difficult to do while concentrating on the management of interviews” (2006:93). In other words, the interviewer made time for face-to-face interviews with the willing people of Mbare to interview them in the comfort of their homes where they were be free to share their personal encounters with the neglected children of migrant parents.

They had natural conversations on the phenomenon. The ability of the interviewer is not limited, unlike standard scheduled interviews, where the questions are asked in the same order and have same wording. Sapsford and Jupp confirm this; “Face-to-face interviews employing an interview schedule: a standard schedule is used for each respective, in which the questions have the same wording and are asked in the same order” (Ibid: 93). This will strictly limit the ability of the interviewer, as she will just be following the pre-prepared questions allowing no room to add or remove some words or questions. All data collection needs to be effective; the next sub-topic questions the validity of the data collection instrument. Hence, both positions are legitimate but the position you take will need to be justified and explained.

3.6.1 Validity

Validity is concerned with the soundness, the effectiveness of the instrument. Kimberlin define validity as; “... the extent to which an instrument measures what it purports to measure” (2008:92). There are several validity types, namely face validity, content validity and concurrent validity. According to Morrison; “face validity usually relies upon the researcher`s opinion or judgment rather” (2013:65).

During this research, in order to guarantee face validity, the researcher had to ask whether the instruments we’re measuring what they were designed to measure and to make sure that, the sample was representative of the population considered. In other words, face validity provides questions, which relate to the topic under

investigation. Content validity refers to the extent to which the instrument samples the factors or situation under scrutiny. Samkange discusses; “content validity is concerned with how accurately the questions asked tend to elicit the information sought” (2009:79).

Concurrent validity refers to the extent to which an instrument results are related to behaviors and current situations. In other words, the instrument used should explain the cause of the prevailing situations. All the above types of validity were employed to get the intended results. In the context of this research, all the validity types were captured in order to guarantee the validity of the research. Whereas the validity of the instrument used is important. Reliability is also crucial.

3.6.2 Reliability

Kimberlin confirms; “Reliability deals with accuracy, it asks such questions as: How accurate is the instrument used in making the measurement?” (2008:42). In other words, in this study, reliability of the questionnaire was assessed through pre-testing the questionnaire in a pilot study. The pilot study was done so that some ambiguous questions could be modified and restructured to elicit the intended information. The researcher also ensured that the questionnaire consisted of simple language and easy to understand questions, thus the questions solicited answers, which were responsive to the objectives of the study. After the pre-test, questions that appeared not to answer the research questions were discarded.

3.7 Research Ethics

Ethical issues needed to be considered during the planning of the research and not only during data collection. Creswell confirms that; “During the process of planning and designing a qualitative study, researchers need to consider what ethical issues might surface during the study and to plan how these issues need to be addressed. A common misconception is that these issues only surface during data collection” (2013:56).

Hence, researchers need to be alert of any eventualities as they start planning and designing qualitative research. There is a need to plan for any ethical issues from the start of the research planning. The children have to be considered minors who need consent from adults. Creswell add that; “They arise however, during several phases of the research process, and they are ever expanding in scope as inquirers become

more sensitive to the needs of participants, sites, stakeholders, and publishers of the research” (2013:56). The research has to take into cognisance the ethical issues as they arise in the different phases of the research and tackle them accordingly. In the case of the neglect of children due to migration, there are the children, guardians/caregivers, the church and the community to be considered.

On the importance of ethics to researchers:

- Cooper and Schindler allude that; “The goal of ethics in research is to ensure that no one is harmed or suffers the consequences from research activities” (2003:17).
- Sekaran acknowledged that; “Ethical conduct should be reflected in the behaviour of the researchers who conduct investigations, the participants who provide data, the analysts who provide results and the research team that present the interpretation of the results and the alternative results” (2004:56).

The behaviour of researcher and the participants determines the outcome of the results of data collection. Burnet also discusses that; “As more research has been carried out with real people, so there has been growing concern over the ensuring of protection against harm on the one hand, while recognising the need to allow research to occur on the other. Concerns have become crystallised into debates concerning, and more focusing on, the question of ethics in research. There are two aspects to this: safeguarding the rights and safety of both the researcher and the researched” (2009:88).

The researcher was calculative and diligent in achieving:

- informed and voluntary consent from the University of Pretoria;
- confidentiality of information shared, the participants were assured of confidentiality and that the research was for academic purpose;
- Anonymity of research participants.
- Pseudonyms were used; no addresses or identity was required to be filled on the questionnaires, no harm to participants observed throughout the research process.

Creswell also added to this by saying; “Prior to conducting a study, it is necessary to gather college or university approval from the institution review board for the data collection involved in the study” (2013:56).

In other words, consideration of ethical issues gives the respondents a forethought thereby maximizing benefits and reducing risk that might occur from the research. Brinkmann alludes that; “In qualitative research, ethical problems particularly arise because of complexities of researching private lives and placing accounts in the public arena.

Many ethical guidelines exist that are supposed to reduce the uncertainty that researchers may feel when confronted with moral issues” (2012:50). Thus all individual participants, involved in this study had their rights respected and assured and the benefits of the research to the organization was explained which brought in research justice to the participants. “Ethical consideration addresses four fields, informed consent, confidentiality, consequences, and the role of the researcher” (Ibid: 50). The researcher should make sure all the four fields are addressed, so that no one is harmed in the research process.

Furthermore, “Beginning the study involves initial contacts with the site and with individuals. It is important to disclose the purpose of the study to participants” (Creswell, 2013:57). The researcher should be in touch with the participants well before starting the study and be familiar with the place under study. In the case of this study, the researcher had been working in Mbare for four years. She has been observing the situation since then.

3.8 Preliminary Conclusion

Through this chapter, the researcher had discovered that qualitative methodology was the one to use in this research, in order to adopt the three methods, namely the shepherding model of Gerkin. This helped me to journey with the children in their traumatic situation. The second methodology used is that of the narrative model of Wimberly, where children’s stories were listened to and heard. Finally, and the African traditional way, the palaver, a safe place where the stories of the children’s

struggles were shared and resolve amicably. The next chapter will deal with the traumatic experience of the abandonment of children.

Chapter Four

Abandonment of Children

4.1. Introduction

The previous chapter dealt with the methodology used in this research by the researcher, in which a qualitative approach was used. The shepherding model of Gherkin the narrative approach of Wimberly and Mucherera's African traditional palaver were the models, which were used to try to find the solutions to help the neglected children find their way into the society. This chapter unpacks the consequences of the abandonment of children due to the migration of parents in Zimbabwe.

Dridi alludes that; "Migration represents both opportunities and challenges for the societies, communities and individuals" (2010:9). Dridi here is showing that migration can bring both economic benefit to the families of migrants, the community they live in and the country of origin, because the money will increase the trading between the countries. While on the other hand, there are challenges that come with family separation and abandonment of children. As a result, there is suffering on the side of children. Bennett, et al, confirms that; "Most migration literature stresses the economic impact of remittances for the origin communities, and existing studies on

those left behind tend to agree that the migration of a household member normally translates into economic benefits for children left behind” (2001:3).

In other words, migration brings big contributions to the countries' economy, and economically enriches the families left in the country of origin but at the same time disrupts the family bonds. It separates children from their beloved parents. Children are left under the care of grandparents, willing relatives, hired people, some times on their own or sometimes in institutions. This may emotionally and psychologically disturb the children's peace and happiness hence there are losses and gains in migration. This research intends to look more into the negative effects of migration on children left behind by migrants and looks at the benefits that come from migration on a smaller scale as an indicator that there indeed are also some benefits in the migration of parents.

4.2 The Abandonment of Children and Migration

4.2.1 Abandonment of Children

The researcher will give four different case studies to show the abandonment of children:

Case Study One:

The recent experience by the researcher, can explain how traumatic and unpredictable the situation of leaving children with relatives can be. Makaita had a child and got a job offer in France, she had to leave the three-year-old girl, Linda with her grandparents. For Makaita, her child was in safe hands. She sends money, clothes and other things for the family. When Linda reached the school going age, and the mother suggested the school for her child. She did not want her child to go to a poor performing school but a well-known private school, with better education.

Pictures of Linda in the school uniform were sent to the mother until grade five when Makaita was told that Linda was sick, days later she was then told that her child died in hospital. Makaita had no legal papers to stay in France, so she could not come to Zimbabwe for the funeral but could only send money for funeral arrangements and other expenses. Imagine the trauma Makaita went through, that she could not go to pay her last respects to her only child but because of legal documents, she could

only imagine the proceedings. A year later, they started the ritual of 'unveiling of the tombstone'. She sent the money but did not tell them she had the legal papers and would come for the unveiling of the tombstone ceremony. She wanted to surprise them.

Three days before the date of the unveiling, Makaita arrived home in the afternoon. Her mother had gone to the women's fellowship at the church and there was only one person at home. She saw the shock of her life, Linda was alive. She later found out that she never went to school but that she was the helper of the house. The grandparents for their own use used money sent by the mother. She was angry that she could not even wait for her parents to come. She just took her daughter and went to a hotel, and informed the responsible church minister what had transpired. The minister tried to talk to Makaita so that she can face her family, but to no avail. The minister about what happened informed the family. She processed the passport for her child and went abroad with her. That is one of the sad stories that happen when migrants leave behind children. Imagine what Linda went through in the absence of the mother? The way she was treated by her grandparents, she might have thought that her mother was dead and she was not told. How traumatic she must have felt when the other children of her age were going to school? How she must have felt towards her mother when she saw others children with their parents and that her own mother had decided to leave her and go to France? These questions brought anger and bitterness to Linda.

The grandparents proved to be dishonest, irresponsible and cruel. They used their grandchild to get money from her mother. They never loved their daughter and her child. The reader can imagine how traumatic it was for Makaita to accept the death, and mourn her child all by herself and could not come for burial? When she saw her child alive, she was shocked and angry at the same time. What of the innocent child, who did not even know about her faked death. She might have been shocked when she saw her and angry at being left for such a long time. The reunion with her mother was to her a surprise as she was not expecting the visit and to be taken to France. Hence, the issue of abandonment has an impact also on parents who have migrated, when they find out that their children are not well cared for by the caregivers. Makaita was traumatised so much that she could not face her parents, when she discovered that they were ill-treating her daughter and faked her death.

Case Study Two:

Mr. and Mrs. Hove migrated to the United Kingdom and left their five-year-old daughter, Mercy with her uncle and aunt who had their own three kids. The uncle is a teacher, the aunt is a homemaker, and they have very little income. Mr. and Mrs. Hove got good paying jobs and the money they send back to Zimbabwe should have been enough to take care of Mercy and their uncle's family. But this was not the case as Mercy was getting her meals at their neighbors' place as she was not getting enough food from her aunt. She wore torn clothes, yet the uncle's children wore quality clothes. Her aunt was abusing her. At the age of six, she was like the house cleaner of her uncle's family. She was the one doing the house chores. The aunt physically, emotionally and verbally abused her and later she had to run away and went to a distant relative where she narrated the whole story of abuse.

The parents were informed about the situation of their child, but could not come to take her because they did not have legal documents to stay in the United Kingdom. The girl started taking drugs at the age of ten because of frustration, anger and the feeling of rejection and lack of parental care, and hence she became wild and violent to the people around her.

This show the negative effects of the abandonment of children by parents who migrated to look for greener pastures. The child's life has turned into a societal outcast because of the loss of her parents. The parents also are to blame, because they put more trust in the caregiver, they should have been communicating with their child to check on her well-being.

Case Study Three:

John was left with his grandparents at the age of eight, when his parents migrated to South Africa. The experience of separating from his parents for the first time traumatised him in such a way that he withdrew from relationships, even at school he could not associate with others. John was emotionally, and psychologically affected by the migration of his parents, he felt that his parents did not love him and had decided to leave him with the grandparents. John felt that his parents had chosen work over him.

At home, he would close himself in his bedroom, and at times, he would refuse to eat. The grandparents tried to comfort him and explain to him that the parents were trying to build a good future for him and his sister who had migrated with the parents because she was too young to be left behind. John was always saying; “My parents do not love me. They have neglected me and dump me to their parents”. The teachers started to complain about his isolation behaviour and quietness in class, which later developed into poor performance in all disciplines, yet before his parents migrated, he was one of the best students at his school, in academic performance and sports.

Some of the days he would refuse go to school. This disturbed the grandparents and they reported the matter to his parents, and the parents came and tried to explain their intention to come and take him after they have settled but John did not accept their explanations. He run away from home and stayed in the streets of Harare. When they followed him, he said; “I do not have parents. My parents have abandoned me for greener pastures”. He became violent and aggressive to the point of throwing stones at his parents. The parents could not handle the situation, they had to engage the police, and pastoral caregivers to bring him back home. The left behind children sometimes just develop a negative attitude and become moody, which makes it difficult for the caregivers to care for them.

Case Study Four:

Jane was left with her aunt and uncle, when her parents migrated to South Korea, where they had been offered good jobs. The uncle was not happy to take care of Jane. Jane was nine years old. The aunt was a nurse, so sometimes she went for night duties. The uncle started molesting the girl when the wife was on night duty. He raped her and told her not to tell anybody otherwise he would kill her. It went on and on but the girl could not tell anyone.

Jane contracted a sexually transmitted disease. It was discovered at school and the teacher reported the case to the police. The uncle ran away. The parents were told about their child’s abuse and come to take her to South Korea, but the child had gone through a traumatic experience because they have left her with an

irresponsible uncle, who they thought would take the place of a father to protect their child.

These stories above can illustrate the consequences of the children when they are left behind. The stories show the magnitude of abandonment of children by parents as they try to build the future and make a good life for the children. Out of desperation, parents just leave their children with people they assume can take care of them.

Looking closely at the four case studies, abandonment of children can be the leaving of children without parental love, care and guidance, by migrant parents, as they travel to look for greener pastures out of Zimbabwe. The three children are all left but experience different treatment, but all lack the presence of parents to love, protect and guide them. They all felt unlovable and ashamed of what they were going through. Wimberly stresses this by saying; “The culture of shame ----- ---- is characterized by a pervasive sense of worthlessness, being unlovable, and a feeling that there is a fundamental flaw in one’s being.

Such feelings of shame come from a variety of sources, including increased evil and insensitivity towards other human beings, (despite human progress), dehumanizing stereotypes that degrade physical and gender differences, child abuse, eating disorders, drug addiction, poverty, sexism, homophobia, classism, and racism” (1999:17).

When the children are left with the people they do not trust, or like, some abused, the feelings of rejection, being unlovable will come into their minds, and they become ashamed of themselves. This is so because sometimes they would be called names because of their separation from their parents. “Shame accompanies and is reflected in the breakdown of nuclear and extended families” (Ibid: 17). The case studies show how children feel after the migration of their parents.

The word abandonment in its simplest form denotes; “A situation of neglect, rejection, and leaving behind” (Webster Dictionary 2002). Understanding the definition therefore implies that there is an element of less care to the abandoned. Migrants leave their children behind with some people to care for them or they will see how to take care of themselves on their own.

In the context of this research, many scholars have proposed a number of theories and propositions regarding migration and abandonment of children. Macours and Vakis discuss that; “To argue and propose that migration causes abandonment is quite a flaw of argument since children can even be abandoned whilst parents are there and equally others having same parental care when their parents are not around” (2007:67). Hence, the term abandonment of children in this regard becomes relative.

Therefore, there is a need to redefine abandonment to be specific and to have a meaning that is custom made. On the other hand, other scholars would want to argue that, after migration, generally, there is abandonment of children because they are separated from their parents and in most cases; they will be grieving over this loss. (Sanduleasa and Matei 2015, Jokhan 2007, Rupande 2014). Malone confirms that; “Majority of children who are left behind when their parents migrate to other countries are often left in the hands of other people or on themselves, when they are not yet mature to care for themselves and other siblings” (2007:60).

In other words, children are abandoned when their parents go to look for greener pastures. They are left to care for themselves, which makes the elder child to assume the parental responsibilities while still very young. This may affect her or his growth potential, development and school performance because he/she has not matured to the level of caring for others and or they become mature before their time. Some of these children are left to be cared for by old grandparents who are not in a position to give parental guidance and help the children in doing their homework. Some are left with unwilling relatives who may become abusive to them. Hence, children left behind by migrants will always feel the loss.

Furthermore, Parreñas highlighted that; “Many children who are left under the guardianship of relatives usually have challenges with these relatives and end up being ‘neglected’ which then denotes abandonment” (2005:25). The absence of parents brings insecurity, lack of primary parental models, and lack of parental care, love and guidance. The relatives who took the custody of the migrants’ children, have their own children and cannot give equal care and love to their children and the left behind children. Sometimes the migrants’ children end up being abused and work for the relatives’ children. The relatives they are staying with sexually abuse

some children. Luty also alludes that; “Traumatic early childhood experience could result in the development of a child’s delinquent personality during adolescent years. In the absence of parents to carefully constrain these behavioural expressions, adolescent deviant behaviour may progress to delinquency” (2012:5). The Adolescent period is the time, when a child needs parental guidance and loving explanations of some development in children’s lives. Adolescence is a stage of discovery, where children need someone trustworthy, like their own parents, to journey with them, to understand life and their identity.

The left behind children in most cases do not trust and flee, as they don’t feel free to share their problems with the caregivers, which is why most of them go to friends to ask for guidance, and are given wrong information and spoil their live. Armstrong discusses adolescence, from Freud’s five stages of development saying; “At this stage the penis or vagina is the source of erotic satisfaction for the child, and he or she fantasizes about pelvic pleasure with the opposite sex parent and aggressively doing away with same sex parent (the Oedipal Crisis)” (2012:6).

In other words as the stage where children are learning how to be in relationships by a girl being closer to the father and the boy getting closer to the mother. They want close monitoring and guidance during this time. If they did not get the guidance from their parents, friends will take advantage to give whatever information at their disposal. This is the time they can be vulnerable to abuse, because they will be doing a lot of experiments and discoveries.

For example, Boris, from the background story, had no one to explain things and give guidance, hence he started playing with people older than him, and to look for the love and guidance he had lost from his parents. He went to look for love somewhere and they took advantage of him and the money sent by his parents. They even made him their leader not because he was capable, but because they wanted full access to his money and other things remitted from his parents. That may have been the reason why he was stealing from his grandmother and blackmailing her, to get more money.

Haagsman and Mazzucato discuss this; “However, the inter youth all stressed that the separation was supposed to be temporary, and knowing that their parents would return eventually made the separation easier to deal with. Thus, prolonged

separation can either intensify or negatively influence the relationship between migrants parents and their children back home” (2014:5). The children would not have been affected if their parents had gone for a short period, but the longer stay made them feel rejected because they felt neglected. They may react waywardly, change behaviour and become unruly children. They can even give problems to caregivers even when the parents are communicating and providing everything, children need parental love and care.

4.2.2 The socio-politico-economic situation in Zimbabwe

The changes in the economic situation in Zimbabwe ushered in a new dispensation in the whole country. According to Madhuku; “The political terrain in the country is beyond the imagination of any” (2009:20). In the same vein, Raftopoulos states that; “The economic standpoint of Zimbabwe was equivalent to that of a remotest village in the world” (2007:36). From these two scholars, it can be seen that there was a paradigm shift in the economic frontier in Zimbabwe. Zimbabwe as a country, was once known in the glory of being ‘the breadbasket of Southern Africa if not Africa as a whole’ in the 80s and 90s, because of food production, and being economically stable.

However, because of selfish leadership, the turn of the millennium provided a new change and saw the government coming up with strategies that worsened the situation for Zimbabwe to be the worst country in Southern Africa. These changes caused many Zimbabweans to leave the country for greener pastures. The issue of abandonment started.

“The government in 2000 introduced the land reform program, which was not short of retrogressive development” (Tibaijuka, 2001:10). All these factors continued to worsen the situation in the country. The laws of the country were changed to suit certain ‘individuals’ and this caused chaos in the country. Of note was the Indigenisation Policy, which advocated for 51% and 49% to locals and foreigners respectively in shareholding of all foreign owned companies in the country. This crippled the country’s manufacturing and other industries. Zimbabwean problems were coming one after the other. All these problems pushed parents daily out of Zimbabwe, leaving their children like orphans.

The inflation rate became the worst in the world to the extent of people spending nights in queues at the banks, only to get money with little or no value at all. Many industries closed and many people lost their jobs on a daily bases. Most people had no faith in the economy recovering and the persistence of drought, made many people resort to eating unhealthy food. For example, a family in Hurungwe district perished because they ate certain tree roots, which were poisonous because of hunger. Thus Nyanjaya alludes that; “The challenges and loss of hope in the economy due to the year 2008 political violence compounded with the drought in the same year, causing a sizable number of males and females to leave the country for greener pastures” (2015:26). Zimbabweans are scattered and ended up doing any job they could find in the destination country and working in any sector. The children were left in the care of different people, which made them feel neglected and abandoned.

Most of them were not working in their line of work or profession. The deputy president of the republic of South Africa, was challenged the South Africans to keep the South African economy intact so that they did not become like Zimbabweans. He explained that; “the situation in Zimbabwe is pathetic to the extent that doctors come here to work as domestic workers, teachers, engineers and other professional are working as security guards and waiters”. That is how bad the situation had become for Zimbabwe. They just wanted to feed their family and send their left behind children to school. It is also important to note that, it was not easy for some of these people to find jobs even those low class jobs, and some would end up stealing, selling drugs and resorting to prostitution. Many professionals were working in old people’s homes and as house cleaners to the old British people. The president of Zimbabwe addressing the so-called new farmers openly mocked the migrants saying, (“Vamwe venyu vanoti tiri kuUnited Kingdom kunoita basa rekupara misana yetuchembere twevarungu vachisiya minda yatirikupa vamwe”). Meaning that some people have run away from the land, which is being distributed to go and wash the white old people in the United Kingdom. It is to note that they left because of the social problems they faced in the country, which saw them sacrificing the happiness of the children, to work under such conditions.

In other words, migration of parents was triggered by the unstable conditions in the country, which persist even today. Therefore, there is no single push factor for

migration in Zimbabwe. They range from politics, the economic confusion and social disturbances. The other major factor of migration in Zimbabwe can be the influx of highly skilled people and professional workers, yet there is a lack of new developments or new industries to absorb them. For example, for years now Zimbabwe has been training nurses and doctors, but is unable to employ them after training.

Nurses, who were trained in 2010, have not been deployed up to now. This may push people to look elsewhere to get jobs, even if they are going to get low salaries or any other employment outside their line of specialization, to give them income, leaving children vulnerable to abuse and harsh conditions of living with other people. It has also affected the education sector, as teachers were trained to be dumped in the streets. Many university graduates are in the streets of Zimbabwe today selling vegetables and airtime vouchers. The situation is grim. Therefore, it can be seen that these problems have created a number of social problems. This means that all these trained and professional workers will opt to migrate to other countries to look for jobs. This has resulted in Zimbabwean nationals all over the world, leaving their children without good care, guidance and loving help with their homework.

The Zimbabwe Statistics Agency in their journal 2012 highlighted that, about 25% of the Zimbabwean population had left the country, which is about 4 million people. Of this number, about 80% are believed to reside in South Africa, which is about 3.2 million people. This number may be much bigger than the numbers to date as people are still leaving the country and may grow again as the country is preparing for elections in 2018, which are usually marred with violence. The majority of these people residing outside the country have left their families behind in Zimbabwe. It is quite a concern that most families in Zimbabwe have some of their family members residing outside the country, especially vulnerable children.

The issue of abandonment of children came about because of the bad governance of our African leaders. The socio-economic terrain in Zimbabwe since the turn of the millennium has ushered in a new dispensation which saw many people migrating to other countries in search of the so called 'greener pastures'. This phenomenon has seen the children left in the care of incapable, old, and tired grandparents. Sometimes the children are left with hired people or at the mercy of the willing

relatives who may not be able to give the proper guidance and care. Some of these children live like orphans while their parents are still alive. As a result, quite a myriad of challenges have been created by this migration paradigm.

That is why the research focuses on the challenges posed by the migration of parents, which has resulted in children being left behind and responsibility of parenting being placed on the wrong people. They are left in the custody of those who may not be willing to take care of their children. They are willing because they are benefiting from the money and things sent by the migrant parents.

Sibanda then poses a question; “Who then will take the responsibility of caring for the remaining family members especially children? (2013:10). This is a valid question because in most cases those that are travelling are the active members of the family. The breadwinners and the ones to look after the elderly people and the children are migrating. They are left with the grandparents who think they have finished their duty by raising their own children. They want to rest and enjoy their retirement.

Wimberly confirms this by saying; “To note a neglected aspect of family life in contemporary society, the increase in the number of grandparents who have a primary role of raising their grandchildren. Some grandparents complain bitterly about this unfair imposition. They raised their children and completed that phase of life. To return again to the demands of child rearing is difficult and exhausting” (2000:85-86). They are also left with some hired people most of whom are not educated enough to help the children do their homework. Some are left in the custody of willing relatives who also have their children to look after. Some are left in boarding schools, but they need parents to check on them repeatedly. It raises many questions without answers. Can the grandparents, or willing relatives and the hired people be able to assist the children in doing their homework or help them in shaping the correct societal values? Can those who take custody of the children carry on the cultural value impacted to the children by their parents? In most cases, it is not a willing arrangement, but it is forced by the circumstances faced now, which will leave children vulnerable to abuse by the caregivers.

In addition Wimberly discusses that, “The African American community has a proud history of extended family arrangements, and child-rearing responsibilities have been

spread to over several generations and across the boundaries of nuclear families, both out of necessity and out of a conviction, now lauded by many in our society, that 'it takes a village' to raise a child. It is clear that grandparents have been contributing their time, wisdom, and energy in the rearing of children since Africans were brought to this country" (Ibid: 86). This implies that years back it was not a problem for children to be left in the custody of the grandparents, aunties and uncles or even the neighbours without any problem. They would keep them as theirs. All observed societal values. That was typical of African values in Zimbabwe, even if a child was caught doing wrong by any parent, he or she was disciplined instantly as a child was 'everybody's child'. However, in this modernization period, full of evil, one will not dare to leave a child with anyone. Uncles are raping their nieces, and the scourge (Doesn't make sense) of sacrificing humans for money. Parents need to protect and take care of their children.

Wimberly further explain that; "However, grandparents who find themselves in this role today, do not have the same support available as they did in previous generations. For most, the extended family is not as broad or as deep as it used to be. The aunts, uncles, neighbours, and friends who shared the work before are now no longer available to help. In many instances, elders now have to carry on with these unexpected and burdensome responsibilities on their own" (Ibid: 86). Because of modernization, most people are living with their families far away from the extended families, so they no longer share any relationships. Moreover, in this era where people want money more than relationships, uncles can rape nieces. It is no longer safe to leave your children with anyone especially when you are going for a longer period. The abandonment of children due to migration of parents, exposes the children to face many challenges at a young age, thus they become depressed.

The then Presiding Bishop of the Methodist Church in Zimbabwe, Amos Ndhumbi, while addressing the Conference 26 August 2011, explained that, "Ministers nowadays have their roles multiplied due to the changes in the country's economic status and the migrating of parents, leaving the children behind" (2011). The statement, therefore, means that ministers' roles have been redefined to incorporate a lot of parenting and being guardians of the remaining family members. In other words, the church cannot ignore troubled souls.

The church has to fill in the gap left by the migrated parents by being a shoulder for the children to cry on and make them feel there is someone to love them and appreciate them. The church should preach the word of hope to the hopeless and show the abundant love of God to the children neglected due to migration.

The Methodist Church in Zimbabwe located in Mbare, in Harare, is one of those churches that has been affected by this phenomenon. As alluded to by Ndhumbi in the previous chapters, the church could not ignore the grieving of the neglected children. The church needs to demonstrate different behaviors and actions of love by accommodating the children. The actions of the children are a cry for help to the community and the church. The church/ministers have to come in as parents, counselors, guardians, watchdogs in order to ensure that the societal fabric remains intact. The children need to be loved.

4.4 Migration and the effects on children

With the above discussion in mind, this section will consider migration and its effects on children. The previously expressed views on migration are the push factors to parental migration in Zimbabwe. Some have moved from Zimbabwe to other countries, regions, continents and overseas to look for greener pastures. According to World Bank report 2014; “virtually all counties have a Zimbabwean, and it is estimated that approximately Zimbabweans living and working abroad be more than four million” (2014). These figures have a defining element in the parental discourse. If more than four million of the population is living and working abroad as has been pointed out above, it means it will have an effect on both the social, political, cultural and economic fabric of the country. These people are working for the economy of other countries and the country of origin can benefit from the remittances they send for the families left behind especially the children.

The nature of migration has an effect on whether the parents travel with their children or not. These two forces, that is voluntary or forced factors, both have an effect on the children left behind. “The decision of one or both parents to migrate and consequently, to leave children behind, may be the result of an individual altruistic decision to send remittance in order to make their family members’ lives

better, or the result of household utility maximization that may take into consideration also the risks and perils of travel” (Funkhouser, 1995:92).

The main push for parents’ migration is to try to ease the family economic problems. Most, if not all, parents who migrated from Zimbabwe leaving their children went to look for jobs, for the well-being of their remaining family members especially their children. The parents are not migrating for themselves. One lady was sharing with the researcher about why she migrated to the United States of America. She explained that; “I was fairly employed in Zimbabwe, but I thought of my son for I am the father and mother (the father died when the boy was two years old). What will become of him after the university, I cannot afford to send him abroad so that he can be employed there. I decided to move and build his future in America”. She chose to migrate for the betterment of her son before he reached university level. She wanted to take full custody and responsibility for the caring of her son.

The biggest question on the remittances part is the one that has been in the field of debate over the years. De Haas coined the term, “‘remittances euphoria’ denoting the imbalances between the incomes and remittances on children left behind. The correlation between remittances and income does not necessarily cause a positive development effect on the children left behind” (2007:36).

Pampering children with money and clothes just gives them temporary happiness because the separation still haunts them and the money will never be enough. As the remittances are coming, the expenses will also increase as the children are used to spending lots of money and will always want more. This may be the reason some of the children join gangsters and robbers to make more money. Old people into relationships lure some boys and girls because they want money from them. Koechlin confirms this as he said; “There is a U shaped relationship between international remittances and income inequality, with inequality increasing with the increase of remittances and then decrease” (2007:50). The children will need more luxurious things as they think their parents get hefty salaries abroad, not knowing that they are struggling for their children to get basic needs. More money will attract bigger and bigger demands all the time. It may cause children to look for more elsewhere if they do not get what they are expecting. However, money does not

address the emotional, psychological, mental and social neglect caused by the migration of parents.

Whitehead and Hashim underscored that; “It is normal that in the developing world, at least childhood is marred with at least one parent living abroad. Furthermore, the percentage of children living in migrant households is between 18-20 percent in the developing world” (2005:30). These estimates have been given a nod by Sithole who highlighted that; “In Zimbabwe, the number of migrants is quite alarming and the economy sneezed” (2013:17). This causes many children to live without their biological parents, which in most cases frustrates and disturbs them.

Pursuant to the discussion above, there is a need to focus on the effects of migration in their totality. There are four main categories that identify these effects of migration, which lead to the abandonment of children by parents, who are leaving children behind in the country of their origin. According to Rossi; “The categorical effects are based on the child rights approaches which have found space in the development of humans. The first category looks at the impact on child health, the second focuses on human capital formation, that is education attainment, thirdly the focus is on migration/remittance and its effects on child economic activities and possible risks of child labour and lastly the effects of parental care”(2008:60). These four categories have been researched with little emphasis. However as based on the fourth category, the lack of parental care which is the focus of argument of this research, has its impact on the abandonment of children.

Parents really have to know that their children need their parental love and children suffer a lot of psychological stress due to the migration discourse of parents. Crespi alludes that; “Nonetheless, these four are well much interrelated since, if one area is affected, it has a daunting effect on other facets” (2006:39). In other words, it simply means that the migration of parents affects the children, psychologically, socially and emotionally and at times economically. “Though scholars have viewed the issues as interconnected, there has never been a comprehensive and holistic study focusing on the four categories and their correlations and relationships” (Ibid: 39). Separating from their parents make them feel they are alone and no one loves and cares for them. Some parents migrate in anticipation of getting jobs in the country of

destination, but struggle to secure jobs, hence will not have the money to send home for the well-being of children and other family left behind.

Loss of parents due to migration brings grieving moments, which may persist in the lives of the children; hence, they feel abandoned, emotionally, psychologically, and socially. Rossi hinted that; “Remittances from abroad do not usually result in the increase of income in recipient households, but can give rise to significant indirect or non-economic effects” (2008:42). The children themselves and the families they are living in have their own financial needs and financial need cannot make children happy in the absence of their parents will do taking into consideration that, most of the budget.

The above view by Rossi is quite pertinent when discussing the case of Harare’s Mbare suburb situation of neglected children due to migration. “As much as there have been significant improvements and inequalities in the households of those who migrated, with increases in the economic value in the households, there have been a number of lacks in other areas of life in these households” (ZIMSTARS, 2012:6). This view places non-economic effects on the forefront. There is, therefore, a need for broad and more complex analytical perspectives when looking at the abandonment/neglect of children by migrating parents. A mere surface value approach does not yield much in understanding the discourse.

Abandonment then leads children to have a lack of parental guidance, which facilitates their growth into responsible citizens. Note that, children who have been left behind in Zimbabwe by migrating parents, have turned into a myriad of characters in the community they are living in. According to Sithole; “Many children left in Zimbabwe, especially when both parents are migrating or only the father have traveled, most of them have become wild because of the loss of the beloved parents” (2013:18). Ngwerume also confirms that; “Many children have resorted to drug abuse as a migratory factor to the psychological stress due to migration and this drug abuse results in addition, to alcoholism and other anti-societal values like robbery” (2015:82). In other words. Children’s reactions to the loss of parents due to migration may cause behavioural changes, which are against societal values. They can react in a way that parents will regret. Ngwerume when expressing his

views on the effects of that abandonment stated it could cause children to be wild and unruly because they lacked parental love and nurturing and guidance.

Levitt come up with; “The social remittances, that is, the behaviour, identities, and social capital that flow from the country of destination to the country of origin. Migrant members of the household bring back not only financial remittances, but also new information, and values that may have a positive effect on children” (1998:75). This positive effect depends, however, on the possibility of existing means of contact between migrant members and the household members.

Whether parental migration is permanent or seasonal also determines the different impacts on children left behind. The accumulation or adoption of the benefits of social remittances also require sufficient time for transfer. These, however, should be looked at with an open mind as it has eroded the Zimbabwean culture. Children are being cared for by money not their parents. The parents only think that money is sufficient for the well- being of their children, not taking into consideration the psychological and emotional stress they are going through because of the absence of the parents. Hence, the children become irresponsible members of the society. Some are being abused psychologically and emotionally.

The social cost of migration plus abandonment, can be very high, particularly due to the lack of parental care. Children left behind inevitably grow up in single-headed families (if only one parent is migrating) or with grandparents, other willing relatives, hired people or in institutions if the parents cannot afford to look after their children. Some children are left alone with the eldest child taking the parental responsibilities. “Therefore, negative effects can be aggravated if long term migration of one of the parents may lead to permanent disruption of family unity” (Coronel and Unterreiner, 2005:16). The absence of one parent may also be a problem to children as each parent has a duty to fulfill on the child’s growth. Child development is based on both parents. Nyiri and Saveliev discuss that; “Absence of men can create material and psychological insecurity, leading mothers (or children when both parents are migrating) to pressures and negotiations with wider family members. Migrants may start having ‘dual families’ relationships: one in the country of origin and one in the country of destination; this phenomenon may actually reduce the amount of remittance sent home” (2002:5). Children in this case will be affected because they

might not be able to continue with their studies and get enough of their basic needs. The other thing is that they will grieve with the traumatised mother.

However, it is important to stress the fact that children left behind by migrants need parental love and care not pampering with money and goodies from abroad. Children need moral support and the physical presence of their parents, to see them grow and develop in life. The absence of their parents in their day-to-day living makes them feel neglected and rejected. They need parental guidance for them to grow as responsible citizens.

However, on the other hand it is also to be stressed that; “These children are not orphans and most of the children; do keep some sort of contact with their migrant parents. As the previous chapters have indicated scholars pointed out that due to the advancement of technology, most migrant parents are able to maintain emotional ties with the children left behind and the caregivers, using new communication technologies like Skype video calling and others (Kufakurinani et al, 2014:8). This technology will not replace their physical presence with their children. It may cause more harm than good to the children, as they will always expect to see them soon. However not all migrants are in the position to use these new technology communications because of the situation they are living in. Some migrant parents do not afford even a phone call per month because of the meagre salaries, they get. More so, you cannot reunite with your children through technology. The issue of touching is also important in the development of children. The younger ones will also want to sit on their mother’s lap.

“In as much as the children are benefiting from the remittances, researchers have also recognized that parental migration inherently involves parental absence from home that can have a negative impact on child outcomes on school attendance in Albania, which may outweigh the positive effects of remittances” (Antman, 2012:11). The absence of parents in their children’s lives takes away the child’s self-esteem so much that the child can lose confidence in self. Hence, he/she will perform poorly at school. The researcher is going to share a few stories in order to highlight the impact of abandonment on children living with their grandparents and other caregivers.

Hence Sanduleasa and Matei allude that; “Children are the main reason behind their parents’ decisions to migrate for work, as a consequence of employment opportunities in their countries of origin. But parents are not always aware that their migration decisions will have very strong negative impacts on their children who are left at home such as school dropouts” (2015:196). In other words, the parents think that if they work abroad and remit large sums of money and goodies for the children, they are doing enough for their children, but children need parental care, love, nurturing and guidance. They want to stay with their parents like other children.

The traumatic experience of being left by their parents in the care of people they are not used to and at times on their own, with the elder sibling assuming the parental responsibility, will have great impact on their schoolwork. The experience in Zimbabwe is that the caregivers can spoil most of the children of migrants because they are benefiting from the remittances. They will also be vulnerable to abuse by people who have their eyes on the remittances.

To add more, I now share the plight of Chipo a twenty-year-old girl staying with her siblings after the parents had migrated. She later told the minister that she did not do well at school even when the resources were there, because she had no time to do her schoolwork, because of household chores and caring of the siblings. She was the one to help the younger ones do their homework. She took the responsibilities of the two absent parents and even the responsibility of keeping the large amounts of money that the parents sent for their upkeep and the budgeting of the money. In other words, the responsibilities were beyond her age. Hence, she failed to be a child, forced by circumstances of caring for others.

She blames her parents for her failure and thinks that they abandoned and neglected her. Chipo confirmed that; “I sometimes blame us children, because we are the reason why our parents have migrated. They want to create good lives for us”. Grant et al alludes to this idea as they say, “Children often feel guilty or think they are to blame” (2015:38). Children left in Zimbabwe by migrants most of them have no respect for elders or even teachers, because they have more money than they do. Migrant parents may think that they are doing the best for the children when they send those nice things and money to their children, but there is a vacuum in their

lives, of their presence in their lives. They need parental love, care and guidance in their life development.

Furthermore, Lu et al, indicated that; “The results shows that the left behind children have significantly greater levels of heart rates, blood glucose, suggesting that parental migration and the separation of the children from parents may increase susceptibility of the left behind children to development of cardiovascular disease in the later life stages” (2014:6). The children may develop serious diseases because of grief and anxiety due to the loss of parent due to migration.

As a result, migration disrupts family bonds by separating children from the love, nurturing and protection given by their parents. Many children in Mbare are living a life of grieving due to the loss of parents due to migration. Kufakurinani et al, would want to call the children of migrant parents; “diaspora orphans” which is associated with various negative characteristics like delinquent and reckless with life, snobbish and profligate, disrespectful and lacking in good manners, as well as abused, and emotionally deprived and neglected” (2014:2).

These are mockery words pointing to the abandonment of the children, being associated with orphans, while their parents live. Sometime people around these children, make them to feel abandoned because they are always reminded of the absence of their parents, and called names. Wimberly confirms this saying; “These worldviews, or assumptive worlds, do not always help our self-esteem or self-affirmation. These assumptive worlds often produce a culture of shame that undermines our sense of self and works against our growth and positive mental, emotional, and spiritual health. With this increase in shame comes an increase in violence, which some understand as the effort to break the oppressive internal and external shackles one feels” (1999:17).

The community the children live in at times makes them to behave waywardly because of the way they perceive them, calling them names that suits their abandonment, and neglect. In the early chapter, they were called; “Barrel Children”, because of the things they received from aboard in barrels. The children feel worthless and rejected and became ashamed of themselves, because of being reminded of their loss every time, they sometimes could become violent.

In other words, they are pampered with money and everything, but they are living like orphans because their parents are very far away from them. They do not have parental love, nurturing and guidance. The trio added on to say; “These traits were often attributed to their lack of role models and effective disciplinarians or being spoiled by excessive provisions (Ibid: 3). Children need role models like their parents in order to emulate their parents to fulfill their vision as children. Money and other provisions are not all that is needed by children left behind by migrants. Furthermore, Lu et al suggested that; “Left-behind children may encounter various difficulties due to the absence of parents. Most studies have suggested that left behind children are likely to suffer from a broad range of mental health problems, such as depression, anxiety and loneliness and may have low levels of satisfaction and happiness, poor academic performances and problematic behaviour” (2014:1). Most of the children of migrant parents rarely associate with other children because they feel they are outcasts because their parents have abandoned them.

Furthermore, in most cases they are not as happy and free as the children living with their parents, who receive parental care, support and love. They may also encounter poor performance in school because of lack of help from parents because they are staying with people who are not educated enough to help them, or lack of support in their studies. Children react differently from the loss of their parents due to migration; some may change behaviour to notorious and violent people. Some can take their anger to the caregivers or the community. That is the reason why some of them join gangsters, and thus misdirect their anger at the community.

Thus, Grant et al, noted the signs of children suffering from anxiety as; “Difficulty in concentration, not sleeping or waking in the night with bad dreams, not eating properly, quickly getting angry or irritable, and being out of control during outburst, constantly worrying or having negative thoughts, feeling tense and fidgety or using toilet often, always, crying, being clingy all the time (when other children are ok)” (2015:38). In the schools, they go to, most of them cannot concentrate in class and some are troublemakers. In Boris’s story, shared in the background of the study, he started by being naughty at school, stealing from friends and the grandmother, but he ended up a gangster leader.

Hence grieving for the loss of parents can be confusing to the children to the extent of doing unexpected and unthinkable things. They want love from their parents and support. They go and find it from friends and other people who in most cases mislead them. For Grant et al; “Many of the behavioural problems described corresponding with the symptoms of anxiety, which can manifest itself in a number of ways in children. While it is normal for children and young people to be anxious at times, especially in response to stressful situations, this can develop into much more serious problems if it continues long term and is left untreated” (Ibid:39). The longer the periods taken by parents to come back to their children or taking them to where they are living, makes children very anxious and may lead to depression as well as some mental problems. Hence Falicov says that; “Migration always involves separation, often separation from the extended families” 2007:159.

4.3 The Benefits of Migration

These children will have all the basics and afford a good life compared to others. Children of migrant parents are pampered with goodies and cash. In the case of the Zimbabwean economy, with no cash in banks, the migrants’ children will have it from abroad, which will make them look superior to other children in the society and even the elderly.

To add more the migrant parents’ children are called the “barrel children” in some places. In Zimbabwe, they are usually known as the “container children”, all these words refers to the containers that their parents sent with clothes and some other things from abroad. Gogo Muchaiwa (all names mentioned in this chapter are not real names), used to boast saying “My grandchildren and I are the smartest in the whole location. We wear nice expensive things from the United Kingdom where their parents are working”.

The children left behind by migrated parents are distinctively different from the children living with their parents in Zimbabwe; they have money to spend and good food in most cases. MaDube who was hired to look after Mr. and Mrs. Mlambo’s children when they went to Canada added on when she said that; “We get remittances after every three months, which is enough to share with the extended families, my family included. Three children are going to very good boarding schools”. This also improves the economy of the community and the country at large

as the remittance money comes through the country' banks and is used in the country. Thus, "Migration is considered as a form of socio-economic behaviour where people will be trying to alleviate poverty in the countries of origin, especially the well-being of their family members left-behind and their children" (Sanduleasa and Matei, 2015:197).

For Bennett et al; "Migration literature stresses the positive economic impact of remittances for the origin communities. Studies on those left behind by migrant parents; tend to agree that migration of a household member normally translates into economic benefits for the children (2011:3).

This means, in most cases, migrants bring more money back home to support children they left behind. If one visits Zimbabwe today, she/he can be surprised at beautiful houses that are being built in a country where people can hardly get cash in the banks and people are working for months without pay. The migrants are building beautiful homes for themselves and houses for rentals in Zimbabwe. In addition, Antman says that; "There is a possibility that the remittances sent from abroad will relax the household budget constraint and result in an increase in child schooling, child health and corresponding decrease in child labour (2012:10).

In other words, most of the migrant parents' children in Mbare suburb go to very expensive private schools in the city of Harare because they can afford to pay the large amounts of money.

For example, in government schools, a form one pupil will pay \$350, uniforms included. In private schools the same pupil will pay at least \$2 000 without uniforms. Some of them go to the best boarding schools in the country, which produce good results and have a good reputation. They can also afford to pay private tutors to teach them in the comfort of their homes to ensure they get good results.

In most cases, the migrant parents' children are considered rich and lead good lives, because of the life they demonstrate at school or in the community, they live. In addition Bennett et al alludes; "Migrant parents' remittances can help reduce families budget constrains which in turn can improve children's material well- being" (2011:3).

Thus, "Migration can have a very crucial impact on the world economic and social development, but what specific effects does migration have on the well-being of

children who are the custodians of those economies and societies for the future” (Ledesma, 2007:227). Migration can only improve the material well-being of children, but not their emotional, social and psychological being. They are left wanting, and yearning for the presence of their parents into their lives. At a point, they feel abandoned and neglected by their parents.

Preliminary Conclusion

This chapter was dealing with the abandonment or neglect of children due to migration. The migration of people from Zimbabwe was caused by the economic situation and political instability from the late 90s to date. Industries closed and people lost their jobs. All these factors pushed many people to look for jobs elsewhere to build a good future for their children and their well-being at the expense of the nurturing, caring, guidance, security, protection and parental love. As they migrated, they left their children, some in anticipation that they would take them when they are settled. Most children are grieving the loss of their parents in different ways; some become angry and depressed and end up being violent. In most cases, children are left with people they cannot trust with their lives; hence, they have no one to share their happiness and struggle in their life development and achievements. They need their parents to be with them as they grow to guide them in the unknown things of life, which may be provided by friends, wrongly. The coming chapter will deal with the data collection and analysis, where the data collected through interviews, and questionnaires will be coded and analysed.

Chapter Five

Research Finding and Data Analysis

5.1 Introduction

Chapter four focussed on abandonment of children due to the migration of parents in Zimbabwe's Mbare suburb of Harare. Chapter five deals with the interviews of the affected people the adults that is the pastors, the caregivers/guardians neighbours and those who were willing to know more about the phenomenon. The Literature review chapter reviewed the work written by other people whom some of them have passed on, trying to see what they said about the issue of migration and the neglect of children in different parts of the world, but this chapter is now dealing with the living documents, that is the real people of Mbare, who are in the situation, as they are telling their stories from their own experiences. The living documents have given an insight into the problem at hand, the neglect of children due to migration. In other words, the people have spoken their experiences and knowledge of the problem of the neglected children.

In addition, this chapter seeks to present the findings of the study as revealed from the data collected. It equally provides interpretation and discussion of the results and examines whether the said results responded to the objectives, found answers to the problem statement, and research question as expressed in the introductory chapter. It is in this chapter where the assumptions of the problem statement are going to be cleared as the researcher entered the space of the troubled to journey with them as they shared their stories and experiences of the neglect of children due to migration.

The respondents in this study were:

- both the migrating parents, as the researcher is residing in South Africa where the biggest number of migrated parents work,
- the guardians/caregivers,
- neighbours to child headed families,
- those willing to know the phenomenon

- Ministers of the Methodist in Zimbabwe, in Mbare Circuit where the research was limited.

The next subtopic will be focusing on who is left to care for the children and their problems with parenting the children.

5.2 Acceptance of caregiving/guardianship

Acceptance of guardianship/caregiving by various quotas of the society was revealed one of the most crucial issues in the course of the research. The majority of the respondents highlighted that it was the most logical thing to do to accept guardianship of the children when their parents travel abroad in search of greener pastures. About 85% highlighted that they had to accept guardianship based on the fact that the children left behind were too young to be left with a nanny or a maid hence as relatives they had to chip in. One of the respondents highlighted that,

“My daughter left three children and all were below the age of 7, and she wanted to leave them with a nanny which to me was not good. Sometimes the house cleaners don’t understand what parenting is hence they tend to abuse the children or leave them to whatever pleases them. So it would be better for the children to stay with me”.

This statement highlights that guardianship, therefore, follows the traditional family setup of extended relationships within families. A number of respondents supported this view of guardianship as they underscored that it’s a phenomenon that goes beyond the individual family set-up. According to Cooper, “The social and family fabric in the African context is so complex and families are tied together within the extended family life” (2013:25). This view thus gives the impression that the acceptance of guardianship goes beyond all possible value of guardianship. One of the respondents highlighted that,

“My nieces were left behind with a maid, they felt rejected and that prompted me to take guardianship of them”.

With regard to the above two statements, it can be highly agreed that the issue of caregiving/guardianship is strongly tied to the societal values of relativism and kinsmanship. According to Mandaza, “The Zimbabwean and African family set-up is

so much stitched that the non-availability of a parent is not a challenge as there are other 'parents' to take care of the children in the absence of the real parents" (2013:60). In other words, children will not feel the absence of their parents, as they will be in the hands of caring relatives. It was the African culture for children to be everyone's child as alluded to by Mandaza as he says, "An African child is everyone's child" (Ibid 2013:60). This means children can be left with anyone available. On the other hand, some caregivers complain that they are given heavy loads to care for children left behind by migrants. They see it carries with it a lot of responsibilities and challenges to care for these children. One respondent shared that;

"It is a tiresome task for us to start rearing children at this old age. We wanted to relax and enjoy our retirement but we have become mother and father since our children migrated to Italy look for jobs there. We have passed the child bearing age and we need space and rest. (Takarera vedu tikapedza. Kutatanganga futi kuwacher manapukeni, zvakaoma veduwe). In English, it simply means, "we successfully raised our own children. It is very difficult for us to start washing nappies again. They should carry their children wherever they go as parents. We have raised our own children in own ways and values. It hurts so much".

Wimberely alluded to that as he said, "When the cause is a failure of one's own children to take responsibility for their offspring the frustrations mount. Many simply feel trapped. The dream of a restful period of relaxation following retirement evaporates" (2000:86). We can see the children are in the care of the people who feel they have been forced to take care for them. They are not even interested but they are doing it because they have been given the responsibility. The love the children expect to get may not be forthcoming. Some grandparents, in most cases, are trapped in a situation they just accept for the sake of the children's wellbeing. Some of the grandparents need to rest, for they are old and too tired to guide and nurture children. Some are less educated to help the children with their homework or they are too old for the new curriculum. One of the respondents shared on what she called 'Adolescence delinquency' as he explains

“The children left behind by migrant parents have developed a defensive character because of the absence of parental guidance and support. As a result they are having mood swings, doing unwanted things like stealing, drug abuse, prostitution and drug dealing, it is so hard to give them parental love and care. At times, they are abusive to the caregivers and cannot take orders from the guardians. They regard themselves as the bosses, so I have to take orders from them. Which makes it difficult to care for them. I have the responsibility to take care of the left behind children. I am in trouble. I am just staying with them because of money; otherwise I would have gone long back”.

The issue of guardianship cannot be fully discussed without a full understanding of the reasons behind the migration discourse in Zimbabwe. It is quite noble now, to outline the responses, which were given by the respondents in relation to the reasons behind migration in Zimbabwe. The migration discourse in Zimbabwe was found out to be a mixed bag with a multitude of reasons. Of those who responded in the study, the majority of them highlighted the need to find greener pastures had driven them out of the country. This can be attributed to the macro-economic challenges that have tormented the country since the turn of the millennium. According to one of the respondents:

“I and my husband had to move to South Africa because of the macro-economic situation in Zimbabwe. It was pointless to go to work with the rate of Inflation that was prevailing then. We had to leave my children behind under the guardianship of their maternal grandparents, although they are old, but they are family. When we travelled, we thought we will get jobs easily but it was difficulty for us to get good paying job at first. As a result we could not get enough money for us and remit to the children”.

The above statement quite dovetails with the views given by Raftopolous that, “The drive to pull out of Zimbabwe by many of its inhabitants was the result of the changing macro-economic environment” (2012:11). Furthermore, on the discussion of reasons for migration, one of the respondents highlighted that there is a great deal of migration that is caused by the changes in policies in the country. As stated by the respondent

“The 2015 High Court decision that permitted companies to fire workers from work, as and when they please was one of the major pushes to the migration out of Zimbabwe. Given the macro-economic situation in the country, it became the only option left to move out since the fired employees could not find employment elsewhere in the country. We have to look for jobs elsewhere to survive and for our children to go to school”.

As a result, the issues that were topical were the policy shifts and macro-economic challenges that had been affecting the country. People could not stand the pressure, so they opted to move out of Zimbabwe to other parts of the world.

A number of the respondents highlighted that the issue of migration was multi-fold and whenever approached, it needed a holistic approach to it. According to Chung et al, “Migration especially in the developing world is a mixture of a number of issues and rather a complex phenomenon” (2011:67). In that regard, it should be highlighted that there is that migration that is caused by the need for proximity to the ‘other half’ so the migration is to where the other half is. However, the issue that comes into play is the children left behind.

“I moved to the USA because my husband was based there. I had to leave children behind because I needed to settle down together with my husband before we could take our children with us. In addition, the fact that it is difficult to get visas for children contributed to our decision to leave our children behind. I left them on their own as I thought, it was not going to be long before they joined us in the USA, but it is now six years before I could take my children to live with us as a family. The oldest child, who was looking after the other sibling, got pregnant at the age of fifteen and was diagnosed with HIV. I then came back to take them as we have shifted to South Africa where there is no need for visas, but it is too late. Two boys are now drug addicts and into robbery. We feel we have failed our children by neglecting them. It is so painful because we thought we were working for their well-being, but lost them on the way. We realised that money and clothes cannot raise children as we assumed”.

This view dovetails with the propositions of Ngwerume who stated that, “The issue of spouses following their other half has contributed significantly to the migration”

(2015:35). When the wives go to join, their husbands leaving the children behind, they leave them in vulnerable situations especially when they are alone. Further to the discussion, one of the respondents highlighted that there is an issue of cultural factors that also contributed to why children were left behind when parents migrated for various reasons as highlighted above. One of the respondents indicated that,

“When we migrate out of Zimbabwe, there are also cultural and traditional issues that we consider. Firstly, if you look at South African and European cultures, they are quite different from our cultural set-up at home in Zimbabwe and that creates a big challenge. As a result, we see it fit to leave our children behind in order to preserve Ubuntu as enshrined in our societal values. This is done so that they can join us when they are mature enough to preserve and respect our cultural values”.

The argument given here is quite valid looking at the propositions given by Mandaza that, “Cultural issues have a contribution when it comes to the migration discourse in an African context” (2013:65). However, the view that children are left behind due to the need to preserve Ubuntu can be argued to be a flaw in this discourse as one respondent hinted that

“Children are left behind in the quest to preserve the cultural aspect of the Zimbabwean society yet when they remain behind and they lack parental care and guidance, it leaves a lot to be desired when it come to the preservation of culture and tradition as they tend to become more societal outcasts. The children develop a negative attitude to everything because they think their parents have neglected them. They develop negative attitude to their guardians, schoolwork and even their parents. They become withdrawn, lack concentration and as a result they perform badly in school”.

This statement given above, therefore, dovetails with the givens of Gava who alludes that, “the issue of cultural aspect is a varied phenomenon that can be settled even when out of the country” (2005:42). Thus, the discussion would then point to the fact that the reasons for migration, as much as they are varied, still need to take into consideration the fact that children are quite critical as there is a need to foster

Ubuntu in them and in most cases, this can only be done through the availability of their real parents.

5.3 Challenges of parenting

There was a consensus among the respondents that there were challenges when it came to parenting the children left behind by the migrating parents. Major issues, which were highlighted during the study, were the issue of lack of basics when it came to catering for the children left behind. One of the respondents who shared somewhat a touching statement highlighted that she had to undergo many things in order to cater for the children left behind as in most cases the parents living abroad didn't often send money or if they did it's not enough to cater for the children. This debate is the one that has been raised by Musingwini that, "guardians of children left behind have a challenge as they have to go out of their way in order to create a provision for the children left behind" (2009:29).

Further, an introspection into the phenomenon as has been given by the respondents was that there is a general lack of basic things needed by the children and that becomes a challenge to the guardians. One worried respondent highlighted that,

"As a guardian/caregiver of the children who have been left behind by migrant parents, I often find it difficult to cater for the children as usually there is no food in the house, clothes usually become torn and sometimes school fees are a challenge to me. The parents who are in South Africa send money not enough for the basic needs of their children. I also have my own three children and three left in my custody by my employer. It is not easy to feed and take care of six children, with the situation in our country. I am struggling to make ends meet".

Many respondents raised these issues and it really boggled the mind given that the parents are migrating to get a better life. However, an enlightening and somewhat contrasting view came from one respondent, who stated that,

"Because of different economies, most of the parents who have migrated often think that what they sent is enough yet they don't understand the

dynamics of the Zimbabwean economy with varying degrees of inflation. Those in South Africa often sent money that is not enough and when they look at it from the South African side, it is quite a considerable amount of money but on the Zimbabwean side, it is not enough". For example my brother and his wife are all working in South Africa where they use ZAR, when they sent R5 000, to them is a lot of money, yet in Zimbabwe it is less than US\$400 which is not enough for bills, and other things".

This view then sheds a light on the discourse of the challenges of caregivers/guardianship. The view and propositions given by Kurtz that, "The differing economies have a negative impact on the remittances by the migrated parents then becomes valid in this discourse" (2013:33). One major point that should be highlighted at this point is that there is a distorted view of the economic performance in both the countries.

In light of the above issue, it was discovered that there were a number of issues that were proving to be a challenge to the guardianship of the children left behind. One of the respondents highlighted that she had challenges in keeping up with the demands of the children. She underscored that,

"The children have a lot of demands especially knowing that their parents are sending money back home and even if you highlight what the money is for, they seem not to understand. When you deny them certain things, it then becomes a challenge and they always view me as a stopper to their access to their parents` remittances. They started calling me abusive and call me all sorts of names and blackmailing me to their parents".

Thus in light of the above, it is quite pertinent to see that for real, parenting children who have been left behind is a big challenge. The above statement can be linked to the view that was given by Sithole who highlighted that, "With the growing knowledge base of children and the influences they get from their quotas, it is quite a challenge to parent these children" (2014:13). This statement by Sithole therefore points to a misnomer in the parenting discourse of the children left behind by migrating parents. One of the respondents explained that,

"I am not sure how to take care of the children left behind. I have even approached the church to help in this regard but it remains a challenge. I pray

and fast hoping for a change but I cannot seem to find a solution. One of my nephews at one point stated that, if it wasn't because of them, I would not have lived the urban life, I am living today. He was referring to the fact that it was him who made me come to Harare to look after them when I was in the rural areas. It then becomes a psychological aspect and at some point, I contemplated quitting this caregiving/guardianship responsibility. They even started stealing some money in the house, which may develop into a habit".

However, this discussion would not be enough without the views of the children themselves. In that regard, the research had to establish the challenges that the children were facing in the wake of the migration by their parents to so-called greener pastures. NOTE: The now grown up children were grouped to share their stories. The eighteen and above, who were left behind when their parents migrated for greener pastures. As much as there were equally a myriad of issues which were raised, the research found out that most of the children had a somewhat distorted view of the world altogether. The respondents as they were gathered are shared as follows;

"My granny always say there is no money when money is there. Our parents sent money and I went to collect it and gave it to granny but the following day when I wanted to buy some things she said she has other plans for the money, yet it's our parents who are working abroad for us, their children. They are sacrificing their happiness for us to be happy, but our grandmother is keeping the money to herself. Ndinofunga muchembere avekuita madhiri ake nemari yedu uyu. Meaning "I think the old woman is making her deals with our money. We are not enjoying the fruits of our parents' work".

Another respondent highlighted that,

We are not getting enough provisions of basic needs from our guardians, for example, enough food at school and at home, but our parents are sending enough money and clothes for us. They are diverting the money for their personal use. They give nice clothes to their children at our expense. Their children went to better schools, using the money send by our parents. Some of the special clothes, send to us by our parents are being sold and the money is being used to build his own beautiful house in the low-density

residential area. Sometimes we go to school without eating anything. Sometimes fees is not paid and we are send back home. We are suffering, yet our parents are working abroad. This really stresses us and makes us think our parents did not do well by leaving us in Zimbabwe in the custody of our uncle and aunt”.

One respondent showed that, the issue of remittance is not the issue but the absence of parents in their life development and achievements was a big challenge. She explained that;

“As we grow we need parental guidance, nurturing, care, love and security. We need parental support and help in our school work and academic needs. We wanted them to be there for us. There are things, which a parent have to celebrate with their children, like on our birthdays, performing something at school and even body developments like puberty. Our parents have abandoned us, they do not care. Money is not everything we need. We want our parents to be with us to care for us.

Thus Nyanjaya expressed that, “training by a father continued through adolescence period to the deathbed of the father, just as David did to his son Solomon in 1Kings 2:2-3; when he said to him, ‘Be a man. Keep the charge. Walk in the ways of the lord all your days”” (2015:30). In other words, children need parental training in the things of day-to-day life, especially during the adolescence period, when they are changing from childhood to adulthood.

Children need mentoring by their own parents in their lives from birth to the transition of adolescence. Nyanjaya adds that, “The teenage years are dangerous. What is remarkable is that teenagers, as we know today, didn’t even exist a hundred years ago. So if you have a teenager, you are dealing with a whole new breed of a cat” (Ibid 2015:30). This is the time children need the presence, guidance and teaching of their parents before they become wild and uncontrollable.

Another respondent highlighted that it was quite unfortunate that the children were being prejudiced in the name of guardianship. This respondent highlighted that most of the children could even take better care of themselves more than their guardians could. This statement is quite controversial and quite confusing in this case. Joining the two statements by Sithole, “There is therefore a common understanding that the

children left behind have a different view of the world from the one that the guardians have” (2014:16). In order to curb these challenges, one of the respondents hinted that,

“I engaged in drugs because my aunt was not giving me enough of what I thought I should be given. My parents are hardworking and living in bad conditions to cater for my siblings and me yet we cannot afford some of the basic things we want for survival. I therefore started by selling the drugs to get more money and I did this as a means not to think of these issues. I befriended older boys in the neighbourhood not knowing they were into drugs and criminal activities to survive. I also strongly feel that we are abandoned by my parents who even do not know how we are surviving”.

One respondent, who was the head of a child headed family due to the migration of parents, expressed her bitterness in tears as she shared that;

“Our parents went to the United Kingdom, when I was fourteen years old and I was to assume the parental responsibilities of the missing parents to my three siblings. That meant I saw to it that they are well cared for and I helped them with their homework. I also had my own homework to do and household chores waiting for me. They send large sums of money, which I needed to keep and use as per the budget sent by my mother with the money. I had to pay for bills and other things. It was a heavy task for me then as I was young and needed parental care and guidance. We lived like orphans, yet our parents were working for our well-being. We are neglected by our own parents because of the economic problems of this country”.

Nyanjaya again explained the need for parents to be there to teach their children the ways of life, he quoted Proverbs 6:20-23, which says, “My son keep your father’s commands and do not forsake your mother’s teaching. Bind them upon your heart forever; fasten them around your neck. When you walk, they will guide you; when you awake, they will speak to you. For these commands are a lamp, this teaching is a light, and the corrections of discipline are the way of life” (2015:11).

This shows the presence of parents in the lives of children will guide them and protect them from the wrong teachings of friends and the bad influence of other people. They will guide the children in the right directions of life. In light of this

statement, it is quite brilliant to note two things; the first view is that there might be a twofold to this issue, that children being left behind were not being well attended to and the second one being that there was need for psychological positioning of the children. The second view is that children left behind needed to show appreciation of the efforts that were being made by their guardians to cater for them. However, in this regard, one of the respondents highlighted that the money that was being sent by her parents was used by the guardian to build his house at the expense of the children's welfare. If this proposition is true, then there is a great challenge to both sides. One neighbour of the children left behind also pointed out that;

“Most of these children are abused by the so called caregivers. Even their relatives because of the money remitted by their parents sexually, socially and emotionally abuse them. They are not given enough of the money sent by their parents. Some people abuse them in the pretence of helping them”.

The findings and discussions above show that pastoral care is needed for both the children and the caregivers for the healing process to occur.

The Role of the church in parenting and strategies to cope up with parenting challenges

In the course of the research and the need to understand the phenomenon at a more global perspective, the researcher had to have an investigation into the role that the church played in the parenting/guardianship of the children who are left behind by the migrating parents. The biggest question being, do the ministers know what is going on in the community they are serving? Are they aware of the neglected children, their problems, and their plight? What is the role of pastoral caregivers/ministers in the parenthood of the children?

In light of the above issue, the research had to ask a number of questions to the ministers/pastoral caregivers in the Methodist church in Zimbabwe and the guardians of the children. The first question that was asked was the role that the church, in general and the ministers of religion played in the parenting of the children left behind. In that regard, a number of views were recorded. Generally, it was agreed by the majority of the respondents that there was no clear-cut role that the church should play in this discourse. However, the consensus was that the church as a hub

of souls for God should do something for children left behind by the migrating parents.

The first respondent highlighted that,

“As a church, we are aware that, there has been an outcry in the community, about the behaviour of the children left behind by migrated parents. The community has no peace because of the children who have shifted the anger of the lost parents due to migration. The caregivers have since come to the church for help. The caregivers/guardians complain that these children are unruly and are into drugs, prostitution and crime. Some guardians are leaving the children alone fearing for their lives”.

The second pastor shared that;

“There are no strategies set to deal with these traumatised people to bring healing and transformation. I think we need a methodology of journeying with these people as pastoral caregivers”.

Another respondent adds that;

“The church has a big role to play in this area. Since children are left in the hands of their relatives and sometimes not relatives, it is quite critical for the church to chip in and provide moral and psychological support to the children that are left behind. Most of the children are ending up in drug and substance abuse, yet if the church can play its part well, it will be able to curb some if these societal ills”

The views given above go hand in hand with the one given by Ndhumbi (2011) that the church is the focal point of the society hence should provide conducive environments for sharing and counselling the children within communities. Analytically looking at the statement above, the majority of the respondents highlighted that much was needed from the church`s side in order to help in the parenting discourse.

As much as there are no clear-cut strategies stipulated in the Standing Orders of the Methodist Church in Zimbabwe on how the church should have to play a role, there is a big challenge that the church is facing in relation to the guardianship of the

children left behind by migrant parents. One point that was raised was the engagement of well-wishers to help the children especially with material things. One thing for sure is that churches have been suffering the same challenges that the economy is facing due to the macro-economic challenges that have bedevilled the country and as such, monetary and material things became a challenge. One of the Ministers has pointed as out,

“The issue is that the church is now overwhelmed by challenges that need quick attention, not to say that the catering for children who are in need is not a priority. The church is highly affected by the decaying economy and that alone places it at a more needed end. The best way that the church can deal with the issue of parenting is to engage the well-wishers and use such arms of the church as development and relief to find ways of helping those who might be in need”.

The statement that is presented here gives a very good and open view of the operations and activities within the churches. They are negatively and heavily affected and this affects the way that these churches should be helping. However, as much as the church might not have the resources, most of the respondents who were asked, highlighted that the church had a bigger role to play in this regard. One of the respondents hinted that,

“It is critical that the church plays a pivotal role in helping the children left behind. As can be seen that the children are now engaging in prostitution, drug abuse, robbery and related cases at a tender age, it is quite noble for the church to scale up its activities and cover this area”.

This chapter presented the data that was found from the different respondents. The chapter also dealt with the interpretation and analysis of the data gathered. Interpretation was done in order to simplify the presentation method used. Data was analysed in order to analyse and make sense out of the data gathered

Preliminary conclusion

After presenting the data given by respondents, the researcher concluded that there was a need for the church to take its place in the Mbare suburb of Harare Zimbabwe,

in order to journey with the troubled souls. Therefore, the following chapter will deal with the healing of troubled souls

Chapter Six

A Therapeutic Model of Healing

6.1 Introduction

After the data collection and analysis, this chapter focuses on therapeutic healing methods to the troubled souls. It is a well know factor that the children are depressed and angry because of the “loss” of parents due to migration. As a result, they are shifting their anger to the caregivers and the community and at times, they misbehave as a way of seeking affection. Most of them have become societal outcasts because of their behaviour. They no longer have respect for elders and themselves. Some of them are being abused by their guardians and the so-called friends, who are much older than they are. In this regard, the church has to enter into their lives as the shepherd of God’s flock, to bring in healing and transformation, through narrative mentoring as a process of discussing their situation with them. This will help to bring emotional psychological and mental healing and in some cases reconnection with parents.

6.2 Journeying with the children

Journeying with these kids through a therapeutic method of healing is important. Thus, Nyanjaya quoted the gospel according to John to explain the role of the minister as a shepherd of the flock of God; Nyanjaya articulated, “When they finished eating, Jesus said to Simon Peter, “Simon son of Jonah do you love me more than these?” “Yes, Lord, he said, you know I love you”. Jesus said, “Feed my lambs...” Take care of my sheep”. The third time he said to him, “Simon son of Jonah, do you love me?” Peter was hurt because Jesus asked him for the third time, “Do you love me?” He said, “Lord, you know all things; you know that I love you”. Jesus said, “Feed my sheep...” (John21:15-17 NIV) (2015:136). In other words the church has to care for the children left behind by migrants, the guardians and the community they live in, who are also troubled by the children’s misbehaving.

Jesus’ instruction to Simon Peter was that he must feed the flock of God. The aim of applying healing is that the children should feel accommodated and loved as they feel abandoned having lost the parental love they needed especially at such a crucial time in their lives. The children are yearning for parental love and care. They need some people who can guide them. The church should now step in to bridge and fill in the gap left by parents. The feeding of the sheep needs one (shepherd) who cares and is concerned with the troubles of the flock.

Gerkin further develops the journey of the flock; “To care for persons is to inquire them, search with them, question with them about what the events of their lives mean at the deepest level. It also means to inquire with them into the ways in which their questions and experiences have been presented in the past and how those questions have been answered, most particularly with the people in the Bible” (1997:125). Gerkin knew that when you are dealing with people who have problems, you need to enquire deeply about their situation in order to understand them and what they are going through. In Life, the church should give a listening ear to the issues that are affecting the children, so that they feel that there is someone who wants to hear their stories. An attentive ear to someone who has problems usually means you want to support or help if possible.

Gerkin adds that; “Listening involves more than simply hearing the words that people say. It means being attentive to the emotional communication that accompanies the

words. It means listening for the nuances that may give clues to the particular, private meanings that govern a person's inner life. It means listening for hidden conflicts, unspoken desires, unspeakable fears, and faint hopes" (Ibid: 91). This means that, the church has to listen to the children speaking. It gives them confidence that there are some people who care and would want to hear their stories. It will bring gradual healing to the troubled souls, the children in particular.

Furthermore, journeying with the troubled soul's means, holding their hands and walking with them through thick and thin when engaging with them in their traumatic experiences. Gerkin confirms this by saying that "This motif is most clearly captured in the imagery of Psalm 23. Here the Lord God is depicted as the good shepherd who leads the people in the paths of righteousness, restores the souls of the people, and walk with the people among their enemies, and even into the valley of the shadow of death" (Ibid: 27). In other words, the church should always be there for the children of God regardless of their faith. They need the church to be the voice of the children who cannot on their own stand their position in the community and in the families, they are living in.

The situation of them being left behind to the children is a traumatic one and needs the church to walk them through. They should not be afraid of their enemies or even death, when the church is available, to lead them in the paths of righteousness. The church needs to restore their soul, and walk with them among their despisers and enemies. In other words, walk with them even in the shadow of death.

Journeying with them means showing them the right direction and advocating for their happiness and wholeness. In addition, Psalm 23:2 explains that; "He makes the people lie down in green pastures, he leads me besides quiet waters", (NIV). Part of the journeying with the troubled souls is to provide material things where possible and the need arises. It is not enough to preach Jesus to the children who need food. With pastoral care and love, the church can make a soup kitchen in an endeavour to feed some of the children who are not getting enough food. Furthermore, the children are separated from the troubled and absent parents, which are the pressures of the world. The shepherd leads them beside still waters. Still waters are cool, so the troubled souls will be cooled. This means the children should

be able to have their tears wiped by the church and be comforted. Journeying with them through therapy is infinitely important.

The reader needs to note that care for the flock of God can be exercised in different ways, as healing can also be attained from different ways of care, depending on people and their problems. “Some care can only be given the power of deep connection with communal meaning, by way of corporate participation in the symbolic acts of receiving bread and wine, the laying of hands, and the administration of the water of baptism. Singing together can express care and acknowledge our mutual need for care. Praying together can search for and receiving of the care that only God can provide” (Gerkin, 1997:82). Mucherera also confirms this when he discusses that; “Everyone knows that for one to form a behaviour pattern, there to be some repetitive patterns or rituals. Rituals help reinforce positive desired outcomes” (2009:92).

In other words, healing can take place during the worship services. As the priest is leading the service, he will be journeying with the flock of God, feeding them.

In addition, Gerkin explains that; “It is not enough for pastors to become relatively competent psychologists and therapeutic counsellors if they are adequately performing their pastoral role. They need also to become competent in helping people make connections between their lives of faith within the community and tradition that identifies us as the people of God, and the day-to-day individual, social, and cultural realities of our lives” (1997:95). The children left behind by migrant parents in Mbare need to be connected to the faith of God and the people they live with on their day-to-day life, so that they can learn to relate and mix with other people in the community. This kind of connection will empower them and help them to learn how to be responsible adults as they grow.

It is important to note that; “Pastoral care involves not only the care of the individuals and families, but also the care of the community itself. Pastoral care entails the thought reinterpretation of the tradition that shapes Christian identity, as that tradition is brought into dialogical relationship with contemporary culture and its impact on the community of Christians as well as its individual members” (Gerkin, 1997:118). This means that, when the minister/the church is caring for the troubled souls. They should take into consideration not only the broken-hearted ones, but also the

community around them. Sometimes the behaviour of the children will make the community become hostile to them.

This is supported by Mucherera who explains that; “We are a global village, what affects the next person, affects the whole community” (2009:92). Hence, if the left behind children are to be cared for, the community around them also need to be cared for, because they are equally affected. For example, the behaviour of the children had affected many people in the community, because they stealing their goods affected their properties. In other words, these unruly children had terrorized them. Some children had been abused in the community.

Cultural and moral values of the community had been broken, so caring had to be extended to them also. Journeying with them would not be enough especially without mentoring them, they needed to be able to relate their stories freely and have people who could listen to their stories, which would speed up the process of healing. This is the challenge faced by community, the church and their guardians. Mentoring is an extremely important part of caring.

6.3 Mentoring the children

Wimberly who says, “The church is the Body of Christ, shares this issue of mentoring. It is the community of believers, disciples, and pilgrims who live together toward God’s coming kingdom. It is a place of refuge and hospitality where all are welcome and all give to those who are in need. It is a community of hospitality based on Jesus’ own modelling behaviour” (2000:119).

He continues by saying that the church should welcome everybody and should be accommodative as was the character of Jesus himself. In the case of this research, the children had wronged the guardians and the community taking out their anger by stealing from the community and their guardians. Some of the guardians also had abused the children. Some of the community members had abused and taken advantage of the children. This was part of reaction or internalization of their abandonment, the reader should note that the members of the community had abused and taken advantage of the children.

The church should then welcome them all, regardless of what had happened in their lives, and mentor them to become better citizens. The doors of the church should be

open for everyone to walk in at any time, in order to worship, and to seek help. He captures this case of caring by saying that “The stranger, the prostitute, the tax collector, the leper, and the demoniac are all welcomed as members of this group, as recipients of grace, as guests at Jesus’ table” (Ibid:119). This is confirmed by Jesus and is captured in Matthew 11:28 saying “Come to me, all you who are weary and burdened, and I will give you rest” NIV. It is the place to rest for those who are troubled and traumatized by the problems of the world. Thus, all the troubled souls of Mbare due to the migration of parents should get healing in the church through mentorship.

Wimberly went on to explain that; “This church, this body, this hospitable and loving community is called to continue the work of hospitality in the world filled with relational refugees. Refugees need a home and the church is that home. The church needs to not only welcome those who show up on Sunday morning but also reach out to those who are alienated. -----, relational refugees need special attention, for not only do they suffer from lack of community, but their ability to join community is impaired” (Ibid: 119). The left behind children are as if relational refugees because they have withdrawn themselves from family relationships, detached themselves from the community, so the church needs to reach out to them. The church have a tendency of just caring for the church goers only, but here Wimberly is saying as a body of Christ, the hospitable group, needs to go to look for the lost.

As a good shepherd of God’s flock, we need to journey with the whole community and not to leave others scattering in the mountains. As a result God is challenging the shepherds of Israel through the prophet (Ezekiel 34:1-2; 4-6); “The word of God came to me: “Son of man, against the shepherd of Israel; prophesy and say to them: ‘this is what the sovereign Lord says: Woe to you shepherds of Israel who only take care of themselves! Should not shepherds take care of the flock? You not only strengthen the weak or heal the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally. Therefore, they are scattered because there was no shepherd, and when they were guardians and community become their prey. My sheep wandered over all the mountains and on every high hill. They were scattered over the whole earth, and no one searched or looked for them” (NIV).

The church has to look for the weak and wounded people of God to bound and heal them. The left behind children by migrant parents need healing from the wounds of abandonment by parents. Children's grief may develop into anger and depression. They need to be protected against the wolves of this world, the abusers and some who take advantage because their parents are absent.

Mentors should not be judgmental in order to win the hurts of the children they are trying to transform from their bad ways and their troubles; they need to allow themselves to be used as a source of strength. They need to trust the mentor and feel they are welcomed and accepted as they are. With abandoned children of Mbare. They cannot relate or trust anybody. Wimberly expresses that; "Relational refugees have many fears about the church. Many are sensitive to the relational and emotional environment that exists. They fear the judgment that the church so often offers in place of hospitality and understanding. Because relational refugees hunger for relationships, they often pursue relationships and other activities that the church have traditionally condemned. Because of their history of failed relationships, refugees are also particularly vulnerable to messages of rejection. Many feel ashamed, embarrassed, and guilty about their behaviour and attitudes and do not feel worthy of the love or acceptance" (2000:120).

In other words, the children are afraid to come to the church or sometimes speaking to the ministers, as they are afraid of being judged and labelled sinners, as in most cases the church is always known as being judgmental, and preaching condemning sermons to those who are from other religions and those relational refugees. For their mentoring process, there is need to build trust between the children, the church, and the mentors.

The fears of the children have to be cleared by the accommodative behaviour of the mentors as they have isolated themselves because of the anger due to the loss of parents due to migration. They are fragile, volatile, and need to be handled with care, so the mentors have to be very careful when dealing with them. They need love because they lost it from their family as well as their caregivers.

"Mentors who become involved in supporting young people in their struggle in order to find and sustain a healthy, self-identity which must begin by affirming the

irrevocable value of all people this process is foundational to our spiritual traditions. Ultimately, one's value comes from one's relationship with God.

The world around them may dismiss them as inferior but they are not because they are the same in the eyes of God. Your family may hurt you rather than supporting you. You may not believe you are worth much. However, the tradition say, "You are a child of God". Thus, no one, not the abandoned, raped, ----- -----, nor any other human being is an orphan. We all belong to the family of God. This must be the starting point for anyone who hopes to rescue ----- adolescent relational refugees" (Wimberly, 2000:67). They really need this assurance and promise of the love of God, which is for everybody including those whose people see as not worthy.

The left behind children are not sure of their acceptance in the church and the community and more so they may fear getting back into relationships with the family, the community and the church. They need to know that they are accepted and loved like any other person in the church. The above clearly shows the case of those being abandoned by others.

Hence Wimberly also explains this saying "The ultimate goal of the mentoring relationship must be as grand as God promised the growth of the person into the whole, liberated self, able to live responsibly and productively in the midst of a just and peaceful world."(2000:39) Wimberly here is expressing that the mentor should be aiming at producing a responsible and productive someone from the despised children. At the end of the day, the left behind children will be able to mingle with the rest of the community members in harmony.

In addition Wimberly alludes that "Through empathetic listening the mentor provides a safe space for the refugee to risk attempting a human connection which is basic if she or he is to come to feel at home in the world. The mentor invites the learner to imitate the mentor's positive attitude and a way of being present" (Ibid: 35).

"Claiming God reclaiming dignity" as he says; "To understand one's self as a child of God is the beginning of one's sacred identity formation. That is to say that sometimes people are so enmeshed in destructive conversations, sometimes, people feel so ashamed, and some people are so hurt, that it takes the caring community of faith to remove the barrier so that God's grace might be experienced" (2003:46).

The children need loving people around them, to show them the love of God and that they belong to the family of God. Through loving focus groups, sharing with other people and the community of faith, the children and all affected people of Mbare, will get their healing. In addition Wimberly adds on to say; “The basic idea is that human beings become persons of worth when they are surrounded by people, with positive attitudes, who can be internalized” (Ibid: 48). For the healing of the troubled souls to take place, they need to be surrounded by people who can encourage them and give them hope of positive change and new beginnings in their lives.

Confirmed by Paul in 1Corinthians11:1, where he said, “Follow my example as I follow the example of Christ” (NIV). The mentor should live an exemplary life so that the children will emulate them. The implication of this is the mentor should create a conducive environment for the learner to feel loved and appreciated as she or he is. The mentor’s life should be a living testimony of love. Children want to see good characters in their mentor, in order to imitate. Therefore, for the mentor to attract them, she or he should have a loving, accommodative and compassionate character, and be a morally upright person. They will start by relating well with the mentor before they relate with rest of the people they have broken relationships with. The mentoring process will be the learning ground for the left behind children to enter into some mutual relationships with other people.

Furthermore, Wimberly adds that; “Worthy mentors, skilled mentors, and compassionate mentors are needed to enable relational refugees to return home. Mentors with character and compassion can enable relational refugees to find new stories, scenes, roles, and attitudes to replace the negative stories and experience that are underlying causes of their alienation” (2000:35).

These children feel they are abandoned and neglected by their parents as they are left alone or with people who do not care for them and sometimes abuse them. They are angry and devastated, that they need someone to help them to accept and know that, their parents did not mean to harm them. Their parents love them and the community love them too. They are to be taught to rewrite the stories of their lives, by replacing negative stories with positive stories. The church should help them heal the wounds of abandonment.

As a result; “Mentors and traditions, they draw upon provide a new understanding of self in relation to a social order that draws the refugees back into the community. This learning takes place simultaneously on several levels. These include; myths and stories that contain *plots* in which the refugee can locate him or herself, *roles* that offer new patterns of behaviour, *scenes* that convey how the refugee might respond in various social situations, and *attitudes* that can make alternative responses to various circumstances possible” (Ibid:34).

“Mentoring is a process of ordering experiences, giving priority to certain stories, scenes, roles, and attitude. The mentor must communicate with perspectives and traditions are most legitimate for the health development of an individual grounded in community. Such privileging enables the construction of a meaningful world where students, learners, and disciples feel at home and function as responsible members of the society” (Ibid: 34).

In other words, the mentoring process should target at transformation and self-actualization of the left behind children, so that they can feel at home and accepted. The mentor has to give children parental love, care and support; they lost from their migrant parents. They should be reconnected to their parents so that they get to live with their own parents.

On the other hand, “Mentors need not to only work in an intense way on the particular experiences of the individual, but also give direct attention to social conditions and values that contribute to the individual’s situation. Such multi-tiered analysis should happen not only in the therapeutic realm, but in the large sphere of social discourse as well. When the mentor attends to issues and values that produce and foster relational refugee status, the mentor becomes a public theologian. A public theologian uses public forums in order to identify and criticize the condition that helps create relational refugees in the first place” (Wimberly, 2000:36-37).

In the case of the children of Mbare, the mentors have to make sure that the parents of the left behind children are contacted wherever they are, to help in the well-being of the children. The mentors have to stand in as prophets, to rebuke and challenge sin. The parents who migrated and left the children vulnerable to abuse, and without

proper care cause the children's struggles. The mentors have to advocate for the children, to help them to be able to live meaningful lives, like any other citizen.

For Wimberly; "Mentoring can serve relational refugees as a bridge back into the community, a means to overcome their feeling of homelessness. Mentors help relational refugees cultivate their self-identity, their membership in the community, and their place in the world" (2000:32). Through pastoral care mentors, the left behind children will pick up their broken pieces of life and learn how to stay in relationships. They will also learn how to claim their places in their families, and the community. Mentoring narrative stories are best shared at the palaver, so groupings and storytelling at the palaver will be the last therapeutic healing model for the children left behind by migrant parents.

6.4 Therapeutic Healing Through Grouping and Storytelling at the Church Palaver

For Mucherera; "The African community is a story telling community. Through story, identities are formed and healing is achieved. African people believe that healing cannot be achieved until personal stories of both joy and suffering are told and heard. It is in the stories that people are able to discern where God is at work in their daily lives" (2009:90). As a way of finding healing and closure, the researcher grouped them in the youth groups and guardians in the adult groups in order to share their stories in a safe environment. Many activities were put in place in those groups to make the trouble feel loved, welcomed, and accommodated so that they could be able to share their struggles.

The church, cannot take the real place of the migrant parents but it can make routine visits to the left behind children, to find out how they are staying with the guardians. As they make those visits, they can also check on the children to establish if they are given enough food and support. In so doing, the church builds a relationship with the children and the guardians. Most of the children have no one to help them with their

homework; so that the church has to create, and after school care where church members can volunteer to help the children with their homework

Furthermore, Mucherera then alludes that; “The palaver was that place where people came to share their stories of joy and success, pain or shame; and in the end, these stories evolved into stories of hope with the support and input of other family members or villagers.”(2009: 91) People were be encouraged to hear other people’s stories. It is my conviction that the church can provide that function again today. As a church, we have youth groups and other forums where the children can get help, restart their lives, and reconnect with their parents again.

The church can re-create the palaver for these children, which can provide them with a place where they can come and share their personal stories of struggles. At the church palaver, they can hear others’ personal struggles and victories, biblical stories, folktales, and community stories that will inspire hope. It is usually the case that when one shares one’s struggles with other humans and they can then sense compassion from them , the burden, though not totally lifted, becomes lighter” (Ibid). In this case, the church provided a healing ground for these troubled souls, as they came together, share their traumatic stories with others. There is a common saying that say; “A problem shared is half solved”, which means when one shares her or his struggles, he or she feels relieved or the burden lessens.

“The point of folktale is that whenever someone recognizes something is posing a threat to or for the community, the whole community is to find ways to rid the community of the danger before it destroys everyone that is why it is said a person is a person by other people. We live in a world that seems to emphasize, “Each person for himself or herself, and God for us all”. We soon forget that as long as we are in the world, “we are in it together”. We are all riding a sinking ship; the water might not have reached my side of the ship, but soon I will also go down with the ship, if I don’t help stop the lick your side” (2009:85). Hence, folktales help the community to solve the problem before it destroys the whole community. For example in the case of the left behind children, if their struggles are not shared at the palaver and solved, it may grow and spread like a veld fire and destroy the whole community.

In Shona we say, “Nhasi zviru kwangu. Mangwana zviru kwako”. Meaning to say, “I might be having problems today but tomorrow it might be you having those problems”. Furthermore, “The African of Zimbabwe believe that we were not created to be alone, neither in this world nor in the world to come. When we ignore other’s problems, those problems may later turn to become ours. Community problems are not to be ignored, since what affected other humans, in turn, affects us” (Ibid: 87). In the African context of Zimbabwe, no one is to ignore someone’s struggles because it may end up your own problem. The children’s problems need not to be ignored but shares in order to find possible solutions to help, before it gets out of control.

As a result, sharing and hearing some people’s stories will help the affected to be strong, hence speed the process of healing. It also creates a space for hope and self- realization. Mucherera also shared that; “The palaver may not provide a cure ---, but it can surely provide a safe place for healing – relationally, emotionally, and spiritually ---for the infected and the affected” (Ibid: 132). In other words, Mucherera is saying that, the world is not safe for children. They are running away from the abusive world, to find refuge in the church. The church has to embrace them and give them a safe place to hide. The church should be a safe place for all, with doors open for everyone. He is simply showing that the palaver may not give back the parent to the children as well as the damages done by misbehaving children in the community but certainly, it can provide a safe space for healing , and bringing back good relationships to the troubled souls. It can bring healing psychologically, emotionally and spiritually for the traumatised, disconnected, and the relational refugees of Mbare.

In addition, Mucherera confirms that; “Survival is the dominant story one hears even in these desperate situations. As the old adage states, “In times of drought, the survival of a tree is in the depth of the roots”. History has taught indigenous people that there is always hope if they are rooted in God and remember that God always raises a “stump, the holly seed” Isaiah 6:13” (2009:3). In other words, the troubled souls should be taught to put their trust in God for their survival and not to look down on themselves. They should be given hope of new beginnings in their lives in God.

Furthermore, Holmes and Williams confirm this by saying; “Those congregations that take safety from God’s perspective have a radical alternative to offer those in need and those who have been harmed or feel unsafe. We, as a faith community, can be the safe place which people are intuitively search for. Surely, the Creator is One most able to meet human need--- after all, humanity at its best is in His image” (2007:13). In other words, the church has to take it from God’s perspective, because He is the owner of the church. God’s love for humankind should be executed in the church.

The troubled souls should find love they are longing for in the church. “The principle of the Church as a safe place is based on the protection, care and comfort that are in God’s nature. Scripture illustrates how He favours those who are oppressed, invites his people to call on Him for protection and rescues those who abandoned. For instance, we see Him providing safety for Israel as they journey through the wilderness: the pillar of fire and of cloud, by providing manna, and the rituals that remind Israel that they have a God who loves them. Even the foreigners are invited to become part of God’s chosen race and benefit from His grace (Matthew 25:35; Hebrews 13:2)” (Ibid: 14).

The church should protect the neglected children from the abusive world and comfort them. The troubled people of Mbare need to know that God loves the abandoned children, and He wants to protect and rescue them from whatever they are going through. Hence, they should feel safe in the church or in the company of church leaders or other congregants. The church should be the home of the homeless and shelter to the strangers and a resting place for sojourners. The church life should be enjoyable and a safe experience with safe relationships. In addition, “Most people will say that a safe place is where they feel safe. Church should lead the way on creating structures and guidelines that minimize the potential for abuse and harm, and should be seen responding healthily when and where damage has been identified” (Ibid: 10). The children should run to church for safety.

Furthermore; “A counselling approach that uses story to resolve problems is natural for most of people who grow up in indigenous contexts; hence the narrative approach is commonly used at the palaver” (Mucherera, 2009:109). The children will be made to narrate their stories at the church palaver as a way of healing and getting

over the situation. “The Shona believe that God is in loving control of that which God created. God's being in control does not mean that evil or suffering will not touch humans as a community or as individuals, but that God is present in those situations where evil exist. Many Shona believe that suffering is temporal but God is eternal and life with God is therefore eternal” (Ibid: 79). That is, the neglected children need to know that in their struggles and cries, God is in control and their struggles are temporal.

In addition, Mucherera discusses that; “This modern day palaver, also referred to as the church palaver, is no longer solely focused on resolving emotional problems or simply taking care of the mind. It is also a place for children to get spiritual support, and where they can come to fellowship and pray. After the worship and prayer time, the children are divided along gender lines, with the girls meeting with elder women, and boys with the men.

In Zimbabwe, these types of palavers would take place at events similar to Wednesday or Sunday evening prayer meetings” (2009:110). “The facilitator can ask a general question, such as, “What joys or problems do we have to share today? If there is a specific problem (shared by someone at the palaver) already known to the facilitator, the facilitator may open the meeting by saying, “There is a problem or a crisis being experienced by one or more people in the circle that ‘we’ have to help resolve”. The use of ‘we’ gives ownership to all that are gathered at the palaver to tackle the problem as if it were their own.

For the people who are experiencing the problem, hearing “we” helps them to hear that the problem or crisis is no longer just their “burden to carry” but is shared by those in the circle” (Wimberly, 2009:111). In this way, the struggles of the left behind children will be shared freely and solved amicably. Children will get their healing and at the same place learn how to relate with other people. Their fears will also be replaced with courage, knowing that they are not alone in their struggles, but the whole group is with them. The use of “we” also helps the left behind children feel part of the group hence they feel at home.

As they are discussing their problems, “The elder facilitating the discussion makes sure that the conversations continue to be, or remain externalized. One of the key aspects is to have the person narrating the problem come up with a specific name

for the problem. Naming the problem is negotiating a definition of the problem that fits with the meaning and experience of the person whose life the problem is affecting. Naming gives one some sense of power and/or charge over “the thing or problem” affecting him/her. It gives the one naming a sense of mental “jurisdiction,” and being able to put into words that which has been overwhelming to an extent that has lost words to describe” (Wimberly, 2009:112).

In other words, this will be a way of making the children comfortable and discuss things, they have not been able to discuss or share with anyone for some time. The struggles that have seen some of them becoming societal outcast and the rejected ones. A palaver is a healthy place for emotional, social, mental, and spiritual healing for the left behind children. The church palaver should be a place for the children for self-actualization and to gain confidence to face the world.

The children will get pastoral counselling through shepherds who can journey with them, leading them in the path of righteousness, restoring their souls, walking with them among their enemies, and walking with them even in the shadow of death. They get mentoring from pastoral care givers who have given themselves to be available to teach the children to be back into relationships with family, guardians and the community. The church palaver will provide them with a place to share and discuss their struggles in a safe, welcoming. The healing will come as they share their old stories, which will help them find their identities.

Mucherera explains that; “When you forget your past, you will never know the truth. For how can we know where we are going if we don’t know where we’ve come from or where we are presently located? When one loses memory of one’s past, one is most likely to lose one’s present ground, and ultimately one’s place of embeddedness in future as well. Past stories, when weaved together with narratives from modern indigenous communities, contribute to the constructing and forming of both individual and communal identities” (2009:1).

Thus, the old stories of the children will help them to find their new selves and new identities, because without those old stories there won’t be new stories to tell. For there are no testimonies without struggles. “However, these experiences of pain and suffering have not totally eroded the hope for a better future. Survival is the dominant story one hears even in these desperate situations. As the old adage

states, “In times of drought, the survival of a tree is in the depth of its roots”. History has taught indigenous people that, there is always hope if they are rooted in God and remember that God always raises a “stump, the holy seed” (Isaiah 6:13)” (Ibid: 3). As the children grow in faith by sharing their stories with trustworthy people, they also begin to trust in God and his promises of hope. They then realize that their survival is in God as the source of their healing. With God, all can be healed.

6.5 Preliminary Conclusion

Using Gerkin’s shepherding model alongside the narrative mentoring of Wimberly and Mucherera’s African way of solving problems, (pachiara, dare), the palaver, will help the broken-hearted people of Mbare, especially the left behind children to heal their wounds. The most important thing the pastoral caregivers should convey to the children and all the affected people is the love of God. They may not be healed physically but certainly emotionally, relationally and spiritually, they will be healed. The church should be the place where children get care, nurturing, love, and healing their wound of the loss off parents due to migration.

The church should be the safe place for everyone who walks in for help. As the shepherd of God’s flock, in this research, the neglected children of Mbare, and all the affected people, should at the end of the day feel the presence of God in their lives through the shepherding of ministers.

They should be transformed to be responsible citizen and people who can relate well with other people in their families and the community through mentors who will always be available to listen to their stories, show them love and teach them to live in good relationships with caregivers, their migrant parents and the community they live in through their loving characters. The children want people whose good characters they can imitate.

They will gather constantly at the African way of solving problems, the church palaver, where they will gather with elders in a free and safe place and share their struggles with other people and be helped to heal through conversations and bible studies. In so doing the process of healing will take place in the lives of children and all the affected people.

Healing starts in the midst of people who can give hope and show love to the traumatised and seemingly rejected people. The regular meeting with the community of faith will help the healing process. In the next chapter, we will be dealing with findings, recommendations and the conclusion.

Chapter Seven

Research Findings, Recommendations and Conclusion

7.1 Introduction

The research was conducted on the plight of neglected children due to migration of their parents to other countries seeking better livelihoods. The last chapter dealt with the therapeutic healing of the affected children by the migration of parents, who left them in Zimbabwe. This research dealt with the neglect of children due to migration,

which causes a pastoral challenge. In this chapter, there are answers to help in realising the implications of leaving children in the care of other people when parents migrate, the assumptions made this research to take off.

The socio-economic and political instability and other factors, which have persisted in Zimbabwe, have seen parents migrating from the country for greener pastures, leaving their children in the care of people who cannot help them grow and develop. The main aim of the parents is to provide a good life and prepare a better future for their children. On the other hand, children are grieving because of the loss of their parents due to migration, so they think they are abandoned. The church has an obligation to provide pastoral care for these left behind children.

7.2 Research Findings on the Abandonment of Children

This research tried to answer the question, as to why the parents had chosen to go for greener pastures, at the expense of their children's oversight and secondly what were the challenges these children faced?

After the interviews and the focus groups, the researcher found out that there was a challenge in respect of the need for pastoral care posed by the children left behind by parents, who had migrated to the greener pastures. They have left a gap, which needed to be filled in, by the church. When the parents migrated to the so called greener pastures in order to find jobs, some of them got good jobs and some struggled to get the jobs to sustain themselves and the children at home. Hence, there were two different struggles for the children; the first one was that of the parents who were struggling to make ends meet, while away from children.

This created a burden for caregivers who had to feed the children, clothe them, and pay for their school fees. The parents themselves could not afford a decent meal a day. This was a double tragedy for the children, due to the loss of parents and not getting the basic needs of life. These children did not know that the parents were struggling, so they thought the guardians were abusing them by not giving them enough provisions.

The second group was the ones whose parents had migrated and got good jobs, and thought pampering children with money and other quality provisions, would make them happy. They sent money almost every month for the upkeep of children.

All the children felt abandoned because they were left without parental care, love, protection, guidance and teaching. They needed support by the church, which could stand in for the absent parents.

7.3 Summary of Chapters

- The researcher borrowed three theories from the practical theologian writers to make the healing model for the troubled souls of Mbare, namely: (A list is easier to follow.)The shepherding model of Gerkin to help the researcher journey with the troubled souls.
- The shepherd helped to enter the space of the traumatised people by the use of the narrative mentoring of Wimberly and the palaver of Mucherera.
- The Qualitative approach was used in this research to enter the space of the people of Mbare, through interviews, questionnaires, and focus groups to collect data. (Chapter 3)

7.4 Recommendations

The researcher recommends to the church, the guardians, and the migrant parents the following:

7.4.1. To the Church

The church as the shepherd of God should take its place to be the light of the world. The church should take responsibility for bringing healing and self-actualization to the children.

The church should know the left behind children in the church and the community around them. The struggles of these children should be known to the church. For example in the Methodist church, the Christian and Social responsibility and the Pastoral Care committees should work together to identify and make possible ways to help the children.

Make the church palaver (dare), group meetings for children to come and socialize as they share their life experiences with other children and some elders who would help them to find a way out of their problems. This will occupy the children so they will not engage in drug dealing and drug abuse. The children will get time to share the word of God with their friends.

Introduce after school care at the churches to help the children with their homework, as many of them are living with people who are unable to help the children doing homework.

Make routine visits to the families where the left behind children are living. This will help the pastoral caregivers to make relationships with the children and the caregivers or guardians. The minister will also be in a position to know if the children are rightfully cared for, and whether they are abused or not getting enough provisions. In the child headed families, the ministers will know how they are staying without the parents. The children will be able to open up to the pastoral caregivers because they have built a relationship.

The pastoral caregivers should also communicate with the migrant parents (what should they communicate? Be more specific.) In communicating with the parents, the pastoral caregiver needs to make sure there is constant communication between the parents and children and constant visits if possible.

The church should advocate for the children, where the voices of children are not heard. For example, the children cannot say no to the abuses from the caregivers, who are taking advantage of the money sent by the migrant parents for their welfare but is diverted to personal use by the guardians. Some community members and older friends take advantage of the young children.

Based on the findings from the study, the church through its organ, the Christian and Social responsibility and the Pastoral Care Committee, is encouraged to sensitise other denominations and thereafter, set a budget to cater for the basic needs of these neglected children.

Furthermore, periodic counselling sessions need to be put in place to counsel the traumatic children to enable them manage their lives.

7.4.3. To the Migrant Parents

The parents have to be reminded of their responsibility to care guide and nurture the children because money is not everything for the children.

- When migrating, make arrangements to travel with you children if possible or one of the parents have to remain with the children as arrangements are made for them to follow.
- When migrating make sure your children are left in the hands of people who are capable of helping them to grow and develop to be responsible citizens, people who can help them to do their homework, and people who can guide them and give them love.
- Make efforts to communicate with your children regularly, for the children to share with their parents their struggles.
- Make efforts to communicate with the schools where your children learn, to know their progress and their setbacks. It will help the parents to know if their children are having problems at school or even at home, because in most cases children share their problems at school. Most rape cases and abuses are unearthed at school, so the parents will get full information about the children at schools.

7.4.4. To the Government

The government, through its ministry of Labour and Social Welfare and Zimbabwe National Council for the Welfare of Children, should work with the communities to find ways of helping the left behind children.

- Sanduleasa and Matei suggested that; “Finding the best ways to respond to the needs of the transnational families in order to protect the rights of children left at home is a difficult task for the Romanian government that needs to develop appropriate tools to enable remote parenting and supporting parent-school communication” (2015:198).
- The government has to make a strategy where migrant parents are able to communicate with the schools where their children are studying. This will help the parents to know how their children are living and their struggles. The Zimbabwean government need to make sure that children left by migrants are living like any other children in the country. Their right as children should be observed.

Appendix

Letter of Introduction and Informed Consent

For Participation in Academic Research

Title of the Study: Neglect of Children due to Migration: A Pastoral Challenge

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You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely Mbare Methodist Church in Zimbabwe congregations in Harare. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

Purpose of the study: The purpose of the study is to come out with a methodology that will assist ministers and caregivers of children of the migrant parents to deal with the abandoned children. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participants' names will be used in the final publication.

Duration of the study: The study will be conducted over a period of two years and its projected date of completion is 30 November 2017.

Research procedures: The study is based on the shepherding model of Gerkin, mentoring model of Wimberely and the palaver model of Mucherera, helped by the qualitative interviews. These will be semi- structured and unstructured interviews.

What is expected of you: Participants are required to help the researcher with the true information they know on the subject researched.

Your rights: Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this

research. The respondent as well as the researcher must each keep a copy of this signed document.

Confidentiality: All information will be treated confidential, as the participants are assured of confidentiality and that the research was for academic purpose; anonymity of research participants; no name, address or identity was required to be filled in questionnaires and beneficence or no harm to participants are observed throughout the research process. The information will be kept secretly between the researcher and the supervisor. In the written research or oral report in class presentations, information about the project will not be made available in any way that will identify participants. The relevant data will be destroyed by burning at the end of the research or if you should choose to withdraw.

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research. I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: _____

Researcher: _____

Date: _____

Contact number of the Researcher:

VERBAL INFORMED CONSENT (*Only applicable if respondent cannot write*)

I, the researcher, have read and have explained fully to the respondent, named _____ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

Witness: _____

Date: _____

Questionnaire for Guardians

1. How old are you?

2. What is your gender?

3. How many children were left in your custody by migrated parents?

4. How old were they when their parents migrated from Zimbabwe?

5. Why did you accept custodian of those children?

6. Are there any challenges in parenting these children? (if yes what are the challenges).

7. Do you think it is good for parents to migrate and work out of the country leaving children behind?

8. How can the church journey with these children?

Questionnaire to Ministers

Questionnaire for Ministers

1. How long have you been in the ministry?

2. What is your gender?

3. How long have you been serving in this congregation?

4. Do you have children that have been left behind by migrated parents?

5. Who are they living with?

6. What challenges faced by ministers in Zimbabwe due to the migration of parents to greener pastures?

7. What challenges faced by children of the migrated parents?

8. What effects do the challenges faced by ministers have on the general societal fabric?

9. What strategies are being used by the church to mitigate the challenges faced as a result of both parents migration?

10. What ^{challenges} ~~parents~~ do the guardians face?

11. To what extent do the strategies mitigate the challenge?

Consent letter from the Methodist Church in Zimbabwe



29 August 2017

Revd G. Mupazviribwo
Wesley House,
17 Selous Avenue,
Harare

Dear Revd G. Mupazviribwo

Permission to Interview Mbare Circuit Ministers

Your request to interview the Mbare Circuit Ministers is hereby granted. I understand that your focus is on the Neglecting of children due to migration. May I advise that you are free to make an appointment with the Mbare Circuit for the purposes of the interview.

I am sure your university gave you a letter of introduction and if you need the same from us we will be happy to do so.

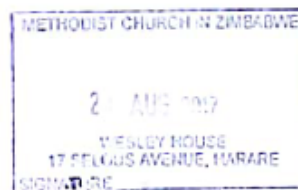
Peace and love during Advent.

In His Grip

A handwritten signature in black ink, appearing to be 'J. Dube', is written over a faint, stylized graphic of a hand or a similar shape.

Revd Dr. J. Dube
General Secretary

Cc: Presiding Bishop



Celebrating 40 years of Autonomous Mission* (2 Corinthians 1 vs 20-22)

PRESIDING BISHOP: Revd Dr Solomon Zwana, LAY PRESIDENT: Mr Brown Sanyauke, GENERAL SECRETARY: Revd Dr Jimmy Dube

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