

CHILD GUIDES OF VISUALLY IMPAIRED PARENT

BEGGARS IN ZIMBABWE

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DECLARATION

I, Mavis Mushonga, declare that the doctoral research thesis that I hereby submit at the University of the Free State, is my own original and independent work and I have never previously submitted this work or parts of it for qualifications at another institute of higher education.

Name

Mavis Mushonga

Signature

A handwritten signature in blue ink that reads "Mushonga". The first few letters are stylized and partially obscured by a blue scribble.

Date

22/10/2023

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DEDICATION

I dedicate this thesis to my late parents Mr Boas Mharadze Nhende and Mrs Gladys Zvokuodza Nhende (nee Muzondo) and my late daughter, Vimbai Mushonga.

ABSTRACT

Zimbabwe is experiencing an economic crisis and increased street begging has resulted. Consequently, there has been an increase in the use of minor children guiding visually impaired parent beggars. The study explores the experiences of child guides who beg with and on behalf of their visually impaired parents, through the perspectives of the visually impaired parent beggars. The child guides miss opportunities and freedoms in the process of begging. Child guides need to be assisted to enhance their opportunities, capabilities and freedoms (to act as agents in making choices from the many opportunities available to all the children) as an alternative to guiding their visually impaired parent beggars in Zimbabwe's streets.

This intrinsic multiple case qualitative study researched the visually impaired parent beggars and key informants (social workers) to provide insights into the begging experiences of the child guides. A sample of ten visually impaired parent beggars, ten child guides and three social workers was purposively selected for collecting (generating) data through interviews and observations. The data generation was guided by the descriptive and interpretive phenomenological reporting methods which were this study's methodology and research process.

Thematic analyses guided the process of identifying and understanding the recurring data patterns and relationships that were relevant to answering the study's research questions. Consequently, the findings of the study were guided by the emerging themes.

The main findings revealed the impact guided begging has on the child guides and the interventions that can be applied to free them from begging. Factors, such as poverty, deprived and socially excluded child guides from a range of capabilities when begging with and on behalf of their visually impaired parent beggars. These deprivations are related to specific rights which constitute missed opportunities or capabilities and freedoms such as education, health (rest), leisure, play and recreation.

It was also found that the child guides failed to enhance their capabilities and opportunities or child rights through interdependence with others. Thus, the deprivations were detrimental to the child guides' wellbeing and development.

Hence, it was argued that the child guides needed the application of the capability approach which sees development as possible through *Ubuntu/Hunhu*: interdependence with others, so that they are not socially excluded from various functions of society.

The study made some recommendations which were directed at the government, particularly the Department of Social Development and Harare City Council. The recommendations centred on satisfying the needs of child guides and were grounded on the capabilities approach and Ubuntu/Hunhu (An African theory of humaneness) inspired by social inclusion model to ensure that child guides were not socially excluded from their beings and doings.

LIST OF KEY WORDS

- Child guides
- Visually impaired parent beggars
- Guided street begging
- Capabilities approach
- Ubuntu/Hunhu
- Social exclusion
- Thematic analysis
- Poverty
- Deprivations
- Interventions

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LIST OF ABBREVIATIONS AND ACRONYMS

ACRWC	African Charter on the Rights and Welfare of the Child
CBD	Central Business District
CPAN	Chronic Poverty Advisory Network
DFID	Department for International Development
FAO	Food and Agricultural Organisation
FTLRP	Fast Track Land Reform Programme
GHREC	General/Human Research Ethics Committee
GoZ	Government of Zimbabwe
ILO	International Labour Organisation
IMF	International Monetary Fund
IPA	International Play Association
JOC	Joint Operation Command
MOA	Measure of America
NAP	National Action Plan
NGO	Non-Governmental Organisation
OAU	Organisation of African Unity
OECD	Organisation of Economic Cooperation and Development
OVC	Orphans and Vulnerable Children
PDL	Poverty Datum Line
RAU	Research Advocacy Unity
REPSSI	Regional Psychosocial Support Initiative
SDGs	Sustainable Development Goals

SIDA	Swedish International Development Cooperation Agency
STIs	Sexually Transmitted Infections
UDHR	Universal Declaration of Human Rights
UN	United Nations
UNCRC	United Nations Convention on the Rights of the Child
UNDP	United Nations Development Programme
UNESCO	United Nations Education, Scientific, and Cultural Organisation
UNFPA	United Nations Population Fund
UNHR	United Nations Human Rights
UNICEF	United Nations International Children's Emergency Fund
WEF	World Economic Forum
WFP	World Food Programme
WHO	World Health Organisation
YCVIABs	Young Carers of Visually Impaired Adult Beggars
ZANU-PF	Zimbabwe African National Union – Patriotic Front
ZIMSTAT	Zimbabwe National Statistics Agency
ZNCWC	Zimbabwe National Council for the Welfare of Children

CHAPTER 1: OVERVIEW OF THE STUDY

1.1 INTRODUCTION

The purpose of this study was to explore the experiences of child guides through the visually impaired parent beggars' perspectives and to reimagine a model informed by Ubuntu/Hunhu and the capabilities approach that prevents children from begging on the streets with, and on behalf of, their visual impaired parents. These child guides seem to lack the opportunities to expand their capabilities in the basic building blocks of wellbeing and opportunities upon which the United Nations Human Development Index is modelled (Stewart, 2019; United Nations Development Programme (UNDP), 2022). The child guides need to be assisted to expand their opportunities or capabilities and freedoms (to act as agents in making choices from the many opportunities available to all children) as an alternative to guiding their visually impaired parent beggars in Zimbabwe's streets. Thus, this study sought to investigate what the visually impaired parent beggars' view as alternatives for their child guides to gain real opportunities and freedoms so as to enhance their wellbeing. The study therefore considered the right to education (access to knowledge), health care and recreation (leisure and play) as the possible child guides' critical human development issues or capabilities that need expanding through interdependence from others.

According to Stewart (2019), human development is a multidimensional human-centred approach to development with its main focus on the situation of the poor, such as the visually impaired parent beggars and their child guides whose potential for leading full and flourishing lives seem most limited. In concurrence, Patel (2015:36) views human development as "a human-centred approach to development that promotes citizen participation and strengthens the voice of the poor people [visually impaired beggars and their child guides] ...". Thus, it puts the improvement of the child guides' lives as the central objective of their development. Hence, it can be argued that what the visually impaired parent beggars view as their children's fair opportunities, freedoms and choices will assist the child guides to improve their lives.

It would be appropriate for the study to seek to understand the child guides' perspectives themselves, not from their visually impaired parents. Unfortunately, in

most African countries, including Zimbabwe, children are supposed to be seen not heard (Muronda, 2006; Mella, 2012; Oyeyemi, 2022; Geoghegan, 2018). Furthermore, children are legally subjected to their parents and their decisions in many ways (Bourdillon, 2009; Schweiger & Graf, 2015:27; 2017). This means that the children's rights have to be understood in the context in which they are born and raised (Bourdillon, 2000; Evers, Vadeboncoeur & Weber, 2015). As the Zimbabwe nation has values, beliefs and aspirations that require respect and consideration in the process of developing and implementing child development projects, the children guides that this study is about, were only observed during the begging process, since active participation, even in matters that affect them, is not directly encouraged. In light of this, the implementation of the United Nations Convention on the Rights of the Child (UNCRC), as a child framework, becomes problematic in non-western societies such as Zimbabwe (Abebe & Tefera, 2014; Bourdillon, 2009). This means that a culture which is imbued with norms of decision-making processes, power dynamics, rules and unwritten guidelines (Mella, 2012), makes it cumbersome and at times impossible to get children's consent or assent to actively participate in research. As such, the begging context in this study was mainly determined by the visually impaired parent beggars' perspectives. It was envisioned that the research might strain the relations between the children and their parents if the children actively participated in the research. In addition children risk punishment from their parents for being interviewed (International Labour Organisation (ILO) 2004). Hence, the researcher preferred active participation by interviewing the visually impaired parents on behalf of their child guides. Further in this study, central to the human development of the child guides is the concept of the capabilities approach and Ubuntu/Hunhu (an African theory of humaneness).

According to the MOA (2019) and the United Nations Development Programme (UNDP) (2022), capabilities are tools, such as good health, access to knowledge, and a decent standard of living, that one must have to pursue a life of value. Therefore, in this study Amartya Sen's capability approach (sometimes known as the human development capability approach) to child guides' expansion of real opportunities or capabilities was used as one of the main theoretical frameworks towards describing and explaining the child guides' humanity as an end and not a means only to their human development (Sen, 2000; Stewart, 2019). In this study,

the perspectives of the key informants' (social workers) and visually impaired parent beggars' on guided street begging were mainly be gathered. In the first section of this study, the following aspects are presented: background to the study, statement of the problem, research questions, objectives of the study, purpose of the study, significance of the study, delimitations of the study and definitions of key terms and then the summary will be presented.

1.2 BACKGROUND

For the purpose of this research, child guides can be described as children between eight and 15 years old who provide regular and ongoing assistance to their visually impaired parent beggars. These child guides spend a significant amount of time in the streets (Chikiwa, 2019; Mamimine, 2019; Mella, 2012) and they have a unique and persistent style of begging on behalf of and with the visually impaired person (Katsande, 2014). Therefore, the experiences they have in these settings have the potential to influence the expansion of their capabilities and freedoms. The United Nations International Children's Emergency Fund (UNICEF) (2016) recognises that when children's caring (guiding) becomes excessive or inappropriate it tramples on their right to education and life chances, and thus enhances their vulnerability. In the light of this, such children should be regarded as involved in child labour (The Children's Society, 2018).

In Zimbabwe, before independence, it was unheard of that children could work on the streets (Ndlovu, 2015). It was not a feature of the traditional society whose strong kinship and extended family network (Ubuntu or Hunhu) supported children and less-privileged members of society. Thus Ubuntu/Hunhu, as an African theory of humaneness will be explored as a means of assisting the child guides to access and participate in what they can do and be. In other words, these child guides need to expand their capabilities through interdependence with others for possible extrication from child labour.

Child labour (unfreedom) tends to deprive children from what they can do and be (Mamimine, 2019; Mhaka, 2014; Geoghegan, 2018; UNDP, 2022; World Bank, 2018). Furthermore, the child guides' unique and persistent style of begging has the potential to violate their social rights and capabilities, hence they become socially

excluded (Geoghegan, 2018; United Nations (UN), 2016a, UNICEF, 2002). This could mean that child guides miss opportunities and expansion of capabilities available to other children (Stewart, 2019; UN, 2016). Consequently, social exclusion was applied as another theoretical framework in addition to Sen's capability approach and Ubuntu/Hunhu: An African theory of humaneness, to approve or disapprove what the visually impaired parent beggars view as the obstacles or unfreedom for the child guides' failure to expand and strengthen their capabilities or opportunities and freedoms and failure to be recognised by society (Mella, 2012).

Notably, the human development required in this study is that of an Ubuntu/Hunhu and capabilities approach which sees development as interdependence from and with others. It is hoped that the development would enable the vulnerable child guides to express their freedom (as a form of interdependence from and with others) and receive care and support in order to expand their capabilities (Hoffman & Metz, 2017:162). Such human development, according to the United Nations Development Programme (UNDP) (2016:39), is a process of enlarging people's choices and strengthening their opportunities in a way that enables people to lead longer, healthier and fulfilling lives. Human development, therefore, sets out to transform people's lives by removing obstacles to what people can do in life (Stewart, 2019). Thus, in this study, the child guides' potential opportunities and freedoms are going to be considered as means for removing obstacles to what they can do and be. As such, it is critical to invest in children in order to prepare them for future "beings and doings" and "capabilities" (World Bank, 2018). In this regard the, World Bank's "Learning for All" goal is to ensure that all children, including the most vulnerable like the child guides, go to school in addition to acquiring knowledge and skills they need to lead healthy, productive lives and secure future employment (World Bank, 2018). Browne and Millington (2015) observe that children have specific vulnerabilities which require being adequately cared for and supported in order to optimise success in all efforts to promote their human development. Poor human development for child guides could thus have lasting consequences throughout their lifespan (Browne & Millington, 2015; UNDP, 2016).

The Harare Metropolitan area is a hustling and bustling city with an estimated population of 1 530 000 (Dickson, 2018; Zimbabwe National Statistics Agency, 2020). Many of the residents' activities occur along the streets, at road intersections

and on pavements. Begging on the streets is one such activity. In general street begging in Zimbabwe emanates from urbanisation, weakened traditional support systems, poverty, droughts, hunger and depressed economic activities (Dziro & Mhlanga, 2018; Marondedze & Schutt, 2018; Rugoho & Siziba, 2014; Rugoho, 2017). Rugoho (2017) observes that there is street begging by people living with and without disabilities. Amongst these beggars, there are the visually impaired parents who, accompanied by their young children, beg on the streets to survive extreme poverty (Owusu-Sekyere, Jengre & Alhassan, 2018).

Apart from beggars, many people from different walks of life are also on the streets, busily minding their business and adding to the bustle that makes the streets and road intersections to be very busy and congested (Dickson, 2018; Research and Advocacy Unity [RAU], 2019). Having so many people around, who do not recognise the plight of the beggars and their children, can best be described as showing a lack of Ubuntu or the usual philanthropic nature of Africans south of the Sahara (Zimunya, Gwara & Mlambo, 2015). As already mentioned, in traditional societies, the poor and the disabled were usually cared for by their kin and by the community (Mugumbate & Nyanguru, 2013; Zvomuya, 2020). Hence, there was no need for the poor to live and work on the streets.

Myburgh, Moolla and Poggenpoel (2015) observe that living and working on the streets affects all the areas of functioning of children, particularly their opportunities and freedoms. Since child guides spend most of their daily lives in the streets of Harare, there is a need to understand through their visually impaired parent beggars, how the children's basic access to health, knowledge and recreation are impacted (MOA, 2019).

Research has been conducted inter alia by Agunyai and Ojakorotu (2021), Aluko and Olanipekun (2019), Chikiwa (2019), Joseph, Sempik, Leu and Becker (2020), Ndlovu and Tigere (2022), Owusu-Sekyere et al. (2018) and Seni (2017) that focus on both negative and positive outcomes of children who beg in the streets. In a study aimed at unveiling the creative tricks child beggars employ to court public sympathy, Owusu-Sekyere et al. (2018) revealed that begging has the potential for greater opportunities to escape from extreme poverty. It is noteworthy however, that in research to highlight the plight of children of the visually impaired in Zimbabwe,

Chikiwa (2019) and Mhaka (2014) established that child guides were widely excluded from formal education and functions of social life. It is therefore important to understand how the child guides' three critical human development issues are depicted in the begging process.

Apart from their human rights and basic needs, children are expected to spend most of their time at school (Hart & Brando, 2018). It is worth noting how schools impact the lives of children as socialising agents. At school, children learn how to make and maintain friendships with both young and old people. Being exposed to other scholars and teachers they are more exposed to opportunities and freedoms in the process of being and becoming (Hart & Brando, 2018). As such, children learn to explore their own limits (functionings) and abilities (capabilities). It appears that child guides have little or no time to attend school and to associate with school peers while on the streets, which means that their right to and need of association and education, which are desired functionings and some of the key indicators of children's development (Morais, 2019), suffer. Following this, it can be asked: *are the visually impaired parent beggars aware that their child guides' capability deprivations are caused by guided begging?*

1.3 PROBLEM STATEMENT

Zimbabwe is experiencing an economic crisis and people are struggling to make ends meet (Dickson, 2018; Mlambo, 2017; Moretti, 2017; Muchadenyika, 2017). This has resulted in people with and without disabilities resorting to beg on the streets (Rugoho & Siziba, 2014; Rugoho, 2017). This is the case, even though Zimbabwe has specific legislation that deals with disability, namely the Disability Persons Act of 1992, the cities of Zimbabwe are rife with disabled beggars (Mamimine 2019; Rugoho & Siziba, 2014; Rugoho, 2017).

Although, according to Rugoho and Siziba (2014) street begging is not a new phenomenon in Zimbabwe, there is little research about guides or assistants and their visually impaired adult beggars (Chikiwa, 2019; Katsande, 2014; Mhaka, 2014). However, because of increased numbers of beggars in the cities, cut throat competition on begging strategies has emerged (Chikiwa, 2019; Gwenzi, 2020; Mamimine, 2019; Rugoho, 2017) and there has recently been an increase in the use

of minor children (below 18 years old) guiding visually impaired parents. These children are usually between eight and 15 years old and are thus in the process of being and becoming (Hart & Brando, 2018). It seems that, even though people see children begging persistently on behalf of and with their visually impaired parents, the children's plight and right to fully access and participate in education, health and recreation are invisible. Adding to this is the Zimbabwe Constitution's, Bill of Rights, which promotes the wellbeing of children and can be applied to fulfil children's rights (Government of Zimbabwe (GoZ), 2001; GoZ, 2013). However, in spite of this, child guides seem to halt their education, risk their health, and compromise their standard of living as they engage in begging and caring responsibilities. This researcher assumes that child guides carry the burden of disability of their visually impaired parents; that they do not live their own lives but the lives of their visually impaired parents. Hence, child guides fail to realise or enjoy their child rights resulting in them being excluded, even though the government, private sector, civil society, and visually impaired parent beggars, could empower the children to enlarge their freedoms and strengthen their opportunities (MOA, 2019; UNDP, 2016; 2022).

1.4 PURPOSE OF THE STUDY

The purpose of this study was to explore the impact of guided street begging on the child guides' opportunities and freedoms through the visually impaired parent beggars' perspectives and to reimagine a model informed by Ubuntu/Hunhu, and the capabilities approach that prevent children from begging on the streets with and on behalf of their parents with visual impairments which, could lead thereto that child guides might be able to expand their freedoms and opportunities.

1.5 OBJECTIVES OF THE STUDY

1.5.1. Major objective

Identify the experiences of the child guides that have a potential to make them fail to expand real opportunities and freedoms?

1.5.2. Sub objectives

- Identify the root causes of begging using children as guides.

- Explore the impact of guiding on the child guides' wellbeing and development.
- Identify the opportunities and freedoms that can be enhanced to prevent child guides from begging on the streets with and on behalf of their visually impaired parents.
- Examine the perceptions of the visually impaired parent beggars and relevant authorities (social workers) on the use of a model informed by Ubuntu/Hunhu and the capabilities approach that may prevent children from begging on the streets with and on behalf of their visually impaired parents.

1.6 RESEARCH QUESTIONS

1.6.1 Major research question

What are the experiences of the child guides that have a potential to make them fail to expand their real opportunities and freedoms?

1.6.2 Sub-research questions

- What are the root causes of begging while using children as guides?
- What is the impact of guiding on the child guides' wellbeing and development?
- What are the opportunities and freedoms which can be enhanced to prevent the child guides from begging on the streets with and on behalf of their visually impaired parents?
- What are the perceptions of the visually impaired parent beggars and relevant authorities (social workers) on the use of a model informed by Ubuntu/Hunhu and the capabilities approach that can prevent children from begging on the streets with and on behalf of their visually impaired parents?

1.7 SIGNIFICANCE OF THE STUDY

Although research has been carried out on children's guiding roles in Zimbabwe (Katsande, 2014; Mhaka, 2014; Mamimine, 2019), there is a dearth of research on the impact of guided street begging on the child guides' expansion of opportunities and freedoms to act as agents in making choices. The issue has therefore received less attention than it deserves given the particular vulnerability of children who beg on behalf of and with their visually impaired parents. Therefore this study aims to contribute to understand the motivation of parents in seeking, and in some cases establishing, a pattern of begging in society using children as guides. The researcher, therefore, hopes that the study will contribute to this knowledge and fill the gaps left by other researchers, such as Katsande (2014) and Mhaka (2014) on the visually impaired beggars' perspectives of children's opportunities and freedoms. To that end, the study seeks to reimagine a model informed by Ubuntu/Hunhu, and the Capabilities Approach that prevents children from begging on the streets with and on behalf of their visually impaired parents. This might improve and eventually enable child guides to access opportunities and freedoms. The findings of this study will also add to the body of knowledge in the domains of human development and people with disabilities and child beggars for other scholars who wish to study or do research about children.

There are gaps in the current Zimbabwean policy, legislation, and advocacy against child labour and child beggars on the streets. And even though Zimbabwe is a signatory to a number of conventions that protect children from abuse, such as the United Nations Convention on the Rights of the Child (UNCRC) and the African Charter on the Rights and Welfare of the Child (ACRWC) child labour takes place. Apart from the international conventions, Zimbabwe's Constitution prohibits persons under the age of 18 to perform hazardous work, and Children's Act makes it an offence to exploit children through employment. In the light hereof, this study also seeks to provide information to the children's rights actors on the plight of the child guides who are seen but seem to be invisible, thus missing out on socially appropriate experiences of a "normal" childhood (Geoghegan, 2018). Children need enhanced wellbeing, to expand their capabilities and enlarge their freedoms (UNDP, 2016).

1.8 DELIMITATIONS OF THE STUDY

The research focuses on exploring the plight of child guides of visually impaired parent beggars in Zimbabwe with a particular focus on these activities in the Harare Metropolitan area. The researcher identified the area of Harare that lies between street A (Herbert Chitepo Street) on the north, street B (7th Street) on the east, street C (Kenneth Kaunda Street) on the south, and street D (Rotten Row Street) on the west. Within this zone some of the areas where child guided begging were found are Dandaro Park (Harare Gardens) and Dutavanhu Market (4th Street bus terminus). Consequently, the research was conducted in one context only, that being the city of Harare.

1.9 DEFINITION OF KEY TERMS

1.9.1 Human development

The term human development refers to “a people-centred approach to development that promotes citizen participation and strengthens the voice of the poor (beggars and their children) in decision making and in building democratic and accountable institutions” (Patel 2015:36).

1.9.2 Ubuntu/Hunhu

The term is “... a world view of Black people of Africa from where they derive relational, communal, societal, environmental, and spiritual knowledge, values and practices.” (Mugumbate, Mupedziswa, Twikirize, Mthethwa, Desta & Oyinlola, 2023:3). Hence, Ubuntu concerns how humanity can be achieved through others (Ramose, 2010) that should be utilised for the promotion of children’s rights. As a theory Ubuntu/Hunhu is therefore a moral standard or yardstick for consideration of fellow human beings (Zimunya et al., 2015).

1.9.3 Children

The Child Protection and Adoption Act (2001) of Zimbabwe, categorises children less than 18 years as children or young persons. A child is considered to be any person less than 16 years of age. A young person is any person who has attained 16 years but not 18. In this study a child will be considered as a person under the age of 16 (GoZ, 2001; GoZ, 2013).

1.9.4 Child guides

In this study, child guides are young children, aged between 8 and 15 years and who persistently beg on behalf of, and with their visually impaired parents.

1.9.5 Visual impairment

Visual impairment refers to an eye condition which affects the visual system and one or more of its vision function (World Health Organisation (WHO), 2019). Therefore, visual impairment is a form of disability.

1.10 STRUCTURE OF THE RESEARCH

The research consists of six chapters organised as follows:

Chapter 1: The **overview** provides the introduction and background to the study, the problem statement, research questions the study sought to answer, purpose of the study, objectives of the study, significance of the study, delimitations, opportunities and freedoms, and the definition of key terms.

Chapter 2: Is about **opportunities and freedoms**. This chapter highlights the empirical studies that have been carried out concerning children's guidance and caring roles and their impact on the three critical human developmental outcomes of children.

Chapter 3: The **theoretical framework** elaborates on the application of Ubuntu/Hunhu, the capabilities approach and the social exclusion theories to understand how guiding impacts the child guides' opportunities and freedoms.

Chapter 4: This chapters explains the **research methodology**. This methodology includes the qualitative research approach guiding the study, research paradigm, research design, population, sample and sampling procedure, and data collecting instruments. The chapter also looks at trustworthiness, ethical considerations and COVID-19 considerations.

Chapter 5: The **presentation and interpretation of findings** is reported in Chapter 5 and includes a discussion of the study results in relation to the research questions, previous research findings, and theory.

Chapter 6: Summary, conclusions and recommendations; in this chapter, a summary of the findings, conclusions of the research, and recommendations are presented.

CHAPTER 2: OPPORTUNITIES AND FREEDOMS

2.1 INTRODUCTION

The purpose of this study is to explore the impact of guided street begging on the child guides' opportunities and freedoms. This chapter reviews related literature illustrating the variables that have an impact on street begging in some selected streets of the Harare Metropole. The chapter is structured to achieve five outcomes. First, the method of literature review used is outlined to show the inclusion and exclusion criteria of the literature. Secondly, a historical account of Zimbabwe is given as this provides insight into events and factors that prevailed in Zimbabwe before and after independence and which led to the proliferation of street begging. Thirdly, an analysis is presented of the legal and institutional environment in which the child guides and their visually impaired parent beggars function. In the fourth place, an analysis of the opportunities, barriers and freedoms that enable parents of child guides to have input into their sustenance, aspirations, policy and planning processes is provided. Finally, for the fifth outcome, an analysis of the models that have attempted to address or reduce the phenomenon of street begging is presented. The researcher hoped that these analyses would facilitate to position the current study within the body of literature and to fill the gap in the current available scholarly literature. The literature will be reviewed under the following subheadings: method of literature review, background of Zimbabwe, factors leading to begging in Zimbabwe, legal instruments that protect children from labour (begging) activities, the impact of caregiving/begging on young carers and child beggars, missed opportunities and freedoms (children's deprivations), and perceptions of child guidance and its implications. The chapter will be concluded by a summary.

2.2 METHOD OF LITERATURE REVIEW

A comprehensive narrative literature review was done. It was used to determine an overview of the relevant literature. The method was used to trace the research problem and the research questions through utilisation of research databases that included University of the Free State library, scholarly journals, conference proceedings, books, and commercial databases (EBSCOhost, Proquest, and Open

Gray). Also, reviewed were Google Scholar resources on street children who beg with and on behalf adults with disabilities and or provide care to their family members.

The focus was on child guides of visually impaired parent beggars. However, there was very little stand-alone research of child guides' access of opportunities (education, healthcare, play, leisure and recreation) and freedoms in Africa (Aluko & Olanipekun, 2019; Seni, 2015, 2017), and Zimbabwe in particular. The issue has received less attention it deserves given the particular vulnerabilities of children who beg with and on behalf of their visually impaired parents. Instead, literature of street children who beg was used to illuminate the data requirements of the research problem and the research questions. The literature review focused on street children who are 18 years and below who beg only to align their begging processes and styles with those of child guides aged between eight years and 15 years. It should be noted that some street children combine begging with vending. Literature on unaccompanied adult beggars with or without impairments was also excluded.

2.3 THE BACKGROUND OF ZIMBABWE

Zimbabwe, formally known as Rhodesia, is a Southern African country which borders Mozambique to the east, Botswana to the west, South Africa to the south and Zambia to the north. The country is land-locked with a total area of 390 757 m² (Zimbabwe Statistical Office, 2019). The country is a former British colony. The colonial regime was oppressive to the indigenous people who were viciously removed from their fertile land by settlers (Ndlovu, 2015; Madimu, 2020). This process meant that prime land belonging to indigenous people, were expropriated by the colonial regime. The indigenous people were subsequently moved to marginal areas which were prone to droughts (Munzwa & Jonga, 2010). This was enabled by the colonial land tenure and agrarian systems that disadvantaged the indigenous people and favoured the white settlers (Madimu, 2020). Consequently, this led to loss of livelihoods and rupture of communal care. According to Munzwa and Jonga (2010:122) the same process of expropriation was used in the urban and mining centres, resulting in urban poverty. So, politically the local or indigenous people were marginalised. In order to repossess their land, the indigenous people staged a

revolutionary liberation war, which led to Zimbabwe gaining political independence from the British colonial regime in 1980 (Makwende, 2019; Munzwa & Jonga, 2010; Muchadenyika, 2017).

After its independence in 1980, Zimbabwe made great strides in deracialising cities and mining centres (Muchadenyika & Williams, 2016; Munzwa & Jonga, 2010). In addition, the new government supported several social welfare programmes due to the thriving economy and support from donor communities (Madimu, 2020; Masunungure, 2009:15; Mlambo, 2017). The Zimbabwean government also offered free access to primary education and health care. This access was very limited to the Africans during Britain's rule (Madebwe & Madebwe, 2017; Muchadenyika & Williams, 2016). In the early 1980s, Zimbabwe ranked as the fourth most industrialised country in Africa, south of the Sahara (Madebwe & Madebwe 2017). That is why Zimbabwe could support social welfare programmes and expand human development services in the areas of education, health, rural development and other sectors of the economy (ILO, 2018a; Madebwe & Madebwe. 2017; Muchadenyika & Williams, 2016). Unfortunately, the government's revenue generation was unable to sustain free social services. Madebwe and Madebwe (2017) contend that by the mid-1980s the economy started entering a recession. Consequently, for the past 20 years the country has been struggling politically, economically and socially.

The socio-economic crisis has become a great threat to most Zimbabweans, especially the vulnerable section of the population. This is particularly true of children having to act as guides for their visually impaired parents and families. These children face the plight of poverty in addition to their vulnerabilities and the impairments of their parents. Poverty and impairment of the parents pose a constraint on the children as they are expected to help their parents (Mhaka, 2014). It is unfortunate that one of the ways the children help their parents is by begging on the streets of major Zimbabwean cities. In Figure 2.1 below, Zimbabwe's major cities and towns are illustrated.



Figure 2.1: Major cities and towns of Zimbabwe (Source: Maps of the world, 2012)

2.3.1 The Context of Harare

Harare, formerly known as Salisbury, is the capital city of Zimbabwe. It was established in 1890 by the British settler regime. Its development history is rooted in colonialism where colonial local authorities ruled up to 1980, when Zimbabwe gained its independence (Munzwa & Jonga, 2010). During the colonial rule the country's urban planning was segregationist (Chirisa & Dumba, 2012). The city planning regulations benefited the minority white settlers and were strict on the indigenous black Africans, unless the latter could pay for services or could contribute to the economic growth of the city (Matamanda, 2019). According to Jonga (2014), Harare

became a fully-fledged urban council in 1896 with the duty of providing public goods and services to its communities. Jonga (2014) observes that Harare was conferred with a city council status in 1967. Thus, from then the Harare City Council has been able to create by-laws to govern areas within its jurisdiction.

With the attainment of independence in 1980, Harare and other cities in Zimbabwe were “opened” to the Black Africans (Matamanda, 2019). As a result, Harare like all other cities in Zimbabwe, witnessed a huge influx of people from rural areas to the cities in search of better lives in terms of social life, and employment opportunities (Chirisa, Kawadza & Muzenda, 2014; Munzwa & Jonga, 2010). Today Harare is a city of people of various occupations and social standing, including disabled beggars. Thus, the uncontrolled migration of rural people into Harare has led to an increase in urban poverty, where the residents, especially the disabled, are illegally occupying sections of the urban space or infrastructure (Chirisa et al., 2014).

The influx of people from rural areas to the cities and the increase in urban poverty justify the increased rate by “urbanites” to engage in informal and illegal ventures, like street begging. Figure 2.2 below, depicts the map of greater Harare with the Central Business District (CBD) shaded green. The CBD is the area where most street beggars operate. As already mentioned in Chapter 1, the study was carried out in the area lying between street A (Herbert Chitepo Street) to the north, street B (7th Street) to the east side, street C (Kenneth Kaunda Street) on the south and street D (Rotten Row Street) on the west of the CBD. Within this zone, some of the areas where child guided begging could be found are Dandaro Park (Harare Gardens) and Dutavanhu Market (4th Street bus terminus).

In short, Harare has become a hub with various problems, one of which is street begging, particularly by children who beg with and on behalf of their visually impaired parent beggars, while also acting as their guides (Raftopolous, 2009). It appears Harare City Council is failing to adequately address the menace of street begging (Rugoho, 2017; Rugoho & Siziba, 2014).

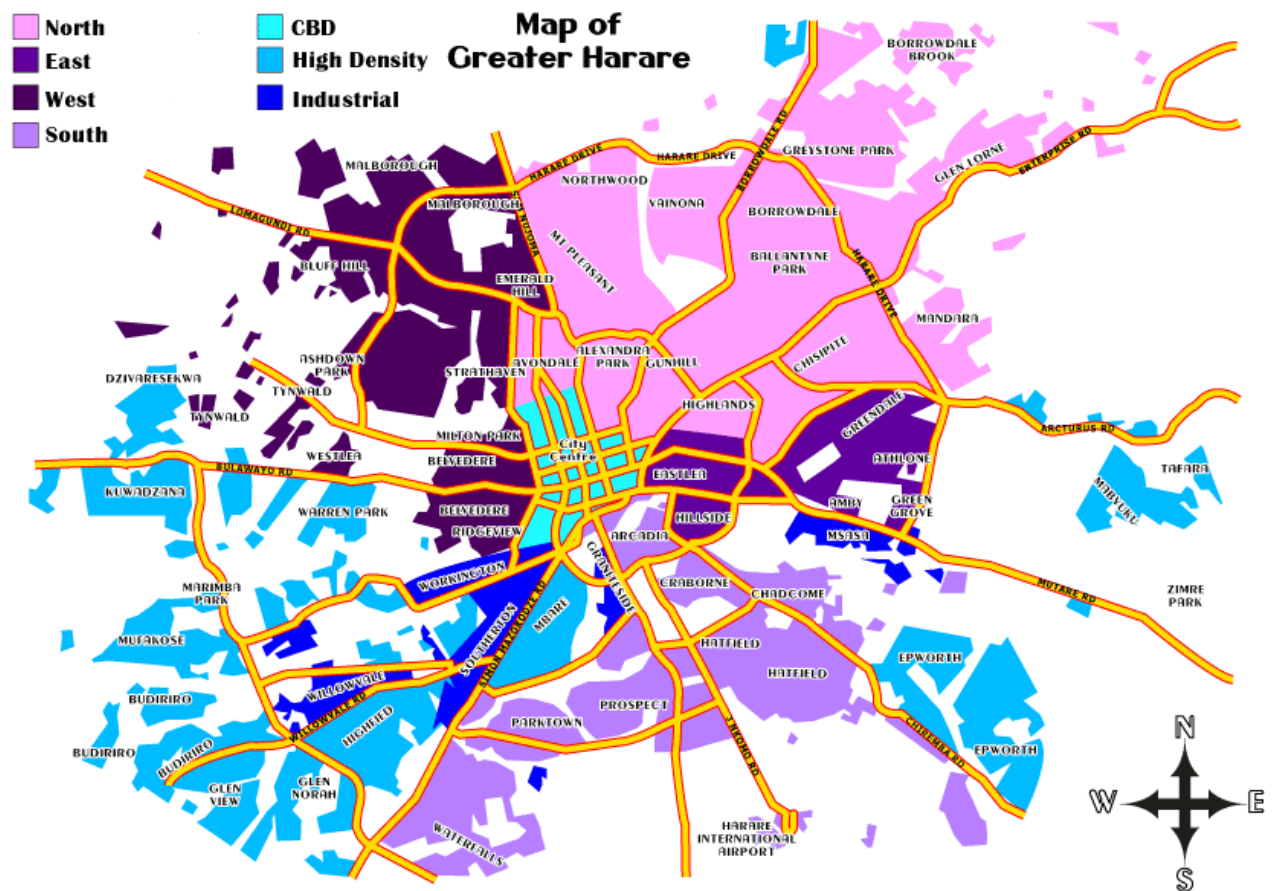


Figure 2.2: Map of Greater Harare. (Source: Surveyor General, nd)

2.4 FACTORS LEADING TO BEGGING IN ZIMBABWE

Begging is a worldwide phenomenon (Menka, Khan & Hassan, 2014; Namwata, Mgabo & Dimoso, 2012:135; Ndlovu & Tigere, 2022; Rugoho & Siziba, 2014; Seni, 2017). It is a characteristic of both developed and developing countries. Although begging is a global phenomenon, it tends to be more prevalent in developing countries due to lack of adequate social infrastructure and social economic programmes (Hassen & Manus, 2018; Menka et al., 2014; Seni, 2017) and because the developmental needs of street beggars in developing countries are not so easy to meet. In most developed nations, on the other hand, street begging is not that common because of well-developed social welfare provisions and the legal recognition of vulnerable members of society (Joseph et al., 2020). Despite the observed phenomenon of begging across many countries, this study wanted to

explore the factors leading to street begging in Zimbabwe in order to provide greater understanding of the challenges that vulnerable members of society experience that ultimately push them to beg. The study could also help government and its development partners in ameliorating the plight of beggars. Street begging is viewed by Namwata et al., (2012:140) as multidimensional begging in which a combination of factors drives people to beg. Some of the factors which lead to begging in Zimbabwe are urbanisation, poverty, weakened traditional support systems or lack of Ubuntu/Hunhu, physical disabilities/challenges, droughts, hunger, unemployment and depressed economic activities.

2.4.1 Urbanisation

The two main causes of urbanisation are the natural growth of urban populations and people migrating from rural to urban areas (Chirisa & Matamanda, 2016; Mbiba, 2017). Presently, Zimbabwe is experiencing high levels of urbanisation (Chirisa, Mutambisi, Chivenge, Mabaso, Matamanda & Ncube, 2020). The rural to urban migration in this case is in response to economic, political and structural changes to Zimbabwe's economy. Table 2.1 below shows the past, existing and projected levels of increase in urbanisation from 1950 to 2050 (UN-Habitat, 2010: 207). Muchadenyika and Williams (2016:14) observe that urbanisation in Zimbabwe has not been associated with corresponding economic growth. As a result of the mismatch between urbanisation and economic growth, the population bulge puts a strain on services such as education, employment and health provision among many others (Chirisa et al., 2020; Munzwa & Jonga, 2010). For example, water and sanitation management systems fail to keep up with the growing demand, presenting serious health hazards to the population (Muchadenyika & Williams, 2018; Muzondi, 2014). For that reason, the provision of urban goods and services does not match the levels of urbanisation (Muchadenyika & Williams, 2016). In this regard, Toor (2019) argues that the high numbers of street children, which run in tens of millions globally, are due to increasing population and rising urbanisation. However, the exact numbers of street children are not known (United Nations Human Rights (UNHR) (2011).

Table 2.1: Levels of urbanisation in Zimbabwe from 1950 to 2050 (in percentages) (Source: UN Habitat, 2010:207)

1950	1960	1970	1980	1990	2000	2010	2020	2030	2040	2050
10.64	12.61	17.36	22.37	28.99	33.76	38.25	43.92	50.71	57.67	64.35

It is important to note that before colonisation there were no cities in Zimbabwe (Munzwa & Jonga, 2010). The country was dominated by rural settlements which were scattered and sparsely populated. The primary economic activities were farming, small mining, and limited barter trade (Munzwa & Jonga, 2010). Apart from the creation of cities, colonisation and eventual urbanisation led to various changes in the indigenous people's way of life.

One of the changes brought about by colonisation was that people started migrating from rural areas to cities. Since then, people continue to migrate away from drought, rural poverty, unsustainable livelihoods, and unemployment and in search of employment opportunities and a better quality of life (Chirisa et al., 2020; Munyoro, Kabangwe & Munyoro-Dzapasi, 2016; World Economic Forum (WEF), 2017). This could be because there is a belief among people, particularly in developing countries, that urban areas offer opportunities which do not exist in rural areas (Chirisa et al., 2020; Tacoli, McGranahan & Satterthwaite, 2015). The glamour of living in the great cities and the hope of raising one's standard of living is another reason for rural to urban migration (Manwa, 2013; Marondedze & Schutt, 2019).

Manwa (2013) observes that the disparity between rural and urban areas is mainly a function of underdevelopment and societal inequalities. Hence, it can be suggested that urbanisation has a tendency towards increasing urban poverty in most developing countries (Chirisa et al., 2020; Tacoli et al., 2015) especially among the unemployed. Unfortunately, the realities the migrants face in urban areas are poor living conditions, unemployment, and the lack of housing facilities, education, health care (Chirisa et al., 2020; Muchadenyika & Williams, 2016). As a result, migrants often resort to illegal activities such as begging on the streets of Zimbabwe's cities.

2.4.2 Weakened traditional support systems – lack of Ubuntu/Hunhu

In traditional African agricultural societies, kinship care is a common feature, including in Zimbabwe (Mugumbate & Chereni, 2019). The extended kinship family

takes care of its members and relationships can not be differentiated as non-biological because of close knit ties among the young, the old, the disabled, the poor, and so on (Dziro & Mhlanga, 2018). There exists a deliberate emphasis on solidarity and interdependence which is a key characteristic of Ubuntu/Hunhu as shown in Figure 2.3. According to Mugumbate and Chereni (2019:31) the integrated framework can be used for assessing children's developmental needs and the carers or parents' responsiveness to the needs of children. Each of the five levels contributes towards the human development of the individual who in this study, is represented by the child beggar or guide (Mugumbate & Chereni, 2019). The spiritual level cannot be overlooked because, culturally Africans generally believe the deceased remains part of the people's lives and mediates between the living and our Creator (Ewuoso & Hall, 2019; Van Breda, 2019; Van Norren, 2022). That is why Ewuoso and Hall (2019) and Murove (2004) confirm that as an ethical and moral theory, Ubuntu/Hunhu includes a spiritual interdependence and respect towards ancestors and totems as way of relatedness or interconnectedness (ukama).

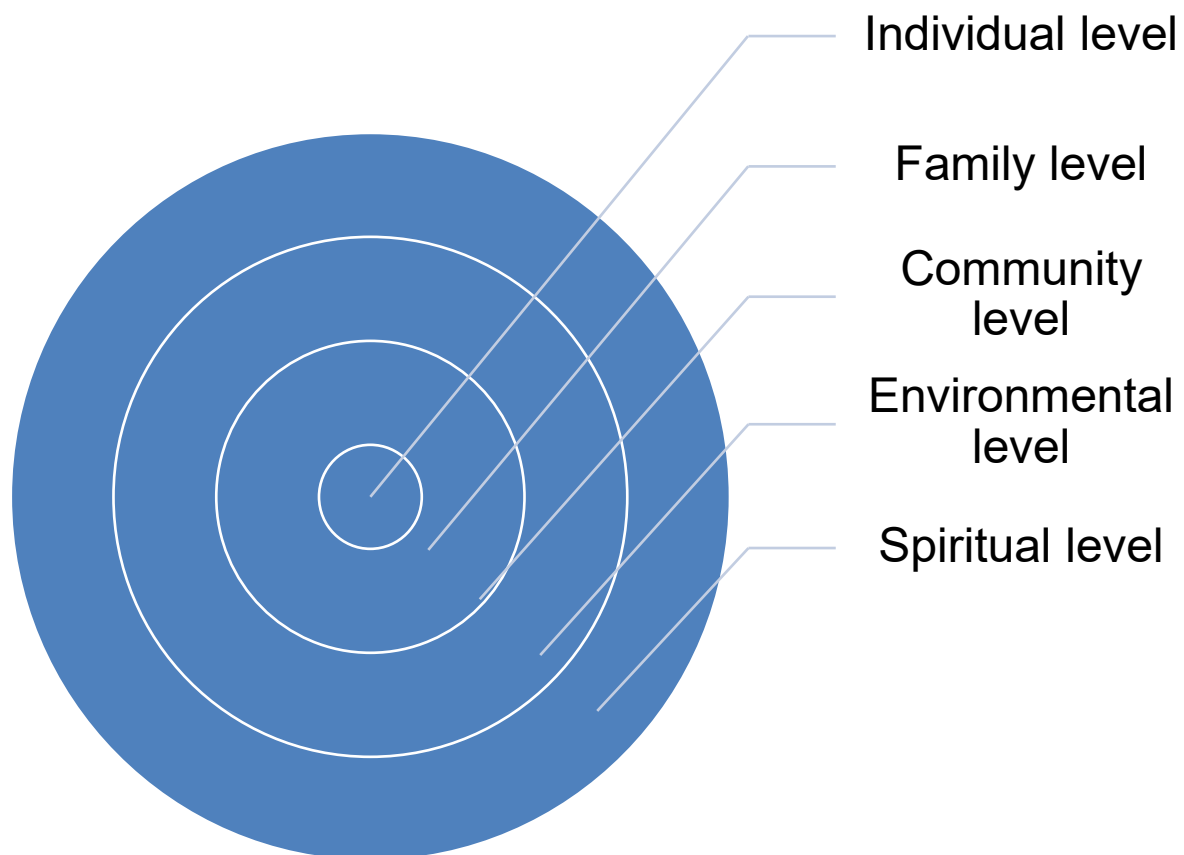


Figure 2.3: An integrated framework of Ubuntu/Hunhu. (Source: Mugumbate & Chereni, 2019:30)

Traditionally, the African Philosophy of Ubuntu/Hunhu was therefore prevalent and it “prized communal and harmonious relationship with others” (Metz, 2007:324). However, as societies became more modernised and industrialised, the result was urbanisation, labour migration, and the development of cash economies; all westernised socio-economic structures that emerged (Makoba, 2016; Mabvurira, 2020; Van Breda, 2019). Resultantly, the traditional support system weakened, causing the African family network to gradually change. To this end, the extended family network care system is fast disintegrating and is making way to the nuclear family. These changes have a bearing on the support of the vulnerable members of society, particularly the poor, such as child guides and their visually impaired

parents, who have had no choice but to resort to begging on the streets of the cities of Zimbabwe.

2.4.3 Physical disabilities/challenges

Disability and poverty are intricately linked (Groce, Kett, Lang & Trani, 2011; Palmer, 2011; Sibanda, 2020). Research shows that disability often causes poverty because people with physical disabilities usually find it difficult to gain access into the formal labour market and to take part in normal societal activities (Groce, Loeb & Murray, 2014; Mtetwa, 2018; Sibanda, 2020; Tinson, Ayrton, Barker, Born, Aldridge & Kenway, 2016; UNDP, 2018:10). Tinson et al. (2016) observed that, in any given country, disabled people were poorer than the rest of the population. For example, in 2019, of the 20 323 589 individuals aged 18 to 64 years with disabilities in the United States of America, 5 261 057 were living in poverty; which equals a poverty rate of 25.9% (Paul, Rafal & Houtenville, 2020). In the United Kingdom in 2015, 28% of disabled people lived in poverty; that is approximately 3.9 million people (Tinson et al., 2016:5). In January 2015, an estimated 82% of the 50 to 58 million disabled people who lived in Swedish International Development Cooperation Agency (SIDA) partner countries of sub-Sahara Africa, lived below the poverty datum line of 1.9 USD (SIDA, 2015). In January 2015, 11% of 1.5 million disabled persons were living in extreme poverty in Zimbabwe (SIDA, 2015). These figures support the perception that people with disabilities are often the poorest of the poor in all spheres of life (Groce et al., 2011; ILO, 2002; UNDP, 2018).

Due to poverty, which is prevalent amongst people with physical impairments, and particularly the visually impaired, street begging has become a common phenomenon (Balarabe & Mahmoud, 2014:161; Groce et al., 2014; Namwata et al., 2012; Rugoho, 2017). Hence, the physically challenged resort to street begging to sustain their families. In addition, the physically challenged attribute the weakened kinship ties and neglect by their extended families as some of the reasons for their street begging. Hence, the physically challenged often find that their only option is to depend on other people outside their friends and relatives for their daily upkeep (Namwata et al., 2012). Moreover, in an economically struggling country, physically challenged persons face stiff competition from non-disabled persons for jobs, and should they be employed, the physically challenged persons often encounter

negative attitudes from their employers. These are all factors that contribute thereto that physically challenged people start begging (Groce et al., 2014; Rugoho & Siziba, 2014; Rugoho, 2017; UNDP, 2018). Having many other beggars on the streets, furthermore creates competition between beggars, which then leads to visually impaired parents who start making use of their able-bodied children to beg on their behalf (Mhaka, 2014; Seni, 2017; Rugoho & Siziba, 2014).

2.4.4 Poverty

Poverty is understood in two dimensions; absolute and relative poverty (Aluko & Olanipekun, 2019; Gweshengwe & Hasan, 2020; Habitat for Humanity, 2018). Relative poverty, according to Aluko and Olanipekun (2019) and Habitat for Humanity (2018), is concerned with deprivation. People falling under this category fail to enjoy the same standard of life as the rest of the people in society or in the country. This means that people who are relatively poor, do not have access to the same resources as others (Raitano, Jessoula, Gallo & Pagnini, 2021). As such, relative poverty depends on the level of development of a country (Development Initiative, 2016; Habitat for Humanity, 2018; Raitano et al., 2021). In capability terms, absolute poverty can be viewed as the failure of acquiring basic capabilities (Aluko & Olanipekun, 2019; Sen, 1999). Hence, poverty is generally described as capability deprivation (Hoffman & Metz, 2017; LeBman, 2011; Mitra, 2018; Sen, 1999) or acute deprivation (Gweshengwe & Hasan, 2020). Aluko and Olanipekun (2019) and Hoffman and Metz (2017) aptly point out that the capabilities approach tends to focus on multi-dimensional poverty as capability deprivation. Furthermore, LeBman (2011:19) interprets capability deprivation as the lack of opportunities to choose from a capability set and a poor ability to choose. However, in so far as Ubuntu/Hunhu is concerned, poverty can be understood as a reflection of a situation in which people's humanity is not prized (Hoffman & Metz, 2017).

On the other hand, absolute poverty is when people lack basic necessities, such as food, water, shelter, clothing, basic education and basic health care (Eskelinen, 2011; LeBman, 2011). Using the capabilities approach, it can be observed that absolute poverty is the failure of achieving or acquiring basic capabilities (Aluko & Olanipekun, 2019: 4; Sen, 1999). Hence, in most developing countries, absolute poverty is viewed as a major driving force of street begging (ILO, 2017).

In a similar vein, Kanyati (2017) views poverty as one of the many drivers of street begging. Consequently, children beg with and on behalf of their parents to escape being deprived of access to basic needs and economic opportunities (African Committee of Experts on the Rights and Welfare of Children (ACRWC), 2018). However, it can be argued that children who beg with their parents are most unlikely to escape from poverty. As a result, the cycle of poverty is one of the major reasons for child labour in the form of begging.

The ILO (2017, 2020) furthermore asserts that poverty is one of the causes of child labour and that, in turn, child labour generates poverty. While the Sustainable Development Goals (SDGs) of the United Nations, particularly goal number 1, envisage the elimination of extreme poverty for all people everywhere by 2030, it should be noted that poverty is not being eliminated fast enough, and that some people in some countries will continue to experience poverty in and beyond 2030 (Watkins & Quattri, 2019). Watkins and Quattri's (2019) assertion is supported by Bhoroma (2019) who postulates that poverty levels will continue to spike as access to basic needs continues to be elusive. This situation was especially worsened with the advent of COVID-19 (ILO & UNICEF, 2020; UN, 2020). Notably, the COVID-19 pandemic added 1.3 million Zimbabweans to the numbers of extremely poor people as jobs and incomes were lost in urban areas (Chingono, 2021). The lockdown, which required people to stay at home causing economic activities to be reduced, were imposed in many countries. This was also the case in Zimbabwe. Unfortunately, these strict measures undermined many people's livelihoods, however, they had the most devastating impact on poor communities and nations. Hence, COVID-19, and the subsequent lockdowns have had major impacts on poor populations who were living from hand to mouth (Chirisa et al., 2020; Makombe, 2021; Nyabuze & Siavhundu, 2020). It seems that the promise of the SDGs of a future in which no child is left behind, would not be fulfilled easily (ILO, 2020; Geoghegan, 2018; UN, 2020).

In November 2021, out of a total population of 15.99 million Zimbabweans 72% were living in poverty (UNICEF, 2021:20) and 7.9 million were living below the poverty datum line (Chingono, 2021; Thomas & Hollingsworth, 2016). According to Dzikiti (2019:1) the poverty datum line (PDL) is the cost of a given standard of living that must be attained for a person not to be deemed as poor. This indicates that most

Zimbabweans are living in extreme poverty (Chingono, 2021; Kanyenze, Chitambara & Tyson, 2017). It is therefore worth noting that as poverty levels spike, parents are forced to employ their children for some extra money to fulfil their daily needs (ILO, 2020). This supports the idea that seeing children on the streets can be a visible sign of poverty and marginalisation in urban environments (Nhapi & Agere, 2019). Hence, due to high levels of poverty, 35% of children in Harare work on the streets most of the day, with only some of them returning to their homes in evenings, leaving the remainder on the streets (Zimbabwe National Council for the Welfare of Children (ZNCWC), 2014).

Since visually impaired parents seem to have no alternative means of survival, they take their children along to beg in the streets (Chirisa et al., 2020; Mhaka, 2014). Consequently, begging and blindness seem to be linked in a cycle of poverty. It can thus be considered that working on the streets, such as begging, is both a creation of and a reaction to poverty, since children are forced to beg with and on behalf of their parents who cannot provide for their basic needs (Kanyati, 2017). Therefore, to make ends meet, many poverty-stricken households have largely become dependent on additional income derived from their children's begging on the streets. However, the practice of having to beg on the streets, has largely increased their children's vulnerability.

2.4.5 Seasonal Droughts

Zimbabwe mostly lies in the semi-arid region with unreliable temperatures and rainfall patterns (Brown et al., 2012). The droughts that Zimbabwe experience are a result of extreme weather events (climate change) such as prolonged dry spells (Brown et al., 2012; Moyo, 2019; UNDP, 2018). Moyo (2019) notes that erratic rainfall in Zimbabwe leads to severe droughts. In addition, most parts of Zimbabwe are prone to seasonal droughts. In the past 40 years the most devastating droughts that were experienced occurred during the 1982/83, 1986/87, 1991/94, 2002/04, 2007/08, 2012/13 and 2015/16 agricultural seasons (Madebwe & Madebwe, 2017; Mugwagwa, 2016; UNDP, 2018; Vava, 2016). Considering the above, Zimbabwe is recognised as one of the most vulnerable countries in Africa due to its widespread droughts that influence the predominantly rain-fed agriculture (Brown et al., 2012; Nangombe, 2015; Ndlovu, Prinsloo & Le Roux, 2020).

According to Thomas and Hollingsworth (2016) the 2015/2016 drought was induced by effects of El Nino, hence Zimbabwe suffered the worst drought in 35 years. In addition, Cyclone Idai which occurred in Zimbabwe in March 2018 was the worst tropical cyclone on record in Southern Africa (Bhoroma, 2019; Felter, 2019; Moyo, 2019). Therefore, it is worth noting that droughts in Zimbabwe are economically devastating, since the economy is largely based on agriculture (Mamombe & Kurebwa, 2021). The country's poor economic situation has thus been worsened by successive and consecutive droughts during the past 40 years (Madebwe & Madebwe, 2017). Although the impacts of droughts are usually associated with rural areas, they are now felt across towns and cities as urban farming has increased in recent years, and as people everywhere rely on farm produce (Moyo, 2019). According to Ndlovu, Prinsloo and Le Roux (2020) 90% of the population depends on rain-fed agriculture and when droughts strike, vulnerable people such as the poor and the disabled are most affected. As a result, hunger, due to droughts, forces some of the vulnerable urban population to beg on the streets.

2.4.6 Hunger

Albani and Palentini (2016) noted that Zimbabwe was ranked 99 out of 118 countries on the 2016 Global Hunger Index. The Global Hunger Index measures hunger at global, regional, and national levels as well as the progress and failures in the global fight against hunger. This means that a substantial number of Zimbabwean people suffer from persistent food insecurity due to prolonged poverty (Albani & Palentini, 2016). In a study exploring the socio-economic situation of street-connected children in Zimbabwe's current socio-economic turbulence, the country is considered to have a low-income food deficit (Nhapi & Agere, 2019). Because of this food deficit, the country was ranked 156 out of 187 developing countries on the 2019 Global Hunger Index (Nhapi & Agere, 2019), which situation has not eased since 2019 (Bhaiseni, 2020; WFP, 2019; Madimu, 2020).

It is disheartening to imagine that Zimbabwe used to be the breadbasket of the Southern African Development Community (SADC) but now the country begs for food and waits for hand-outs and humanitarian assistance from non-governmental organisations such as the World Food Programme (Mamombe & Kurebwa, 2021). The unrelenting hunger situation has been confirmed by World Food Programme

(WFP) (2019) which organisation has been observing that Zimbabwe is suffering from its worst hunger in more than a decade. The situation has also been worsened by the outbreak of COVID-19 and the subsequent restrictive measures that were taken to contain its spread as poor people do not have the resources to stock up on food; they need to go out and do their daily work to survive (Bhaiseni, 2020; Chirisa et al., 2020; Makombe, 2021). Having had an existing food insecurity and price rise in food, made it difficult for Zimbabwe to enforce public health measures recommended by the World Health Organisation (WHO), as people would prioritise their immediate survival and any threats to their livelihoods (Makombe, 2021:295).

In addition, the food aid and social protection interventions promised by the government of Zimbabwe during the COVID-19 pandemic were tokenish as well as inaccessible for most needy people (Makombe, 2021). As of September 2021, 2.2 million people in urban areas required social welfare protection (UNICEF, 2021:23) and has the hunger been evidence by some families who spend some days without even one meal. This means that Zimbabwe failed to achieve the SDG goal number 2, which commits to achieve zero hunger and which is a universal goal, applicable to all people, including the child guides and their visually impaired parent beggars.

The situation is further worsened by the price of staple food which keep rising so much so that more than five million; a third of the Zimbabwean population, have been hungry and in need of food aid in 2021 (Felter, 2019; Makombe, 2021). Meanwhile, Chitiyo, Vines and Vandome (2016) noted a disturbing situation in urban areas where people in July, 2016 were relying on “tsaona”; small packets mostly of sugar, mealie-meal, or rice, costing about five South African Rand (US\$0, 35) to see them through the day. In 2021, nearly 83% of urban households, compared to 76.8% in 2019, were struggling to buy food items they needed, such as mealie meal, salt and cooking oil (WFP, 2021). Also, hunger in urban Zimbabwe has increased from 2020 to 2021 by 2.4 million people who needed food aid (WFP, 2021). In addition the WFP (2019) estimated in 2019 that 2.3 million people in about 15 towns and cities of Zimbabwe were suffering from food insecurity, resulting in the WFP providing life-saving cereals, pulses and vegetable oils to some communities. Furthermore, already in 2015, the Ministry of Labour and Social Welfare (2015) reported that over two thirds of children were living below the food poverty line. All these reports indicate that the country’s hunger situation is serious. This has, in the meantime,

worsened due the impact of COVID-19 (Chingono, 2021; Makombe, 2021:295), as Zimbabweans struggled with successive lockdowns in 2020 and 2021 when millions were locked down, could not work, and had to go without maize meal; the staple food (Chingono, 2021).

2.4.7 Depressed economic activities

Zimbabwe's economy depends mostly on agriculture (Mamombe & Kurebwa, 2021). Most of the agriculture is dependent on rainfall, which makes the economy susceptible to weather or climate variations that include droughts and floods (Zimbabwe Statistical Office, 2019). Mining and manufacturing also contribute significantly to the economy. As such, the country used to be the second most industrialised country in sub-Saharan Africa and a major exporter of goods to its neighbours (Mlambo, 2017). Due to poor harvests, low diamond revenue, poor investment, public and external debt, high government wage bills, and decreased international investment, Zimbabwe's economic performance has been impeded (Kanyenze et al., 2017; Theodora, 2019).

Kanyenze et al. (2017:3) and Madebwe and Madebwe (2017) observe that Zimbabwe's economic woes were, inter alia, triggered by the government's decision in December 1997 to pay a lump sum payment of Z\$50 000 to each of the liberation war veterans as compensation for contributing in the war as well as a monthly pension of Z\$2 000 from January 1998 onwards. The reason for these decisions was to appease the discontented war veterans who were losing confidence in how the ZANU-PF ruling regime ran the country (Madimu, 2020). These two policy decisions were unbudgeted for; they were meant to ensure the political survival of the ruling regime rather than the wellbeing of the nation as a whole (Madimu, 2020:133). Hence, they had a knock-on effect on the economy which was already declining (Madimu, 2020).

Additionally, Zimbabwe's armed forces participated in the Democratic Republic of Congo's civil war in August 1998 in support of Kabila's government (Madimu, 2020). However, the Democratic Republic of Congo did not meet the cost of the troops; instead the expense fell on the Zimbabwean Government (Kanyenze et al., 2017; Madebwe & Madebwe, 2017; Vusani, 2014). The unbudgeted costs and consequences of the war shook the economy and resulted in increased food prices

for the populace (Madimu, 2020:133). For example, in September 1998, the price of food and other basic commodities rose by 40%. This was followed by another 24% price hike in the period leading to January 1999 (Chattopadhyay, 2000:311). Henceforth, the economic decay accelerated at an alarming rate and the government was clueless on how to solve the crisis (Madimu, 2020:133).

As if these decisions were not enough, the Zimbabwe government often comes up with populist policies, such as fixing exchange controls, setting commodity prices at prices that are not economically viable, and implementing the indigenisation and economic empowerment programme, all decisions that would contribute to the downward spiral of the country's economy. To show the effect of how setting commodity prices below viability in 2007 in response to ever increasing food prices due to soaring inflation confronting the country (Madimu, 2020), one can have a look at how the price of cooking oil escalated since January 2007: two litres of cooking oil which used to cost between ZWD5 000 and ZWD6 000 jumped to about ZWD85 000 at the end of May 2007. By 14 June 2007, the cost had risen to ZWD245 000 and by June 21, it was ZWD600 000. This translated to a 10 000% increase in six months and 600% in the first 20 days of June (Jones, 2010:341). In July, 2007 the Joint Operation Command (JPC) made up of army chiefs, intelligence and police officers, closely linked to the ruling Zimbabwe African National Union-Patriotic Front (ZANU-PF) party chaired by the then President of Zimbabwe, Mugabe, ordered price cuts on most commodities (McGreal, 2007). In addition to trying to reduce the impact of inflationary pressures on the country's populace the price cuts were meant to ensure the regime's holding on to power (Madimu, 2020:135). This changed the country's economic situation and populace condition for the worse. Many supermarkets and small shops could not bear the brunt of price cuts and had to close their doors, leaving citizens depending on food imports and remittances from outside the country (Madimu, 2020:138, 141). It should thus be noted that the populist policies of the Zimbabwean government destroyed what remained of the country's economy and exposed the country's people to unprecedented hardships. The Zimbabwe government's focus should rather have been on prioritising policies that addressed the real needs of the people and other national challenges. There is also a need for the Zimbabwe government to separate political patronage from economic policies (Siambombe, 2015).

In addition to the insufficient government interventions, the physical distancing and lockdown measures due to COVID-19, resulted in a significant reduction in economic activity across all major economies of the world, Zimbabwe included (Chineka & Kurevakwesu, 2021; UN, 2020; Pinduka, 2021). It is essential to note that the economy contracted by -2.1% from 2016 to 2020 and witnessed a steep decline in 2020 of 10% due to COVID-19 (UNICEF, 2021:20). Considering the above, the country's economy has nearly collapsed (Mamombe & Kurebwa, 2021; Muchadenyika, 2017) and will take considerable time and effort for it to recover.

Since Zimbabwe's economy mainly depends on agriculture, Brown et al., (2012), Kanyenze et al. (2017) and Madebwe and Madebwe (2017) contend that the economic situation worsened over the years due to the disruptions of the commercial agriculture sector following the introduction of the country's chaotic Fast Track Land Reform Programme (FTLRP) or *jambanja* (violence) in 2000. The FTLRP is referred to as *jambanja* because the land occupations were generally disorderly and violent (Chamunogwa, 2021; Gonye, Moyo & Wasosa, 2012; Madimu, 2020:134). It should be noted that as agriculture forms the largest sector of Zimbabwe's economy it is not only critical to the country's survival, it also feeds into other sectors of the economy (Odero, 2018). Therefore, it is believed that the FTLRP further fuelled hyper-inflation (Kanyenze et al., 2017; Masunungure, 2009; Vusani, 2014) which continues to trouble the country's economy as explained below.

The FTLRP programme necessitated compulsory acquisition and redistribution of large-scale commercial farms and agro-industrial estates from the minority white capitalist population to the majority "landless" indigenous population who were accustomed to subsistence farming (Mkodzongi & Lawrence, 2019; Madimu, 2020; Vusani, 2014). While the FTLRP increased the number of small family farms, its impact on productivity and livelihoods has been significant; commercial agricultural production was disrupted, new farmers were not fully geared for production and they lacked and still lack investment in land and in agricultural equipment (Madimu, 2020; Mkodzongi & Lawrence, 2019). This led to the underutilisation of land, which resulted in a drastic decrease of the agricultural output (Vusani, 2014). In turn, this resulted in the country's failure to export and to provide adequate farm produce for its population as it used to prior to the FTLRP. Thus, the country's capacity to generate

money out of agriculture was curtailed and drastically affected the economy (Vusani, 2014).

Furthermore, Masunungure (2009) aptly says that the FTLRP destroyed the agricultural sector which was the mainstay of the country's economy. Due to the FTLRP, the country got a backlash of targeted sanctions from the European Union (led by Britain) and the United States of America (Madimu, 2020; Mkodzongi & Lawrence, 2019) as farm invasions tarnished diplomatic relations between the Government of Zimbabwe and the European Union countries (Madimu, 2020). Hence, Zimbabwe was alienated by the international community which resulted in foreign currency shortages, the country's failure to settle external debts, the withdrawal of international aid, the suspension of a balance of payment support, and a marked reduction in aid (Madimu, 2020; Masunungure, 2009:15; Mkodzongi & Lawrence, 2019). Thus, while the FTLRP was welcomed by indigenous communities who received pieces of land, the programme also had adverse effects on some farm workers, some of whom were from outside Zimbabwe, and on the overall economy of the country (Chambati, 2013; Mkodzongi & Lawrence, 2019).

Although the FTLRP led to large-scale redistribution of land to diverse classes of indigenous communities, including farmworkers, over 150 000 farmworkers were displaced, which negatively impacted on their livelihoods (Chambati, 2013; Mkodzongi & Lawrence, 2019; Mlambo, 2013). Hence, most farmworkers lost their jobs and failed to gain access to land, particularly those who were from outside the country (regional descent). Farmworkers that remained employed, became casual workers (Madimu, 2020; Mkodzongi & Lawrence, 2019). These developments resulted in various vulnerabilities and insecurities for the former commercial farmworkers (Mutambara, 2019; Scoones et al., 2019).

In summing up the economic situation, Mutambara (2019) observes that the economy of Zimbabwe has collapsed; is in free fall, is debt-ridden as evidenced by the shortages of electricity, a currency crisis, hyperinflation, and low productivity in agriculture and mining. The collapsed economic situation has therefore seen both the disabled and the non-disabled flooding the streets to beg for money in order to survive (Rugoho, 2017).

2.4.8 Unemployment

Unemployment remains one of the big challenges to the economy and the people of Zimbabwe (Chineka & Kurevakwesu, 2021; Chirisa et al., 2020; Mamombe & Kurebwa, 2021) especially the visually impaired beggars, their child guides, and other vulnerable people. The main reasons for the unemployment crisis are the depressed economic activities, lack of capital investment, lack of fresh foreign direct investment (Njaya, 2015) and the impact of the COVID-19 pandemic (Makombe, 2021; Pinduka, 2021). It should be noted that in August 2021 unemployment was at 85% (Mamombe & Kurebwa, 2021:2). However, for approximately 1.4 million disabled persons in Zimbabwe, less than 7% were formally employed in March 2021 (Mwale, 2021) which means 93% were unemployed. People with disabilities, especially the visually impaired, often find it difficult to join the labour market due to negative attitudinal factors, and environmental and institutional barriers which militate against their employment (Mtetwa, 2018:79). Within a situation where even the formal economy of Zimbabwe is not performing well; there are hardly any employment opportunities (Kanyenze et al., 2017; Mamombe & Kurebwa, 2021; Theodora, 2019). Thus, due to the unemployment in general, Mlambo (2017) observes that 90% of Zimbabweans, including the disabled, eke out a living in the informal sector, with some people resorting to street begging.

Furthermore, StudyMoose (2016) points out that the issue of unemployment has resulted in the expansion of an informal sector which fails to meet the basic needs of the generality of the people involved. While Bhoroma (2019) points out that the informal sector employs over 75% of the country's total workforce, which includes the street beggars, the situation is unsustainable as people remain worse off. Due to COVID-19, the informal economic activities have been further affected by lockdowns and physical distancing (Bhaiseni, 2020; Chineka & Kurevakwesu, 2021; Chirisa et al., 2020; Mutanda, 2022; UN, 2020).

In May 2020, Zimbabwe established a National COVID-19 Forced Lockdown (NCFL) as a precautionary measure against the spread of the coronavirus and reducing fatalities (Pinduka, 2021:2). With a few exceptions made for essential services sectors, the NCFL required public activities to stop and informal markets to close (Makombe, 2020:280). To enforce this, military roadblocks were set up on all roads

leading to the central business districts (CBDs). Thus, informal traders who operated from the CBDs and fringes, were prevented from doing so. In this way, without engaging in informal business transactions most people's economic lives were jeopardised (Pinduka, 2021:2). In addition, the strict lockdowns increased the levels of unemployment (Chirisa et al., 2020). Also, since most urban poor rely on informal incomes it became a challenge to adequately meet all the requirements of the NCFL of containing the coronavirus, such as social distancing, closure of non-essential services, mandatory wearing of masks in public spaces, and adhering to curfews (Chirisa et al., 2020; Makombe, 2021; Pinduka, 2021). Hence, the livelihoods of many people have been devastated across the globe, Zimbabwe included (Pinduka, 2021), with massive numbers of people becoming unemployed, leaving the Zimbabwe's World Food Programme (WFP) having to face a daunting task of trying to feed the poor in rural and urban areas (WFP, 2019).

2.5 LEGAL INSTRUMENTS THAT PROTECT CHILDREN FROM LABOUR ACTIVITIES

There are many international, regional and local legal instruments meant to protect children from child labour. Child labour is defined by International Labour Organisation (ILO) (2016) as work that should not be done by children, either because they are still too young, or if the children are old enough, because the work is dangerous or unsuitable. What this means is that for work to be considered as child labour, one needs to look at the child's age, hours of work, type of work, conditions under which the work is performed and if performing the work would rob them of their children's rights. According to Petmessidou, Delamonica and Papatheodou (2016), child labour is a double jeopardy for children; it robs them of their childhood and schooling, and it hinders their future potential earning. Furthermore, child labour denies children their normal social interaction (Zimbabwe Human Rights NGO Forum, 2015).

It is estimated that 152 million of the world's children are involved in child labour, either working for themselves or for their families (Geoghegan, 2018). Due to the repercussions of the COVID-19 crisis, such as having to abide by lockdown measures which crippled livelihoods and caused an inevitable rise in poverty, even more children have been put at risk of being pushed into child labour (ILO &

UNICEF, 2020). With poverty, households struggle to make ends meet which could lead to child labour (ILO & UNICEF, 2020). However, it should be observed that not all children's work is bad. Research studies conducted in South-Eastern Zimbabwe by Bourdillon (2000) and Gukurume and Nyanga (2011) in the Mucheke Suburbs of Masvingo, Zimbabwe, indicate that some children work in order to raise money for school fees, uniforms, and food for their impoverished families. This demonstrates that work is a normal part of life. Hence, work which is appropriate to the children's age under safe and healthy conditions can contribute to children's autonomy and development (ILO & UNICEF, 2020; Bourdillon, 2017). For example, children of any age can do chores in their own household as an important avenue for learning responsibilities. Henceforth, there is an argument in favour of appropriate children's work as serving children's rights rather than violating them, since Article, 27(1) of the UNCRC recognises the "right of every child to a standard of living, adequate for a child's physical, mental, spiritual, moral and social development". To this end, children should grow up participating in appropriate work as part of their holistic development. It is therefore surprising how people behind policy and intervention often miss the mark when they are restrictively focused on all children's work as risky without considering the benefits that could be provided (Bourdillon, 2006, 2017). Thus, Abebe (2009:16) views the prevention of children to work as Eurocentric since, as African children's work contributes to an indispensable familial livelihood and the child's socialisation towards adulthood, cultural heritage and transmission of skills. The idea of children's work should not be condemned per se; the idea should be to see how children's situation can be improved so that their work could be recognised and rewarded materially and socially (Abebe, 2009; Bourdillon, 2006; 2017; ILO & UNICEF, 2020).

Zimbabwe has ratified all the key international and regional conventions concerning child labour as shown in Table 2.2 below. By signing these instruments Zimbabwe expressed its commitment to take all appropriate measures against child labour practices (Mamimine, 2019) in order to improve the status of children in the country. In addition, the Government of Zimbabwe (GoZ) established laws and regulations related to child labour, including the worst forms of child labour.

Table 2.2: Ratification of International and Regional Conventions on Child Labour (Source: Labour 2018:2)

Convention	Ratification year
ILO C138 Minimum Age	2000
ILO C182 Worst Forms of Child Labour	2000
UNCRC	1990
UNCRC: Optional Protocol on Armed Conflict	2013
UNCRC: Optimal Protocol on the Sale of Children, Child Protection and Child Pornography	2012
Palermo Protocol on Trafficking in Persons	2003
MDGs	2000
SDGs	2015
ACRWC	1995

2.5.1 United Nations Convention on the Rights of the Child (1989)

The United Nations Convention on the Rights of the Child (UNCRC) sets out the human rights of children. It therefore recognises state parties as the primary duty bearers in promoting children's rights (Chikoko, Rugaranganda, Muzvidziwa & Chikoko-Chimhowa, 2019; Children & Young People's Commissioner: Scotland, 2017). As such, the UNCRC has been ratified by all countries recognised by United Nations (UN). The Convention, therefore, calls for the best interests of the child to be a priority in all matters involving children (ACRWC, 2018). Notably, the Convention globally guides state parties in decision-making, conduct, and procedures on matters that impact children. For example, Article 32(1) of the UNCRC requires that state parties recognise the right of the child to be protected from economic exploitation

and from performing any kind of work that is likely to interfere with the child's education, be harmful to the child's social and health care or lead to persons infringing and jeopardising the child's rights (ILO & UNICEF, 2020).

By drawing from the child rights concept, the involvement of children as street beggars reflects child rights violations (Chikoko et al., 2019:75). As such, begging is cited as one of the least protected forms of child labour. This means that when children beg on the streets, they are being exploited because as, as they are, in most cases, excluded from enjoying their rights while they take responsibility of the livelihood of their families (Geoghegan, 2018). As a signatory of the UNCRC, Zimbabwe is required to recognise the right of the child to be protected from economic exploitation and from performing any kind of work that is likely to interfere with the human development of the child. However, even though Zimbabwe ratified the UNCRC, it seems that the implementation of the UNCRC's related laws and policies, remains a challenge (UNICEF, 2021:14).

2.5.2 International Labour Organisation Convention Number 138 (1973)

The International Labour Organisation (ILO) is a UN agency of work that stipulates and guides legislation which prohibits or places restrictions on the employment and work of children (ILO, 2018c). Therefore, the employment and work of children for most countries of the world is stipulated and guided by the ILO. In spite of this, child labour is rife, especially in the developing world. In Zimbabwe, 35% of children (5-17years) are in child labour (UNICEF, 2021:14). The ILO Convention No 138 was ratified in 1973 by 161 countries and entered into force on 19 June 1976 (ILO, 2018c). The Convention stipulates the minimum age for admission to employment and encourages the establishment of national policies for the elimination of child labour. To that end, Zimbabwe ratified the Minimum Age Convention which came into force in June 2000 and has set the minimum age of employment at 14 years (ILO C138). In spite of these efforts, child labour in Zimbabwe continues to exist on a large scale and violates the nation's minimum age law for work and undermines labour standards as evidenced by child guides and other children who work on the streets (Chikiwa, 2019; Mamimine, 2019; Mhaka, 2014; Nhapi & Agere, 2019) and elsewhere.

2.5.3 International Labour Organisation Convention 182 (1999)

The ILO Worst Forms of Child Labour Convention, No 182, has so far been ratified by 186 countries. It was first ratified in 1999 and entered into force on 19 November 2000 in order to strengthen existing Conventions on child labour. Geoghegan (2018:11) estimated in 2018, that 73 million of the world's children were trapped in some form of hazardous work. Because of the many children estimated to be involved in hazardous work, the main aim of Convention 182 was to eliminate the worst forms of child labour as a matter of urgency and to explicitly define what hazardous work is.

As such, the ILO (2017:20) describes hazardous work to be characterised by:

- working at night or long hours;
- being exposed to physical, psychological or sexual abuse;
- working underground, underwater, at dangerous heights, or in confined spaces;
- working with dangerous machinery, equipment or tools;
- working that involves the handling or carrying of heavy loads; and
- working in an unhealthy environment which may expose children to hazardous substances, agents or processes, or temperatures, noise levels, or vibrations damaging the children's health.

When these characteristics are applied to street begging, it is noted that most street begging involves long hours, working in unhealthy environments with high levels of noise, and working in extreme weather conditions. This means that street children begging for money on behalf of their visually impaired parents, continue to be exposed to hazardous work as they work very long hours, on urban streets that are congested, noisy and chaotic (Dickson, 2018; Research Advocacy Unit (RAU), 2019). These streets are also unsafe as children must often dodge traffic while they beg or try to sell goods to passing motorists. Furthermore, the street children are exposed to extreme environmental conditions without shelter on a daily basis (Mamimine, 2019). Thus, despite that the Government of Zimbabwe ratified Convention No 182 on 11 December 2000, an estimated 13% of Zimbabwean

children are still engaged in child labour, driven by poverty and a lack of social protection (ILO, 2018c; UNICEF, 2021:14).

2.5.4 The African Charter on the Rights and Welfare of the Child (1990)

The African Charter on the Rights and Welfare of the Child (ACRWC) is a regional instrument which was originated in 1990. Noteworthy is the fact that the ACRWC was the first regional treaty to address the rights of African children. The implementation of the ACRWC is monitored by the African Committee of Experts on the Rights and Welfare of the Child (ACRWC). It is worth noting that the ACRWC complements the UNCRC in terms of children's rights while acknowledging the necessity to address the specific needs, realities and experiences of African children (Bhaiseni, 2016). For example, Article 31 of the ACRWC specifies the responsibilities of the child. This is very important when interpreting child rights in the African context as these responsibilities include aspects of children having to work towards the cohesion of the family and to assist the parents in case of need, as a way of a child's life. However, while acknowledging that the child has responsibilities, it should not be considered as a chance to abuse children's work, which is why the ACRWC further requires that states parties must ensure children are protected from all forms of torture and inhuman or degrading treatment by parents and other care givers of the child (Article 16). In that vein, the Charter prohibits the use of children in all forms of begging (Mamimine, 2019).

Since Zimbabwe is a signatory of ACRWC, the country must commit itself to take all appropriate measures, including legislative measures, to protect and enforce the rights of the child and to ensure children enjoy their rights in practice. Thus, the aim of the ACRWC is to promote and protect children's rights. As such Article 15 of the ACRWC states that every child should be protected from economic exploitation and prevented from performing work that is harmful to the child's health and work which interferes with the child's education.

Additionally, Article 11 refers to on education, Article 12 to recreation, leisure and cultural activities and Article 16 refers to the protection against child abuse which is meant to eliminate child labour and create a friendly environment for the proper development of the child. In 1991, in support of the Charter, the Heads of African Governments declared the 1990s as the "Decade of the African Child" and set 16

June as the “Day of the African Child” (World Health Organisation (WHO), 2016). Meanwhile, this day is celebrated in Zimbabwe as a reminder that children’s needs and rights be recognised and promoted. Considering the above, Zimbabwe has legal instruments that are meant to protect children from street begging which is a form of child labour.

2.5.5 Legal Instruments in Zimbabwe

In Zimbabwe, children are involved in some of the worst forms of child labour, including commercial sexual exploitation, mining, and agriculture (Department of Labor, United States (Labor), 2018). Children also engage in services sectors which include domestic work, and street work. Street work, which is a form of child labour, can take the form of vending or begging. Kanyati (2017) concurs that Zimbabwe is among countries with high rates of child labour. Thus, in trying to curb child labour, the Government of Zimbabwe (GoZ) established laws and regulations related to child labour, including its worst forms as shown in Table 2.3 below. However, despite having various laws and regulations that meet the international standards as reflected in Table 2.3, Zimbabwe continues to lack adequate and at times specific social programmes which target sectors in which child labour is prevalent (Labor, 2018; UNICEF, 2021). This means that the laws and regulations are mostly on paper and are rarely exercised in practice.

Table 2.3: Laws and Regulations on Child Labour (Source: Labor 2018:2-3)

Standard	Meets international standards Yes/No	Age	Legislation
Minimum age of work	Yes	16	Section 3 of the Labour Act (33)
Minimum age for hazardous work	Yes	18	Section 11(4) of the Labour Act (33)
Identification of hazardous work,	Yes		Section 11(4) of the Labour Act Section 10A of Children’s Act (33;

occupation or activities prohibited for children			34)
Prohibition of forced labour	Yes		Section 54-55 of the Constitution Section 4A of the Labour Act (33; 35)
Prohibition of child trafficking	Yes		Section 3 of the Trafficking in Persons Act (36)
Prohibition of commercial sexual exploitation of children	Yes		Section 87 of the Criminal Law Act Section 3 of Sexual Offences Act Section 8 (2) of Children's Protection and Adoption Act Section 3 of the Trafficking in Persons Act (36; 37; 38; 39)
Prohibition of using children in illicit activities	Yes		Section 156 of the Criminal Law Act Section 10 of the Children's Protection and Adoption Act (0; 38; 39)
Prohibition of military recruitment:			Section 9 of the National Service Act (40)
-state compulsory	Yes	18	
-state voluntary	Yes	16	Section 5 and 10 of the National Service Act (40)

Non-state:	No		Section 5 of the Education Act (41)
-compulsory education age	Yes		
-free public education	No	+/- 12	

As a result of the various laws and regulations listed in Table 2.3, there are some agencies which are responsible for enforcing child labour laws in Zimbabwe as shown in Table 2.4 below. However, gaps exist within the Ministry of Public Service, Labour and Social Welfare that hinder the adequate enforcement of child labour laws, thus leaving many children vulnerable to be exploited to child labour (Labor, 2018; UNICEF, 2021). Hence, there are large gaps between legislation and implementation. This is witnessed mainly by the government represented by Ministry of Public Service, Labour and Social Welfare's failure to conduct adequate monitoring of children's conditions of work. There is also a shortage of trained social service personnel, there is minimum investment in child-sensitive justice, the social welfare system and limited implementation of policies and legislation (Labor, 2018; UNICEF, 2021:14).

Table 2.4: Agencies responsible for child labour law enforcement (Source: Labor, 2018: 3)

Organisation/Agency	Role
Ministry of Public Service, Labour and Social Welfare (MPSLSW)	Enforces labour and anti-trafficking laws and investigates labour related complaints including complaints involving child labour. Has a Department of Child Welfare and Probation Services responsible for child protection services, including investigating, intervening in and reporting on child abuse cases.
Zimbabwe Republic Police (ZRP)	Enforces laws related to the worst forms of child labour in conjunction with the MPSLSW and the Ministry of Justice, Legal and Parliamentary Affairs, addresses

	issues related to child labour and human trafficking through victim-friendly units in every district. Conducts transnational human trafficking investigations through anti-trafficking desk at Zimbabwe's INTERPOL office.
Ministry of Justice, Legal and Parliamentary Affairs	Oversees all courts, including labour courts. Addresses human trafficking and child victim cases through victim-friendly courts.

In spite of the gaps between legislation and implementation, the legal framework for Zimbabwe encompasses the Constitution, the Labour Act and the Children's Act. These three are among many frameworks which will now be explained in this study.

2.5.5.1 The Constitution of Zimbabwe

The Constitution of Zimbabwe is the supreme law of the country. Section 81 of the Constitution as a standalone, clearly articulates the protection of children from economic exploitation, child labour and any other form of abuse or hazardous work. It states that every child, boy or girl, below eighteen years of age has the right "to be protected from economic and sexual exploitation, from child labour and from maltreatment, neglect and any form of abuse" and "to education, health services, nutrition and shelter" (GoZ, 2013:38-39). In addition, section 55 of the Constitution speaks of the protection from forced or compulsory labour. This shows that the Constitution castigates the exploitation of children, such as using children as pawn or bait when begging on the streets (Mamimine, 2019). However, the existing legislation of Zimbabwe, it seems, are not in agreement with the constitutional provisions on child protection (Department of Labor, United States (Labor), 2019).

2.5.5.2 The Labour Act of Zimbabwe

The Labour Act, Chapter 28: 01, stipulates that the minimum age of entry into employment is 15 years. Unless it is for the purposes of apprenticeship then persons who are 13 to 15 years old may be engaged in employment. However, the Government of Zimbabwe (2015) prohibits the employment of persons who are less than 18 years old to perform hazardous work which is likely to compromise their

health, safety and morals. However, despite what the Labour Act stipulates, worst forms of child labour exist in Zimbabwe, as evidenced by children who work on the streets, in agriculture, in mining and doing hazardous domestic work (Labor, 2019; Zimbabwe Youth Council, 2014). According to the Zimbabwe Youth Council (2014) Zimbabwe is ranked among the top ten countries when it comes to child labour offenders. This finding suggests that labour laws, as far as children are concerned, are not implemented or enforced in practice and that one of the major causes of child labour could be due to widespread poverty, the breakdown of family or kinship unity, i.e., Ubuntu/Hunhu, and inadequate provision of social services.

2.5.5.3 The Children's Act of Zimbabwe

The Children's Act, Chapter 5:06 (2001) replaced the Children's Protection and Adoption Act (Chapter 5:06). It should be pointed out that the Children's Act (2001) is the primary instrument that regulates the rights, protection and welfare of children. The Children's Act therefore, fulfils the aspirations of the UNCRC in terms of care and protection of all children in Zimbabwe as well as establishing children's courts and registering institutions for reception and custody of children (Bhaiseni, 2016). Consequently, the Children's Act, Chapter 5:06 prohibit children from participating in economic activities which are hazardous. However, while the Children's Act, section 10A (1 and 2) prohibits child labour, section 10A (3) reads "It shall be a defence to charge...for the accused person to prove that he believed on reasonable grounds that the child...whom he employed was not school going age." Such a conflicting statement defeats the Children's Act's goal of protecting children. Hence, it has the potential to encourage and defend child labour perpetrators (Bhaiseni, 2016).

Under the Children's Act (GoZ, 2001) the Government of Zimbabwe, under the leadership of the Ministry of Public Service, Labour and Social Welfare (MoPSLSW) develops different programmes in its efforts to eliminate worst forms of child labour. For example, the National Action Plan (NAP) for the orphans and vulnerable children (OVC) programme was established to cater for the welfare of children. The children who are covered by the NAP are under 18 years whose parents may have died or failed to provide for their children. In addition, measures such as the National Programme of Action for Children (NPAC) were put in place to facilitate and co-ordinate the implementation, monitoring and evaluation of the CRC and the ACRWC

to ensure the survival, development, and protection of children. However, because vulnerable children, such as street children and child guides, spend most of their day working on the streets they are very likely to be excluded from the abovementioned models of child protection (Gohwa-Kapesa & Maunganidze, 2017: 3; Mella, 2012: 34; Mwapaura, Chikoko, Nyabeza, Kabonga, & Zvokuomba, 2022a).

The Children's Act considers hazardous work as the kind of work that is likely to interfere with children's education and exposure to uncomfortable environmental conditions such as heat, cold, rain, noise and congestion. It should be noted that child guides are likely to work for long hours in unhealthy street environments where there are high levels of noise and extreme temperatures. Child begging in all its forms is considered to be illegal in Zimbabwe as espoused in the Children's Act. Yet, the Children's Act fails to explicitly point out that street children are children in need of attention. It considers the child in general as in need of care to which the child guides squarely fall because they beg with and on behalf of their parents (Katsande, 2014). The reason street children should be considered as children in need of care is attributed to the extent and nature of their vulnerability.

Furthermore, the Children's Act, Chapter 5:06 aims to provide for the establishment of children's courts in order to make provision for the protection, welfare and supervision of children (Plan International, 2016). Despite these impressive legislative commitments, the child rights context remains highly vulnerable as children continue to experience exploitation and abuse within their communities.

2.6 IMPACT OF CAREGIVING/BEGGING ON CHILDREN'S OPPORTUNITIES AND FREEDOMS

In this subsection the global, regional and local impacts of children having to care for their parents or beg on their parents' behalf, on children's opportunities and freedoms as reported in previous studies, are discussed. The role played by children under 18 years as caregivers of their family members was first identified by Aldridge and Becker (1993) in the United Kingdom. Since then a growing number of researchers and health professionals have taken an interest in care giving by young carers (Stamatopoulos, 2018). Young carers are children and young people who provide regular and extended care to ill or disabled family members (Joseph et al., 2020). The reasons for providing care are lack of suitable formal care arrangements,

absence of alternative informally available networks, and love and natural concern for the person in need (Joseph et al., 2020:77). Child guidance is usually associated with street children beggars below 18 years who assist physically disabled adults in the begging process (Aluko & Olanipekun, 2019). In the case of children assisting visually impaired adult beggars, it brings in an added role of intimate personal care for them which take up much of the children's time and attention (Joseph et al., 2020).

2.6.1 Global Impact

It can be said that the caring responsibilities of young carers are usually not recognised, and can be described as invisible, hidden and vulnerable work, even though these responsibilities exist worldwide (Gowen et al., 2022; Stamatopoulos, 2015). Numerous qualitative studies have been conducted on young carers. The studies acknowledge the valuable young carers' competences and active roles in caring for their ill or disabled family members as well as the challenges they encounter (McDonald et al., 2009; Joseph et al., 2020; Turner, 2016; The Children's Society, 2018; Wadey, 2015). These young carers carry out the same range of caring responsibilities in different countries. They all carry out household chores while 45% provide some form of personal intimate care (McDonald et al., 2009; Joseph et al., 2020:78).

In the United Kingdom, 82% of young carers provide healthcare for their parents or family members as well as caring for their siblings (Joseph et al., 2020). However, while some children may carry out the same tasks as what a paid and trained health and social welfare practitioner would do, these children are unpaid and untrained (Joseph et al., 2020). Hence, these young carers are exposed to numerous risks as a result of inappropriate and excessive caring activities they have to implement (Gowen et al., 2022:127). For example, McDonald et al., (2009) carried out an exploratory qualitative study on the experiences of 14 young carers in New Zealand. Findings from the study revealed that they experienced physical health problems, stress and anxiety, educational difficulties, restricted peer network at school, and difficult joining extra-curricular activities. Thus, caring has negative effects on the young carers' education, health and social activities (McDonald et al., 2009:12).

On the other hand, Turner's (2016) study to gain a richer understanding of the lived experiences and meaning-making of adults who were once young carers supporting a parent with psychosis-related difficulties, revealed that the young carers took a reverse role with their parents in addition to feeling overwhelmed, exposed, isolated (fluctuating closeness and distance in their familial relationships and longing to be close to someone) and alone. Therefore, the shifting of care from the parent or an adult to the child is the underlying problem of poverty and lack of kinship ties (like Ubuntu/Hunhu) which forces some parents to solicit assistance from their children (Stamatopoulos, 2018). However, the participants acknowledged having gained some skills and resources which they integrate into their adult lives (Turner, 2016:91).

Wadey's (2015) bottom-up exploration of young carers' experiences as well as their views on support they receive or wish to receive revealed that the young carers felt uncertain and isolated. The findings highlight the difficulties and stress young carers experience, such as a lack of freedom, accelerated childhood and difficulty fitting in with others (Wadey, 2015:153). Thus, findings reveal that inappropriate levels of care impacted the young carers' wellbeing, their feelings of isolation and them living in unstable environments. However, findings also demonstrated that young carers can be resilient, drawing on their psychological resources and the support of others to manage the impact of them having to care for an adult parent. In addition, the young carers benefitted from their care giving in terms of personal growth and the development of psychosocial strengths such as leadership and self-confidence (Wadey, 2015:153).

In Switzerland young carers remain mostly hidden (Knowles, Combs, Kirk, Griffiths, Patel and Sanders, 2016; Leu, Frech, Wepf, Sempik, Joseph, Helbling, Moser, Becker & Jung, 2019). The situation of young carers started to receive attention in 2014 when the first national research programme was launched (Leu et al., 2019). This placed the young carers at a disadvantage of not being identified, recognised and receiving potential attention and support from healthcare, education and social services professionals, researchers and the general public (Knowles et al., 2016; Leu et al., 2019). Hence, the covert nature of such caring has wide impacts on the young carers' personal development, access to support and their families. However, Leu et al. (2019) conducted research which highlighted the existence of the young

carers and the importance of communication both of which are crucial in preventing isolation and enabling support for them. The study furthermore revealed that young carers were generally stressed, had concentration problems and difficulties in focusing on their social life due to the ill or disabled family member (Leu et al., 2019), thus implicitly impacting on their health, leisure and recreation.

Berardini, Chalmers and Ramey (2022) in a study on young carers in Canada, found that on average young carers took care of their family members for around seven hours per day. This seems common because other studies report similar hours of care (Järkestig-Berggren et al., 2019; Stamatopoulos, 2018) though some cared for even more hours, especially when they were caring for more than one family member (Berardini et al., 2022:70). The study also revealed that young carers generally remained hidden and had limited healthcare support which caused their own wellbeing to be impacted negatively. They also showed low levels of educational attainment, limited employment opportunities, worsened attachment issues with their loved ones, and non-existent social life (Berardini et al., 2022:72). However, on a positive note, the study showed that those who had performed caregiving for a long time (seven years or more) had fewer self-reported worries due to getting more knowledgeable and feeling more in control (Berardini et al., 2022:72).

In Sweden, the Järkestig-Berggren et al. (2019) study used focus-group discussions/interviews to explore the extent and impact of children's caring activities. The study also explored what children did and their views on their caring because knowledge about young carers was still scarce (Järkestig-Berggren et al., 2019:293). The Swedish welfare state/system which emphasises protecting children from caregiving responsibilities tends to conceal the existence of young carers (Järkestig-Berggren et al., 2019:299). However, the study showed that more than half of the children cared for more than one family member which increased the amount of caring time. Personal and emotional care of a parent weighed heavily and negatively on the children. As a result the children felt like parents not children anymore as their assistance was taken for granted. This confirmed Turner's (2016) findings that children took on a reverse role with their parents. In addition these children had little choice in what they did and when and could not take breaks, due to their heavy caring responsibilities (Järkestig-Berggren et al., 2019:298). Hence, the study revealed that the children had mental health symptoms. On the other hand,

caregiving makes some children feel closer to their family. However, in the Järkestig-Berggren et al. (2019) study, it is worth noting that the negative impacts of caregiving outweighed the positive impacts.

Street children usually encounter problems getting education and the right to play like other children. This was revealed in a study conducted by Jamiludin, Darnawati, Waode and Irawaty (2018) in Kendari, Indonesia. In this study, street children aged between four and thirteen years worked as bearers, parking attendants and beggars due to economic and family problems. The study revealed that the street children grew up in difficult circumstances, they lacked affection, they could not access decent formal or informal education including family education, and they could not play like other children (Jamiludin et al., 2018:106). These street children aspired to be educated and become professionals, but they did not get support from their parents or the government (Jamiludin et al., 2018:107). Thus, the street children's involvement in economic activities, such as begging, happened at the expense of them getting decent education thus depriving them of personal development and a better future.

At the start of the COVID-19 pandemic, people thought that children were not affected by COVID-19. Thus, children increasingly had to start caring for their sick family members or go shopping for groceries or run errands and other activities (ILO & UNICEF, 2020: 22). Thus, children were pushed into more caregiving roles which started negatively impacting their wellbeing (ILO & UNICEF, 2020). For example, with the advent of the COVID-19 pandemic, England's 40% of young carers' mental health worsened and 67% of young carers were worried about the future (The Carers' Trust, 2020). Relatedly, due to COVID-19, Blake-Holmes' (2020) research highlighted an increase in caring responsibilities, a reduction in general support, a reduction in education access, and an increase in pressure and stress for young carers. However, this pattern of children having to take care of their family members is something that happens in other regions of the world as well.

2.6.2 Regional impact (Sub-Sahara Africa)

Children in Africa share the same responsibilities and struggles as young carers in the developed countries (Skovdal, Campbell & Onyango, 2013). However, the work of children differs in intensity and time taken to perform the work due to disparities in

living standards (Seni, 2017). In developing countries children's work takes longer and is physically more demanding than for children from developed countries (Ballet & Bhukuth, 2019; Seni, 2017). In Africa, literature on caregiving children is limited though cases of children who care for their sick or dying parents/adults and siblings abound (Mhaka, 2014; Ndlovu & Tigere, 2022; Sayibu, 2013; Seni, 2017; Skovdal & Andreouli, 2011; Skovdal, et al., 2013). African children who are caregivers receive less attention (Skovdal et al., 2013). One of the reasons for receiving less attention can be attributed to the ethics of care that govern family life whereby caregiving is considered as a normal form of socialisation (Abebe, 2009; Ballet & Bhukuth, 2019; Bourdillon, 2006; ILO & UNICEF, 2020; Skovdal et al., 2013).

Skovdal and Andreouli (2011) carried out a study exploring the pathways through which caregiving children in Kenya coped with difficult circumstances. The study revealed that the children lacked structural support due to being seen as agents of community life which reinforced the traditional socio-cultural understandings of children as active providers of care and support to their ailing or ageing household members (Skovdal & Andreouli, 2011:622). Hence, these children viewed caregiving as their moral duty and part of having to cope with hardships that gave positive meaning to their difficult circumstances.

A large body of literature focuses on children who beg independently (Aluko & Olanipekun, 2019; Chinyai, 2021; Kaushik, 2014; Pjano, 2011). However, some children beg on behalf of adults either alone or in partnership with an adult who is usually disabled (Chikiwa, 2019; Katsande, 2014; Mamimine, 2019; Seni, 2017). Hence, qualitative studies have been carried out on understanding how child-disabled partnerships worked and what implications such a partnership would have on the rights and welfare of the child (Sayibu 2013; Seni, 2017).

The culture of begging in Nigerian cities does not exempt children. Aluko and Olanipekun (2019) carried out a study in Ibadan, the third most populous city in Nigeria, of street children who begged independently. In-depth interviews were conducted with children who begged and those who graduated from begging. The study revealed that the children were begging for survival because no-one fended for them; they were either orphans, or their parents separated and abandoned them due to disabilities. Some children were too lazy to work thus started begging to get easy

and fast money. Sometimes the street children added to their begging income by doing menial jobs to survive. Hence, street begging could fuel child labour (Aluko & Olanipekun, 2019:315).

Aluko and Olanipekun's (2019) study also revealed that street children faced a variety of problems. They received little or no medical attention when they fell sick. They lived in inhabitable places such as under the Mokola overhead bridge in Ibadan. Many young children street beggars were victims of assault and harassment by older street children which denied them the right to live and develop fully in secure environments (Aluko & Olanipekun, 2019:302).

A great number of the children studied by Aluko and Olanipekun (2019) revealed that they wished they could go back to school but that they were inhibited by financial constraints. Some dreamed of becoming rich, buy a car and travel abroad someday (Aluko & Olanipekun, 2019:314). Hence, there is need to support street children so that their social issues could be solved and for them to enjoy their rights to have the chance of fulfilling their dreams.

Myburgh, Moolla and Poggenpoel (2015) conducted in-depth phenomenological interviews with street children exploring their lived experiences on the streets of Hillbrow, South Africa. Children in this study were literate but had not completed their academic education. They regarded going back to school as a stumbling block as they did not want to be treated as children anymore (Myburgh et al., 2015:3). The study revealed begging supplemented by stealing as these children's main sources of income. This indicated that street children beggars would sometimes engage in criminal behaviour to meet their needs. The children preferred their experience of autonomy and self-reliance, rather than having to live in difficult and abusive family contexts (Myburgh et al., 2015:5). The study further revealed that street children were exposed to assaults, threats, and verbal abuse by other street children, the general public, and the police and that they were also regularly exposed to harsh environmental conditions without shelter.

In Madagascar, the Ballet, Bhukuth, Rakotonirinjanahary and Rakotonirinjanahary, (2019) study focused on children whose families failed to pay school fees for them due to poverty, illness or disability. Through group interviews, the study showed that begging was a preserve for children below ten years and that it was an integral

component of family activities (Ballet et al., 2019:23). Thus, young children actively begged to generate income for their families. Children younger than four years would beg with an adult. This could be a parent or any adult. Children older than four would beg without adults but would act in groups for company and protection. The study revealed that children who begged did not go to school and were exploited by their parents (Ballet et al., 2019:23). In some cases parents would use physical violence against their children or deny them food to force them to beg and to ensure that they would bring back money (Ballet et al., 2019:24). However, due to poverty and neglect some children begged to fend for themselves. It must be noted that the situation of the children of the Ballet et al. (2019) study was against Article 32 of the UNCRC, the ILO Convention 138 on the Minimum Age of Employment, and the ILO Convention 182 on the Elimination of Worst Forms of Child Labour which recognise the right of every child to be protected from economic exploitation and any form of performing any work that is likely to interfere with the child's education or harm the child's health (ILO, 2017; ILO & UNICEF, 2020).

Sayibu's (2013) study, which utilised in-depth interviews and observations, set out to explore how child-adult partnerships for begging in Tamale, Ghana, facilitated by defined sets of livelihood arrangements deeply rooted in and regulated by social norms and values, affected the children who were involved in the activity. While the children felt a sense of worth by their contribution to their family income and welfare, they faced constraints in their aspirations for education and various economic opportunities (Sayibu, 2013:35-36). Thus, the children were aware of missed schooling and other opportunities but were compelled by power dynamics within their families which constrained their freedom.

However, another study conducted in Kumasi, the second largest city of Ghana, by Owusu-Sekyere et al. (2018) focused on the complexities, degree of organisation and embedded risks of child beggars abused by begging entrepreneurs. Begging entrepreneurs would recruit children to beg on their behalf. The in-depth interviews of the study revealed that, while some child beggars begged to fend for themselves and their families, the majority of the children was employed by begging entrepreneurs and that the children did not gain directly from their activities. Instead, the child beggars were often ill-treated, overworked, underpaid and denied food by their masters. Thus, the child beggars were deprived of basic needs, care and basic

protection that every child should have (Owusu-Sekyere et al., 2018:8). To that end, these children's welfare was at stake and their future as tomorrow's leaders was grossly abused. Although street begging is considered illegal in Ghana, it continues and is fuelled by the country's socioeconomic and historical factors which are characterised by low incomes, high levels of unemployment, high cost of living, inappropriate public policies and continued migration (Fuseini & Daniel, 2020; Owusu-Sekyere et al., 2018:2). Law enforcement agencies and civil society groups do not help at all: they show no interest in curbing the phenomenon of begging involving children. Hence, child beggars are far removed from the law and cannot seek redress in cases of abuse (Owusu-Sekyere et al., 2018:8).

Seni (2017)'s qualitative study, which utilised interviews and direct non-participant observations, explored the causes and effects of a unique style of begging involving children mostly aged between five and thirteen years as guides of visually impaired adult beggars in Tanzania. The study revealed that lack of education, sympathy attraction, laziness and poverty, among others, caused the begging style whereby children were used as guides (Seni, 2017:1). While the begging style and caring roles were beyond the children's ages, having to beg were detrimental to their health and limited their access to basic education and participation. Thus, the children missed on education for future self-reliance. Education for self-reliance which was emphasised by Nyerere, the late former president of Tanzania, was meant to inculcate work spirit or love for work among these children (Seni, 2017:10) and to liberate individuals from over-reliance (Nyerere, 1967; Sanga, 2016) on begging.

It is suggested that the qualitative researches enabled in-depth data to be obtained (Joseph et al., 2020; Mahajan, 2018) but that the above findings are either silent or fail to adequately address the extent to which the children's capabilities and opportunities to access and participate in education, health and recreation could be enhanced or expanded.

2.6.3 Local impact (Zimbabwe situation)

In Zimbabwe, as observed by this researcher, there is paucity of research about children who begged with and on behalf of their visually impaired adult beggars. The visually impaired adult beggars would fall prey to people who charged them up to US\$5 per day to act as their guides. As this is a hefty price to pay, many of the

visually impaired adult beggars preferred to have their children or relatives act as their guides or assistants (Mamimine, 2019; Mhaka, 2014). Thus, the visually impaired parents would end up begging while accompanied by their children (Chikiwa, 2019; Mamimine, 2019; Mhaka, 2014). Resultantly, this kind of begging is unique in that it involves children aged between 8 and 15 years, i.e., minor children who were constrained and who failed to realise their real freedoms and opportunities (Anushrut, 2017).

Other studies on children have focused on challenges faced by street children (Chinyai, 2021; Kanyati, 2017; Kudenga & Hlatywayo, 2015; Mamimine, 2019; Manwa, 2013; Ndlovu, 2015; Ndlovu & Tigere, 2022) while others focused on treatment or perceptions towards street children (Kudenga, 2017; Mella, 2012; Mhizha & Muromo, 2013; Ndlovu, 2015). However, Katsande (2014) carried out an ethnographic study in Johannesburg and Musina in South Africa and Beitbridge and Harare in Zimbabwe focusing on what blind begging is, why it exists, and the plight of blind street beggars which caused them to be highly mobile. She found that the blind beggars operated in different ways: some begged independently while others were escorted. Thus, the research revealed that the blind beggars were assisted by adults and sometimes by children who would hold the begging bowl and ask for alms while the blind did not participate. This meant that the assistants would be begging on behalf of and with the blind person. Hence, the research also revealed that because there were partnerships between the blind beggars and their assistants, it blurred the issue of blindness or visual impairment as the people without disabilities were actively participating in the begging process.

Furthermore, the research revealed that the people rarely scrutinised the assistants who lead, which reveals society's lack of recognition of the role and plight of children in the begging process. That is why this study seeks to explore the experiences of the child guides and how their plight can be recognised and addressed. However, the beggars and their assistants in Katsande's (2014) study claimed that they were unwanted by society, which means that they were excluded. Thus, Katsande (2014) observed that the beggars and their assistants were discarded or socially rejected because they were on the periphery of contemporary social life. Although Katsande (2014) talks about the guides' poor standard of living, little focus was given to children guiding the visually impaired beggars and the underlying implications on

child guides' missed opportunities and freedoms to access education, health, leisure recreation and play. Resultantly, the begging process could restrict the assistants' capabilities and functionings (Anushruti, 2017; Owusu-Sekyere et al., 2018; Seni, 2017).

In another study conducted in Bulawayo, the second largest city in Zimbabwe, by Mhaka (2014), the focus was on the plight of children of the visually impaired. The research revealed that the children had limited access to facilities and fundamental rights to association and education since their parents used them as guides in their begging missions. Besides being used as guides, Mhaka (2014) observed that the children generally lived under difficult circumstances (indecent standard of living) and were vulnerable to negative attitudes, beliefs, labels and stigma and were being neglected by society. Mhaka attributed the children's plight to not being part of a national agenda of development, as both the visually impaired and the children were treated as a charity or social welfare issue (Mtetwa, 2018). These children were involved in labour activities, instead of that their plight had to be recognised, understood and addressed.

It appears that the most research on street begging was carried out in Harare and Bulawayo. No research on street beggars per se was found to have been conducted in Mutare, the fourth largest city in Zimbabwe. However, in a qualitative study carried out by Chinyai (2021) on psycho-social challenges faced by street children in Mutare, there is a snippet of street children who engaged in street begging. The study revealed that street children did not have constant sources of material and financial resources thus; they begged and shined shoes as means of survival. Their living conditions which were characterised by lack of resources, supervision, protection, guidance and insecure sleeping places put their health and security at stake.

Considering the above, it is evident that the studies done in Zimbabwe did not adequately focus on child guides and their required opportunities and freedoms. Hence, there was a gap in this area. It was this researcher's perception that this gap could be addressed with a particular focus on the opportunities and freedoms of child guides' human development. Therefore, this study intended to look at the child guides who begged on behalf of their visually impaired parents in Zimbabwe's

Harare Metropole with the main focus on what the visually impaired parents thought their child assistants could do and become and how they could be empowered so that they could pursue a valuable life.

2.6.4 The child guides

The child guides in this study were a group of street children who were between 8 and 15 years old at the time of the study. These children could be termed as children on the streets (Bhukuth & Ballet, 2015; Nhapi & Agere, 2019; Kudenga & Hlatywayo, 2015; Makofane, 2014; Mella, 2012). It is appropriate to describe the child guides as children on the streets because they normally return “home” in the evenings and were under the protection or company of their visually impaired parents. In that vein, Bhukuth and Ballet (2015) noted that children on the streets were the largest category of children at risk who generally worked for the sustenance of their families. That is why, Seni (2017:1), on the other hand views the child guides as the most vulnerable group of street children.

In literature, street children generally engage in a variety of activities on the streets (Aluko & Olanipekun, 2019; Kudenga, 2017; Rugoho, 2017) but very little is documented about child guides (Seni, 2015) especially in Zimbabwe. Notably, child guides can be seen as a particularly vulnerable group of street children or beggars (Aluko & Olanipekun, 2019). They are able-bodied children or young caregivers who assist or accompany the visually impaired adult beggars who are mostly their parents or guardians (Agunyai & Ojakorotu, 2021). The children mainly assist their parents in the process of begging (Chikiwa, 2019; Mhaka, 2014). It is important to note that the type of assistance extends beyond street begging. Research shows that young assistants or child guides provide assistance in all areas where care is needed including intimate personal care such as toileting, bathing and dressing (Aluko & Olanipekun, 2019; James, 2017; Mhaka, 2014; Phelps, 2017; Seni, 2017). It should be noted that when the children care for their parents, they ultimately care for their siblings too (James, 2017; Mhaka, 2014; Seni, 2017). It is therefore fair to say such diversified care can be categorised as age-inappropriate care.

Although some research indicates positive impacts of caring, such as increased knowledge, understanding, competency, maturity, life and care-related skills (Joseph et al., 2020; Phelps, 2017), evidence reveal serious negative impacts on such children's lives. Fulfilling caregiver and guiding roles, subject children to abuse and neglect within and outside the family, in addition to being detrimental to the children's health, wellbeing and access to and participation in basic education (Agunyai & Ojakorotu, 2021; Aluko & Olanipekun, 2019; Joseph et al., 2020; Seni, 2017: 2; The Children's Society, 2018). Resultantly, these children cannot live lives of their own.

Interestingly, while Seni's (2017) study revealed that children's care work affected their education, some children indicated that they enjoyed having these responsibilities. Caring for their parents made the children feel that they were making life easier for their parents, relatives, or siblings. In other words, the children felt that they were making positive impacts (Seni, 2017; The Children's Society, 2018) without realising how providing such assistance had a toll on them.

It is also possible that the children who seemed to enjoy the caring roles might not have been aware of their rights to education, health, rest and leisure under the UNCRC (Phelps, 2017). Furthermore it was not just the caring that affected the child but the worry of having a parent who was not only disabled but also unable to provide for the family (The Children's Society, 2018). In addition it could be argued that besides the positive and negative impacts, the caring roles also encouraged parents and siblings to over rely on their child guides or young carers (Joseph et al., 2020). Thus, the parents selfishly prioritised their interests over those of the children who provided them with care. Hence, in this way, child carers could become locked in inappropriate caring responsibilities (Joseph et al., 2020).

2.6.5 Causes of begging guided by children

In this study, some of the causes of begging guided by children will be considered under street children who begged, since very little stand-alone research has been done on child guides in Africa (Aluko & Olanipekun, 2019), particularly in Zimbabwe. Due to income poverty most of the child guides' parents were unemployed and could not afford to pay unscrupulous youths who charged them USD5 per day to guide them (Mhaka, 2014; Seni, 2017). Agunyai and Ojakorotu (2021), Bhoroma (2019) and Seni (2017) noted that hunger and poverty were what drove the visually

impaired parents to beg accompanied by their children. Hence, the parents had to rely on their children as guides.

Furthermore, various studies cited a number of reasons why children are used as guides in the begging process (Agunyai & Ojakorotu, 2021; Aluko & Olanipekun, 2019; Seni, 2017). One of the reasons was a lack of education on the part of the visually impaired parents which made them fail to value the education of their children (Agunyai & Ojakorotu, 2021; Chikiwa, 2019; Seni, 2017). In addition, the parents lacked proper orientation and education to utilise their environment, so they used their children who they believed attracted more sympathy from the public (Agunyai & Ojakorotu, 2021; Kanyati, 2017; Owusu-Sekyere et al., 2018; Seni, 2015, 2017).

Another reason why children are used as guides is a general tendency of discriminating and excluding visually impaired parents from accessing basic essential services (Agunyai & Ojakorotu, 2021:7). Hence, the visually impaired parents cited lack of help as one of the reasons for using their children as guides. However, it should be noted that at times, the visually impaired parents abused their disability as a reason for begging using their children as guides (Agunyai & Ojakorotu, 2021; Seni, 2015, 2017).

However, begging with the help of children, has become a culture and more of a habit among the disabled, especially when they did not want to work (Seni 2017). Thus, they prefer cheap earnings. It is not surprising then, that when parents are in favour of cheap earnings through street begging, they do not instil a love of work and self-reliance among their children (Agunyai & Ojakorotu, 2021; Musubika, 2017).

2.6.6 The style of begging

Begging can be packaged in different forms. According to Mamimine (2019), the children who beg can be seen accompanying a disabled adult, usually a parent or relative, while holding a begging bowl in their hand as they move towards an open window of a vehicle at traffic lights or road intersections. It is important to note that the beggars do not station themselves at any street in the city but, rather at particular road traffic intersections or traffic lights or spots, especially during peak hours, so that when vehicles stop, the child beggars make good use of the stoppages

(Musubika, 2017). The beggars could also sit at strategic places, such as banks, hotels, food outlets and bus terminals, while some beggars have permanent places or sites where they beg (Musubika, 2017; Namwata et al., 2012; Owusu-Sekyere et al., 2018).

Some children are sent to the streets to beg in the company of an adult who is usually disabled. In other words, the children beg on behalf of and with the blind adult (Katsande, 2014). Begging can also be packaged as entertainment in the street (Mamimine, 2019; Namwata et al., 2012). The disabled adult beggar can play an instrument in accompaniment of singing while the child backs up the symphony with a plate or bowl placed immediately before them and the crowd that was drawn to the “show” (Mamimine, 2019). Some beggars draw sympathetic feelings from alms givers by offering prayers (Agunyai & Ojkorotu, 2021).

Furthermore, the beggars appear before their targets with a pitiful face in order to earn their sympathy (Namwata et al., 2012; Owusu-Sekyere et al., 2018). They can sometimes portray themselves as sick or lacking bus fare to some destination (Namwata et al., 2012). Interestingly, this strategy can be employed repeatedly by the same beggars at the same location because the chances of meeting the same alms givers are rare. The children can also put on a brave face and beg persistently. Mashinya and Gwaze (2019) noted that in extreme cases the new breed of child beggars is often daring, aggressive, and take risks since they “work” under pressure.

Namwata et al. (2012) have noted a disturbing style of begging in which some beggars pretend to be blind or disabled. Another disturbing style of begging is that of moving from one office to another (Namwata et al., 2012; Owusu-Sekyere et al., 2018; Pjano, 2011). Besides implementing a shameful strategy, such beggars disturb the working space of other people. Beggars may even have medical referral letters or present an “official” supporting letter for soliciting survival and scholarly necessities (Namwata et al., 2012).

2.7 MISSED OPPORTUNITIES AND FREEDOMS (CHILDREN’S DEPRIVATIONS)

To understand the children’s missed opportunities and freedoms, there is a need to explore the actual deprivations they are likely to suffer. These deprivations are

related to specific rights which, when not fulfilled, constitute missed opportunities and freedoms, such as education, health, leisure time and so on. The children's rights are set out in the superior law of the country, namely the Constitution of Zimbabwe (GoZ, 2013). As such, section 19(1) of the Constitution clearly states that the government must adopt policies and measures that ensure the best interests of children are paramount. Section 19(2) states that children should enjoy family or parental care, and appropriate care when removed from the family environment. Children should have shelter, and basic nutrition, health care and social services; they should be protected from maltreatment, neglect or any form of abuse and have access to appropriate education and training. Section 19(3) of the Constitution deals with child labour and compels the government to take appropriate legislative measures to protect children from exploitative labour practices.

Additionally, Zimbabwe has established the Child Parliament in which the children can propagate their views on child rights and other issues that affect them (Nhapi & Agere, 2019). Child Parliament has its roots in the Day of the African Child (DAC). The Day of the African Child honours the South African school children who participated in the Soweto Uprising in 1976 against poor quality of education and especially as a way of disapproving the Black Education Act which segregated them based on race (ACRWC, 2019). Consequently, the day is celebrated yearly on 16 June across Africa as an opportunity to raise awareness for the improvement of a range of children's rights, particularly the right to education in Africa. It is worth noting that the enjoyment of children of a range of rights is mostly undermined by social exclusion as well as poverty and children's involvement in work, such as street begging, as this interferes with their education, health, leisure, and recreation.

2.7.1 Education rights

The right to education as enshrined in Article 28 of the UNCRC stipulates the child's right on the basis of equal opportunities. This indicates that education is a right for all children across the world. In particular, access to education is central to the human development that depends on capabilities that afford one's choices and freedoms (Lewin 2007). Again, education or schools offer children the opportunities and freedoms to become what they value and what they aspire too (Hart & Brando, 2018). Nevertheless, Daly, Ruxton and Schuurman (2016) point out that some

children, especially from vulnerable groups of society such as the poor and the disabled, encounter problems in accessing and participating in education or schooling. In an interview with a poor 7-year-old girl, in the streets of Bulawayo (the second largest city in Zimbabwe), Chikiwa (2019) noted that the child guide who wished to become a teacher was oblivious of the missed opportunity that would enable her to become one, since she assists or guides her visually impaired mother.

Quality, affordable and accessible education is a key state responsibility. It is a function that can address the issue of child begging as an escape route out of poverty, it can furthermore improve the children's lives and future prospects (Delap, 2009; Geoghegan, 2018). It is worth realising that when children are forced to beg they are being treated as financial opportunities rather than children with rights (opportunities and freedoms).

Unfortunately, children who beg on the streets do not always even achieve goal number 1 of the Education for All movement by the UNESCO (2000) (Agunyai & Ojakorotu, 2021). In most instances, they fail to balance street work and schooling (Julien, 2021; Mhizha & Muromo, 2013). Meanwhile, Education for All is a global obligation several governments agreed upon at the World Education Forum in 2000 in Senegal (UNESCO, 2015). The focus for Education for All is to provide quality and affordable basic education for all children, youths and adults (Agunyai & Ojakorotu, 2021; World Bank, 2018).

However, because of COVID-19 outbreak, abrupt school closures were imposed in most countries around the world affecting more than 1.5 billion learners and resulting in learners losing educational time (UNFPA, 2020). In Zimbabwe, 4.6 million children lost access to learning in 2020-2021 due to the COVID-19 pandemic (UNICEF, 2021:11). Resultantly, distance or online learning has been introduced. Thus the pandemic's virtual learning environment has become the "new normal" (Pacheco, 2021). However, this new normal learning space is a challenge for some students or learners who cannot afford the required equipment and services. For instance, only 6.8% of children had access to digital learning in 2020 (UNICEF, 2021:11). So, distance education can only partially substitute for physical school attendance.

Additionally, the closure of schools and online learning seem to determine some education inequalities (Raitano et al., 2021). For example, it is impossible for most

guardians in Zimbabwe to meet the costs associated with e-learning for their children (Chineka & Kurevakwesu, 2021; Mukute, Burt, Francis & De Souza, 2020). Given the limited internet connectivity, most learners face additional challenges (Mukute et al., 2020). Thus, the challenges that the COVID-19 pandemic added to education as a whole and increased begging on the streets by children had decreased Zimbabwe's chance to achieve the right to Education for All by 2020 and achieving many of the SDGs, particularly goal number 4 (Education for All) by 2030. It seems that the impact of COVID-19 risks unravelling global progress across several Sustainable Development Goals for children (UN, 2020:15).

According to the Constitution of Zimbabwe, the State has the duty to ensure that all children exercise their right to education by receiving free basic education (Hofisi, 2019; GoZ, 2013). Unfortunately, this is a pipe dream for many of the children as the right to education remains engraved in the pages of the supreme law of the land while the children on the streets grow older (Mamimine, 2019). Thus even if the Constitution of Zimbabwe (2013) provides for education rights, street children lose out in this aspect (Ndlovu & Tigere, 2022:26). In any event, according to Bhaiseni (2016), free education is no longer available in Zimbabwe.

Nevertheless, the Government of Zimbabwe must be applauded for facilitating the Education Amendment Act Bill which was gazetted on 15 February 2019. The Education Amendment Act sought to address the shortcomings of the 2006 Education Act (Chapter 25:04). The Education Amendment Act was meant to align the Education Act with the provisions of the Constitution of Zimbabwe's Amendment 20 of 2013, the UNCRC and the ACRWC (Mahere, 2019). The Education Act was passed into law, on 6 March 2020 and is expected to improve the rights of children throughout the education system (Fambasayi, 2020; Mamimine, 2019; Mavhinga, 2020). The Education Amendment Act of 2020 gives effect to the constitutional right to education and stipulated regional and international practices. The Education Amendment Act is, among other things, concerned about how every child in Zimbabwe could realise the right to free basic education (Fambasayi, 2020). The Amendment Act makes state funded education for all school-going children up to Grade 7 compulsory. However, as this right is subject to availability of state resources (Fambasayi, 2020), the state struggles to implement these measures (Mavhinga, 2020). Hence, free education is elusive in Zimbabwe as most parents

and guardians pay school fees for their charges. So, the realisation of SDG no 4, which seeks to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” by 2030 seems to be an unattainable goal for disadvantaged children in Zimbabwe.

Furthermore, Chikiwa (2019) and Mamimine (2019) observe that education remains a dream for children of parents with disabilities as the parents are not fully aware of their children’s right and as they prioritise begging accompanied by their children as assistants in the begging process above attending school, thus denying their children the chance to go to school. However, it should be noted that no disability overrides a child’s right to education and as such, schooling should be seen as an incentive for street children taking part in begging and various exploitative labour practices to rather attend school. Mhizha and Muromo, (2013) concur with Chikiwa (2019) when they note that street children appear to be estranged from education. This is because once in the streets, schooling usually becomes incompatible with begging. Street begging leaves children with no time for study as it directly interferes with school work.

In research to investigate the nature and extent of economic exploitation of street children in Zimbabwe, Mella (2012) observed that street children have low levels of educational attainment. For example, Mella (2012) noted that 67% of children no longer attended primary school in preference for street life. Hence streetism makes schooling appalling as the children eke out a living by doing various works among them, begging. However, even when some of the street children attend school, they tend to, understandably, perform poorly (Mhizha & Muromo, 2013; Geoghegan, 2018).

2.7.2 Healthcare rights

The UNCRC under Article 24.1 and the ACRWC under Article 14 require states to recognise children’s right to the enjoyment of the highest attainable standard of health and access to healthcare facilities for the treatment of illnesses and habilitation (ACREWC, 2018). These Articles also require states to ensure that no child is deprived of his or her right to access healthcare services. In the same vein, the SDG no. 3 seeks to ensure good health and wellbeing for all at all ages and in all settings so that those who are more at risk are not left behind (Mohammed &

Ghebreyesus, 2018). Unfortunately for Zimbabwe, the health delivery system is bedevilled by a lack of resources, among other challenges, due to the country's shambolic economy (Chitungo, Dzinamarira, Tungwarara, Chimene, Mukwenha, Kunonga, Musuka & Murewanhema, 2022; Makombe, 2021). In addition, the break out and presence of COVID-19 has deepened the public health crisis (Chineka & Kurevakwesu, 2021; Chitungo et al., 2022; Makombe, 2021). Thus, the achievement of SDG no. 3 is at risk as healthcare systems are strained (Chineka & Kurevakwesu, 2021; Makombe, 2021). Having to deal with an already strained healthcare system led to more challenges in the allocation of personnel and resources in routine health care, who had to provide treatment and care for people who tested positive for COVID-19 (Chirisa et al., 2020; Makombe, 2021). Therefore there is an urgent need to invest more resources in Zimbabwe's healthcare delivery system to uplift the wellbeing of not only the child guides but of all the people in the country (Mutanda, 2022).

During the COVID-19 pandemic, Zimbabwe security services, who were conferred the responsibility to ensure that the recommended WHO public health protocols were adhered to, abused their enforcement powers (Chitungo et al., 2022; Makombe, 2021). They brutally and callously arrested vulnerable people in search of survival, who violated the COVID-19 regulations (Makombe, 2021). In light of the above, the capability to enjoy healthcare services requires that health facilities exist, are accessible, are staffed well, are adequately stocked with medical supplies, and patients are not denied treatment due to lack of fees, age, race or religion (Alkire, 2010).

In research to determine major health problems, lifestyles, and treatment seeking behaviour of street children in Dhaka city, Eshita (2018:9) contended that street children were the most marginalised and neglected part of society with very negligible access to health care, including a lack of awareness of available healthcare services. Street children are also constantly exposed to unhealthy environmental conditions causing them to suffer from a range of ailments (Myburgh et al., 2015; Geoghegan, 2018). Most importantly, street children fail to maintain personal hygiene because of their living conditions leading to dermatological conditions (Myburgh et al., 2015). To make matters worse, street children also do not have access to civic amenities like toilets and bathing facilities. This is mostly due to

poverty, ignorance and not having a health insurance (Eshita, 2018; Geoghegan, 2018). As a result, street children either neglect their illnesses or treat illnesses on their own with self-medication.

Mhizha and Muromo (2013) and Nhapi and Agere (2019) view streets as harmful for the health development of street children. This is because when most street children fall ill due to their risky behaviours they engage in on the streets, such as substance abuse, sexual abuse, improper sanitation and hygiene, and having to stand and walk for long hours while begging, they fail to access healthcare services. This situation was worsened and vulnerable children's health and survival were put at more risk with the advent of COVID-19, as the pandemic disrupted health services even more (Chineka & Kurevakwesu, 2021). Nevertheless, access to health services is very important as it can present an opportunity for vulnerable street children to improve and regain their health (Mutiso & Mutie, 2018).

2.7.3 Leisure, recreation and play rights

Powrie (2018) defines leisure as the time one freely chooses what to do, while recreation is the description of activities that are done during leisure time. Play is usually associated with children's leisure.

The right to leisure, recreation and play is recognised in many international and regional texts such as the UNCRC and the ACRWC among others. Thus, Articles 30 and 31 of the UNCRC state that "Parties recognise the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in Cultural life and Arts" (UNCRC, 1989:26). Hence, even though leisure is viewed as essential to all children's quality of life, yet most vulnerable children, like street beggars, miss out on rest, play and recreation opportunities due to them not having free time and having to work for long hours (Powrie, 2018; Geoghegan, 2018).

It should be observed that the leisure, recreation and play rights, as well as other rights of the children under Article 5 of the UNCRC (UNCRC, 1989:10) are circumscribed and conditioned by the children's own particular "evolving capacities" through the "appropriate direction and guidance" of adults in order for children to make use of the rights. It is here that the capabilities approach can offer some crucial

insights (Hart & Brando, 2017: 297). According to the capabilities approach, children need to convert the leisure, recreation and play rights into real capabilities, not only on paper, but through interdependence with others. The rights of children, like any other person's rights, are exercised in relation to the rights of others. Thus, the state, and its societal processes have the potential to support child-friendly environments and the expansion of children's capabilities (Hart & Brando, 2017; Hoffman & Metz, 2017).

Despite the central importance of children's right to leisure and recreation, Kanyati (2017:17) revealed that children who worked on the streets full-time or part-time, lacked adequate time for play and failed to develop proper relations which would lead the children's deviant behaviours. Weighing in on the same issue, Toor (2019) contends that street children are not mere faces and numbers on the streets but are part of the society who are deprived of leisure and play.

As a result of COVID-19, children found themselves unable to take part in recreational activities because of lockdowns during which people had to isolate and distance themselves socially (Children's Society, 2021; Chineka & Kurevakwesu, 2021). Even though the coronavirus brought more free time for children, as schools closed and people's movements were contained, they were restricted to a few activities (Children's Society, 2021). As a result, children's rights and development were compromised as children became disconnected from friendships and social interactions (Children's Society, 2021).

According to the International Play Association (IPA) (2013), play, recreation, rest, leisure and involvement in cultural and artistic life are all interrelated, fundamental and critical to children's rights and development. Geoghegan (2018), furthermore points out that those children who worked to support their families, such as street children, missed out on rest, play and recreation. Hence, they lost the opportunity to participate in community and cultural activities and sport (Geoghegan, 2018:12)

2.7.4 Standard of living rights

According to Brennan (2015: 48) Article 25(1) of the Universal Declaration of Human Rights (UDHR) clearly outlines the need for an adequate standard of living, including having access to food, water, housing, medical care and necessary social services

for everyone. It is therefore the role of adults in children's lives to ensure that their basic needs are satisfied without degrading or depriving the children through begging or forced labour (Basson, 2017; Brennan, 2015). It is important to note that within the framework of the UN, specialised agencies, such as the ILO, the Food and Agricultural Organisation (FAO) and the WHO, also deal with the right to a standard of living.

It is disheartening to note that children who are forced to beg on the streets are, in reality, experiencing the infringement of their fundamental human rights, due to their poor living conditions. For example, according to the Constitution of Zimbabwe, fundamental human rights are the "right to human dignity" in terms of section 51 of the Constitution, protection of "freedom from forced or compulsory labour" in section 55, the "right to education" as enshrined in section 75, and the "right to food and water" in section 77 (GoZ, 2013).

Delap (2009) and Bhukuth and Ballet (2015) concur that some children who beg with their parents remain living with them. However, research suggests that these children suffer cramped living conditions and lack basic amenities (Bhukuth & Ballet 2015; Delap, 2009). Delap (2009) does reveal that these children are likely to receive some shelter and some degree of protection in cases where their familial relationships are not completely abusive. Yet, these children still suffer from being exploited by their parents as they work long hours and are exposed to unsafe environments and intimidation, sometimes by the police (Bhukuth & Ballet, 2015; Labor 2018). On the other hand, children who beg with their parents feel useful in the sense that they help provide income needed for the family's upkeep. However, the children who do not live with their parents generally suffer from poor living conditions (Bhukuth & Ballet; 2015; Delap. 2009).

Bhukuth and Ballet, (2015: 141) contend that when children fail to get enough money to buy food while working on the streets, they are forced to eat leftovers from food outlets and hotels. This practice could be detrimental to the children's health. In addition, the competition to secure lucrative begging sites often results in violence (Rugoho & Siziba, 2014). Hence it is risky for young children to survive on the streets. Additionally, it is disturbing to imagine what will become of the children when

they are old and have their own children to look after. Not only will the begging cycle continue, their future could be disastrous.

2.8 PERCEPTIONS OF CHILD GUIDANCE AND ITS IMPLICATIONS

There are various perceptions around street children and the activities they engage in. This section looks at the perceptions of the visually impaired parent beggars, street children and relevant authorities towards street begging.

2.8.1 Visually impaired parents

In most African cultures, kinship systems dictate the rights of the child, causing children to be dutiful to familial collectives (Abebe, 2019). Therefore, children's contributions to the economic activities in their households and/or communities are valued in African communities (Abebe, 2019; Gwenzi, 2020). According to Nsamenang (1992) children's active involvement in labour from an early age is a form of deliberate socialisation and a strategy for preparing children for adult responsibilities. This feature of African parenting is thus far from being neglectful or abusive as it has sometimes been portrayed by the International Labour Organisation (ILO). Abebe (2019) agrees that children can assist their parents in farming or trading. Due to the significance of children providing income or services, they situate themselves at the centre of their household economy (Abebe, 2019:10). However, this feature of African parenting could be the cause for parents, as seen in other studies, to expect their children to contribute towards the generation of a household income (Agunyai & Ojakorotu, 2021; Chikiwa, 2019; Gwenzi, 2020). Sometimes visually impaired parents also have no alternative but to rely on their children as guides as alluded to by Mhaka (2014). For those parents, who mostly lack formal employment, begging with their children as guides, is their main source of income. These parents also do not have the means to pay 3 or 5USD per day for the services of some youths to act as their guides (Mhaka, 2014). The visually impaired parents acknowledge the suffering of their children such as denying them the chance to go to school because of their conditions, but they lack other options. Thus, although the visually impaired parents realise their children's suffering, they attribute their situation and that of their children to society's beliefs and attitudes,

which view blindness as a curse (Zimbabwe Human Rights NGO Forum, 2015; Mhaka, 2014).

2.8.2 Street children

In Zimbabwe it has become a daily norm for some children to accompany their visually impaired parents or guardians to beg from people who are shopping (Chikiwa, 2019). Some of the street beggars can be seen following potential well-wishers to get alms (Chikiwa, 2019). These donors often perceive street children as a menace (Mella, 2012:42; Ndlovu & Tigere, 2022:26). As such, street children complain about the way society and particularly the police treat and mistrust them (Mella, 2012). The street children's relations with the police are generally not cordial (Mella, 2012:36). This indicates that street children are indifferent in terms of the support they get from the police. Thus, street children are disadvantaged in cases of abuse or harassment since they are reluctant to seek the assistance of police (United Nations Children's Fund (UNICEF), 2002). Therefore, most children working on the streets do not enjoy street life but have no one to turn to, who can alter their situation, and thus they generally view their situation as hopeless and helpless. In addition, their life on the streets is tough (Mella, 2012:42). Yet, street children could, with assistance, go back to school (Chikiwa, 2019; Kanjanda & Chiparange, 2015; Mella, 2012) or start small businesses or other income-generating activities (Kanjanda & Chiparange, 2015).

Children who enjoy working on the streets are mostly those who feel responsible for caring and providing for their families (Chikiwa, 2019; UNICEF, 2002). According to Mella (2012), some children considered working on the street as temporary and enjoyable and looked forward to a prosperous future. In addition, some of the street-working children viewed attending school as a stumbling block as they had no autonomy over their lives since teachers were mostly in control (Myburgh et al., 2015). This is in agreement with the Myburgh et al. (2015) study, which found that street children were not comfortable at school because they were ill-treated and labelled by teachers and students (Mhizha & Muromo, 2013).

Furthermore, Mella (2012) observed that the children expected the government to provide them with free education, employment, and money for their upkeep and treatment when they were sick. In addition, the children felt it was the government's

responsibility to provide security and assistance to their disabled parents (Mella, 2012). Considering that the government alone has no capacity or the will to adequately provide such assistance (GoZ, 2013; Manatsa, 2015; Mugumbate & Nyoni, 2013; UNICEF, 2021; Zimbabwe Human Rights NGO Forum, 2015) the children's expectations are in vain. What is seemingly required is the collective intervention of society. A return to Ubuntu/Hunhu which ensures that everyone is responsible for the wellbeing of others would be appropriate (Mayaka & Truell, 2021). Thus, people would act to support one another's development (Mayaka & Truell, 2021:10).

2.8.3 Relevant authorities

The authorities and the public, largely view child guides and their visually impaired parent beggars as lawless and as a threat to social harmony (Bhukuth & Ballet, 2015; Kudenga, 2017; Mella, 2012; Ndlovu, 2015). In their study Bhukuth and Ballet (2015:131) pointed out that "street children are marginalized by their societies and seen as pariahs". A study carried out by Seni (2015:32) that was investigating the experiences of young carers of the visually impaired adult beggars (YCVIABs) and perceptions attached to their plight, revealed that the authorities viewed child guidance as a social problem in Africa. It is thus arguable that child guidance as a social problem affects people directly and indirectly as the visually impaired and their assistants occupy public places and could potentially commit criminal activities on the streets (Seni, 2015).

Although the UNCRC (1989) clearly states the rights the children can claim and assert, this is not always possible for many children who work in the streets because they are most likely to come from a society where the child has no voice (Mella, 2012; Ndlovu, 2015). In addition, there seems to be a state of neglect concerning the rights and opportunities of the children of the visually impaired (Mhaka, 2014; Seni, 2015). It would appear that is the reason Mhaka (2014) advocates for society to spare a thought for the children who live and work under difficult conditions in addition to being vulnerable to negative attitudes, beliefs, labels and stigma.

It could be asserted that the children's plight has not been on the national agenda as part of development initiatives but is largely viewed as an issue of charity and social welfare (Mhaka, 2014; Nhapi & Agere, 2019). As such, these children's plight is not

prioritised through dedicated programmes promoting their rights. Generally, in Zimbabwe, disability issues only receive attention if funds permit (GoZ, 2013; Human Rights NGO Forum, 2015; Manatsa, 2015; Mugumbate & Nyoni, 2013). This means that disability is placed at the bottom of the stack for wealth availability and distribution. For instance, studies reveal that children of parents with visual impairments are amongst the most marginalised children in the world and the poorest among the poor children (Eshita, 2018; Geoghegan, 2018; UNICEF, 2016). Therefore, it is in this sense that, apart from being extremely poor, these children are also mostly excluded from education and social life (Mhaka, 2014; Nhapi & Agere, 2019; Geoghegan, 2018).

2.9 SUMMARY

The historical background of Zimbabwe helped highlight the events that led the marginalisation of the indigenous people of the country. Though Zimbabwe gained political independence, it has failed to be economically viable due to various factors such as unfavourable natural disasters like droughts, continued migration of people to the cities, unemployment, poverty, and the implementation of misguided government policies.

Harare's context helped understand the events that led to urban poverty which in turn triggered some informal and illegal ventures, like street begging. Various drivers of begging have shown that Zimbabwe is undergoing a transformation which is affecting children's human development and smothering the Ubuntu/Hunhu philosophy. The philosophy of Ubuntu/Hunhu could prove to be a solution to the menace of street begging particularly that of begging of the visually impaired parents guided by children, which is a form of child labour.

Both international and local instruments that focus on child labour and children's rights helped highlight the child beggars' missed opportunities and freedoms. Although Zimbabwe ratified all the key international and regional conventions on child labour as well as established national laws and regulations related to child labour, there exist huge gaps between legislation and implementation. This means that legislation related to children's wellbeing and protection remain on paper and

missing in practice. If only Zimbabwe could address these gaps, then working on the streets could become a history for street children, particularly those who beg.

CHAPTER 3: THEORETICAL FRAMEWORK

3.1 INTRODUCTION

The purpose of this study is to explore, analyse and interpret the causes of child begging, the impact of begging on child guides and the opportunities and freedoms that may prevent child guides from begging with and on behalf of their visually impaired parent beggars. Hence, child guides might be able to expand their freedoms and opportunities. In this chapter the theoretical framework of this study is discussed. The purpose of this theoretical framework is to ground the present study in the relevant previous work and to give the reader a clear sense of the theoretical framework to the phenomenon of street begging (Maxwell, 2013:123; Ngulube, 2020). In other words, the theoretical framework shows how this study fits into what is already known (relationship to existing theory and research) and how the research makes a contribution to the topic (Ukwoma & Ngulube, 2021). Again, the theoretical framework stands to guide and enrich the reader's reflections on how to value the wellbeing and deprivations of people who work in the streets (Hoffman & Metz, 2017). Going further, the use of theories in research is to give meaning to people's experiences (Hoffman, 2016). The theoretical framework for this study draws on the developmental theories of Amartya Sen's capabilities approach, Ubuntu/Hunhu: An African theory of humaneness, and Lenoir's social exclusion Theory.

The capabilities approach analyses the rights or capabilities that children are supposed to claim and enjoy in reliance or interdependence with other people but likely miss while they are in the process of begging with and on behalf of their visually impaired parents. The Ubuntu/Hunhu philosophy shows that the family, community and society at large can assist to prevent child guides and their visually impaired parents from begging on the streets. For this reason, child guides might be able to access opportunities and real freedoms that they seem to miss. Lastly, social exclusion shows how street begging, which is a form of child labour, disadvantages street children from doing and becoming what they value in life. Thus, the study aims to understand the experiences of the child guides through the lens of these three theories. Firstly, the concepts human development and begging will be defined then each theory will be explained. A review of how each theory views children's human

development in terms of access to and participation in education, health and play and recreation will follow.

3.2 CONCEPTUALISING HUMAN DEVELOPMENT

According to UNDP (2016:39) human development is about all people, in terms of expanding their freedoms, enlarging their choices, enlarging their capabilities and improving their opportunities. In the same vein Hoffman and Metz (2017:154) view development as a process consisting of expanding and enhancing an individual's capabilities, giving the children freedom to accomplish more and better functioning. On the other hand, Stewart (2019) is of the opinion that human development encompasses all sections of society, with a heavy emphasis on the situation of the poor, such as the child guides and the visually impaired parent beggars, whose potential for leading full and flourishing lives is limited. Hence, human development considers the improvement of people's lives as its central objective (Stewart, 2019).

While Anushruti (2017) observes that economic growth and income are means to human development, apparently, they are not ends in themselves because more value is placed on people's richness and less on economic richness. Notably, human development according to UNDP (2016) is a process of enlarging people's three main capabilities which are that they lead a long and healthy life, acquire knowledge and access resources they need for a decent standard of living. Brown and Millington (2015) also view human development as basically about human rights to education, health and wellbeing. Therefore, in the event that these three essential choices are unavailable for child guides, many other freedoms and opportunities will consequently remain inaccessible.

3.3 CONCEPTUALISING BEGGING

Begging is defined by International Labour Organisation (ILO) (2004:21) as "...a range of activities whereby an individual asks a stranger for money on the basis of being poor or needing charitable donations for health or religious reasons. Beggars may also sell small items, such as dusters, or flowers in return for money that may have little to do with the value of the item for sale". It could also be argued that begging is a choice for survival, based upon the weighing of costs and benefits of a livelihood activity (Owusu-Sekyere et al., 2018; Rugoho, 2017). It involves the act of

stopping people on the street and asking for assistance in the form of money or food as a survival strategy (Agunyai & Ojakorotu, 2021). Rugoho (2017) alludes to begging as a social problem whose main drivers in the major cities of Zimbabwe are urbanisation, poverty, high unemployment, the collapse of the social disability fund and failure by social institutions to address street begging.

On the other hand, Katsande (2014) observes that blind begging, accompanied by children or adults, is a professional response to a perceived market need which the visually impaired exploit to make a sustainable livelihood. This means that begging is profession (a full-time employment according to the visually impaired and their assistants) that does not require capital (Rugoho, 2017). For that reason, it is considered as a way out of poverty for the poor and helpless visually impaired parent beggars and their assistants. This study makes use of guided begging in explaining the child guides' seemingly missed opportunities and freedoms.

3.4 AMARTYA SEN'S CAPABILITY APPROACH

The capability approach is a theoretical tool which underpins the human development approach and that is based on the work of Amartya Sen (Stewart, 2017). For that reason, the approach can also be seen as the human development capability approach. It can safely be said that Amartya Sen was the first to introduce the idea of the capability approach and as such, it is important to present his idea of this approach. According to Sen (1999a; 2009:16) the capability approach is an intellectual discipline that gives the central role of the evaluation of a person's achievements and freedoms in terms of their actual ability to do different things that they have reason to value. For this reason, it can be argued that the approach stemmed from Sen's criticism of reliance on incomes and wealth as the only indicators of human development involving poverty and inequalities in society (Hoffman & Mets, 2017; Sen, 1995, 1999b, 2000; Simpson, 2018). It is in this sense that incomes cannot be used to determine what people value to do and be but, but that it can contribute to the expansion of opportunities or capabilities. In other words, while prosperity in the form of income and wealth is important, its significance lies in the extent that it can contribute to valued capabilities or opportunities. For Amartya Sen, human development is about people's freedom to be and to do what they value (Sen, 1999b, 2000). In other words, the capability approach asks what people are

really able to do and able to be. Sen (1999a) does not list out the capabilities that are required in society to achieve human development due to differences in personal characteristics and social arrangements. It should be noted that the capability approach has since Amartya Sen conceptualised it, been extended by Martha Nussbaum and many others.

In support of the theoretical idea presented above, Haffner and Elsinga (2019:16), Wheelaham (2018) and Robeyns (2005:95) are of the view that the capability approach is a broad normative framework which can be used for assessing human wellbeing and social arrangements, and policy design and social change in society instead of utilities-based preferences and commodities-based resources. Since the capability approach puts people at the centre of development by shifting its focus from the means (resources) to the ends it can be used to understand the human wellbeing of child guides.

The idea of the capability approach is that functionings and capabilities which are central notions in this approach provide a better understanding of people's quality of life (Naz, 2016; Robeyns, 2016; Sen, 1999a). That is why in this study the capability approach will be used to focus on what child guides have reasons to value being or doing in terms of their health, the education they can enjoy, the warm relationships they have with other people: the support they can enjoy from their networks and what they can do to lead a decent standard of life (Robeyns, 2017). It is worth noting that the idea of children enjoying support from their networks illuminates how the capability approach is related to the African philosophy of humanness. Notably, that the possession of some capabilities relies on other people (Hoffman & Metz, 2017). In other words, the capabilities approach stresses the social embedding of every person and that only against this social background can social relations (Ubuntu/Hunhu) enhance the expansion of people's capabilities and freedoms (Schweiger & Graf, 2015; 2017). If there is no support or adequate support then the capabilities of the concerned person will be compromised (Haffner & Elsinga, 2019).

Sen's main concepts of the capability approach are functionings, capabilities and agency (Sen, 1999a; 2000). In this study, these concepts need to be defined and explained for a better understanding of how the children's guided begging can impact their opportunities and freedoms.

3.4.1 Functionings

Functionings, according to Sen (1999a:39; 2005:153), are various practical things or achievements people may value doing or being. Thus, in the capabilities approach, functionings can be understood as people's valued activities (doings) and valued states of being; what they actually choose to do and achieve. In other words, functionings are the actual or practical things people value doing and being. Put differently, functionings are people's basic fulfilments or achievements that we can observe. Although functionings are related to goods and income it should however be noted that functionings chiefly describe what a person is able to do and be with the goods and income. As such, the various achieved functionings will determine how a person lives (Sen, 1995: 110). In this light, Walker (2006:165) in his study of viewing higher education pedagogy, contends that functionings are the actual achievements or outcomes. Noteworthy, is the idea that people's activities and states of being contribute towards people's wellbeing or their quality of life (Katusiime, 2014; Sen, 1995). For instance, some of the likely practical things and states of being that contribute to people's wellbeing or quality of life in society, are caring for others, having an education, having a good paying job, having satisfying leisure or recreation time, taking part in community activities, being healthy and leading lives the people value (Sen, 1995:52). Hence, functionings can be viewed as direct aspects of living conditions (Sen, 1999a) that are observable and measurable (Sen, 2000:75-76).

However, people cannot dream of achieving or enjoying a good quality of life when they work on the streets most time of the day, as exemplified by child guides as street beggars. What the street beggars require are capabilities that can be created and sustained by other people acting together (Alkire & Deneulin, 2009).

3.4.2 Capabilities

Sen's capabilities are notions of genuine freedoms or opportunities to lead the lives people have reasons to value (Sen, 1995:40; 1999a:87). This means that the notion of a capability seeks to capture exactly whether a person can do something if he or she wants to (Sen, 1993). It should be pointed out that capabilities are what matters most for children, and parents or adults should therefore refrain from imposing functionings (e.g., begging) upon people who do not wish to have them (Schweiger &

Graf, 2015; 2017). This means that when children or young people are provided with capabilities, they have the freedom to choose their way of living as much as possible. However, the children's evolving capabilities and functionings which are determined by their ages (Abebe, 2019; Schweiger, 2019; 2023; Schweiger & Graf, 2015; 2017) should always be considered. Hence, their parents can assist them to articulate their wishes and preferences. Notably, the idea of genuine freedoms or opportunity freedom should not only remain as paper freedoms but should actually be implemented. For example, if the right to free and basic education is enshrined in a country's constitution but is violated, then there is no capability to talk about. This is why capabilities are referred to as real freedoms or possibilities open to a person (Sen, 1999a).

Hoffman and Metz (2017) take a step further to suggest that an individual's freedom is fundamentally a form of interdependence with others. More so, the individual is a social being and there is no way he or she can achieve wellbeing in isolation: wellbeing happens in relationships. It must be noted that relating to others is a central capability on its own. In other words; capabilities are people's effective opportunities to achieve their valuable functionings (Hoffman & Metz, 2017; Nussbaum, 2000; 2006; Sen, 1999; 2009) through interactions with others. Therefore, for capabilities to be effective, they must be grounded in the socio-cultural aspects of the people involved.

In addition to describing what a functioning is, Sen (1993:28)) points out that a capability is an opportunity or potential to achieve a state of being. Furthermore, Simpson (2018) argues that a capability entails the freedom to choose a lifestyle that can be realistically achieved. It can be pointed out that the priority of capabilities is to capture people's freedom to achieve functionings (Sen, 1999a:75). In the case of children, Sen speaks of evolving capabilities and functionings because of what they can be and do which is determined by their ages (Abebe, 2019; Schweiger & Graf 2015). Thus, child guides who may lack skills and capacities to make full "autonomous" choices and decisions for themselves, can be assisted by their visually impaired parents to articulate their wishes and preferences concerning their health, education, leisure and recreation.

3.4.3 Agency

According to Alkire, Deneulin (2009), Sen (1999b, 2000), and Wheelaham (2018), agency is a person's ability to pursue and realise goals that they have reason to value. On the other hand, Chuta (2014:2) defines agency as "an individual's own capabilities, competences and activities through which they navigate the contexts and positions of their life worlds fulfilling many economic, social and cultural expectations." Hence, from the capability perspective Alkire and Deneulin (2009) argue that Sen's concern is about the freedoms people have to act as agents in making choices from many opportunities available to them. According to Sen being able to pursue a life a person has reason to value is an immensely important feature of a person's agency (Sen, 1999a:19) Therefore, in this study the key is "agency freedom" that the children may need to be empowered to exercise their agency through being granted access to information and opportunities to participate in what they value doing and being. This is the reason the capability approach views people as ends in interrogating the opportunities available to each person.

However, Abebe (2019:11) contends that agency is not a universal experience; it is dynamic, situational, and contextual. For example, Article 12 of the UNCRC gives children the right to participate in decisions that concern them. However, the unyielding traditional and adult-directed cultural practices in most African countries, including Zimbabwe, override this approach (Mella, 2012). In addition, because of how young children can be Article 5 of the UNCRC mentions the children's right to proper guidance in accordance with their "evolving capabilities" (Abebe, 2019). This confirms the idea that children are members of families and communities. To this end, the agency of children needs to be situated within the wider societal context that shapes, enables and restricts it (Spyrou, 2018).

Thus, in this study, a relational approach to children's agency will be taken. It will recognise the respective roles and positions of child guides and their visually impaired parents and how they are connected (Wyness, 2013) in the begging process. Since child guides beg with and on behalf of their visually impaired parents, those children's agency depends on their parents' agency. Hence, the children exist and beg interdependently with adults. Thus, interdependence agency exists between the visually impaired parents who beg accompanied or assisted by their children. Basically, interdependence agency is common in African children's lives. Notably, interdependence agency is the ability to support family or community members and

fulfil familial responsibilities (Abebe, 2019). Hence, interdependence agency is a strategy of collective existence which fulfils social reproduction sustenance (Abebe, 2019:11).

3.4.4 The capability approach as interdependence with others

Literature exists where the capability approach (also known as the human development approach) has been used to study issues of interdependence with others (Anushruti, 2017; Hoffman & Metz, 2017; Katusiime, 2014; Morais, 2019; Simpson, 2018). To this end, it is important to note that the social vulnerability of children and disabled persons makes them heavily dependent on others. This points to the fact that all humans are dependent on and are shaped by interactions with others and their environment. Hence, Morais's (2019) evaluation of a local organisation which uses the capabilities approach as a social innovation, revealed that if children are given real freedoms or opportunities, they can participate and be active agents of their own lives and so empower themselves and their families. Additionally, a capability approach could imply that there are institutional and cultural barriers (e.g., lack of Ubuntu/Hunhu) which prevent the inclusion of children of visually impaired parent beggars. Thus, in the current study, the child guides who seem to lack real freedoms and opportunities can be empowered so that they have access to and participate in education, health, leisure and recreation and any other areas that they value.

Under the capability approach, guided begging may be analysed as deprivation of beings and doings. The child guides who are on the streets seem to lack real freedoms and opportunities to use their own beings and doings or rights to articulate their wishes and preferences (Schweiger & Graf, 2015). It can be argued that what is needed is to apply the capability approach which sees development as possible through interdependence with others. This can be illuminated when an Ubuntu/Hunhu interpretation of development is seen as freedom in the form of interdependence with others which enables a person to express his or her wishes and receive support to expand their capabilities (Hoffman & Metz, 2017:153). Consequently, in the African context when people lack genuine freedoms there are

tendencies of Ubuntu/Hunhu absence (Zvomuya, 2020). This means that their unfreedom may be rectified by the practice of Ubuntu/Hunhu.

3.5 UBUNTU/HUNHU: AN AFRICAN THEORY OF HUMANENESS

Ubuntu/Hunhu is an important concept in Africa. It is a term found in diverse forms and languages in many sub-Saharan societies or countries. It is imperative to note that Ubuntu is an ancient foundational concept which gained prominence in written literature in the nineties (Banda, 2019). However, Ubuntu is usually associated with the Nguni proverb: *umuntu ngumuntu ngabantu* (a person is a person through other people). In Zimbabwe, Ubuntu/Hunhu is respectively a Ndebele or Shona term which signifies being human or humaneness.

According to Zimunya, Gwara and Mlambo (2015:5) Ubuntu is a moral and epistemological theory that informs the moral habits of Africans South of the Sahara. Hence, Zimunya et al. (2015) consider Ubuntu as a philanthropic approach towards one another. More so, Metz (2013) observes that the principles underpinning the concept of Ubuntu are human based. This means that Ubuntu is about humanity, care, respect, dignity and the value of other people (Banda & Mudzanire, 2019; Hoffman & Metz, 2017; Van Norren, 2022). Hence, in Shona it is possible to describe a person as not being a person on the basis of failing to exhibit Ubuntu/Hunhu attributes. In this light, the Ubuntu/Hunhu theory can be viewed as a moral standard or yardstick of people's interconnectedness and how they should behave towards one another. Therefore, it can be wise to consider Ubuntu as exemplifying the African values and ethics in the service of humanity (Zvomuya, 2020). However, Ubuntu/Hunhu should not necessarily be viewed as representing all ethical thinking in sub-Saharan Africa (Ewuoso & Hall, 2019).

Although Ubuntu/Hunhu is a way of being, which is common among some different Bantu-speaking people in Africa, it is applicable to other parts of the world (Mugumbate & Nyanguru, 2013; Ramose, 2014; Zvomuya, 2020) since humanity and interconnectedness also exists worldwide. However, Ramose (2010:300) contends that in African cultures, Ubuntu's concern relates to how humanity is achieved through others that should be utilised for the promotion of children's rights and interrogating terms such as "street children". In the same vein, Metz (2011) argues that Ubuntu makes visible the invisible plight of vulnerable members of

society, such as the people who beg on the streets. To that end, Chinouya and O'Keefe (2006:91) observe that Ubuntu/Hunhu is pervasive within the cultures of sub-Saharan Africa. This means that Ubuntu is a cornerstone or backbone of many African societies.

As already alluded above, Ubuntu/Hunhu expresses the interconnectedness, common humanity and responsibility towards each other (Mwapaura, Magavude, Munyanyi, Rufurwokuda & Chisosa, 2022b:2-3; Van Breda, 2019; Van Norren, 2022). Notably, one does not become human by birth only, but by being part and parcel of society. In that sense, Mungai (2015) aptly notes that whatever is good for humanity is Ubuntu and whatever harms humanity is against Ubuntu. Hence, Ubuntu's concern is how people treat each other (Mwapaura et al., 2022b:3). Therefore, one of the focuses of this study is on the treatment or perceptions of children who guide their visually impaired parent beggars by the generality of Zimbabweans. It is worth noting that people who embrace Ubuntu/Hunhu are open and they make themselves available to others (Banda, 2019; Metz, 2011; New World Encyclopaedia, 2016; Van Breda, 2019; Van Norren, 2022). Hence, they affirm others and do not feel threatened when others are able and excel (Tutu, 1999). As such, advocates of Ubuntu rule out the existence of egoistic and selfish tendencies (Letseka, 2012).

In light of the above, this study draws on the notion that as a practice, Ubuntu/Hunhu can be applied to show humaneness between people within a community or towards others (Banda & Mudzanire, 2019; Hoffman & Metz, 2017; Mugumbate & Nyanguru, 2013; Mugumbate & Chereni, 2019; Mwapaura et al., 2022b; Ngubane-Mokiwa, 2018; Ramose, 2010; Van Breda, 2019; Van Norren, 2022) such as showing humaneness to child guides and their visually impaired parent beggars who engage in street begging. Van Breda (2019:440) contends that Ubuntu continues to play a crucial role in African societies in binding families together. In other words, it is a worldview of indigenous populations of sub-Sahara Africa that continues to interconnect families and communities who embrace it (Mugumbate et al., 2023, Rankopo & Diraditsile, 2020). Basically, Ubuntu/Hunhu as illustrated in Table 3.1 depicts various attributes and meanings. The universal attribute in the table can be ascribed to Ubuntu parallels found in other societies, which include the Chinese

philosophy of *Jen*, the Filipino philosophy of *Loob* and the Russian philosophy of *Obschina* (Bolden, 2014).

Table 3.1: Positive attributes and meanings of African Ubuntu Philosophy
(Source: Adapted from Broodryk, 2005:175)

Ubuntu attribute	African Ubuntu meaning
U -Universal	Global, intercultural brotherhood
B -Behaviour	Human (humane), caring, sharing, respect, compassion (love, appreciation)
U -United	Solidarity, bond, community, family
N -Negotiation	Consensus, democracy
T -Tolerance	Patience, diplomacy
U -Understanding	Empathy (forgiveness, kindness)

In Zimbabwe, Ubuntu/Hunhu/Humaneness emphasises the values of solidarity, empathy, human dignity and the maxim that “*I am because we are*” or “*a person is a person through others*” (*umuntu ngumuntu ngabanye* (Ndebele)/*munhu munhu pamusana pevamwe vanhu* (Shona)) (Mugumbate & Nyanguru, 2013:91). The maxim indicates relationality as a crucial ingredient for communal ideals and human excellence (Mugumbate & Chereni, 2019) which encourage people, including children, to “prize communal and harmonious relationships with others” (Metz, 2007:324) or the other-regarding tendencies (Ewuoso & Hall, 2019; Hoffman & Metz,

2017). Thus, the maxim can be viewed as a unifying worldview of Ubuntu/Hunhu (New World Encyclopaedia, 2016). It is imperative to note that such an expression is found in a wide range of African societies (Banda & Mudzanire, 2019; Hoffman & Metz, 2017; Rankopo & Diraditsile, 2020) as opposed to the western thinking of placing the individual at the centre of human existence (Masitera, 2016).

Another maxim which supports Ubuntu/Hunhu is; *it takes a village to raise a child* (Kakowa & Kaomba, 2020; Mugumbate & Chereni, 2019:28). It means that both old and young people play a critical role to create the relational conditions that enable children to grow and realise their humanness/personhood. Hence, Ubuntu/Hunhu may guarantee measures aimed at alleviating poverty; the driver of street begging by the Zimbabwe's Street beggars and particularly the child guides and their visually impaired parents. Mugumbate and Chereni (2019:28) have no doubt that Ubuntu informs ideal child rearing methods or practices in African contexts. This shows that a person cannot survive on his or her own, that he or she is a vulnerable creature in need of others to exist and to become who they are.

Additionally, according to the African culture, a child belongs to the whole community and anyone can discipline or rebuke the child for any wrongdoing (Cheronoh, 2019; Ndlovu, 2015). It is in this respect that Hoffman and Metz (2017), Mugumbate and Chereni (2019) and Rankopo and Diraditsile, (2020) assert that a person's humaneness is linked to their care for and cooperative engagement with others. Hence, "an authentic individual human being is considered as part of the larger and more significant, relational, communal, societal, environmental and spiritual world" (Mayaka & Truell, 2021:2; Mugumbate et al. 2023:3) as illustrated in Figure 3 (an integrated frame work of Ubuntu/Hunhu) below.

Furthermore, South Africa's White Paper for Social Welfare explicitly describes Ubuntu as the principle of caring for each other's wellbeing and fostering the spirit of mutual support (Government of South Africa, 1996). Additionally, the White Paper acknowledges the rights and responsibilities of every person in promoting societal wellbeing. In concurrence, Metz (2011) states that Ubuntu is a theory of Right Action or Moral Theory based on the interdependence and care for others. As such, Figure 3.1 below, illustrates Ubuntu as a guiding philosophy of care among Africans. Mugumbate et al., 2023, Ngubane-Mokiwa (2018) and Van Norren (2022) concur

that being humane includes the notions of care, respect and compassion. It is this researcher's view that the principle of Ubuntu/Hunhu could be applied to assist the child guides and their visually impaired parent beggars to restore their humanity. This could possibly create an environment within which child guides would be able to realise their various opportunities and freedoms.

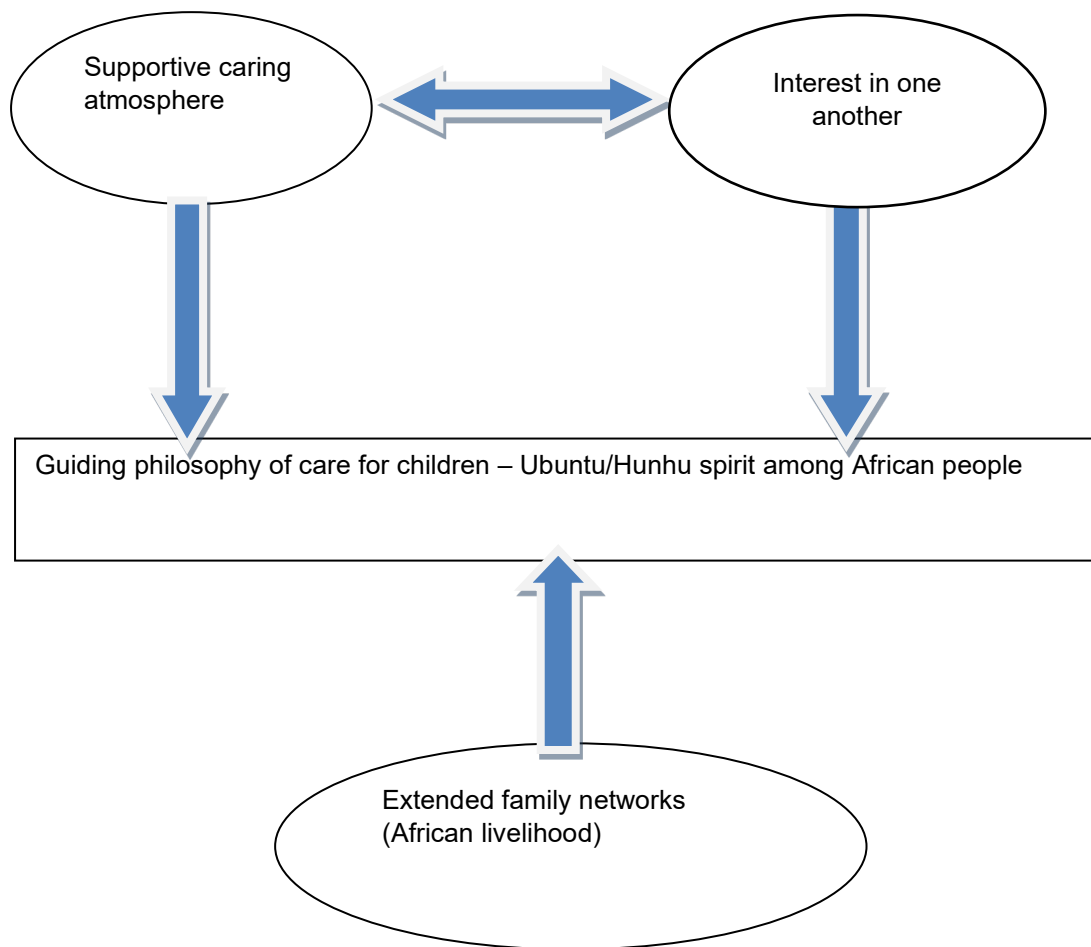


Figure 3.1: Guiding philosophy of care: Ubuntu spirit among Africans (Source: Adapted from Achema & Ncama, 2015:1464)

Literature shows the application of Ubuntu/Hunhu in a variety of situations though only some authors focus on how this impacts vulnerable members of society, particularly children such as child guides begging on behalf of their visually impaired parents (Bessler, 2008; Mofakane, 2014; Mugumbate & Chereni, 2019; Mukaria & Mukaria, 2019; Ndlovu, 2015; Ruparanganda, Ruparanganda & Mabvurira, 2018). For example, Bessler (2008:49) emphasises the need to apply the spirit of Ubuntu/Hunhu when focusing on the needs of children who are vulnerable so that their rights can be enforced. Bessler (2008:43) decries how urbanisation and the accumulation of wealth and material possessions rob people of their warmth, hospitality or generosity and genuine interest in each other as human beings. Hence, Ubuntu/Hunhu is mostly missing in the way vulnerable children, who depend on society for survival, are treated by the public (Bessler, 2008:46; Mayaka & Truell, 2021).

Similarly, Zimunya, Gwara and Mlambo (2015:5) argue that beggars and people living on the streets would have been non-existent if, due to the philanthropic nature of Africans in terms of Ubuntu, it had been practised. None the less, Bolden (2014) observes that there is a huge gap between the espoused philosophy and the lived experiences of people in communities that purport to embrace Ubuntu/Hunhu. For example, by disregarding the poor of sub-Sahara Africa, even though people claim to be informed by Ubuntu/Hunhu, does not enhance the street beggars' rights to fully flourish as human beings (Banda, 2019). Hence, Ruparanganda et al., (2018) blame the Zimbabwean society for producing children who work on the streets. They observe that the street children are a product of the dysfunction of the Zimbabwean society since streets do not give birth to street children. Instead, when one considers the Children's Act (5:06), street children are in need of care (GoZ, 2001). The children are considered as in need of care because they must be protected or prevented from working on the streets. Ideally, the presence and begging of street children should be condemned and shunned by all Zimbabweans (Ruparanganda et al., 2018).

However, there are various challenges of care to Ubuntu/Hunhu, as depicted in Figure 3.2 below. These challenges make Zimunya et al., (2015) and other people doubt the practicability and attainability of the basic tenets of the Ubuntu discourse. Notably, the social security systems mentioned in Figure 3.2 are the types of protection provided by society for its members against risks such as hunger, poverty, disability and so on (ILO, 2000; Ringson, 2017). A close look at the ILO (2000) definition of social security excludes the role of traditional social security measures prevalent among the Africans south of the Sahara.

An example of traditional social security which is practiced in some isolated parts of Zimbabwe is the *Zunde Ramambo* in Shona and *Isiphala Senkosi* in Ndebele. *Zunde Ramambo/Isiphala Senkosi* is practice of growing and storing grain at the chief's compound to feed vulnerable members of the community, such as the aged, disabled, poor, widows, sick and orphans (Machingura, 2012; Mugumbate et al., 2023; Ringson, 2017; Ruparanganda et al., 2018). According to this practice, members of the community or society collectively take turns to plant and harvest crops to ensure food security in times of need. *Zunde Ramambo/Isiphala Senkosi* therefore encourages old and the young to work together as a team. Additionally, for

the young, it promotes work ethics. Hence, *Zunde Ramambo/Isiphala Senkosi* is a development, educative and empowerment model which resonates well with the Ubuntu/Hunhu philosophy (Ringson, 2017:55).

Furthermore, the omission of such traditional social protection overlooks the importance of African values and practices exemplified by Ubuntu/Hunhu (Ruparanganda, Ruparanganda & Mufanachiya, 2017). Again, traditional social security measures are usually threatened by inaccessibility and inadequate resources (Achema & Ncama, 2015; Makombe, 2021). Also, in Zimbabwe the chiefs' traditional social security measures have been depleted by the ruling party, the Zimbabwe African National Union-Patriotic Front (ZANU-PF) through patronage and swaying the traditional leaders from their original indigenous practices (Ringson, 2017). Apart from inaccessibility and inadequate resources and ZANU-PF's meddling, the ever-increasing number of vulnerable children makes it impossible to adequately provide them with the required care and support, especially in developing countries such as Zimbabwe (Achema & Ncama, 2015; Labor, 2018; UNICEF, 2021).

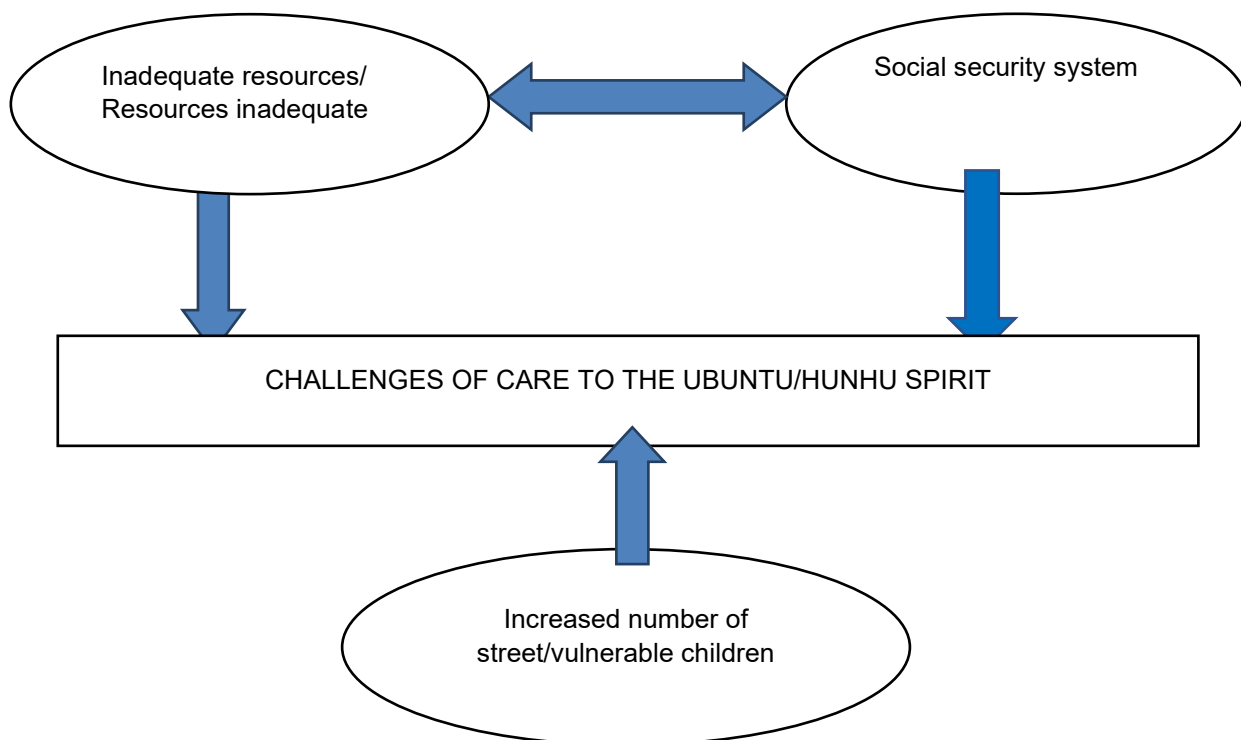


Figure 3.2: Challenges of care to the Ubuntu spirit (Source: Adapted from Achema & Ncama, 2015:1465)

Although Achema and Ncama (2015) carried out a study in Nigeria that focused on children with HIV/AIDS, it provides important insights on the support needed by vulnerable children in general. The findings from the study suggest that the caring atmosphere in the African spirit of Ubuntu/Hunhu helps to identify the problems of vulnerable children and providing the possible needed support (Achema & Ncama, 2015:1457). Because of the study findings, modern African societies are encouraged to adopt the Ubuntu/Hunhu concept in giving possible compassionate supportive care to children in need of basic necessities (Achema & Ncama, 2015).

On the other hand, Ndlovu (2015:47) considers the phenomenon of children living on the streets as “unAfrican” as this is not consistent with the traditional (Ubuntu/Hunhu) child care practices where a child belongs to and is raised by the community (Kakowa & Kaomba, 2020). That could be the reason Ndlovu (2015) postulates that the extended family network has been eroded by modernisation and ceases to fulfil its traditional safeguards of the care of vulnerable children, such as street children. Furthermore, Ndlovu (2015:47) views the phenomenon of street children as the ugly face of colonisation and industrialisation in the African context, which has negatively impacted the traditional way of life and eroded its protective mechanisms. So, it is important to note that Ubuntu/Hunhu was suppressed by colonisation (Mayaka & Truell, 2021; Mugumbate et al., 2023). However, there is nothing wrong with instituting some Western or Eastern philosophies but, these should complement the indigenous development paradigms (Ringson, 2017). Hence, Ubuntu/Hunhu as a body of community ideals and knowledge is underpinned by Western philosophical values and thoughts (Mayaka & Truell, 2021:2; Van Norren, 2022:2792). This means that there is a gap that Ubuntu/Hunhu can fill to change such discourses and practices.

Furthermore, Ubuntu/Hunhu can be seen as advocating for the use of indigenous strategies and localised frameworks rather than using Westernised methods when addressing modern challenges like street begging which are faced by the African populace (Zvomuya, 2020:25). However, as already mentioned this does not imply abandoning the theories and frameworks that brought human development to where it is today. Rather, a blending of the proposed Ubuntu/Hunhu with Westernised

theories or ideas like the capabilities approach and Social Inclusion are required in enhancing street children's real opportunities and humanism.

On the other hand, it can be asserted that using indigenous knowledge like Ubuntu/Hunhu when working with children empowers them, their families, their communities and society at large (Mugumbate & Chereni, 2019:28; Ringson, 2017). In addition, Mugumbate and Chereni (2019:28) contend that the individualistic lifestyle of Westernisation not only tends to disempower and diminish people involved in raising children; it also fails to match the aspirations and ideals of African communities within which children grow and achieve their personhood. That being the case, the competitive advantage of Ubuntu/Hunhu philosophy is undermined (Mayaka & Truell, 2021; Van Norren, 2022).

3.6 SOCIAL EXCLUSION/INCLUSION

The term "social exclusion" was popularised in the sixties, in France by René Lenoir with reference to marginalised people who were not covered by social insurance, thus the people left behind by the economy (Agunyai & Ojakorotu, 2021; Seni, 2017). The social exclusion theory was adopted by the European Council in 1984. This theory defined the "excluded" as groups of people whose resources failed to meet the minimum acceptable standard of living in their country (Raitano et al., 2021; Ryan, Sales, Tiki & Siara, 2008). This points to the fact that in any society or country there are groups of people considered as "misfits" or excluded from enjoying decent and accessible basic public services (Agunyai & Ojakorotu, 2021). When people have no access to public services, their long term economic, social and human development are limited (Department for International Development (DFID), 2005:11). Thus, social exclusion can be considered as the link between an individual's life course and society.

However, from Sen's (1995; 1999) capability approach, social exclusion can be viewed as people's inability to fully participate in economic, social and cultural lives and from asserting their social rights and be recognised as equal by society. It can therefore be deduced from Sen's definition that lack of participation is at the heart of social exclusion. Thus, social exclusion deprives people of choices and opportunities to escape from poverty and denies them from claiming their rights (DFID, 2005:13).

However, in capability language, social exclusion can be viewed as denial of capabilities (Hoffman & Metz, 2017; Sen, 1992; 1999; 2000) for some sectors of society. It is therefore a form of discrimination (Raitano et al., 2021). Hence, such people are regarded as misfits as they are locked out of the benefits of development enjoyed by others (Agunyai & Ojakorotu, 2021). What the theory describes as “misfits” resonates well with children who are guides because they “are poor and lack the resources required for inclusion in the development process of their societies” (Agunyai & Ojakorotu, 2021:603; DFID, 2005).

Vrooman, Hoff and Guiaux (2015) consider social exclusion as the accumulation of disadvantages in society in which people reside. In the case of children, it is a violation of their rights or capabilities. The United Nations (2016a:18) concurs with Sen’s (1993; 1999; 2000) capability approach to social exclusion which views social exclusion as “a state in which individuals are unable to participate fully in economic, social, political and cultural life, as well as the process leading to and sustaining such a life”. From these perspectives, it can be concluded that social exclusion is multidimensional. Figure 3.3 below, provides some symptoms of exclusion of people who are lagging behind or participating less than others (UN, 2016). In this light, social exclusion can impact on people’s wellbeing and participation in society in different ways, depending on the symptoms of exclusion (Appleton-Dyer & Field, 2014).

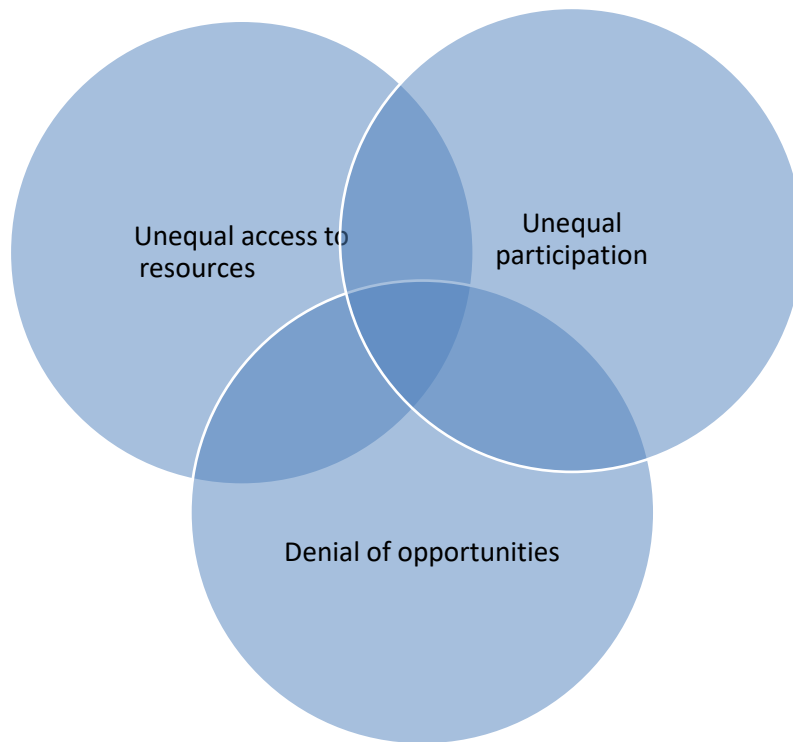


Figure 3.3: Symptoms of exclusion (Source: UN (2016) Leaving no one behind: the imperative of inclusive development)

Noteworthy, social exclusion can cause poverty by reducing people's access to vital services such as health, education, social protection and other livelihood opportunities (Birchall, 2019:4; DFID, 2005; Raitano et al., 2021). Hence, social exclusion makes it harder to reduce poverty (DFID, 2005). On the other hand, Hoffman and Metz (2017:156) concede that lack of support from others means that social isolation is conceived as a burden and restricts access to other capabilities. Therefore, in this study, the theory can be used to explain why guided begging can deprive the child guides from accessing opportunities available to other children.

Given the above, the social exclusion of children can best be understood in the context of the United Nation's Convention on the Rights of the Child (UNCRC) which requires that the best interests of the child must be considered in all matters that concern the child. Geoghegan (2018) observes that the basis for linking social exclusion to the UNCRC is the public and political acceptance the Convention has gained through the member states' signatories, ratifications and monitoring that accompanied it. Though there are several rights that are relevant to social inclusion and exclusion, the current study is interested in the following:

1. Article 2: Respect and ensure children's rights without discrimination, irrespective of the parent's disability.
2. Article 3: Best interest of the child
3. Article 6: Undermining the right to survival and development is closely linked to exclusion and discrimination from society's resources and services.
4. Article 24: Right to health
5. Article 27: Children's right to a standard of living
6. Article 28: Children's right to education
7. Article 31: Children's right to rest and leisure, to engage in play and recreation
8. Article 32: Children's right to protection from exploitative and hazardous work

It is also critical to realise that Article 29(b) of the African Charter on the Rights and Welfare of the Child (ACRWC) to which Zimbabwe is a party, prohibits using children in all forms of begging. To that end, Zimbabwe, through its Department of Social Welfare and Protection Services, has comprehensive international, regional and national legal instruments that deal with the protection of the rights and development issues of the children. However, the Government of Zimbabwe and other stakeholders fail to adequately uphold children's rights (Rugoho, 2017), hence children's rights are not upheld. This researcher, therefore, assumes that violation of rights or capabilities by visually impaired parent beggars and the failure by responsible authorities and the general public to act against child guidance has a bearing on child guides' human development outcomes.

Aware of the disparities that exist among children, Geoghegan (2018) compiled Save the Children's second annual End of Childhood Index Report by comparing and assessing data from 175 countries to ascertain where the most and then the fewest children are missing out on childhood. The assessment revealed that some children experienced "Childhood Enders" such as being out of school and being forced into adult roles of work. The main finding of the assessment was that children continued to be excluded from progress, especially children living in marginalised and vulnerable populations. This highlights how governments must address exclusion if the world is going to achieve its Sustainable Development Goals (SDGs) in an equitable manner in order to leave no-one behind (Geoghegan, 2018).

According to the report, this can be achieved by investing in children as outlined by the United Nations Committee on the Rights of the Child (UNCRC), ensuring that all children are treated equally by counting and including all children, regardless of whom they are or where they come from (Geoghegan, 2018). Consequently, the best principle as written in Article 3 of the UNCRC is important in promoting children's rights.

In their study of investigating the prevalence, drivers and scarring effects of social exclusion in childhood, Vrooman et al. (2015:85) observed that poverty increased the risks of being socially excluded as a child and later in life. Notably the poor children generally fail to access their social rights such as the right to education, health, leisure and recreation. In addition, the study found social exclusion problematic in that it generates negative consequences for personal development, social integration and status attainment (Vrooman et al., 2015). This means that children generally fail to build positive social relationships with other people. Furthermore, children's social exclusion tends to persist in adult life in addition to them having low levels of education, a low labour participation rate, and poor health (Funtahun & Taa, 2022; Sen 2000; Vrooman et al., 2015).

As a result of begging, child guides seem not to be free from adult responsibilities. Universally, children are supposed to be cared for by adults or parents as they develop (Ashiabi & O'Neal, 2015), but in the case of the child guides the opposite seems to happen, making it possible for children to be excluded from age-appropriate activities. As such, Evans (2010) in his study about "Children's caring roles and responsibilities within the family" observed that in Africa, Zimbabwe included, children who cared for the disabled have a low social status and little or no access to formal resources to support their care work, which might result in them becoming isolated within the community. In fact, culturally in Zimbabwe, children must be seen but not heard (Mella, 2012; Muronda, 2006; Geoghegan, 2018). This therefore generally reveals how care is culturally defined. The unpaid and hidden care work in the family is ultimately about missing opportunities and freedoms as this goes beyond normal expected children's household responsibilities. Thus, there is need for child guides to be recognised and get assistance so that their rights can be upheld.

3.7 SUMMARY

In this Chapter 3, Sen's capability approach, Ubuntu/Hunhu: An African theory of humaneness, and social exclusion theories which address the issues of children's rights, were discussed with their relevance to children's development. This researcher assumed that the three theories will help understand how guiding the visually impaired parent beggars in the streets affect the child guides' freedoms and opportunities to pursue a life they find valuable. The next chapter focuses on the research methodology that was used in this study.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 INTRODUCTION

The purpose of this chapter is to present the methodology of the study regarding the phenomenon of street begging in which child guides beg with and on behalf of their visually impaired parents. Research methodology is basically the process of how research is conducted. According to Khupe and Keane (2017) and Walliman (2016), research methodology is a range of tools and techniques that are used for different types of inquiry. This means that methodology provides the processes for the research. Nonetheless, the choice of the methodology is determined by the research questions. As such, the research questions focus on the participants' understanding of the meanings and social life in a particular context (Khupe & Keane, 2017:26; Mohajan, 2018:7). The chapter will provide detailed explanations of the following primary components: research questions, the research paradigm, the research approach, the research design, population, sample and sampling procedure, data collecting instruments, trustworthiness of the study, and ethical considerations.

4.2 RESEARCH QUESTIONS

For this study the research questions comprise the major research question and sub research questions.

4.2.1 Major research question

What are the experiences of the child guides that have a potential to make them fail to expand real opportunities/capabilities and freedoms? The major research question is important in that it allows the visually impaired parent beggars to explain in detail what child guides do in the process of begging. In addition, there are sub research questions that will further unveil the phenomenon of begging guided by children.

4.2.2 Sub-research questions

What are the root causes of begging using children as guides?

What is the impact of guiding the visually impaired parents on the child guides' wellbeing and development?

What are the missed opportunities/capabilities and freedoms which can be enhanced to prevent child guides from begging on the streets with and on behalf of their visually impaired parents?

What are the perceptions of the visually impaired parents and relevant authorities on the use of a model informed by Ubuntu/Hunhu and the capabilities approach that can prevent the children from begging on the streets with and on behalf of their visually impaired parents?

4.3 RESEARCH PARADIGM

A paradigm implies a philosophical position taken by a researcher concerning the nature of reality, what can be known about the reality and how this knowledge can be gotten (Creswell, 2013:34; Salaima, 2019). In that vein, a paradigm can be viewed as a researcher's "worldview: a way of thinking about and making sense of the complexities of the real world" (Creswell, 2013; Patton, 2002:69; Yin 2016). Additionally, a paradigm can be viewed as "a cluster of beliefs and dictates which for scientists [researchers] in a particular discipline, influence what should be studied, how research should be done and how results should be interpreted" (Bryman 2012:630). In other words, a paradigm is assumptions or systems of ideas that a researcher has in relation to the reality or phenomenon they seek to find out in their research study. To this end four guiding philosophical assumptions are made by qualitative researchers which are ontological, epistemological, axiological and methodological. These assumptions the guide the researcher and the research.

The ontological issues raise basic questions about what reality is. They are concerned with the nature of reality (phenomenon) and its characteristics (Creswell, 2013; Denzin & Lincoln, 2018). In other words, they specify the form and nature of reality and what can be known about it (Bryman, 2012; 2016). To that end, when conducting this qualitative research, the researcher embraced multiple realities or meanings (Creswell, 2013:34; Neuman, 2014). Thus, in this study the intention was to understand the begging phenomenon of using children as guides and the impact it has on children's opportunities or human development in terms of education, health, leisure and recreation. Hence, there was a need to embrace and report my own realities and those of the participants under study.

The epistemological assumptions refer to how phenomenon or reality is known. The focus was therefore on the nature of knowledge and how it was acquired (Creswell, 2013:35). The main concern of epistemology is the relationship between the knower/inquirer and known/knownable (Creswell, 2013; Denzin & Lincoln, 2018:67). Thus, it refers to the nature of the relationship between the researcher and the participants and their subjective experiences (Creswell, 2013:35; Taylor et al., 2016). This reflects the subjectivity of the epistemology since the researcher and the participants jointly engage in creating meanings and understandings (Denzin & Lincoln, 2018). In this study, I built relationships with the participants during data collection through interviews and observations. Thus, these methods of collecting data were determined by my epistemological assumptions.

The axiological assumptions refer to the values researchers bring to the study which they make known (Creswell, 2013; Neuman, 2014:109). It is important to note that research can never be value free because values determine what is studied, how data is understood and how findings are presented (Taylor et al., 2016:39). What is therefore required is that researchers “position themselves” in the study by reporting their values and biases as well as the value-laden nature of the information gathered in the field (Creswell, 2013:35). Hence, in this study, I reflected on my biases, values and professional background that shaped the interpretations I made during this study (Creswell, 2014).

The methodology refers to how the researcher practically goes about finding out knowledge on whatever they believe can be known: “procedures of research” (Creswell, 2013:36). Therefore, methodology is the strategy, the plan of action, and the process or design lying behind the choice and use of particular methods and linking the choice to the use of methods to the desired outcomes (Bryman, 2012; 2016; Creswell, 2007; 2013). In other words, it is the way research problems are approached and answers sought (Taylor et al., 2016:3). Thus, methodology provides a rationale for the choice of methods and particular forms in which the methods are employed to get the knowledge (Creswell, 2007; 2013).

When conducting the research, the researcher clearly articulated the connection of what was to be researched (ontology), what was to be known about what was to be researched (epistemology), the role of values in research (axiology) and how to

acquire what was to be researched (methodology) (Creswell, 2007; 2013:34). However, there are various paradigms that are employed in research and these include positivism, interpretivism, constructivism, post-positivism and pragmatism and each is based on philosophical assumptions (Creswell, 2007; 2013; Kivunja & Kuyini, 2017). However, most ongoing social research is based on the first two paradigms, namely positivism and interpretivism (Neuman, 2014:96). In this research, I chose to use the interpretive paradigm of qualitative research.

4.3.1 Interpretive paradigm

The interpretive paradigm's main focus is on recognising and narrating the meanings of human experiences and actions. Hence, interpretivist research is guided by the researcher's set of beliefs, feelings about the social reality and how it should be studied (Denzin & Lincoln, 2005:22). While there are a number of research methods that could be used to collect data within the interpretive paradigm, such as action research, observations, questionnaires and interviews, the current study is underpinned by observations and interviews (Creswell, 2013; Askarzai & Unhelkar, 2017; Walliman, 2016). Hence, the paradigm was focused on understanding the lived experiences of street begging of the children guiding their visually impaired parents. That is why Cohen, Manion and Morrison (2018) argue that interpretivists focus on understanding the world of human experiences. Consistent with Cohen et al. (2018), Creswell (2013, 2014:202) observes that with interpretive research, the researcher is typically involved in a sustained and intensive experience with participants. Thus, I was concerned with the interpretations or meanings conveyed by visually impaired parent beggars and key informants about the begging guided by children phenomenon (Askarzai & Unhelkar, 2017; Creswell, 2013; McMillan & Schumacher, 2010). The paradigm therefore assumes that reality is socially constructed whilst the researcher becomes the vehicle by which the reality is exposed (Kivunja & Kuyini, 2017; Neuman, 2014).

I also chose the interpretive paradigm because its methods seek experiences, understandings and perceptions of participants (visually impaired parent beggars and key informants) in dealing with multiple realities in a holistic way rather than rely on numbers or statistics (Creswell, 2013, 2014; Neuman, 2014; Silverman, 2015;

Taylor et al., 2016). The multiple realities are realised as the paradigm emphasises the importance of subjectivity in meaning making (Walliman, 2016; Willis, 2007). As such, in the present study, I employed multiple sources of data and two data collection methods in order to capture the various versions of truths regarding the child guides' guidance roles and their impact on access to and participation in education, health and recreation. Table 4.1 below shows the characteristics of the interpretive paradigm and how they apply to this study.

Table 4.1: Characteristics of interpretive paradigm (Source: Adapted from Creswell, 2013:21)

Feature	Description and application to my study
Purpose of research	Understand and interpret visually impaired parent beggars' and key informants (social workers)' perspectives on the use of a model informed by Ubuntu/Hunhu and the capabilities approach that could prevent child guides from street begging with and on behalf of their visually impaired parent beggars.
Ontology	• There are multiple realities; the participants' realities and my own realities. • Reality can be explored, and constructed through human interactions, and meaningful actions. • Discover how participants make sense of their social worlds in the natural setting by means of daily routines and conversations while interacting with others around them. • It is crucial to understand the context in which the guided begging takes place. This study created an opportunity to clearly appreciate the opinions of the visually impaired parent beggars and the social workers on how street begging with and on behalf of the visually impaired parent beggars might have some impact on the child guides' human

	development outcomes. • Many social realities exist due to varying people's knowledge, views, interpretations and experiences.
Epistemology	• Events are understood through the mental processes of interpretation that is influenced by interaction with social contexts. • Those active in the research process socially construct knowledge by experiencing the real life or natural settings. • Inquirer and the inquired-into are interlocked in an interactive process of talking and listening. • It is a more personal, interactive mode of data collection.
Axiology	• The researcher makes known the values that she brings to the study. • The information gathered is value-laden. • Researcher "positions herself". I reviewed myself in relation to the study and the collected data: my understanding of self in the creation of 'new' knowledge or 'truths'. • Research is a product of the values of the researcher and the researched.
Methodology	• The processes of data collected by observations, in-depth interviews, and reflective sessions.

The research methods that underpin this interpretive paradigm are semi-structured interviews and non-participant observations. In this interpretive approach the researcher noticed the meanings of actions and experiences as they were expressed within specific natural or social contexts: Harare Metropolitan streets where guided begging takes place.

4.4 RESEARCH APPROACH

The research approach for this study is a qualitative one. It should be realised that qualitative research is interpretive and naturalistic and is conducted in real time (Creswell, 2013, 2014; Denzin & Lincoln, 2018). Qualitative research attempts to study the everyday lives of an identified group of people in their natural settings. Hence, qualitative research focuses on meanings and motivations that underlie personal experiences, cultural symbols, phenomena and the detailed understanding of processes in the social world (Aspers & Corte, 2019:146; Creswell, 2013). The approach was been selected because qualitative studies involve exploring issues, understanding the phenomena being studied in detail, and describing and interpreting issues from the point of view of individuals being studied (Creswell, 2013; McMillan & Schumacher, 2010; Mohajan, 2018). Thus, the qualitative approach was a lens to reality of what the child guides are capable of being and doing. The approach emerged as the most appropriate for the study as it investigates the why and how of questions that relate to the complex of a social nature such as street begging with and on behalf of a visually impaired parent (Bryman, 2016). As such, the approach allowed the researcher to study the concept in its natural setting and to be able to make sense of and interpret the street begging phenomenon of child guides guiding their visually impaired parents in terms of meanings the participants made from the day to day lives of the child guides (Aspers & Corte, 2019; Creswell, 2013; Denzin & Lincoln, 2018; Mohajan, 2018).

In addition, the qualitative approach allowed the researcher to be part of the data collection instruments through observations and interviews in order to gain insight into the participants' attitudes, behaviours, value systems, concerns, aspirations and life styles (Creswell, 2013). Consequently, the qualitative approach made the researcher understand that there is no single reality in the subject under investigation (Creswell, 2013; Denscombe, 2010; Neuman, 2014). Therefore, in this study, I used a reduced study sample of 23 participants to generate rich, descriptive and meaningful data. A phenomenological approach which is central to my conception of qualitative approach was used.

4.4.1 Phenomenological approach

A phenomenological approach is an inductive approach concerned with understanding people or individuals holistically, i.e., their personal accounts of a particular experience or phenomenon (Neuman, 2014:434; Taylor et al., 2016:8; Yin, 2016). With phenomenological inquiry, the researcher got to know different people's experiences of the phenomenon of begging accompanied by child guides and how they experienced it while the inquirer interpreted those experiences (Patton, 2002; Taylor et al., 2016; Yin 2016:20-21). Thus it focused on the essence of the experiences (Creswell, 2007:78).

In addition, the uniqueness of an event or events is captured (Yin, 2016). In this study I captured the unique style of children who beg with and on behalf of their visually impaired parent beggars. Van Manen (1990: 22) adds that the phenomenological approach avoids developing generalisations because they tend to distort the uniqueness of events. Therefore, a phenomenological study seeks to examine how things are like from the lived experiences of individuals as described by the participants (Yin, 2016:20-21). Thus, the purpose of this phenomenological study was to describe and interpret the subjective experiences of participants (visually impaired parent beggars and key informants) regarding the street begging phenomenon in its natural setting and be able to make sense of the meanings the participants ascribe to the day-to-day lives of the child guides (Aspers & Corte, 2019; Creswell, 2013; Denzin & Lincoln, 2018; McMillan & Schumacher, 2010; Mohajan, 2018; Yin, 2016).

The phenomenological approach emphasises subjectivity because different people have their own reasons for their experiences (Neuman, 2014). Thus, the approach uses methods that are less structured, more open-ended to allow participants to share detailed experiences. Hence, methods like interviews, observations, analyses of diaries, personal texts and action research, are employed (Taylor et al., 2016). In this study, the aim was to maximise the depth of the information collected through semi-structured interviews and observations. I thus collected data from 10 visually impaired parent beggars who have detailed knowledge of what the child guides experience and how they experience it (Taylor et al., 2016; Yin 2016). The phenomenological approach helped me understand, describe and interpret the phenomenon of street begging by children with and on behalf of their visually impaired parent beggars. The study used an intrinsic case study design.

4.5 RESEARCH DESIGN

The research design is the master plan that illuminates how the study is to be conducted. That is why Faryadi (2019) considers it to be the roadmap to conduct research. This means that the research design is the crucial part of the research as it shows how the strategy, the identification of whom and what is to be studied, the conceptual framework, and the tools and procedures to be used for collecting and analysing data work together in attempting to answer the research questions (Punch, 2013). To this end, Yin (2003:19) aptly suggests that “colloquially, a research design is an action plan for getting *here* to *there*, where “here” may be defined as the initial set of questions to be answered and “there” is some set of (conclusions) answers. For this study, the research design was an intrinsic multiple/collective case study.

4.5.1 Case study design

The case study is a qualitative research design which facilitated a deep exploration of a phenomenon or an event within its context without the researcher's preconceived ideas (Creswell 2007:73, 2013; 2014; Denzin & Lincoln, 2018). In concurrence, Yin (2003) explains that a case study is an inquiry that investigates a contemporary phenomenon within its real life context. Punch (2013) and Stake (1995) contend that an intrinsic case study design allows for a deep and concentrated contextual study of a case or phenomenon. The intrinsic case study was conducted since the researcher had genuine interest in the case (Stake, 1995). In addition, the study was undertaken because the researcher wanted a better understanding of the case which is unusual and unique. Hence, my intention was to understand the case of children who beg with and on behalf of their visually impaired parent beggars in Harare Metropolitan area in its complexity, its entirety and in its context (Creswell, 2013; Punch 2013; Stake, 1995). This means that I had a holistic understanding of the phenomenon under investigation (Creswell, 2013, 2014; Punch, 2013; Walliman, 2016; Willis, 2007). In order to have in-depth understanding of the case, different forms of qualitative data can be collected through documents, audio-visual materials, interviews and observations (Creswell, 2013:94). However, in this study the data was collected through semi-structured interviews and observations.

A collective case study design studies an issue or a phenomenon using multiple cases or social units to illustrate the issue (Creswell, 2007:74, 2013). The social

unity can be an individual, several individuals, a group, a programme or an activity (Creswell, 2007:74) The selection of multiple cases which was purposeful was to bring out different perspectives on the issue (Creswell, 2007, 2013). This helped the researcher to collect substantial amounts of data about the phenomenon. Usually data are collected over an extended period of time. The rationale for using the intrinsic multiple case study in the current study, was to generate in-depth, comprehensive vivid and descriptive data from various sources through observations and face-to-face interviews. Thus, the case study enabled the researcher to look critically at participants and to draw conclusions about the group only in the specific context (Creswell, 2013). Contexts are unique and dynamic, for that reason case studies investigate and report complex, dynamic and unfolding interaction of events, human relationships and other factors in a unique manner (Cohen, Manion & Morrison, 2018).

In this study I used an intrinsic multiple case study design. Creswell (2007:74) asserts that when different perspectives are sought, a multiple case study design is the best option. Several cases were examined to capture the similarities and differences of perspectives of the issue among the cases. The goal was thus to predict similar findings across cases (Baxter & Jack, 2008:548). For this multiple case studies yield more robustness to the conclusions of the study. Yin (2003:115) emphasises that multiple case studies strengthen the results by replicating the patterns, thereby increasing the robustness of the findings. In this study I interviewed 10 visually impaired parent beggars who were guided by their able-bodied children aged between 8 and 15 years, and three social workers. Each participant presented their own case as they talked about their experiences and perceptions of the begging phenomenon guided by child guides.

4.6 RESEARCH METHODS

Research methods are important and are covered by a researcher pertaining to where the study will be conducted and whom to include (Bryman, 2012; Patton, 2002). In addition, “research methods involve the forms of data collection, analysis and interpretation that researchers propose for their studies” (Creswell, 2014:247). Yin (2016) asserts that the choice of research methods depends on the nature of the research problem being studied and the context of the study. From the above, it is

clear that there are a number of issues pertaining to research methods that the researcher must discuss, such as sample, sampling, and selection of participants, data collection methods, and analysis procedures.

4.6.1 Sample

A sample is drawn from the target population which tends to benefit from the researchers' inquiries (Neuman, 2014: 252) For the purpose of this study, the target population is all visually impaired parent beggars, their child guides and 203 key informants in the Harare Metropolitan area. Regrettably, the precise numbers or figures of the child guides and their visually impaired parents could not be established. They are classified as street beggars (Aluko & Olanipekun, 2019). In some studies, the target population may be small enough to warrant the inclusion of all the individuals or units. But for studies which involve a large population, a portion (sample) can be selected. Additionally, factors such as time, costs and accessibility constrained the researcher from gaining entry and information from the whole population of the study hence the need to obtain data from a sample drawn through various sampling techniques (Cohen et al., 2018). For this study purposive sampling was preferred.

4.6.2 Purposive sampling (Judgemental selection)

In qualitative research, there are various sampling procedures that can be used to select a representative sample. Thus, Bryman (2016) and Cohen et al. (2018) identified convenience sampling, purposive (judgemental) sampling, stratified sampling and criterion sampling as some of the qualitative sampling procedures. Because of the qualitative nature of this research, purposive sampling was employed to select the visually impaired parent beggars, the child guides and the key informants. According to Yin (2016:93) the sampling goal is to "select instances or cases that will yield the most relevant and plentiful data [information rich] pertaining to the study topic". The sampling procedure was selected with a prior purpose (criteria of selection) in mind. Those included in this study met a defined criterion. In other words, not any available beggar could be included but only those available who met the criteria could be included. Thus, the purposive sampling procedure was used as it ensured proper representation with the required data, settings, or events and as it could prevent unnecessary and irrelevant items entering into the sample (Cohen et

al., 2018; Yin, 2016:93). Hence, with purposive sampling I intentionally chose the participants as per the needs of the study.

A total of 23 participants consisting of 10 visually impaired parent beggars, 10 child guides, and 3 key informants (officials from the Social Welfare Department) were selected from the Harare Metropolitan area. The key informants were purposively selected, based on the view that they had information on operations of the child guides and the visually impaired beggars which could illuminate the research questions (Patton, 2002). Thus, the sample in this qualitative research is not representative of the population (Neuman, 2014; Yin, 2016). The goal of selecting a sample in this study was to deepen understanding of a complex situation or phenomenon of guided begging, events and relationships, hence, the sample's relevance to this research was more important than its representation (Neuman, 2014:247).

- Also, the selection of the above sample was made on the basis of the subjective judgement of the researcher. Thus, Neuman (2014) and Yin (2016:12) confirm that purposive sampling is the selection of participants based on the researcher's judgement about which potential participants will be most informative, which means that the sample would be based on the researcher's opinions and decisions (Faryadi, 2019). Cohen et al. (2018) argue that this type of sampling is not free from bias, meaning that the researcher would somehow be biased in selecting the sample. However, I considered purposive sampling suitable since it gave me the chance to select informants who were willing to provide information by virtue of knowledge or experience in order for me to gain a deeper understanding of the researched phenomenon (Creswell, 2014; Patton, 2002; Yin, 2016:). Therefore, the sample was chosen for the specific purpose of answering research questions and to access rich information environments.

4.6.3 Research participants

For this study ten visually impaired beggars who were guided by their able-bodied children, ten child guides, and three social welfare officers from the Department of Social Welfare were purposefully selected as participants. The ten child guides aged between 8 and 15 years were selected because this is the age group that should

freely access and enjoy their human or social development opportunities in terms of education, health, and leisure and recreation but who are often found on the streets begging with, and on behalf of their visually impaired parent beggars. The visually impaired parent beggars were selected because they bring their children to guide them during the begging process. It was expected from them to explain their perceptions and begging experiences of their children who assisted them to beg on the streets. Their experiences and perceptions would help unravel the impact of the phenomenon of guided begging on their children's social development issues.

The three social workers provided professional insights into possible opportunities that were missed by the child guides while they begged on the streets. From the three begging sites (the actual streets, Dandaro Park and Dutavanhu Bus terminus in Harare Metropolitan) I identified 10 child guides who guided their parents. To identify the child guides and their visually impaired parent beggars, I requested the assistance of social welfare officers who had extensive experience of monitoring and rendering assistance to vulnerable people working on the streets. Some social welfare officers are usually allocated specific areas of the city which they would monitor and where they would render assistance.

To qualify as participants for the study, the following criteria was used. Participants had to be:

- Child guides
 - whose parents were visually impaired beggars;
 - who were aged between 8 and 15 years;
 - who were guiding their visually impaired parent beggars on the streets; and
 - who were willing to be observed during the study.
- Visually impaired parents beggars
 - who begged on the streets;
 - who were guided by their 8 to 15 year old children;
 - who frequented the begging sites;
 - who were willing to participate in the study; and

- who were willing to assent to their children's participation in the study (to be observed).
- Social workers
 - who were not novices and who had a minimum experience of at least three years safeguarding and promoting the welfare of children;
 - who exhibited high standards of professional integrity;
 - who were involved in the field monitoring and rendering services to vulnerable people working on the streets to alleviate their vulnerabilities;
 - who often interacted with child guides and visually impaired parent beggars;
 - who had experience in representing the needs of street children (child guides) particularly the critical development issues that impacted them;
 - who knew and had information on the operations of the child guides who begged with and on behalf of their visually impaired parents; and
 - who were willing to participate in the study and spend time with the researcher in extensive interviews.

The reason why social welfare officers were selected as key informants was their recognition of African values such as Ubuntu/Hunhu in their work ethics (Bohwasi & Chidyausiku, 2021:4) as one of the grounding theories in this study is Ubuntu/Hunhu as an African theory of humanness.

4.6.4 Data collection methods

Qualitative data encompass materials in the form of “photos, maps, open-ended interviews, observations documents and so forth” that researchers assemble from their area of study (Neuman, 2014:51; Yin, 2016:138). Neuman (2014:476) further posits that qualitative data are participants' subjectively interpreted experiences within a social context. Qualitative data collection can be viewed as a series of interrelated activities namely, locating sites and participants, getting access and making rapport, purposefully sampling, recording information, resolving field issues, and storing data aimed at gathering information to answer research questions (Creswell, 2007:135; 2013:131). In concurrence, Flick (2018:7) asserts that

qualitative data collection is the “selection and production of linguistic or visual materials for analysing and understanding phenomenon”. Therefore, the main aim of qualitative data collection was to turn phenomenon into something that the researcher could study (Flick, 2018; Yin 2016). The researcher employed two data collection methods in the study; direct non-participant observation and face-to-face interviews. These are inductive qualitative research methods (Creswell, 2013). The use of two or more data collection methods is for the purposes of triangulation. The triangulation guaranteed that different views about a situation and cross checking of findings in a case study were obtained (Bryman, 2012). In addition, the use of a variety of data sources ensured that the issue was not studied from one lens but that multiple facets of the phenomenon were revealed and understood (Creswell, 2013). Nonetheless, in this study the researcher adopted various roles during data collection.

4.6.4.1 Researcher

This study adopted an interpretive paradigm of qualitative research. The approach allowed the researcher to be the primary instrument in the collection of data through observations and interviews (in order to gain insight into the participants’ attitudes, behaviours, value systems, concerns, aspirations and life styles) as well as data analysis (Creswell, 2013; 2014:185; Silverman, 2015; Yin, 2016:27). Therefore, I adopted the role of an observer, interviewer, recorder, and interpreter based on the theories from which I could draw some hypotheses and my own experiences by employing empirical methods of research such as explaining and exploring (McMillan & Schumacher, 2010).

A researcher should be an instrument that observes all relevant sources of information, such as the physical surroundings and the people, including the study participants. The researcher should also record phenomena honestly (Neuman, 2014). Hence, in this study, I was involved in a sustained and intensive experience with the participants (Creswell, 2014:187). In concurrence, Patton (2002) suggests that the researcher should be involved and immersed in the research as the real world is subject to change. However, access to participants’ experiences depends on the researcher’s own conceptions. This required that I had to reflect on my biases,

values and professional background that were going to shape the interpretations I made during this study (Creswell, 2014).

I developed interviewing skills through my experience as a lecturer in higher education during recruitment of student teachers and through counselling of students, lecturers and my neighbourhood community members. This enabled me to be comfortable when I interviewed the participants and when I made the participants comfortable during the interviews. Also, I developed observation skills through my experience observing student teachers during their teaching practice assessments. Therefore, my professional experiences as a lecturer at a teachers' training college and as a counsellor enabled me to empathise with the participants and to fully appreciate their circumstances. Above all, I tried to remain balanced and objective throughout the data collection and analysis periods.

Yin (2016) maintains that the researcher will mainly be responsible for practical activities in the field which include facilitating, preparing, structuring, observing, interviewing, analysing data and writing the report of findings. Silverman (2015) remarks that the researcher plays a central role in collecting data because he or she decides what data is important.

4.6.4.2 Observations

Creswell (2013, 2014) and Denscombe (2010) posit that the observation is a method of collecting data in real life situations—out there in the field, searching for information first hand rather than relying only on what the informants tell the researcher. Observations allow the researcher to personally gather data, watch participants and interpret what they see (Flick, 2018). Flick (2018:314) further explains that during observations, the researchers collect data to generate first-hand reports through seeing, hearing, feeling, and being there personally and witnessing everything. Thus, observations provided the researcher with the chance to see rather than be told how the participants should act and react in the street environments (Neuman, 2014; Creswell, 2013, 2014) as well as gain deeper insights into the real-world dimensions of the research problem at hand (Shenton, 2004). Hence, the aim was to observe what happens in the physical surroundings and how the participants carry out activities and listen to their conversations.

During the observations the researcher can be a non-participant or participant observer. The non-participant observer is 'on the outside looking into' the group under study, watching and taking notes trying not to influence the setting by their presence in order to eliminate any bias, whereas the participant observer is actively involved in the events or activities (Creswell, 2013:242). The observations can be conducted through recording the narratives of the participants' oral discourses. However, it may be destructive for the participant observer to record data while being involved in the activities (Creswell, 2013). Also, the aim is to observe the participants and listen to their conversations. That way, the researcher is able to learn people's experiences in the context in which the experiences occur. Another feature of the observation method is that the researcher can make some field notes during the observations which can be transcribed into observation protocols later. For this study, I chose the observation method for the following reasons (Neuman, 2014:438):

- I could become directly involved with the child guides and their visually impaired parent beggars and personally observe the phenomenon of begging in the field settings.
- I could observe ongoing social processes without imposing my own point of views.
- I was able to notice explicit (verbal) and tacit (non-verbal) aspects of the begging process.
- I could observe ordinary events and everyday begging activities as they occurred on the begging sites as well as any unusual occurrences such as the working conditions of the child guides in the process of begging in Harare Metropolitan.
- I could produce real data in the form of extensive written notes (field notes) as well as diagrams and/or pictures to provide detailed descriptions.
- I could confirm and extend data gathered in the interviews.

As mentioned, there are two main types of observers; participant and non-participant. Non-participant observation will be used in this study to focus on the

capabilities and functionings of the child guides in the process of begging in the streets of Harare Metropolitan.

4.6.4.2.1 Non-participant observation

Non-participant observation is a technique in which the observer with their knowledge, watches the participants and takes notes without being actively involved in the events or in the activities at the site or sites (Creswell, 2013:242). Hence, a non-participant observer observes in an unobtrusive manner within the study environment, close to the activity of interest whilst not engaging with the participants (Bryman, 2012:444; Neuman, 2014).

In this study, I observed the child guides and their visually impaired parent beggars in the process of begging. I watched the ordinary activities and begging of both the children and the parents as they occurred in the begging sites. I also observed any unusual occurrences such as the working conditions of the child guides. Each child guide and visually impaired parent was observed for at least three hours per day to ensure credibility. In addition, I observed what happened in the physical settings and social settings or processes and listened to the conversations between the children and parents, and with other people (Flick, 2018:314; Neuman, 2014). I observed the explicit (verbal communication or behaviours) and tacit (non-verbal communication or behaviours) aspects of the begging process. I paid particular attention to the child guides' behaviours such as body language, moods or attitudes, actions, expressions, interactions, ambiance and any other information that could have been relevant in displaying their begging styles (Flick, 2018: 314; Mack et al., 2005:24). I was convinced that, by observing the child guides and their parents in the process of begging, there were interactions and processes, performances and routines, riddles and ambiguities that I could not figure out during interviews or at the desk (Flick, 2018:315).

I was guided by an observation guide/checklist (Appendix 15) which I prepared to enable me to document what I had to look out for in terms of objective and relevant data, in addition to discovering unanticipated truths without making interpretations (Mack et al., 2005:23). The observation data were recorded as field notes during and soon after I made the observations. After each observation, I expanded the

field notes into rich descriptions of what I had observed (Mack et al., 2005:24). However, in addition to observations, I conducted interviews.

4.6.4.3 Interviews

The interview is the most widely used qualitative research method of collecting data (Bryman, 2012; McMillan & Schumacher, 2010). An interview is a joint discussion of the researcher and interviewees usually with the researcher asking the interviewees questions (Neuman, 2014:461). Simply put, an interview is the art of asking questions and listening for the answers, and showing interest in what is being said and recording (Denzin & Lincoln, 2018; Neuman, 2014: 461). Creswell (2014) defines an interview as a face-to-face interaction between the researcher and the interviewees. During interviews, the interviewer reads the questions directly to the interviewee and records the responses. The rationale of using interviews is to allow the researcher or interviewer to find out what is on the participants' minds, what they think and how they feel about the phenomenon that is being studied (Bryman, 2012; Cohen et al., 2018; Creswell, 2014). The researcher hoped to gather honest answers about guided begging through the face-to-face interactions and interviews between the interviewer and the participants (the 10 visually impaired parent beggars and 3 social workers).

Cohen et al. (2018) regard an interview as a flexible tool for data collection as it enables multi-sensory channels, such as verbal, non-verbal, spoken and heard to be used. Therefore interviews allow researchers to explore participants' attitudes, opinions, and feelings (Denzin & Lincoln, 2018). In addition interviews are iterative and allow for unexpected topics to emerge and be taken up by the researcher (Creswell, 2014). In this regard, the interviews allowed participants to honestly disclose their perceptions regarding the impact of street begging with and on behalf of visually impaired parent beggars on child guides' opportunities or human development issues. In this study, I conducted semi-structured interviews to capture the participants' personal perspectives and experiences of working with the child guides.

4.6.4.3.1 Semi-structured interviews

Conducting semi-structured face-to-face interviews involve asking open-ended questions to encourage interviewees to provide large, varied and elaborated

amounts of information (Creswell, 2014:190; Denzin & Lincoln, 2018). Thus, they are flexible and dialogical in nature (Denzin & Lincoln 2018: 999). According to Brinkmann and Kvale (2015:6) the purpose of a semi-structured interview is to “obtain descriptions of the life world of the interviewee in order to interpret the meaning of the described phenomena”. To that end, interviewing requires intense listening: to really hear the meanings of what is being said (Rubin & Rubin, 1995:7) and a systematic effort to really understand what the participants tell the researcher or interviewer (Rubin & Rubin, 1995:17). Hence, the interviews allowed me to discuss in depth and probe widely and deeply for sensitive issues that child guides experience on the streets. In this regard, the interviews allowed the participants to openly disclose their opinions, motivations and perceptions regarding the impact of begging with and on behalf the visually impaired parent beggars on the child guides’ human development issues (Denzin & Lincoln, 2018).

The level of questioning varied to suit the context and the level of literacy of the interviewees (parents and key informants) (Punch, 2013). In addition, the interviews were flexible as they allowed the participants to respond in their own terms, i.e., speak in their own voices, and express their own thoughts and feelings due to the open-ended nature of the questions (Brenner, 2006; Punch. 2013; Taylor et al., 2016). Furthermore, the direction of each interview was determined by both the interviewer and the participant (Bryman, 2012), which means that there was no room for predetermined answers. However, in semi-structured interviews, the interviewer ensures the conversation remains focused on issues they deem important in relation to the research study. In addition, with semi-structured interviews, the interviewer is able to probe for further information or more comprehensive answers and to clarify when it seems that the participants do not understand a question.

In this study, the interviews were conducted at the three key informants’ offices and at other convenient places that they chose. In the case of the 10 visually impaired parent beggars, the interviews were conducted at comfortable and convenient places near the begging sites where distractions of street noise and passers-by could be prevented or reduced. This was done as noisy street background is not the best setting to record interviews as it would affect clarity and audibility which were required to ensure accurate transcriptions. I proceeded to record the interviews by regularly using a digital recorder during the data collection period. The interviews

were guided by the interview guides (Appendix 12/13 and 14) which I prepared to ensure that key issues or questions were explored in the course of the interview with each participant and to read questions directly to each participant, while concurrently tape-recording their answers. The interview guides for the visually impaired parent beggars were in English (Appendix 12) and Shona (Appendix 13), while those of the social workers were in English (Appendix 14) only. The Shona interview guide for the visually impaired parent beggars was used because it is their language of thought, the store and vehicle of local knowledge and world view (Khupe, 2017:101). Therefore, use of the local language contributed to meaningful participation, strengthened collaboration and facilitated the generation of authentic data (Khupe, 2017). The inclusion of the English interview guide for the parents is for the benefit of non-Shona readers. I observed the following procedures for interviewing the visually impaired parent beggars and the key informants (Neuman, 2014:462-464; Taylor et al., 2016:115-118):

- Prepare to enter the field (for example, being flexible, organised, defocused/de-rolled, being self-aware).
- Select a convenient location for each interview with the assistance of the participants.
- Begin by building rapport and steering conversations away from highly sensitive issues early in the interviews—ensure the interviews are relaxed and conversational.
- Explain the purpose of the study.
- Inform participants of the study's ethical requirements (appendices 5/6, 7/8, 9/10 and 11).
- Allow participants to ask questions about their involvement in the study and ensure that they consent to be interviewed.
- Avoid probing inner feelings until intimacy has been established (relating to participants on a personal level).
- Listen carefully and avoid frequent interruptions.
- Watch for markers (a passing reference made by a participant to an important event or feeling) and pick them up later.

- Probe and summarise what the participant said, to confirm meaning or understanding.

Adhering to the above procedures helped me create a situation in which the interviews were relaxed and conversational, for that reason it is key to collecting data (Taylor et al., 2016:115). The interviews were audio-tape recorded with the permission of the interviewees. Each interview was about an hour long. In addition to interviewing and audio-tape recording I took notes of my observations during and at the end of each interview. Taking down notes during interviews helped in formulating new questions as the interviews progressed, ensuring the inquiry unfolded in the hoped-for direction, especially before transcription. Taking notes also helped facilitating later analysis, locating important quotations from the tape recordings and acting as a backup in case the tape recorder malfunctioned (Patton, 2002:383; Taylor et al., 2016:133).

4.6.4.4 Field notes

According to Bryman (2012:711), field notes are “a detailed chronicle by a researcher of events, observations and behaviour of the participants and the researcher’s reflections on them”. They contain everything that the observer or interviewer believes to be worth noting (Patton, 2002:302). In concurrence, Taylor et al. (2016:79) note that field notes are detailed descriptions of people, events, and conversations as well as the observer or researcher’s actions, feelings, hunches and future areas of inquiry. Therefore, field notes are vivid and clear descriptions of what is being experienced and observed, of quotations from participants, of the researcher’s feelings and reactions to what is being observed and heard, and of field generated insights and interpretations (Patton, 2002:305). Hence, field notes should be complete, concrete and comprehensive (Neuman, 2014:456).

Field notes can be classified into three categories namely mental notes, which are recorded or memorised when it is not suitable to take down notes; jotted or scratch notes, which are very brief notes conspicuously written down on small pieces of paper or in a small notebook consisting of highlights that can be expanded later; and full field notes made as promptly and fully as possible (Bryman, 2012:450; Taylor et al., 2016). In this study, field notes were taken as a supplement to observations and interview recordings.

My field notes contained descriptions and photographs of physical and social settings of the begging sites and the child guides and their visually impaired parent beggars in the process of begging. I used note books to document all my fieldwork activities, all important dates, times, durations and places (locations) of the observations and interviews (Neuman, 2014). Such details helped me make sense of the notes when I reread them. I documented the field notes of the observations and interviews in separate note books. Below in Table 4.2 is a summary of the data collection strategies.

Table 4.2: Data collection strategies

Participants	Method	Purpose
Child guides	Observation	To gain an understanding of the physical and social settings in which the child guides spend most of their days and how the settings can affect the children's human development. To gain an insight into the child guides' execution of begging and working conditions.
Parents	In-depth interviews and observation	To explore their observations, experiences and perceptions on the impact of street begging on their children's human development issues. To examine their views and perceptions on the use of a model informed by Ubuntu/Hunhu and the capabilities approach that may prevent their children from begging on the streets with them and on their behalf, hence access opportunities and freedoms.
Social workers	In-depth interviews	To gain an insight into the points of views of social workers on the impact of street begging on the child guides' expansion of capabilities

		and freedoms. To examine their understandings/views and perceptions on the use of a model informed by Ubuntu and Hunhu and the capabilities approach that may prevent child guides from begging with and on behalf of their parents hence access opportunities and freedoms.
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In qualitative research the researcher begins data analysis during data collection (Neuman, 2014:472; Taylor et al., 2016). Therefore, in the next section I discuss my data analysis procedures.

4.7 DATA ANALYSIS

According to Taylor et al. (2016:169) qualitative data analysis is a dynamic and creative process of intuitive and inductive reasoning, thinking and theorising in which the researcher tries to understand what they have studied and make interpretations. Data analysis starts as soon as the researcher collects data and tries to make sense of it (Baxter & Jake, 2008; Neuman, 2014; Taylor et al., 2016). In other words, data collection and analysis should be carried out simultaneously. Bryman (2012:13) views data analysis as the reduction of large amounts of information gathered by the researcher so that they can make sense of it.

Qualitative data analysis involves a number of distinct activities (Taylor et al., 2016: 169). The first entails identifying patterns, developing concepts and prepositions in order to begin interpreting the data. The second activity entails coding the data after the completion of field work. The third and final activity entails scrutinising the emerging themes and understanding the data in the context in which they were collected (Taylor et al., 2016:170). In concurrence, Creswell (2013:156) avers that the three analysis strategies entail preparing and organising data (in the form of text data or transcripts and image data or photographs), reducing data into themes, and representing the data in figures, tables and discussion. The distinctive steps are interconnected and form a spiral of activities related to the analysis and presentation of data (Creswell, 2013). This means that data collection, analysis, and interpretation

are related in a cyclical (interactive) manner (Creswell, 2013) involving back-and-forth steps between data collection and data analysis.

In this study, data analysis was done concurrently with data collection, as Creswell (2013:158) and Taylor et al. (2016:169) state that “data collection and analysis go hand in hand”. Hence the process of data analysis commenced as soon as data were collected. During and after observations and in-depth interviews, I tried to make sense of the data as I kept track of emerging themes and ideas and reread my field notes or transcripts (Taylor et al., 2016:169). This allowed me to review the questions in order to align them with the purpose of the study so that I could elicit valid information.

The audio recorded interviews captured on a voice recorder were transcribed as soon as possible, mostly on the day each interview was conducted. The interview data were organised according to individual responses and later grouped together across participants. Observations at each begging site were done separately since participants were far apart. Hence, the observation data were organised into observation protocols according to individual observations and later grouped or consolidated according to similar and different occurrences. The field notes and audio-recordings that were gathered during the semi-structured interviews and observations were analysed and presented with the actual quotes to show the real impact of guided begging on the child guides. For this study, the thematic analysis method was applied for the observation and interview data.

4.7.1 Thematic analysis

Thematic analysis is a method that entails searching across a qualitative data set to identify, analyse and report repeated patterns (Braun & Clarke, 2006). It strives to identify patterns of themes in the interview and observation data. Maguire and Delahunt (2017:3353) concur that the goal of conducting thematic analysis is to identify themes or patterns in the data that are important or interesting and use these themes to address the research or an issue. It is an iterative process that describes how to go from messy data to map the important themes in the data (Braun & Clarke, 2006). However, for an effective thematic analysis to take place, verbal data from interviews should be transcribed into written form (Braun & Clarke, 2006). Hence, transcription is a key phase of data analysis within the interpretative

qualitative methodology (Bird, 2005: 227). In this study I followed Braun and Clarke's (2006) six step framework as it is easily understandable, clear and usable for doing thematic analysis. The framework according to Braun and Clarke (2006) consists of the following six steps which I followed in analysing my interview and observation data:

- **Step 1: Immersion in the data through repeated reading of transcripts**

First, I read through all the transcriptions and field notes at least once to familiarise myself with the data. I had to check the transcripts against the original audio-recordings for accuracy. I then read and re-read the data searching for meanings and possible patterns that occurred.

- **Step 2: Systematic coding of data (assign preliminary codes to my data in order to describe the content)**

I worked systematically through the entire data set to identify interesting aspects in the data that could form the basis of patterns (themes). My main concern was to generate a list of initial codes from the data in order to describe the content.

- **Step 3: Development of preliminary themes (search for patterns of themes in my codes across the different observations and interviews)**

When all the data had been coded and collated initially, I started to analyse the codes. I considered how different codes could be combined to form an overarching theme. For example, during observation, food provision for the child guides as they begged could have been concerning, therefore codes related to food provision were collated into a "food provision" theme. At that stage, I also thought about the relationships between codes and themes, such as main overarching themes and sub-themes and wrote down the names of the preliminary themes.

- **Step 4: Revision of those themes (review themes)**

I reviewed all the collated extracts for each theme to see if they formed a coherent pattern. Thus, I reviewed, modified, and developed the preliminary themes that I identified in step 3 and put together all the data that were relevant to a particular theme. In the process it was possible to identify new themes that could fit well into the data that I may had to code too. At this stage, I had a fairly good idea of the different themes, how they fit together, and the overall story that they conveyed.

- **Step 5: Selection of final set themes (define and name themes)**

I defined, further refined and named the themes that I have presented for my analysis. Thus, I identified the essence of what each theme was about and the themes overall (Braun & Clarke 2006:92). I also determined what aspect of data each of the themes captured. For each individual theme, I conducted and wrote a detailed analysis and how it fits into the broader and overall “story” of my data in relation to the research questions.

- **Step 6: Organisation of the final written product around the themes (produce my report)**

After I developed a set of fully worked-out themes in step 5, my next step was to do the final analysis and write-up of the report. I decided on the themes that would make meaningful contributions towards answering the research questions which I refined in this thesis. In addition to providing descriptive data, my write-up extracts were embedded in an analytical narrative which made an argument in relation to my research questions.

4.8 TRUSTWORTHINESS

Trustworthiness is a term that is derived from “... the researcher’s presence, the nature of the interactions between the researcher and the participants, the triangulation of data, and the interpretation of perceptions and rich, thick description ...” (Merriam, 1998:120). Therefore, trustworthiness is a way of convincing readers that the researcher through their fieldwork descriptions actually did the fieldwork as

reported in the study and that the findings are worthy of attention (Eisenhart 2006:574). In addition, trustworthiness entails an explicit and methodical report of how the researcher selected his or her topic, study site(s), the participants, data collection methods and data analysis as well as all the challenges encountered and how they were overcome during the study (Yin, 2016:86). Thus, trustworthiness is a way of establishing and assessing the quality of qualitative research as opposed to the term rigor in quantitative research (Lincoln & Guba, 1985). Bryman (2012:390) concurs that trustworthiness is a primary criterion which consists of four secondary criteria for assessing the quality of qualitative research. The four criteria are credibility, transferability, dependability and conformability (Bryman, 2012; Lincoln & Guba, 1985). Each of the four criteria has an equivalent criterion in quantitative research (Bryman, 2012:390; Lincoln & Guba, 1985:300). Credibility parallels internal validity, transferability parallels external validity, dependability parallels reliability and conformability parallels objectivity (Bryman, 2012:390; Creswell, 2013; Lincoln & Guba, 1985:300). In this qualitative study, I adopted the four secondary criteria in order to address trustworthiness.

4.8.1 Credibility

One of the most essential aspects of establishing trustworthiness and determining how congruent the findings are with reality in qualitative research is ensuring credibility (Lincoln & Guba, 1985). According to Patton (2002) credibility refers to the manner in which the researcher enters into the research arena or field in order to understand the social world as it unfolds and be true to complexities and multiple perspectives as they present themselves. Denscombe (2010) contends that credibility is the extent to which the researcher demonstrates that the data are accurate and appropriate. Therefore, credibility as a criterion for trustworthiness is equivalent to positivist researchers' internal validity which deals with the question, "how congruent are findings with reality?" (Merriam, 1998). In other words, credibility refers to the accuracy of the study in reflecting what is intended to be achieved in the collected data (Yin, 2016). There are various techniques to establish credibility, including triangulation, member checking and prolonged engagement, and persistent observations (Creswell, 2014; Korstjens & Moser, 2018; Lincoln & Guba 1985; McMillan & Schumacher; 2010; Yin, 2016).

Triangulation is a credibility technique in which researchers search for convergence in a study (Creswell & Miller, 2000:126). Triangulation may involve the use of different methods of collecting data such as observation, individual interviews, and focus group interviews which form the major data collection strategies for qualitative research (Fush, Fush & Ness, 2018; Taylor et al., 2016:94). According to Brewer and Hunter (1989), the use of different methods together compensates for their individual limitations and exploits their respective benefits. By comparing data collected using different methods the quality of the data is promoted as the limitations of one method will be compensated for by the strengths of the other (Taylor et al., 2016). In this study, credibility was ensured through triangulation of observations and interviews. I conducted interviews with 10 visually impaired parent beggars and 3 social workers, and observations of the child guides with their visually impaired parents at different begging sites. I capitalised on the strengths of the two methods to improve the credibility of data because if I had only interviewed the participants, I could have missed insights which could be generated through my observations. Additionally, this allowed me to understand the world of the informants or participants through direct non-participant observation and in-depth interviews.

Another form of triangulation involves the use of a wide range of informants; which is a way of triangulating data sources (Patton, 2002:247; Shenton, 2004:66). Here, specific views and experiences can be verified against others and ultimately a rich picture of the attitudes, needs and behaviours of those under scrutiny may be constructed based on the contributions of a range of people (Shenton, 2004). Thus in this study, data triangulation was ensured through the collection of data from different categories of participants, namely the child guides, the visually impaired parent beggars, and the social welfare officers.

Member checking is another technique for ensuring credibility. According to Bryman (2012:712) member check (respondent/member validation) "...is a process whereby a researcher provides the people on whom they conducted research with an account of their findings and requests feedback on that account". Member checking is an essential provision that was done to strengthen the credibility of this study (Guba & Lincoln, 1985:315; McMillan & Schumacher, 2010; Shenton, 2004:68). Member checks in this study were made with the interviewees during the course of data collection and at the end of it, to clarify pertinent issues. These were carried out by

taking specific descriptions or themes back to participants and determining whether the participants felt that they were accurate (Creswell, 2014:201). For additional member checks, I provided the three social workers with accounts of my findings and requested their feedback. Repetitive observations of the same event enhanced credibility.

Credibility is achieved through prolonged engagements and persistent observations in the field (Creswell, 2014:202; Guba & Lincoln, 1985:301-304; Korstjens & Moser, 2018). In this study, credibility was achieved through observing the kinds of interactions the child guides had with the visually impaired parent beggars and the general public. Also, prolonged engagement was achieved by visiting the begging sites regularly to carry out different activities, such as introductory meetings, discussing ethical issues, collecting demographic data, and conducting interviews. In this way, I gained an in-depth understanding of guided begging with and on behalf of the parent beggars and could convey detail about the sites and the participants that lends credibility to the narrative account (Creswell, 2014:202). To ensure credibility, the observations took a minimum of three hours per day per begging site and interviews lasted not more than an hour per participant.

4.8.2 Transferability

Transferability, according to Lincoln and Guba (1985), is the degree to which the findings extend beyond the bounds of the study to other settings that are identical to the one where the research was conducted. Shenton (2004:69) concurs that transferability is concerned with the extent to which the findings of a study can be applied to other situations. Transferability is established by providing readers with the evidence that the research study's findings could be applicable or useful to practice, future research, other contexts, situations, times, and populations (Bryman, 2012; Lewis, 2009:5). "Other contexts", according to Bryman (2012), can mean similar situations, similar populations, and similar phenomenon. Thus the researcher provides the evidence in such a way that it could be applicable. Hence, Lincoln and Guba (1985:316) aptly put it that transferability is the researcher's responsibility to provide the data base that makes transferability judgements possible on the part of the possible readers.

Thick description is one of the techniques for establishing transferability. Creswell and Miller (2000:129) contend that thick description allows readers to make decisions about the applicability of the findings to other settings or similar contexts. To enhance transferability Stahl and King (2020:27) maintain that a thick description should provide a rich enough portrayal of the circumstances for application to other situations in terms of methods and time frames for the collection of data, and the entire duration of the field study. When such detailed descriptions are given, other researchers may be able to transfer the findings to other contexts with other participants (Stahl & King, 2020:27). Shenton (2004:69) concurs that thick description helps convey the actual situations that have been investigated and, to a certain extent, the contexts that surround them. When a qualitative researcher uses a rich and thick description to convey findings, the results become more realistic and add to the trustworthiness of the study (Creswell, 2014).

In my study I strived to achieve transferability by providing contextual information about the whole research process and detailed descriptions of the selection of participants and the research sites. I also gave detailed procedures for data collection and the instruments that were used, and I explained the data analysis process. Also, I strove to present detailed research findings in order to make them ideal for transferability to another milieu (Bryman, 2012). Therefore, the thick descriptions may be used to transfer the findings of the impact of guided begging on child guides' human development in Harare Metropolitan to other cities in the country, the continent, and the world.

4.8.3 Confirmability

According to Bryman (2012), confirmability entails ensuring that the findings are based on the participants' responses in terms of experiences and preferences, not on the researcher's own potential biases, personal motivations or interests. Lincoln and Guba (1985) agree that confirmability involves the aspect of neutrality, meaning that there is a need to secure inter-subjectivity of data; where interpretations are not based on the researcher's preferences or viewpoints but are imbedded in the process of data analysis. Thus, confirmability is the confidence that the results of the study are void of the researcher's influence and partiality and that the results can be confirmed or corroborated by other researchers (Lincoln & Guba, 1985). To establish

confirmability, Korstjens & Moser (2018) and Shenton (2004) point out that the qualitative researchers can provide an audit trail highlighting every step of data analysis made in order to provide the rationale for the decisions made. That way the researcher ensures that the study's findings accurately portray the participants' responses.

In this study, I provided an audit trail to ensure confirmability as a measure of trustworthiness in the research process. The audit trail allows any observer to trace the course of my research step-by-step via the described decisions and procedures (Shenton, 2004:72) Thus, the audit trail provides detailed notes on decisions I made during the research process, my reflective thoughts, sampling, adopted research materials, emergence of the findings, and information about the data management.

4.8.4 Dependability

According to Bryman (2012; 2016), dependability is concerned with the extent to which the study could be replicated by other researchers and that the findings could be consistent. This means that, if replicated with the same or similar participants in the same or similar context, the findings would be consistent. Hence, dependability ensures transparency of the research process. In concurrence, Lincoln and Guba (1985) define dependability as the extent to which a replication of the study with the same or similar participants in the same or similar context would produce the same or similar results. Therefore, to establish a dependable study there are ways of evaluating dependability of data which include an inquiry audit, stepwise replication, code-recode procedure and triangulation, among others (Lincoln & Guba, 1985).

An inquiry audit involves the scrutiny of data and relevant documents by an external reviewer. Korstjens and Moser (2018) observe that the use of an inquiry audit by another researcher to review and examine the research process and data analysis aims at checking the consistency and replication of the findings. This means that the processes within the research must be documented at length, thus allowing a future investigator to repeat the work, if not necessarily to obtain identical results (Shenton, 2004:71). Shenton (2004:71-72) further observes that in order to allow readers of the research report to develop a comprehensive understanding of the methods and their effectiveness, the text must include sections devoted to:

- the research design as well as its implementation, explaining what was planned and carried out on a strategic level;
- the operational aspects of data gathering, addressing what was completed in the field; and
- the reflective assessment of the project, evaluating the potency of the process of the inquiry carried out.

A researcher can conduct a code-recode procedure throughout the analysis phase of the study as another way of establishing dependability in qualitative research. The researcher can return to recode the same data at two weeks intervals to evaluate the results. To that end, dependability ensures the stability of findings over time (Korstjens & Moser, 2018).

In qualitative research, triangulation can be used both as a credibility and dependability technique. As a dependability technique, triangulation is used to ensure that weak points of one approach to data collection such as observation are reimbursed by the alternative data-gathering methods, like interviews.

In this study I achieved dependability through accounting all research decisions and activities showing how data were collected, recorded and analysed (Denzin & Lincoln, 2017) in order to allow outsiders to obtain similar findings of the current study if a replication of the study was conducted. I also reported in detail the activities I carried out at research sites, such as explaining, observing, questioning, listening, recording, analysing, interpreting and considering the ethical issues.

4.9 ETHICAL CONSIDERATIONS

According to Neuman (2014:145), ethical issues are the “concerns, dilemmas and conflicts that arise over the proper way to conduct research”. When researchers conduct research that involves human participants they enter a relationship with them (Khupe & Keane, 2017; Silverman, 2015:135). Hence, the ethics in such relationships bring in issues of accountability: accountability of the researcher and the participants being researched (Chilisa, 2019:15). Silverman (2015:138) notes that ethical issues are particularly salient when researching vulnerable groups. This

study deals with two vulnerable groups: the child guides and their visually impaired parents; thus, it brings in the issues that have to do with the nature of the researchers' and the participants' responsibilities of what should be done or should not be done regarding both the researchers and the participants (Khupe & Keane, 2017; Mugumbate & Mtetwa, 2019:54; Marvasti, 2004:133). It was, therefore, important to consider Ubuntu/Hunhu ethical guidelines that exude moral integrity (Khupe & Keane, 2017; Mugumbate & Mtetwa, 2019) and some legal considerations. All participants, regardless of their status were treated with respect, an attribute of Ubuntu/Hunhu before, during and after the research. Thus, the study required that some core principles be applied, including the commitment to the wellbeing, protection and safety of the participants, to respect the rights and wishes of the participants, to conduct high quality research and to commit to disseminate and communicate the results to stakeholders (Cuevas-Parra & Tisdall, 2019; Mugumbate & Mtetwa, 2019). Hence, the researcher took cognisance of the ethical issues spelt out in the approval letters from the City of Harare (Appendix 2) and Social Welfare (Appendix 4) that the research was for academic purposes only and collected data could not be shared to third parties. Therefore, when researching with the child guides and their visually impaired parent beggars the researcher was aware of special ethical considerations grounded in Ubuntu/Hunhu as they constituted an integral part of research.

4.9.1 Gaining access

The first concern that arises in planning to do research is **gaining access**. It is unethical to conduct a research without gaining access from responsible authorities. Access onto the begging sites was sought from the Harare City Council (Appendix 1) within whose jurisdiction the Harare Metropolitan falls, and from the Ministry of Public Service Labour and Social Welfare (Appendix 3). The Department of Social Welfare had to introduce me to the streets where the child guides and their visually impaired parent beggars were to be observed and interviewed. The Department of Social Welfare is responsible for all issues related to the disabled persons and children's welfare and is therefore the main gatekeeper who has a legitimate and important mandate of mediating access and protecting all vulnerable members of society from

unnecessary and inappropriate research (Mabvurira, 2017; Singh & Wassenaar, 2016). Thus, the child guides and their visually impaired parent beggars were to be contacted through the main gatekeeper who had immediate access to the research subjects. However, this was not possible because the street beggars knew most of the social welfare officers and once they saw them they would run away. The street beggars seemed to be aware that street begging was not allowed and that they could be rounded up and sent to places of safety. Instead, one of the officers provided detailed information about the streets of Harare and how the child guides and their parents operated. Notably, the social welfare officers were very knowledgeable of the children who assisted the visually impaired adults who begged on the streets. As such the researcher had to go into the field alone to identify the possible participants for the study. Nonetheless, it was an arduous responsibility to ascertain if an assistant was the child of the visually impaired beggar or not as some visually impaired adult beggars were assisted by relatives or hired assistants whom they would then refer to as their children.

Once briefed, the researcher moved along the streets to identifying begging sites where the child guides begged with and on behalf of their visually impaired parent beggars. In the process, the researcher could build rapport with the possible participants with the idea that they could provide credible data to the researcher (Creswell, 2007, 2013). Sometimes the researcher would give alms as a way to start informal conversations and to find out if the child guides were the biological children of the visually impaired adult beggars. As the researcher did not want to disturb the begging activities of possible participants, rapport building conversations could last between 30 to 60 minutes. Thus, the researcher had to be patient with each encounter. It is important to note that the informal engagements had nothing to do with data collection per se but enabled the researcher to familiarise her with the research context or environment and the eventual interview and observation participants and vice versa (gaining the participants' confidence and trust).

Importantly, the researcher observed that those who begged with the assistance of guides usually preferred street or road intersections with traffic lights. At such road intersections vehicles would be stopped at intervals by traffic lights, thus giving the beggars the chance to approach the vehicle occupants and to ask for alms. As such, the participants were spaced out in a wide area and it took the researcher four

weeks to identify 12 children between 8 and 15 years who begged with and on behalf of their visually impaired parents. The main criteria used to select the child guides and their visually impaired parents were that they had to frequent the begging sites and had to spend most of the days begging. From the 12 identified pairs of child guides and their parents, two were not willing to participate in the study. That left the researcher with 10 pairs of participants who were willing to be part of the study. The child guides who were between 8 and 15 years old were selected because they were supposed to be of school going age. Child guides are widely excluded from formal education and various functions of social life (Chikiwa, 2019; Mhaka, 2014). Thus they require more opportunities and freedoms in the process of being and becoming (Hart & Brandon, 2018).

4.9.2 Informed consent and voluntary participation

The second ethical concern is related to informed consent and voluntary participation of the human subjects of research (Neuman, 2014). Before seeking consent, the researcher first built rapport with the visually impaired parents and their children since this played an important role in the active participation of the visually impaired. The researcher also had to reduce the power imbalance between the researcher and the child guides (Moosavi & Hasani, 2017). Informed consent is a fundamental ethical principle, usually written, that explains the various aspects of a study to potential participants and asks for their voluntary participation before the study can begin (Neuman, 2014:131). It is not enough to obtain permission; participants should know what they are being asked to participate in so that they could make informed decisions (Neuman, 2014:151). Establishing a working relationship is the cornerstone of doing research with human subjects, particularly the vulnerable. Hence, informed consent is best seen as a process of negotiation between the researcher and the participants (Silverman, 2015).

Ethical procedures on informed consent can best be clarified by consulting internationally recognised declarations and guidelines on codes of moral and ethical behaviour of conducting human research. For example, the Nuremberg Code (Berg, 2002), the Helsinki Declaration (Escobedo, Guerrero, Lujan, Ramirez & Serrano, 2007) and the Belmont Report (Ryan, 1979) all set ethical rules and regulations for guarding the human subjects of research. These declarations state that the consent

document (see Appendix 5, 6, 7, 8, 9, 10, and 11) should be provided to all participants. Appendices 6, 8, and 10 are in Shona; the local language for the child guides and the visually impaired parent beggars. The local language played an important role as the language of thought and the vehicle of transmission of local knowledge and world view (Khupe & Keane, 2017).

The consent documents spell out that participants in research studies should explicitly agree to participate (Neuman, 2014:151). The informed consent documents or statements contain the following (Neuman, 2014:151):

- A brief description of the purpose and procedures of the research, including expected duration of the study.
- A description of any risks or discomforts associated with the study, including benefits or compensations provided to participants.
- The number of subjects involved.
- A guarantee of anonymity and confidentiality of the records.
- Identification of the researcher, information about participants' rights, and questions about the study.
- A notification that the participation is completely voluntary and can be terminated at any time without penalty.
- An offer to provide a summary of the findings.

In addition to providing the above informed consent statements, the researcher answered all the questions the participants asked. The researcher also respected the participants' freedom to choose to participate or not and to choose to discontinue at any stage of the research. The researcher paid particular attention to the children's body language which could indicate their enthusiasm or reluctance to be observed (Moosavi & Hasani, 2017). After learning or becoming aware of some basic details about the research, participants were given the opportunity to decline or to agree to sign the consent forms confirming their willingness to participate in the research process (Neuman 2014:151).

In this study, however, the consent of the children's parents and the assent of children was obtained and ongoing at every stage of the research (Khupe & Keane, 2017). In addition, the Harare City Council, Social Welfare and the visually impaired parent beggars were informed of all the research's features that could affect their

willingness to allow the children to be observed. The oral consent of the visually impaired parent beggars were voice recorded at comfortable and convenient places to reduce or prevent any distractions of street noise and passers-by near the begging sites. In addition, the idea of seeking consent and assent in the streets could attract unnecessary attention from the public. Therefore, this was done at convenient places with little noise near the begging sites. The consent of the visually impaired parent beggars was supposed to be obtained in the presence of a Social Welfare Officer for protection from unethical conduct since some could not sign forms due to their impairment. However, the researcher was given permission to seek consent in the absence of a Social Welfare Officer because of staff shortage.

According to Manti and Lican (2018:149), it is essential that when conducting research with children, researchers must get consent “from at least one parent or legal representative on behalf of the child, exercising free power of choice without being coerced”. In this study, the visually impaired parent beggars gave oral consent for their child guides (Appendix 7). However, it must be noted that the children have a right to refuse to participate even though their parents give consent (Manti & Lican, 2018). As a result, the child guides signed their own consent forms (Appendix10). In view of this, the researcher explained to the visually impaired parent beggars the need for them to give consent for the child guides to be observed. Furthermore, the researcher also continually reminded the participants that their decision to participate was voluntary and that they were free to discontinue at any time if they wished to do so, without any penalty (Khupe & Keane, 2017; Neuman, 2014:151).

4.9.3 Anonymity and confidentiality of participants

The third principle, which is critical in research, concerns maintaining anonymity and confidentiality of the participants (Patton, 2002:408). Neuman (2014:154-155) observes that the participants’ identities should be protected from disclosure and their research data should be kept secret from the public. Thus, in this study the responsibilities of the researcher, participants and gatekeepers were clearly agreed upon. Hence, the researcher honoured all the promises and commitments of the agreements provided in the University of the Free State’s Research Study Information Leaflets and Consent Forms (Appendices 5,6,7,8 9,10 and 11) regarding the principle of anonymity and confidentiality of the participants. I ensured

that the visually impaired participants and the children understood that although there were to be invasion of their privacy, I would anonymise the data or information that I would collect to preserve confidentiality. The information included ensuring that participants would not be identifiable by data, especially when considering the power imbalance between the children and adults and when considering the capabilities and degree of agency the children could have (Moosavi & Hasani, 2017). I also explained how their information would be used and stored securely in a computer whose password would be the researcher's preserve only. In addition, I personally transcribed the data to preserve confidentiality.

As already mentioned, the researcher explained in Shona (mother tongue); the language easily understood by the participants, particularly in relation to the visually impaired parents and their children's level of literacy and Ubuntu/Hunhu ethics. However, if the visually impaired participants had disclosed issues about some vulnerability and potential harm to the children, the researcher would have taken measures of safeguarding the best interests of the children (Moosavi & Hasani, 2017). The researcher would have referred the cases to the Department of Social Welfare which has professional multi-sectoral services with strong referral pathways.

4.9.4 Protection from harm

During fieldwork, researchers are expected to ensure that the participants would not experience physical harm (Neuman, 2014:148). This requires that researchers anticipate risks before beginning the study as well as maintain basic safety concerns throughout the fieldwork phase. This study caused no harm to the two vulnerable groups of people (Moosavi & Hasani, 2017) as the researcher maintained a sense of caring and fairness in her thinking, actions and personal morality. Thus, the researcher empathised with the child guides and their visually impaired parents.

4.9.5 Ethical clearance

The researcher applied for ethical clearance from the General/Human Research Ethics Committee (GHREC) of the University of the Free State, in ensuring that the procedures for ethical standards were adhered to in the conduct of the research.

This is a rigorous process where possible ethical pitfalls are identified. The review of the first application was unsuccessful. After revisiting the application and thoroughly addressing the summary of changes raised by the Committee the researcher submitted and obtained the clearance to do the fieldwork. This enabled the researcher to observe and adhere to all the ethical codes of conduct and procedures as stipulated.

4.9.6 COVID-19 considerations

Since the study was carried out during the COVID-19 pandemic, the researcher ensured that all COVID-19 protocols were adhered to. These safety measures included maintaining a 1.5-metre social distance, properly using approved or recommended masks by both participants and the researcher, and using hand sanitiser at all times; i.e., before, during, and after the study. The researcher provided the recommended masks and sanitiser in cases where the participants did not have their own. I advised the participants not to participate in the study if they were not feeling well, had a fever, or were required to isolate as a result of having had contact with a person who was diagnosed with COVID-19 or if they were diagnosed with COVID-19. The above measures also applied to the researcher.

4.10 SUMMARY

In this chapter, issues related to the methodological position that underpin this study were discussed. The researcher justified her choice of using the qualitative research approach and qualitative methods. In view of the qualitative approach that the study adopted, the interpretivist paradigm was chosen as the most appropriate philosophical paradigm. In order to gain insight into the impact of guided street begging on the child guides' human development, an intrinsic multiple case study imbedded in the qualitative approach was conducted. This involved understanding of the context of the study, decisions and justification of the data collection instruments so that the questions could address the impact of guided street begging on child guides' human development. The data were mostly thick descriptions which were thematically analysed. The strategies which were employed to ensure trustworthiness were discussed as well as ethical considerations. Lastly since this

study was conducted during the COVID-19 pandemic, protocols for prevention of the spread of the disease were outlined.

CHAPTER 5: PRESENTATION, INTERPRETATION AND DISCUSSION OF FINDINGS

5.1 INTRODUCTION

Chapter 4 presented the methodology for this study. In this chapter I present, interpret and discuss the findings. The findings are based on the information collected during observations and in-depth interviews. The interpretations and discussions will introduce the experiences and challenges of the child guides who beg with and on behalf of their visually impaired parents. The themes that emerged from recurring narratives and storylines are presented concurrently. Therefore, the discussion of the findings are guided by the themes. The findings are interpreted and supported by cross-referencing to the relevant sections of the literature review and the theoretical framework. I begin by presenting the biographical information provided by the interview participants followed by the interpretation and discussion of the emerging themes. A summary is provided at the end of the chapter.

5.2 Biographical information supplied by the interview participants

This section of the study presents the biographical information provided by the visually impaired parent beggars and social workers. The biographical information of the participants is intended to contextualise the participants' answers during interviews and behaviours and activities during observations. The information in each table is interpreted followed by a brief presentation of the background of each participant. In Tables 5.1, 5.2 and 5.3 the biographical information of the visually impaired parent beggars, social workers and child guides is presented respectively.

5.2.1 Biographical information of the visually impaired parent beggars

In this section, the biographical information of the visually impaired parent beggars is presented first, followed by that of the social workers.

Table 5.1: Biographic information of the interview participants: visually impaired parent beggars

Name	Age in years	Gender	Marital status	Education level	Begging experience
Nathan	55	male	married	Form 4 ("O" level)	30 years
Benson	28	male	married	Grade 6	5 years
Bongani	63	male	married	Grade 7	36 years
Martha	42	female	married	Form 2	3 years
Batsirai	49	male	married	Form 4	6 years
Pamela	48	female	married	Form 4	15 years
Monica	45	female	married	Form 4	18 years
Innocent	48	male	married	Form 4	15 years
Florence	48	female	widowed	Form 2	17 years

Tavern	52	male	married	Form 4	16 years
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The study saw 10 visually impaired parent beggar interview participants providing their biographical information as presented in Table 5.1 above. The demographic information obtained from each participant was necessary to contextualise the participants' answers during the interviews. The names of the participants are not real and their identities remained concealed in order to protect their privacy and because the researcher was intent on following the General/Human Research Committee (GHREC) of the University of the Free State's ethical considerations by adhering to the procedures for ethical standards in the conduct of this research.

5.2.1.1 Gender dimension

The group of parent interview participants comprised of six males and four females, i.e., 10 in total. This means that there were more males than females. This may well tally with the national landscape where males outnumbered females in employment. It is however not clear why males outnumber females. The gender dimension had little relevance to the study since participation depended on voluntary choice of participants. However, during the interviews the participants indicated that they regarded street begging as a form of employment, thus it can be concluded that when it comes to employment opportunities, both males and females can participate (GoZ, 2013; Hamadziripi, 2021; ILO, 2018b). Although there is a mismatch in the actual employment (begging) participation reality between male and female parent beggars in this study, it should be noted that Zimbabwe's Affirmative Action Group and ILO both advocate for equality and non-discrimination within the workplace (Hamadziripi, 2021; ILO, 2018b). Additionally, in their study of women in Zimunya (Zimbabwe) and in terms of the *musha mukadzi* or *umuzi ngumama* [home is made by women] philosophy for sustainable livelihoods, Chirara and Chisale (2023:1) affirm that women are no longer dependent on their husbands as they used to be in the past; they are now providers and also responsible towards the welfare and sustenance of their families.

5.2.1.2 Marital status

Nine of the ten parent interview participants were married and one was widowed. In Zimbabwean culture, marriage is a highly celebrated social obligation (Chirara & Chisale, 2023; Makaudze, 2017; Samanga & Matiza, 2020:58), which could be the reason why most of the parent interview participants were married. Therefore, in Zimbabwe, marriage is for building a family life and could be regarded as a life goal for nearly everyone (Chirara & Chisale, 2023; Chiriseri, 2011; Makaudze, 2017; Samanga & Matiza, 2020). Hence, in most African societies including Zimbabwe, marriage is regarded as a core function of one's life because it inculcates taking pride in responsibilities and matters that make men and women full and authentic Africans (Makaudze, 2017:10) as well as regenerating society and its continued existence (Samanga & Matiza, 2020). As a result, through marriage, people have pride in having children and looking after them, working hard and undertaking their responsibilities in society (Makaudze, 2017:10; Samanga & Matiza 2020).

5.2.1.3 Ages

The ages of the parent interview participants ranged from 28 to 63 years. This shows that the majority of the parent participants were still economically active and that no one was in the retirement age. In a study of rural participation in development initiatives in the Buhera District of Zimbabwe, Chifamba (2013:10) concurs that people between 30 and 60 years are still economically active. In Zimbabwe the minimum retiring age is 55 years and the maximum retiring age is 65 years. The parent interview participants' ages were also useful for confirming their right to consent in participating in the study and to study their knowledge and experience about the begging phenomenon of the child guides.

5.2.1.4 Educational attainment

Educational attainment, according to Jansen, Rademakers, Waverijin, Verhey, Osborne and Heijmans (2018:3), refers to the highest level of education a person has. In this study, the ten parent participants have different educational attainments ranging from primary school to secondary school level. The visually impaired parent participants' educational levels were determined by various circumstances as shown

under each participant's brief background. Out of the ten parent participants, four completed Form 4, two completed Form 2, (which are secondary school levels), one completed Grade 7 and the least educated did Grade 6 (which are primary school levels). It should be pointed out that educational attainment tends to determine a person's access to resources and employment opportunities. The lower the level of education, the more reduced are the chances of accessing resources and employment opportunities. Therefore, for this study, educational level (qualifications attained) is used as one of the indicators of the socio-economic position (Kwarkateng et al., 2022:115; The Organisation of Economic Cooperation and Development (OECD), 2021; Robertson & Watts, 2016) of the visually impaired parents which drives them to beg, accompanied by their children. However, since the parent participants were literate they could be trained in various skills to run income-generating projects, instead of having to beg, guided by children.

5.2.1.5 Begging/working experiences

The participants had varying begging experiences ranging from three years to thirty-six years. The visually impaired parent beggars indicated that they begged accompanied by their biological children aged between eight years and fourteen years.

5.2.1.6 Visually impaired parents' backgrounds

In this section the focus was on the individual backgrounds of the visually impaired parent beggars in order to shed light on the underlying factors which drove them into perennial guided begging. Out of the ten visually impaired participants, nine indicated that they stayed in Epworth whereas the remaining visually impaired participant was living in Chitungwiza. Epworth is an informal peri-urban settlement which is located southeast of Harare. Since there is no urban planning, the standard of living is low and affordable for the visually impaired parent beggars. Chitungwiza is located south east of Harare. It is the largest high density urban centre in Zimbabwe. Because of the proximity of the two settlements to the city of Harare, the beggars can commute daily to beg on the streets.

All 10 participants were Shona speakers. Therefore, we agreed to use Shona as the medium of communication. Below, I briefly present the background information of each of the visually impaired parent beggars.

Nathan

Nathan is a 55-year-old male beggar who stays in Epworth with his family of six. He was educated at a School for the Blind. He could not continue with education because he failed Form 4. At first he participated in dramas that were screened by the Zimbabwe Broadcasting Cooperation but was poorly remunerated. He then left and started begging on the streets. He begs guided by his son Courage, aged 13 years on Mondays, Wednesdays, Fridays and Saturdays so that the son can go to school on Tuesdays and Thursdays. They beg from 07:00 to 17:00. On Sundays he rests at home and goes to church with his family in the afternoon. His wife is also a blind beggar. She is one of the two who declined to take part in this study.

Benson

Benson is a 28-year-old male beggar who stays in Epworth in rented accommodation with his wife and son. He did not complete primary education because his parents died when he was still very young. Those who paid for his schooling managed to get him to Grade 6 at a school for the blind. He started begging in 2017 assisted by hired guides. He stopped using the hired guides because they were not trustworthy. Now he begs guided by his eight-year-old son, Stan. Benson has been bringing his son to the begging sites since last year. They beg from 08:00 to 16:00 every day, including weekends.

Bongani

Bongani is a 63-year-old male beggar who stays with his family of four members in Chitungwiza, an urban centre in Harare Province. It is 21 kilometres from Harare Metropolitan and it is the largest high density town in Zimbabwe. Bongani has five surviving children after one of his children died some years ago. He left school after completing Grade 7 because of the disruptions caused by Zimbabwe's war of liberation which saw schools closing en masse. Therefore, he started begging in 1986. Before Zimbabwe's 1980 independence, Bongani was employed by the White settlers in Harare and there was no need for him to be on the streets begging. Now

that the present government offers limited employment to the disabled, Bongani has no other means of sustaining his family; he begs in order to put food on the table. He begs accompanied by his 10-year-old son. He has been bringing his son to the begging sites for the past two years. They beg every day of the week from around 08:00 to 15:00.

Martha

Martha is a 42-year-old female beggar who stays with her family in Epworth, a dormitory town in south-eastern Harare Province, Zimbabwe. She left school after completing Form 2 because her parents could not afford to continue paying for further education. She used to own a car which she operated as a taxi before she became visually impaired in 2018. She has been begging for the past three years. At first she used to be guided by hired assistants who were usually dishonest until she decided to be guided by Thanks, her eight-year-old son from her previous marriage. She has been bringing her child to the begging sites from Monday to Friday between 09:00 or 10:00 to 17:00. In the past, she left her child at home with his step sister, Beauty, who is 11 years old. Her current husband who is also visually impaired and unemployed, begs with her. They have two children who are their guides.

Batsirai

Batsirai is a 49-year-old male beggar who stays with his family of four in Epworth, a dormitory town in south-eastern Harare Province, Zimbabwe. He left school after completing his "O" levels (Form 4). He worked as a buyer at a shoe company in Gweru (fourth biggest town in Zimbabwe) before he became blind in 2014. Batsirai is unemployed and therefore begs with his wife who is also visually impaired. When he begs he is guided by his 11-year-old daughter, Beauty from his previous marriage. He has been begging for the past six years. They beg from 09:00 or 10:00 and finish at 17:00. He used to hire assistants to guide him, however, they would steal from him, especially money, so he started bringing his daughter to the begging sites from Mondays to Fridays. They do not beg over the weekends. They rest and do home chores over the weekends. On Sundays he attends church with his family.

Pamela

Pamela is 48 years old. She is married and stays in Epworth with her family of seven. At present her husband is staying with his mistress. She has three children and looks after her two nieces who are below six years old. Pamela left school after completing Form 4. She has 15 years' begging experience. She could not secure formal employment because of her disability and opted to beg on the streets. She takes her eight-year-old son Cain to the begging site at the intersection of A Street and D Street every afternoon from Monday to Friday so that the child can attend school. Her other two children no longer beg with her because they are grown up. On Saturdays, they beg the whole day from 07:00 until late in the evenings. On Sundays, Pamela works around their home and goes to church in the afternoon.

Monica

Monica is a 45-year-old female beggar. She is married with three children. She stays in Epworth with her family. Her husband is also a blind beggar. She left school after completing Form 4. She has been assisted by her 11-year-old daughter Khuu. They beg every day, including weekends at the intersection of D Street and Mugango Street.

Innocent

Innocent is a 48-year-old male beggar. He is married with seven children. He stays in Epworth in his own informal accommodation. He left school after completing Form 4 which he passed with distinctions but could not go further because his maternal relatives could no longer afford his school fees. He has been begging since 2007 in South Africa and Zimbabwe. For the past three years, he has been begging assisted by his nine-year-old son, Maxen. He takes his son for begging from Monday to Saturday. On Sundays they rest. They start begging any time in morning and finish at 16:00.

Florence

Florence is a 48-year-old widow. Her husband, who was from Mozambican origin, died three years ago. She stays with her family of four children and a grandchild in Epworth. She left school after completing Form 2 because her parents could not educate her further. She takes her 11-year-old son Anesu to the begging site at the intersection of A Street and Takatadzei Street, close to Dandaro Park on alternate

days of the week and on Saturdays. Sunday is their off day when they go to church and work around the home. She has been begging since 2005. She starts begging after 12:00 when her child returns from school. They finish begging between 18:00 and 19:00. On Tuesdays, Thursdays and Saturdays they beg all day from 08:00 to 18:00.

Tavern

Tavern is 52 years old. He stays with his family in Epworth at an informal settlement. Tavern left school after completing Form 4. He failed to be formerly employed and opted for street begging. He started begging in South Africa in 2006 guided by hired guides. His begging in Zimbabwe started in 2010 guided by his children one of whom is now married. He is guided by his 13-year-old son, Silence. He plays the guitar to attract the sympathy of travellers at Dutavanhu Market. He also gets onto buses which will be loading passengers to beg, guided by his son.

5.2.2 Biographical information of social workers

This section presents the biographical information of the social workers

Table 5.2: Biographical information of the interview participants: Social workers

Name	Age in years	Gender	Marital status	Education level	Work experience
Social worker A	36	male	married	BSc Honours in Social Work	8 years
Social worker B	38	female	married	Masters in Clinical Social Work	12 years

Social worker C	34	female	married	Bachelor's Degree in Psychology and a Post-grad Diploma in Social Work	8 years
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The study saw three social workers who provided their biographical information as presented in Table 5.2 above. The demographic information obtained from each participant was necessary for contextualising the participants' answers during the interviews. The participants' names are not real and their identities remained concealed to protect their privacy and because the researcher was intent to follow the General/Human Research Committee (GHREC) of the University of the Free State's ethical considerations in adhering to the procedures for ethical standards in the conduct of this research.

5.2.2.1 Gender dimension

The social workers comprise of one male and two females. The gender dimension had little relevance to the study since participation depended on voluntary choice of participants.

5.2.2.2 Marital status

All three social work participants were married. As stated in section 5.2.1.2, and within certain cultures, marriage is seen as a social obligation (Chirara & Chisale, 2023; Makaudze, 2017; Samanga & Matiza, 2020:58). It may be inferred that this resonates with Ubuntu/Hunhu ideologies of Zimbabwe where it is expected that everyone should get married. This could be the reason that the participant social workers were married. Moreover, marriage is not peculiar only to the African or Zimbabwean culture as marriage is also highly valued in the Western cultures (Samanga & Matiza, 2020:58) even though there are contradicting views. This

means that marriage is valued by most cultures as an important institution for people to uphold.

5.2.2.3 Ages

The social worker participants' ages ranged from 34 to 38 years. The ages indicate that the participants are still economically active and no one is in the retirement age (see section 5.2.1.2). It was useful to know how old the social workers' were, as this confirmed that they had the right to consent in participating in the study and to study their knowledge and experience about the begging phenomenon of the child guides.

5.2.2.4 Education attainment

According to Jansen et al. (2018:3) educational attainment refers to the highest level of education a person has. The social worker participants all had university degrees in either social work or psychology. It can be inferred that they come from families who could afford sending them to institutions of higher learning and appreciated the benefits of formal education. Importantly, education improves the economic and productive worth of a person or individual. Besides, the qualifications are a requirement for the social work profession. It is therefore expected that such high levels of education would enable the social worker participants to effectively deal with social ills, such as poverty, street children and begging in pursuit of human rights and social justice (Dhemba & Nhapi, 2020:8). Therefore, for this study, educational level (qualifications attained) was used as one of the indicators of the socio-economic positions (Robertson & Watts, 2016) and practical competences of the social workers who, as professionals earning monthly incomes, would safe-guard and promote the welfare of children, particularly those working as child guides.

5.2.2.5 Working experience

The participants' working experience ranged from eight years to twelve years. The three social workers indicated that they worked with street children, including child guides. The social workers' working experiences thus surpassed the criterion for being included into this study which called for three years safeguarding and promoting the welfare of children (see section 4.6.3).

5.2.2.6 Social workers' backgrounds

In this section the researcher briefly provides the working background of each social worker. The aim is to show how each engaged with their participants particularly street children.

Social worker A

Social worker A is a male probation officer who has eight years' experience of working with children on the streets. Social Worker A holds a Bachelor's Science Honours Degree in Social work. His main duties are to provide support to criminal offenders of all ages on probation. He helps criminal offenders with rehabilitation and transitioning to life outside prison and protects the community by assessing the risk of further offending. So, he meets with offenders regularly to check on their progress and ensures that they follow the terms of their probation and notifying courts of probation violations. Overall, he provides psycho-social support where children are concerned.

Social worker B

Social worker B is a female child probation officer. She holds a Masters in Clinical Social Work. She has twelve years' experience working with children on the streets. Her work involves working with criminal offenders of all ages including children who have been sentenced to probation. She ensures that the offenders follow the terms of their sentencing. She checks in regularly with probationers, using various monitoring techniques and serving as an intermediary between the offenders and judges.

Social worker C

Social Worker C is a female child protection officer. She holds a Bachelor's degree in Psychology. She has eight years' experience working on child protection. Her main duties include protecting young children from various abuses; promoting children's rights, safety and wellbeing by administering the Children's Act, Chapter 5.06. She also receives and evaluates reports and findings of cases such as child abuse, exploitation, and neglect in addition to writing care plans and arranging support for

children. So, she works with children and their families to ensure the welfare of the children is upheld.

5.2.3 Biographical information of the child guides

This section presents the biographical information of the child guides which was supplied by their visually impaired parent beggars during interviews. The child guides were observed only without being interviewed. Therefore, they could not supply their own biographical information.

Table 5.3: Biographical Information of child guides

Participant name	Age in years	Gender	Capabilities/ Opportunities	Location of begging site	Period guiding
Courage	13	male	Compromised school attendance, health, play, leisure and recreation	Corner of D and Kuda Streets	4 years
Stan	8	male	No school attendance, compromised health, leisure, play and recreation	Corner of D and Mugango Streets	2 years
Tawana	10	male	No school attendance, compromised health, leisure, play and recreation	Corner of D and Kuda Streets	4 years
Thanks	8	male	No school attendance, no	Corner A and	6 months

			time for leisure, play and recreation	D Streets	
Beauty	11	female	No school attendance, no time for leisure, play and recreation	Corner A and D Streets	6 months
Cain	8	male	Regular school attendance, no time for leisure, play and recreation	Corner A and D Streets	2 years
Khuu	11	female	Erratic school attendance, compromised health, leisure, play and recreation	Corner D and Mugango Streets	2 years
Maxen	9	male	Erratic school attendance, no time for leisure play and recreation	Corner D and Mugango Streets	3 years
Anesu	11	male	Erratic school attendance, compromised health, leisure, play and recreation	Corner A and Takatadzei Street	3 years

Silence	14	male	No school attendance, compromised health, leisure, play and recreation	Dutavanhu Market	2 years
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In many African cultures, including Zimbabwe, children and the decisions they make are legally subject to their parents or guardians' approval (Bourdillon, 2009; Schweiger & Graf, 2015:27; 2017). Hence, the biographical information of the child guides presented in Table 5.3 was supplied by their parents. The information was necessary to contextualise the settings as well as behaviours of the child guides during the observations. The ten child guides' names are not real (pseudonyms were used) and their identities remained concealed in order to protect their privacy and because the researcher was intent on following the General/Human Research Committee (GHREC) of the University of the Free State's ethical considerations in order to adhere to the procedures for ethical standards in the conduct of her research.

5.2.3.1 Ages

As indicated in Table 5.3, above, the child guides' ages ranged from eight years to fourteen years. Their ages are important in this study because child guides spend their time begging when they are supposed to be enrolled either in junior school (Grade 3 to Grade 7) which starts at eight years and ends at twelve years, or in lower secondary school (Form 1 to Form 4) which starts at thirteen years and ends at sixteen years (Zimbabwe National Statistics Agency (ZIMSTAT), 2021:4).

5.2.3.2 Gender

As indicated in Table 5.3, out of the ten child guides, eight were male and two were female. Ogan and Ogan, (2021) posit that boys tend to outnumber girls on the streets because girls are more controlled by their families, possibly because they have to do tasks at home. This could also be attributed to the traditional notion that

males are breadwinners who should go outside the home and fend for the family while females are confined to the domestic space (Chirara & Chisale, 2023; Ogan & Ogan, 2021). Moreover, in their study conducted in Kamasí, Ghana, on embedded risks in street begging involving children, Owusu-Sekyere et al. (2018) posit that male child beggars tend to outnumber females because girls tend to feel shy when they stand and beg in public. Furthermore, the imbalance in gender could be attributed to the fact that girls are at more risk of being sexually abused by older boys and male adults while begging with their visually impaired parents (Ndlovu & Tigere, 2022:26). For this reason, it seems the parents prefer begging with their male children rather than their female children.

5.2.3.3 Opportunities/capabilities missed

As indicated in Table 5.3, child guides miss various opportunities as they beg on the streets. Considering the ages of these child guides, it can be argued that education is the main opportunity they miss (Eriksen & Mulugeta 2021; Seni, 2017). It is important to note that access to education could provide the child guides with the opportunity to recognise and seize the numerous opportunities that one is presented with in life (Eriksen & Mulugeta, 2021). In this study, Cain is the only child guide who attends school regularly and only begs after school. Five child guides do not attend school for various reasons as given under each child's brief background. The remaining four attend school irregularly as they have to beg with and on behalf of their parents on the days that they do not attend school.

5.2.3.4 Location of the begging sites

As indicated in Table 5.3, the begging sites that the visually impaired parents and their child guides frequented would mostly be road intersections, except the Dutavanhu Market begging site. These are busy traffic sites where child guide were likely to be exposed to various harms, and thus they would be doing hazardous work. In concurrence, Ndlovu and Tigere (2022) contend that road intersections expose street children, particularly child guides, to situations that endangered their lives. Additionally, according to Zimbabwe's Constitution (GoZ, 2013) and the Children's Act (GoZ, 2001), street begging is prohibited. Therefore begging is illegal. Yet even though it is prohibited by law, begging continues because the beggars have

no other means of survival; begging is their only source of income (Ndlovu & Tigere, 2022:25).

5.2.3.5 Guiding experiences

As shown in Table 5.3, the child guides have varying guiding experiences ranging from six months to four years. The experiences reveal that the child guides would spend long periods of time exposed to life threatening environments or conditions which are likely to endanger their wellbeing and development as they beg with and on behalf of their visually impaired parent beggars. In terms of Ubuntu/Hunhu, it appears the visually impaired parent beggars fail to be compassionate or sensitive to their child guides' wellbeing and developmental needs (Mayaka & Truell 2021; Shambare, 2022). Similarly, in a study on embedded risks in street begging involving children, conducted in Kamasí, Ghana, Owusu-Sekyere et al. (2018:8) confirmed that child beggars lack the basic parental protection every child ought to enjoy. As such, child beggars are socially excluded from parental social protection which is key to their personal development.

5.2.3.6 Child guides' backgrounds

This section briefly focuses on the child guides' individual backgrounds in order to provide insights into why these children are begging on the streets. This information has the potential of revealing similarities and differences in the experiences attached to the child guides' begging plight.

Courage

Courage is a 13-year-old male guide. He guides his father at the intersection of D and Kuda Streets. He has been guiding his father for the past four years. Courage goes to school on alternate days in order to guide his father. Then on the other days, when he is not at school, Courage guides his father on the streets from 07:00 until 17:00. Courage and his father also begs on Saturdays. On Sundays he stays at home but continues to do chores. He has limited leisure, play and recreation time when he attends school.

Stan

Stan is a nine year old child guide. He has been guiding his father for the past two years. Stan begs at the intersection of D and Mugango Streets. He does not go to school because his father cannot afford school fees and other school requirements. He therefore begs every day from 08:00 until 16:00. Hence, he has no time for rest. He does not have time for leisure, play and recreation.

Tawana

Tawana is ten years old. He is the only child guide who does not stay in Epworth. He stays in Chitungwiza with his family. Tawana has been guiding his father for four years. Tawana begs on the streets every day from 08:00 to 15:00. He begs at the intersection of D and Kuda Streets. He does not go to school because he has no birth certificate. A birth certificate is the most important document required for a child to register at a school. His father lost his documents and cannot secure a birth certificate for Tawana. Since Tawana does not attend school and begs on the street every day, he has no time for leisure, play and recreation.

Thanks

Thanks is an eight-year-old boy who guides his mother Martha, at three road intersections along Street A in Harare Metropolitan. The observation was conducted at the intersection of A and D Streets which is their main begging site. He has been guiding his mother for the past 6 months. Thanks does not go to school and has no time for leisure, play or recreation as he is busy guiding his begging mother every Monday to Friday from 09:00 or 10:00 to 17:00. Thanks has an eleven-year-old sister Beauty, who guides their visually impaired father. He used to stay at home with his sister Beauty watched over by a neighbour while the mother begged assisted by a hired guide. The only time Thanks is free from begging is over the weekends when the family takes breaks.

Beauty

Beauty, an eleven-year-old female child guide is also the sister of Thanks. She guides her father Batsirai at three road intersections along A Street in Harare Metropolitan. The observation was conducted at the intersection of A and D Streets which was their main base. She has been guiding her father for the past six months from 09:00 or 10:00 to 17:00. She does not go to school because her parents cannot

afford the school fees and other school requirements. She used to stay at home looking after Thanks while their parents begged on the streets from Monday to Friday guided by hired guides. While begging on the streets, she has no time for leisure, play or recreation. She does not beg during weekends when the family takes a break from begging. However, she has to take care of both parents at home in Epworth where the family stays in rented accommodation, which means that she has no time for leisure and recreation over the weekends.

Cain

Cain is eight years old. He goes to the begging sites every day after school and on Saturdays. He has no time for leisure, play and recreation. He begs with and on behalf of his mother at the intersection of A and D Streets. He has been accompanying his mother for two years. He usually finishes begging between 17:00 and 18:00 on the days he goes to school. He does his school assignments/ homework late at night. On Saturdays guiding ends at 19:00. In the past he stayed at home with his older siblings who are 17 and 19 years old.

Khuu

Khuu is eleven. She begs with and on behalf of her visually impaired mother at the intersection of D and Mugango Streets. On the days that Khuu does not attend school as well as during the weekends she comes to the begging site with her mother and they would beg from 07:00 to 20:00. On some days she starts begging in the afternoon after school. Thus she misses the extra-curricular activities as well as some school days. She has been guiding her mother from the beginning of 2020 to date.

Maxen

Maxen is nine years old and guides his 48-year-old father. They live in an informal accommodation in Epworth. Maxen does not go to school every day or every term because there is no one in the family who can guide the father during begging. At the time that the observation was done for research, Maxen was not going to school at all because the father could not pay the fee for school. His siblings, who are above 15 years old, are not comfortable begging with the father. He guides his father every day from any time in the morning and finishes at 16:00, except Sundays when he

goes to church guiding his father and playing with his peers. Maxen guides his father at the intersection of D and Mugango Streets. He has been guiding his father since he was six years old.

Anesu

Anesu is 11 years old. He guides his 48-year-old visually impaired mother at the intersection of A and Takatadzei Streets. He attends school on Mondays, Wednesdays and Fridays and goes to the begging sites any time after 12:00 and finishes between 18:00 and 19:00 after school. Anesu misses school on Tuesdays and Thursdays when he begs all day from 08:00 to 18:00. They also beg on Saturdays. The begging site is close to Dandaro Park. His guided begging is every day except Sundays when he goes to church guiding his mother. He has no time for leisure, play, and recreation because he does not attend afternoon extra-curricular activities at school.

Silence

Silence is 14 years old. He guides his father at the Dutavanhu Market. He begs with and on behalf of his father on the buses that service the market place and various residential areas. His begging style involves leading the father, who will be playing his guitar, onto one of the buses to beg and making sure they alight in time before the bus leaves for its destination. He guides and begs for six days of the week, except Sundays when the father goes to church with the whole family. He would start guiding at any time in the morning, depending on available transport from home into town and stops begging at 19:00. Silence does not go to school because they do not have money for school. He has no proper time for leisure, play or recreation.

5.3 CONTEXTUALISATION OF THE OBSERVATIONS AND INTERVIEWS

In this section the researcher highlights the contextualisation of observations and in-depth interviews.

5.3.1 The observations

The researcher made observations at various begging sites after obtaining consent from parents and assent from the children. The main focus of the observation was on gaining a rich picture of what goes on in the field concerning the phenomenon of

children guides. Through observing the child guides in action, the researcher gained first-hand insight to complement the interviews into the begging experiences of the children (8 to 15 years old) who were guiding their visually impaired parent beggars in Harare Metropolitan.

The following observation checklist was used (see Appendix 15) as a guide so that the researcher could remain focused on each child guiding their visually impaired parent.

5.3.1.1 Observation checklist

- Where the child guides and their parents concentrated begging
- Their daily common activities
- Their day-to-day activities in different weather conditions
- The style of begging
- Treatment of child guides by their parents when begging together
- Treatment of the beggars by the public especially the children (Do they exhibit Ubuntu/Hunhu towards the beggars).
- The child guides' attitude to the general public when begging
- Kinds of health hazards they are exposed to in the begging process in general and, especially in the presence of coronavirus (sanitation facilities, sources of water for washing hands and drinking).
- The protection tools they have to reduce the spread of coronavirus (maintenance of social distancing, masks, sanitizers).
- The state of their surroundings (general cleanliness, human traffic, vehicle traffic, pollution – noise, dust, fumes, gas).
- Hygiene practices in the begging sites especially in the presence of Covid-19 (washing hands before eating/handling food, washing hands after using the toilet and generally keeping self-clean).
- What they eat and drink in the begging sites.
- Time for leisure, play and recreation.
- Child guides' associate with other people besides their parents when begging (other children, other beggars, street vendors, passers-by).

In the next section the begging sites where the observations were conducted are discussed.

5.3.1.2 Begging sites

The researcher made observations at road intersections with traffic lights, dotted around the City of Harare. The begging sites were concentrated along A and D Streets. At the intersection of D and Kuda Streets, two child guides, Courage and Tawana, were observed. At the intersection of D and Mugango Streets, three child guides Stan, Khuu, and Maxen were observed. On the corner of D and A Streets, three child guides Thanks, Beauty, and Cain were working. Then, at the intersection of A and Takatadzei Streets, which is close to Dandaro Park, one child guide, Anesu, was working. Lastly at Dutavanhu Market one child was observed, Silence. Dutavanhu Market is a big bus terminus where commuters board buses to different residential areas. Here at this bus terminus, beggars get onto the buses to beg while passengers are waiting for the bus to leave or are still boarding.

Thanks and Beauty are siblings have been guiding their parents at three intersections along A Street; their favourite site, though, was the intersection of A and D Streets. Therefore, they were observed at the intersection of A and D Streets. However, when traffic lights would not work, due to load shedding, Thanks and Beauty would move to the other two begging sites along A Street. When the traffic lights were working again they returned to and continued begging at their main site. The child guides who operated from the same site were concurrently observed. As such, the researcher spent more than three hours at each begging site observing two or three child guides. Nonetheless, at the intersection of A and D Streets, Cain was observed for fewer hours than Thanks and Beauty because he would only come to the begging site after school.

Most of the begging was concentrated at very busy road intersections with traffic lights. Similarly, in a study of Karamojong women who would beg in Eastern Uganda, Musubika (2017) contends that beggars strategically positioned themselves at particular road traffic intersections or traffic lights, especially during peak hours so that when vehicles stopped, the beggars would make good use of the stoppages (see section 2.5.6). Thus, the beggars would stand or move on the marked white lines at the road intersections.

However, Tawana and his father stood or moved up and down the island at the intersection of D and Kuda Streets. Their movements were limited, because it appeared that the father had mobility problems in addition to his visual impairment.

Sometimes the beggars would cross the intersection in order to beg on adjacent sides of the roads, provided that the “owners” of the begging base were absent. Some beggars had established permanent bases on which they would beg and did not allow other beggars to use them

The findings indicate that the beggars preferred road intersections with traffic lights so that they had the chance to ask for alms when vehicles were stopped. Realising that there was a possibility of being knocked over or hit by the vehicles, the beggars preferred standing on the white painted lines. When the traffic lights stopped working it would become too risky to beg because some vehicles did not stop. Thus, the beggars would stop and, depending on the time of the day, they would wait for the traffic lights to start working, move to the next intersection where the traffic lights worked or they would go home.

The findings also indicate that some of the child guides and their visually impaired parents relied heavily on the assistance of food vendors. It is common for food vendors with their stalls to be situated at road intersections. These could be the same road intersections used as begging sites. The researcher observed an interesting phenomenon of vending and begging occurring at the same location. Therefore, when the traffic lights resumed working, it was observed that one of the food vendors at the intersection of A and D Streets, would phone Thanks’ and Beauty’s parents and inform them that the lights were back on so that they could return to continue begging at ‘their’ main site.

5.3.2 The interviews

The researcher conducted in-depth interviews with three social welfare officers or workers from the Department of Social Welfare and ten visually impaired parent beggars. The purpose for conducting the interviews was to collect information on the experiences of the child guides (8 to 15 years old) which seemed to impact on their development and wellbeing. Two interview guides with prompts, Appendix 13 (the Shona version) and Appendix 14, guided the researcher in engaging the ten visually

impaired parent beggars and the three social workers respectively in narrating their experiences with child guides who are a special kind of children working on the streets of Harare Metropolitan. The participants revealed some interesting variations regarding the experiences of the child guides that impacted on the expansion of their capabilities and freedoms because of the different perspectives of the parents regarding child guidance and because of the different foci on children of the social workers. Two of the social workers were probation officers who provided support to street child criminal offenders in terms of rehabilitation and transitioning to life after acquittal or prison. The third social worker's special focus was on protection services.

As explained in Chapter 4, I used the interpretive research paradigm to ensure trustworthiness of the data analysis of the responses from the individual interviews. To ensure that I stayed grounded in the context and lived experiences of the participants, I continuously used the interpretivist data analysis guiding questions:

- (a) Do I interpret you correctly if I say this in relation to what you said?
- (b) I read from what related literature says, to what extent does this apply to your experiences working with child guides?

Because of these questions, the researcher was able to generate responses that provided descriptive answers to both the research questions and standard follow-up data analysis questions shown above. There was no editing of the responses from the participants to avoid losing sense of the generated data or conversations.

5.4 EMERGENCE OF THEMES

In the following sections the researcher presents and interprets the data collected through observations of ten child guides and interviews of thirteen participants comprising of ten visually impaired parent beggars and three social workers. Since this study was qualitative, the data is in descriptive and narrative form. The researcher transcribed the data from the field notes and interview recordings to allow for the thematic data analysis process to begin (Lochmiller, 2021). Thematic analysis identifies what is common to the way a topic is talked or written about and makes sense of those commonalities (Braun & Clarke, 2012). The researcher began the thematic analysis by reading and re-reading the data sets to become familiar with the

experiences described by the interview participants and the recorded observation notes (field notes). Hence, Braun and Clarke (2006:79) define thematic analysis as “a method for identifying, analysing and reporting patterns (themes) within data”. Therefore, the researcher followed Braun and Clarke’s (2006; 2012; 2021) six steps framework (see section 4.7.1) to identify and understand the recurring data patterns and relationships that were relevant to answering the study’s research questions. Familiarisation with the data is a key step towards the commencement of identifying initial patterns that may serve as a basis for categories (Lochmiller, 2021:2033).

The next step was to develop descriptive codes (Braun & Clarke, 2006). These codes offered the participants’ and observations’ reflections and thus illuminated interesting aspects in data which were the basis for the formation of patterns (themes).

In the third step, the researcher searched for patterns or themes in the codes across the observation and interview data sets that were relevant to answering the research questions. Therefore, the researcher considered how different codes could form overarching themes and subthemes which were then captured as the preliminary themes.

The next step was the revision or reviewing of the preliminary themes. The researcher therefore reviewed, modified and developed the preliminary themes that were identified in step 3 and put together all data relevant to a particular theme. At this stage the researcher had a fairly good idea of the different themes, how they fitted together and the overall story they conveyed.

In the fifth step, the researcher defined and named themes presented for the analysis. In other words, the essence of each theme and the themes overall was identified (Braun & Clarke, 2006:92; Lochmiller, 2021). In addition, the researcher determined what aspect of data each of the themes captured. For each individual theme, the researcher conducted and wrote a detailed analysis and how it fitted into the broader and overall “story” of the data in relation to the research questions.

After defining and naming a set of fully worked-out themes developed in step 5, the next step was the final analysis and the write-up of the report. The researcher decided on the themes that made meaningful contributions towards answering the research questions. In addition to providing descriptive data, the write-up extracts

were embedded within an analytical narrative which made an argument in relation to the research questions.

The overarching themes from observations and interviews revealed recurring storylines which formed the basis for emerging themes. Thus, the findings of the study were guided by the emerging themes. Therefore, in Table 5.4, below, the major themes and subthemes that emerged from the observations and interviews are presented.

Table 5.4: Themes and subthemes presented in the interviews and observations

Themes	Subthemes
Structural causes of begging	Poverty Unemployment • Economic situation • Education and skills levels • Residential area and type of accommodation • Blindness
Social causes of begging	Inadequate social support networks Lack of empowerment and resources
Risk encounters	Physical harm Health harm Food provisions • Dependency on donations • Quality (junk food) • State of the food • handling Emotional harm

	Exposure to abuses, violence and crimes
Deprivations of capabilities/ opportunities	Rest (wellbeing) Education Health Leisure, play and recreation Freedom of association Agency (freedom)
Interventions	Teamwork Equitable social welfare assistance programmes Bottom-up strategies Income-generation programmes Free access of capabilities/opportunities

5.4.1 Presentation of themes

In this section the researcher presents the major themes and subthemes that emerged from the observations and interview data, supported by qualifying excerpts on major areas of agreement and disagreement.

5.4.1.1 Theme 1: Structural causes of begging

The first theme focuses on the structural causes of begging. The findings revealed that there are various structural causes of begging which drove the child guides to beg with and on behalf of their visually impaired parents. Poverty was identified as the most important structural cause.

5.4.1.1.1 Poverty

When asked about their views on reasons for begging on the streets the participants identified poverty as the main reason vulnerable members of society engaged in begging. One of the social workers pointed out that the vulnerable who begged

included able-bodied and those with disabilities, who together amounted to large numbers of people who begged on the streets. This means that poverty affects many people in society, particularly in Zimbabwe.

Owing to the increased numbers of beggars on the streets, it seems that beggars are subjected to cut-throat competition when it comes to the strategies that they use (Chikiwa, 2019; Gwenzi, 2020; Mamimine, 2019; Rugoho, 2017) (see section 1.3). It therefore seems that the practice of visually impaired parents to beg on the streets accompanied by their young children is a survival strategy of visually impaired beggars to escape from extreme poverty, as confirmed by reviewed literature (Ndlovu & Tigere, 2022:23; Owusu-Sekyere et al., 2018). The majority of the participants, particularly the parents indicated that, unless they begged on the streets, there was no way they could extricate themselves and their child guides from extreme poverty. It should be noted that as the child guides experience extreme poverty, they become socially excluded (Funtahun & Taa, 2022; Sen 2000; Vrooman et al., 2015:85) (see section 3.6). This also shows that domestic inequality remains a crucial issue even for the very poor countries. This is partly because it is very difficult to engage in domestic resource mobilisation strategies in contexts of high inequality, for reasons of poverty, political economy and legitimacy, and also because of underlying structural issues affecting the vulnerable (Fischer, 2019). Therefore, by identifying poverty as the main reason for begging some of the participants had the following responses.

Table 5.5: Poverty

Theme 1: Structural causes of street begging		
Subtheme	Category	Qualifying excerpts
Poverty	Visually impaired parents	<i>“Poverty and...makes me beg on the street.”</i> (Benson) <i>“I am poor and I have no other means of survival except begging.”</i> (Bongani) <i>“My extended family members are poor. They cannot cater for all my needs.”</i> (Batsirai)

		<i>"I beg to make ends meet. Our only source of income is begging."</i> (Pamela) <i>"Poverty forced me to beg on the streets."</i> (Florence) <i>"... informal employment such as begging is my best option out of poverty."</i> (Tavern)
Poverty	Social workers	<i>"The main reason for begging might be poverty."</i> (Social worker A) <i>"People who beg are the urban poor. Begging has become their source of livelihood."</i> (Social worker B) <i>"We can mainly say its poverty but it's too broad. I feel there are genuine vulnerable people like the disabled and some who are not disabled."</i> (Social worker C)

However, when asked if poverty had a bearing on why parents brought their children to the begging sites, the participants had different perceptions. One of the participants felt that the children drew more sympathy from the public. Consequently some of the beggars were said to bring disabled children in wheel chairs as pawns. Participant Social worker C had the following to say:

"It depends with the parents. Some able-bodied parents sit in a corner while the child begs because they feel people will pity children more than them. The disabled bring their children because they do not trust to be led by strangers or extended family members. Like able-bodied parents, the disabled feel people will pity their children more than the parents."

This comment reflects how, due to poverty, parents who are disabled and also those that are not disabled, could act in extreme ways such as using their children to extricate themselves from poverty, even though it means disregarding their children's

rights to dignity. Such parents take advantage of their children. According to literature, (Agunyai & Ojakorotu, 2021; Kanyati, 2017; Owusu-Sekyere et al., 2018; Seni, 2015, 2017) (see section 2.5.5), it appears that the parents lack proper orientation and education to utilise the environment for sustainable livelihoods and instead they beg using children who they believe attract more sympathy from the public. However, while giving alms in sympathy of the child guides appears to be proper, it encourages dependency on the part of the parents as indicated by one of the participants

“The parents are lazy to work and they want cheap earning, that is why they use children for begging.” (Social worker A).

Similarly, the research study carried out by Seni (2017:6) reveals that the parents' laziness perpetuates child labour in the form of street begging. Hence, an estimated 13% of Zimbabwean children are engaged in work driven by poverty and lack of social protection (ILO, 2018c; UNICEF, 2021:14) (see section 2.4.3). While section 55 of the Constitution of Zimbabwe castigates the exploitation of children who are used as pawns or baits for begging on the streets (Mamimine, 2019) (see section 2.4.5.1), the implementation of section 55 seems weak because child-guided begging continues unabated.

On the other hand, the researcher correctly observes that there could be a systematic understanding required to explore the practical prospects of emancipation in the contemporary conditions faced by the parents and their children. Fischer (2019) stresses the importance of development studies in carrying out theoretical inquiry or interdisciplinary inquiry rather than as an afterthought of core theorisation.

Additionally, the idea that disabled parents do not trust to be led by strangers is reiterated by one of the parent participants, Monica, in the following excerpt:

“It pains me when my child is on the streets every day. However, I trust my child better than being guided by a hired assistant. The hired assistant can hide all the United States dollars and give me the worthless local currency because I am blind. With my child we do not share the proceeds like I do with someone who needs to be paid for his/her guiding services.”

Nonetheless, it seems the visually impaired parent beggars do not get many alms from begging that is why they do not engage hired assistants who are an extra expense. The hired assistants consider guiding as a business with a fixed minimum charge of five United States Dollars (\$US5) per day which the beggars usually fail to raise from a day's begging income (see section 2.5.5). Instead they beg with their children who understand their situation. Consequently the child guides are used as pawns as expressed by one of the social workers. However, the parents or caregivers who use their children as pawns do not seem to realise that it is a form of child labour and a gross violation of children's rights (see section 2.4.5). Thus, since street begging is not allowed in Zimbabwe, the visually-impaired parents are contravening some of the laws of Zimbabwe that protect children's rights.

Although the visually impaired beg with their children to extricate themselves from poverty, it seems their situation is unsustainable. Their children remain worse off in term of gaining real opportunities and freedoms to enhance their wellbeing. It is therefore not possible to regard poverty as the only structural issue that fuels street begging. Participants' responses pointed to the fact that street begging is multidimensional. In concurrence, street begging is viewed by Namwata et al. (2012:140) as multidimensional begging in which a combination of factors drives people to beg. To that end, in addition to poverty, the findings revealed other structural drivers of street begging that are encountered such as the state of the economy and unemployment.

5.4.1.1.2 Unemployment and state of the economy

Unemployment is very high in Zimbabwe. Due to the country's declining economic situation Mamombe, Kurebwa (2021) and Madimu (2020) concur that levels of unemployment are high. The findings reveal that the visually impaired parents are not spared from unemployment and the impact of the economy particularly when considering their vulnerability due to being visually disabled. Blindness tends to cause poverty and unemployment. Thus, disability, unemployment and poverty are intricately linked (Groce et al., 2011; Palmer, 2011; Sibanda, 2020). Consequently, unemployment remains one of the biggest challenges for the visually impaired parent beggars as confirmed by other researchers (Chineka & Kurevakwesu, 2021; Chirisa et al., 2020; Mamombe & Kurebwa, 2021) which adversely affect the child guides. In

addition to blindness, the participants identified a number of factors that fuelled unemployment of the visually impaired parent beggars which impacted child guides, as confirmed in responses set out in Table 5.6 below.

Table 5.6: Unemployment and the state of the economy

Theme: Structural causes of begging		
Subtheme	Category	Qualifying excerpts
Unemployment and the state of the economy	Visually impaired parents	<i>"I have no other means of survival. No office, company or organisation can employ me as a blind person; I need an assistant to do any job."</i> (Bongani) <i>"I am not formerly employed so I beg to make ends meet."</i> (Pamela) <i>"Our only source of income is begging because no one can employ us."</i> (Monica) <i>"I failed school and I have no other means of securing employment besides begging. On the other hand the economy is not performing well and informal employment like begging is the only option."</i> (Tavern)
	Social workers	<i>"Another cause is high unemployment."</i> (Social worker A) <i>"They lack skills to enable them to be formerly employed. However, some disabled prefer begging to working; maybe it's easier for them that way."</i> (Social worker C)
Factors that fuel unemployment	Visually impaired parents	<i>"I had no money to further my education. In addition we lack skills and places to engage in income-generating projects."</i> (Innocent)

		<i>"I failed school and I have no other means of securing formal employment."</i> (Tavern) <i>"We lack skills. We want to learn skills so that we engage in income-generating projects."</i> (Florence)
	Social workers	<i>"They have low levels of education and lack skills to enable them to be employed."</i> (Social worker C) <i>"Most of the disabled are not employable due to their disabilities hence the majority live in high density suburbs and informal settlements where they can afford the cheap rentals."</i> (Social worker B)

From the excerpts, it is clear that visually impaired people face employment challenges which make some of them beg on the streets guided by their children. As a result, the challenges that the visually impaired have, rub off on to the child guides. Oftentimes, disability causes unemployment because people with physical disabilities usually find it difficult to gain access into the formal labour market and to take part in normal societal activities (Groce, Loeb & Murray, 2014; Mtetwa, 2018; Sibanda, 2020, Tinson et al., 2016; UNDP, 2018:10). The findings reveal that the majority of the visually impaired parent beggars were not employed due to their blindness and the declining economic environment. These findings are congruent with the study by Mtetwa (2018:79) (see section 2.3.6) which revealed that negative attitudinal factors and environmental and institutional barriers militate against the formal employment of disabled people. In capability terms, the discrimination results in what LeBman (2011:19) refers to as capability deprivation. In terms of Ubuntu/Hunhu poverty of the visually impaired due to unemployment is a reflection of how humanity is not prized (Hoffman & Metz, 2017) (see sections 2.3.4, 3.5). Resultantly, the visually impaired parents resort to street begging guided by their children.

Furthermore, from the findings, it should be noted that a plethora of issues have been prevalent in the lives of the visually impaired parent beggars which have had adverse effects on their employment opportunities and the child guides. This is shown by the struggles they encountered to attain the different levels of education which range from primary school to secondary school (see section 5.3.1.4). Their standard of education is generally low as confirmed by Chitiyo and Muwana (2018:99), Dube, Ncube, Mapuvire, Ndlovu, Ncube and Mlotshwa (2021) and Rugoho and Siziba (2014). They could not go further than their current levels of education and this impacted their chances of being formerly employed. It should be noted that low levels of education lessen the economic and productive worth of an individual. Thus, the visually impaired parent beggars resorted to begging guided by their children. Therefore, the parents' situations rubbed off on their child guides.

Child guided begging is not appropriate children's work; it is a form of child labour which tends to violate various child rights. Hence, unemployment and the declining economy are some of the causes of child labour in the form of child guided begging. Resultantly, the child guides are most unlikely to escape from poverty since child labour generates child poverty (ILO, 2017; 2020) (see section 2.3.4). UNICEF (2021: i) defines child poverty as the non-fulfilment of children's rights to survival, development, protection and participation anchored in the UNCRC. This definition fits very well with the circumstances of the child guides' situation in which they fail to enhance their opportunities/capabilities and freedoms.

Due to Zimbabwe's state of the economy and unemployment, the standard of living in the densely populated or peri-urban areas where the visually impaired and their child guides were residing, was generally low. It is therefore important to note that of the ten parent participants, nine were staying in Epworth where living conditions were highly informal. For example, when probed on why there were so many disabled people coming from Epworth, social worker B attributed this to the peri-urban set up where life was cheaper. She cited an example of an area called Magada where there was no urban planning; anyone could go there, find an empty space, build a shack and stay. In their study of food poverty in Epworth, Tawodzera and Chigumira (2019:1-2) pointed out that people residing in this peri-urban area constructed their own accommodation without title deeds; rentals were cheap and

poverty was endemic. Consequently, these are the conditions that the child guides lived in which would have an impact on their development and wellbeing.

5.4.1.2 Theme 2: Social causes of begging

The second theme focused on social causes of begging. These include social support networks, lack of empowerment and resources among others.

5.4.1.2.1 Social support networks

The findings show that non-existent or limited social support networks contributed towards street begging of the child guides and their parents. Social support is the belonging and care people receive from others (the social support network). Literature has shown that a person's humaneness is linked to his or her cooperative engagement with others (Hoffman & Metz, 2017; Mugumbate & Chereni, 2019; Rankopo & Diraditsile, 2020) (see section 3.5). According to the findings, the parent participants lacked adequate support from their networks; which included their extended family members and the Social Welfare Department. It would seem that the poverty of the visually impaired parents was worsened by weakened kinship ties and a lack of support from their extended family members. A study of Stamatopoulos (2018) exploring the costs of caregiving among Canadian youths, noted that poverty and a lack of kinship ties forced some parents to solicit for assistance from their children (see sections 2.3.2 and 3.5). This in turn seemed to adversely affect the child guides' wellbeing and development. In traditional societies the poor and the disabled were cared for by their kin and community (Zvomuya, 2020) and children's welfare was not jeopardised (see section 3.5). It appears that extended family members would shun the visually impaired, due to their blindness. Generally, blindness in Zimbabwe is viewed from the lens of charity (Mtetwa, 2013:10; 2018:79) which could be the reason some extended family members failed to provide social support and care to their disabled relatives and their children.

The government of Zimbabwe, through the Social Welfare Department, provides social protection to the poor and vulnerable members of society (Arruda, 2018; GoZ, 2016; Muzondo & Rusero, 2021). However, participants' perceptions on provision of social welfare assistance tended to differ. The parent participants were dissatisfied whereas the social workers felt that the Social Welfare Department was providing

adequate support to vulnerable members of society, including the child guides and their families. When considering the state of the country's economy, it seems the Social Welfare Department as a social network has challenges providing sustainable assistance to those in need of social work services (Arruda, 2018; GoZ, 2016:17; Muzondo & Rusero, 2021). The comments made by the participants concerning the social networks have been tabled in Table 5.7 below:

Table 5.7: Social support networks

Theme: Social causes of begging		
Subtheme:	Category	Qualifying excerpts
Social support networks	Visually impaired parents	<i>"I became blind in 2018 and my relatives began to look down upon me. They could not help me in any way. Social Welfare is also not assisting me."</i> (Martha) <i>"My extended family members fail to cater for all my needs. They confined me indoors most of the time. I was like in jail. So, I needed freedom to do my own things."</i> (Batsirai) <i>"I get meaningless assistance from Social Welfare. Since 2018, Social welfare assistance has become tokenish."</i> (Innocent)
	Social workers	<i>"These households get assistance from government through social protection programmes rolled out by Social Welfare Department."</i> (Social worker B) <i>"If they are on a Social Welfare priority list, they can come to our offices and get Public Assistance Aid to access free services at government institutions."</i> (Social worker A)

As indicated in one of the above excerpts, the Social Welfare Department has a priority list which indicates that some vulnerable members were excluded from accessing assistance. As such, vulnerable children such as the street children, including child guides, are most likely to be excluded from programmes of child assistance and protection (Gohwa-Kapesa & Maunganidze, 2017:3; Mella, 2012: 34; Mwapaura et al., 2022a) (see section 2.4.5.3). Therefore there is some exclusion criteria involved (see section 3.5). It should be noted that the exclusion of the parents negatively impacted the child guides. The exclusion was confirmed by one of the parent participants who had the following to say:

“Social Welfare is offering us nothing that can alleviate our children’s plight. I registered for Social Welfare assistance but I am getting nothing that can alleviate my child’s problems. We hear of Social Welfare programmes for the disabled on the radio but they are not reaching us. Our children are suffering.” (Martha – parent participant)

Additionally, when probed about using the cash transfers they get from Social Welfare assistance most of the parent participants generally decried that the money was insignificant considering the devaluation of the local currency. This therefore points to the fact that the Department of Social Welfare should be cognisant of the prevailing economic situation and admit that it is underfunded.

As already stated, it seems the Social Welfare Department has challenges providing sustainable assistance due to the country’s economic crisis. This was confirmed by some participants who considered the assistance as tokenish.

“We get meaningless assistance from Social Welfare. Since 2018 Social Welfare assistance has become tokenism.” (Innocent – parent participant)

5.4.1.2.2 Lack of empowerment and resources

Empowerment is the ability to acquire skills and knowledge to be self-reliant so that street begging would not be an option. Empowerment requires people to be involved, participate and have a sense of ownership of what concerns them. According to the findings, the beggars lacked skills and resources that could empower them to be self-reliant and to extricate themselves from poverty. From the information gathered it was evident that, due to poverty, the child guides and their parents lacked

empowerment and resources to sustain themselves. The majority of the participants kept referring to shortage of resources as their failure to become self-reliant and free the child guides from begging. One of the participants indicated that most people with disabilities were not lazy to work but they lacked empowerment and resources to engage in becoming self-employed. Some of the comments made by participants relating to lack of empowerment and resources are tabled in Table 5.8, below:

Table 5.8: Lack of empowerment and resources

Theme: Social causes of begging		
Subtheme:	Category	Qualifying excerpts
Lack of empowerment and resources	Visually impaired parents	<i>"I am failing my child because I have no other means of providing for him and the family."</i> (Innocent) <i>"We can be taught skills that can enable us engage in income-generating projects hence free our children from begging."</i> (Monica) <i>"My son often wonders why the government is not assisting us like what happens in other countries."</i> (Florence) <i>"We are not lazy to work for our children like most people assume. If only we had skills and resources such as land and materials to start some income-generating projects, we would not beg with our children."</i> (Tavern)
	Social workers	<i>"Some disabled people are so poor that they lack empowerment to enable them to get basic skills or resources to sustain their livelihoods and become self-reliant...thus they beg."</i> (Social worker C)

From the excerpts, it is clear that the lack of resources is not just about money. The findings show that a lack of material and social resources are other challenges the child guides and their parents encountered. For example, some participants suggested that if they had access to land they would build homes, till the land and engage in income generation and relieve their children from begging. Literature (Bhaiseni, 2020; Chirisa et al., 2020; Makombe, 2021) confirms that the poor, like the child guides and their parents, did not have the resources to stock up on daily necessities; to survive, they had to go out and beg daily. Thus, due to a lack of resources children ended up working as child guides, i.e., without dignity, as expressed by some of the participants in the following comments:

“Street begging is abnormal and it is not suitable for the child to be exposed to such an embarrassing life.” (Nathan – parent participant)

“Begging life is very difficult. She has hourly mood swings. At times she speaks quietly when we approach a possible giver. Maybe she is now tired or shy to beg with me.” (Batsirai – parent participant)

However, in Zimbabwe, people with disabilities are viewed as charity cases that are dependent on social assistance (Mangwanyanya & Manyeruke, 2020:20; Mtetwa, 2018:79), rather than being trained in skills which they could utilise to earn a living to look after their children and families. Despite that some of the participants indicated they acquired skills at school, it seems those participants failed to utilise those skills to start some income-generating projects for subsistence and that would free the child guides from begging, due to a lack of empowerment and resources.

5.4.1.3 Theme 3: Risk encounters

The third theme focused on risks that the child guides encountered in the process of begging on the streets, particularly at busy road intersections. There are various kinds of risks faced by the child guides as they beg with and on behalf of their visually impaired parents. According to the findings, child guides guide their parents in life-threatening conditions which can result in various harms, such as being exposed to possible human traffic, vehicle traffic, drug abuse, sexual abuse, violence, crimes, and exhaustion. In addition, child guides often end up consuming left-over food and not having access to ablutions nor hygiene facilities.

5.4.1.3.1 Physical harm

The child guides are constantly exposed to life-threatening conditions which can cause them physical harm. When child guides stand and beg at busy intersections, they are exposed to many fast-moving vehicles. In particular, some drivers would drive faster to beat traffic lights which pose dangers to the child guides who are at risk of being knocked down or run over by speeding vehicles (Ndlovu & Tigere, 2022:30), seriously infringing upon children's safety. In Table 5.9, below, various excerpts confirm the risk of physical harm which can impact child guides.

Table 5.9: Physical harm

Theme: Risk encounters		
Subtheme	Category	Qualifying excerpts
Physical harm	Visually impaired parents	<i>"As we stand on the white lines in the centre of the road begging he can be hit by passing vehicles."</i> (Benson) <i>"He can be knocked down by moving vehicles. He was once involved in a hit and run and fortunately he was not seriously hurt."</i> (Florence) <i>"There is also the possibility of being knocked or over-run by the vehicles as he stands in the middle of the road."</i> (Nathan) <i>"Mmm, some motorists intentionally drive on the white lines and the child has to be alert all the time to avoid being over-run. Working on the road is survival of the fittest."</i> (Innocent) <i>"I prefer begging while on the island instead of standing on the actual road to reduce chances of being over-run by vehicles."</i> (Bongani)
	Social workers	<i>"The streets have become an eyesore</i>

		<i>especially for children and their caregivers. The streets have become lucrative for them to the extent that they mingle with vehicles at road intersections.” (Social worker B)</i>
	Observations	<i>Florence could detect by using her sense of hearing when a heavy vehicle approached and advised her son so that they moved out of the road until the heavy vehicle had passed.</i>

Although the beggars stand on the white lines or island for “safety”, the lines are not meant for them but to guide the motorists so that they do not encroach onto the next lane. The findings indicate that a child guide had been hit in the past by a moving vehicle but that he was not seriously injured. When probed why the participant did not stop begging guided by the child she indicated that although accidents often occur, food must be put on the table daily. Thus, she prioritised the benefits of begging at the expense of her child’s safety and wellbeing. Although it appears illogical for a parent to keep exposing their child to unsafe situations, it seems the poverty of the beggars leaves them with no options but to continue begging for the sake of survival.

In addition, the streets and road intersections are usually busy and congested, particularly during peak hours by people who mind their business (Dickson, 2018; RAU, 2019); this is when the beggars experience quick business, exposing children to further physical harm. Children are not meant to be on the streets begging but should be in the safety of their homes or schools gaining real opportunities and freedoms to enhance their wellbeing.

Furthermore the findings reveal that the child guides would be exposed to physical harm through police harassments. These would occur when street beggars and vendors are rounded up for illegally conducting informal business on the streets. The child guides are not spared and they can be physically injured during brutal roundups (Mella, 2012; Mwapaura et al., 2022a:7). One of the participants had the following to say about police brutality during street roundups:

“He can be harassed by the municipal police and the Zimbabwe Republic Police (ZRP) when they arrest us or chase us away for begging on the streets.” (Benson – parent participant)

Although police brutality was not witnessed during the observations of child guides in the process of begging, the Department of Social Welfare is usually assisted by the police to remove the street children, including the child guides, from the streets. During such removals, reviewed literature (Kudenga, 2017:24; Kudenga & Hlatywayo, 2015:4; Lemi, 2021; Makombe, 2021; Mwapaura et al., 2022a; Ndlovu & Tigere, 2022:26) confirms that street beggars, including child guides, are sometimes brutally and callously arrested by the police. It seems the brutality was particularly prevalent when vulnerable people including the child guides and their parents in search of survival violated the COVID-19 regulations (Makombe, 2021:296).

The findings further reveal that seasoned street children could physically harm the child guides at their begging bases or zones. To that end, seasoned street children established permanent working bases which they guarded jealously from intruders (Mwapaura et al., 2022a:6) such as the child guides. In studies conducted on children who begged in Ibadan, Nigeria, Aluko, Olanipekun (2019:302), and Nekemte, Ethiopia, Lemi (2021) confirm that young street beggars were victims of assault and harassment by older street children (see section 2.5.2). In this study, the physical harassments were confirmed by two participants in the following comments.

“There are some street kids who can physically harass him as well.” (Martha – parent participant)

“For no particular reasons, street kids sometimes bully him and sometimes threaten to beat him for guiding me. He is therefore open to different abuses.” (Tavern – parent participant)

However, in cases of physical harassments the child guides, like other street children, are most likely reluctant to seek assistance from the police due to fear of being arrested for illegally begging and committing various illegal activities as confirmed by literature (Julien, 2022; Kudenga, 2017; Lemi, 2021; Mella, 2012; Myburgh et al., 2015; Ndlovu & Tigere, 2022). It is therefore unfortunate that the child guides continue to face violence at the hands of law enforcement agents despite the Constitution of Zimbabwe that amplifies child protection from any kind of

harm (GoZ, 2013). Nonetheless, the findings are contrary to those of a study conducted by Owusu-Sekyere, Jengre and Alhassan (2018) who noted that child beggars did not fear law enforcement agents because they showed no interest in assisting children who begged on the streets hence, they could not seek redress in cases of abuse (see section 2.5.2). This means that the law enforcement agents were negating their duty of protecting the street child beggars from various harms they may encounter on the streets.

For this study, in addition to physical harm, the child guides are at risk of harming their health.

5.4.1.3.2 Health harm

According to the findings, the child guides are exposed to harming their health. For example, they child beggars must stand and walk for long periods while begging. During observations, the child guides would stand continuously for more than three hours without breaks. At one point, Courage showed that he was tired by bending and stretching as he guided his father. What he needed was proper rest but he was not allowed due to little business that afternoon. It appears that when business is low the beggars would rarely take breaks. Standing for long periods is not the only harm to child guides health. In table 5.10 below, various harmful unhealthy practices encountered by the child guides have been listed.

Table 5.10: Health harm

Theme: Risk encounters		
Subtheme	Category	Qualifying excerpts
Health harm	Visually impaired parents	<i>“Street life is unhealthy for Silence but he has to persevere.” (Tavern)</i> <i>“When he gets home he is tired and cannot concentrate on his school assignments.”</i>

		(Florence) <i>"He is exposed to different weather conditions and standing for a long time."</i> (Pamela)
	Social workers	<i>"In terms of health the child has no time to rest and relax. There are no streets with tap water. They use water from burst pipes. This means that there is no water to wash hands constantly as per coronavirus regulations; wash facilities are compromised."</i> (Social worker B) <i>"Their health is also compromised in the long run because they stand in the sun and cold for too long. They do not have enough rest which has a bearing on their health."</i> (Social worker C)
	Observations	<i>Piles of garbage at waste collection points on the streets went for days uncollected.</i> <i>Many of the begging sites have no toilet facilities. Instead beggars use nearby trees or shrubs and walls of buildings. Surroundings have strong stench of human waste and rotting garbage.</i> <i>The beggars no longer observe the coronavirus protection protocols.</i>

From the excerpts the child guides are exposed to a myriad of health harms. They have little or no time to rest as they beg. In most cases the child guides spend long hours from mornings to evenings begging as reflected by their start and finishing times of 10:00 to 17:00 as one of the examples. It therefore appears that children who go to school cannot effectively do their homework when they get home in the evenings due to fatigue.

The streets are generally not clean and this poses some health problems for the child guides. From the findings, it is clear that the child guides were constantly being

exposed to unhealthy environmental conditions such as noise pollution and fumes from the passing vehicles which can cause them to suffer from a range of ailments (Myburgh et al., 2015; Geoghegan, 2018). The child guides could contract disease such as common colds, influenza, COVID-19, lung cancer, and many other respiratory ailments (Ather, Mirza & Edmekong, 2022; Ndlovu & Tigere, 2022). These diseases are preventable and treatable. Therefore, the health threatening conditions the child guides work under are likely to affect them for their entire lives if interventions are not instituted to curb child guidance.

The child guides work long hours while standing and walking on the streets under different weather conditions which constitute hazardous work (ILO, 2017:20) (see section 2.4.3) and child labour (Ozoh et al., 2022: 34). Some of the child guides sleep on the streets and resume begging the following day which is not healthy. Child labour violates section 19(2) of Zimbabwe's Constitution (2013) and makes it impossible to achieve Sustainable Development Goal 8.7 (elimination of all forms of child labour) which compels the government to take appropriate legislative measures to protect the child guides from exploitative labour practices.

The begging sites, especially the road intersections, have no ablution or clean water supply facilities thus posing another health risk. Similarly, Lemi's (2021:2) study on street children of Nekemte, Ethiopia, indicates that roadside and bush toilets are used due to lack of ablution facilities. However, for this study, in places where there were ablution facilities, they would either be toilets where an entrance fee is charged (pay toilets) or public toilets. Pay toilets are not easily accessible for child guides as it is common knowledge that beggars cannot afford them. Public toilets are scarce and are usually situated far from most begging sites. In Zimbabwe public toilets are closed most of the time due to unavailability of water or because they are not functioning. Notably, Harare has a perennial challenge of water purification and as a result water supply can be absent for days per week (Makombe, 2021:282). When the toilets are open, they will be heavily crowded, filthy and unsafe for child guides to use. In addition, the toilets are not child friendly because they were built for adult use. It follows that the child guides are forced to use unconventional means of getting rid of human waste (Mberikwazvo & Kudenga, 2017). Thus, the absence of adequate ablution facilities are likely to pose developmental challenges that are linked to the child guides' health (Lemi, 2021:4). In addition, beggars do not wash

their hands after using the “toilets” or use water from unprotected sources. It seems beggars cannot afford buying sanitisers as alternatives for cleaning their hands due to poverty. When I was observing Silence and his father, I could not follow them into the men’s toilet to see if they washed hands after relieving themselves, due to being a woman.

Furthermore, given that Harare City Council fails to provide clean water to its residents (Makombe, 2021:282, 295), it was unattainable to wash hands at the time of the coronavirus, as confirmed by Social worker B’s report above. It is thus reasonable to state that continued street begging is like a time bomb that can wipe out lives quickly due to the spread of diseases, such as coronavirus, cholera and typhoid. Hence, child guides work in dehumanising environments (Julien, 2022) where they are exposed to serious health risks (Lemi, 2021:5). The right to a clean environment and safe drinking water are just some of the fundamental rights of children (UNCRC, 1989), however these are seemingly not rights that are afforded to child guides who beg with and on behalf of their parents.

Furthermore, during the time of COVID-19, the child guides and their parents, as with the rest of the population of Zimbabwe, did not observe the coronavirus prevention protocols for long. For example, during the researcher’s observations, the child guides did not wear masks. Social distancing was not observed as the beggars got close to the motorists and sometimes peeped into the cars if they saw food items on the dashboards. Silence and his father who begged by getting onto buses at Dutavanhu Market did not have masks to wear and did not practice social distancing. They would brush against passengers inside the buses as they begged while walking up and down the bus aisles.

It was disturbing to find that the health of the child guides was at risk as the parent participants breached the COVID-19 regulations at the peak of the lockdowns. However, according to the participants, this was done out of necessity to put food on the table. Many of the participants indicated that they continued begging, not on the streets, but in their neighbourhood communities as indicated by one of the participants.

“We had no options because we had to put food on the table, therefore we continued begging guided by our children in our neighbourhood during the day in the absence

of security details and during the night when police were off duty.” (Pamela – parent participant)

Besides poverty and being hungry, the comment reflects that ignorance about the effects of COVID-19 also contributed towards the continuation of begging in the neighbourhood communities (Mutanda, 2022:9). They begged during the night and during the day in the absence of law enforcement agents.

It is important to note that breaching of COVID-19 restrictions was also common in the high density suburbs of Harare where informal traders conducted business during the night when law enforcement agents were off duty (Mutanda, 2022:6). However, the very fact that pandemics are ignored at the heart of livelihoods indicates the exacerbation of inequality and depoliticisation of poverty. Notably, such interventions by the governments of the South as explained by the West in the context of development cooperation suggest that problems of poverty can be solved by technical knowledge, ignoring relations of power and oppression and thus depoliticising poverty (Ziai, 2017).

Even though it was difficult for the parent beggars to stop begging during the COVID-19 pandemic, they were still responsible for the health of their children, however due to them being extremely poor, they could not ensure their children’s health. Consequently, it is clear that the child guides were excluded from adhering to the coronavirus protection protocols and thus missed the capability or opportunity to ensure their good health.

5.4.1.3.3 Food provisions

Closely related to the possible harm to their health, is the issue of inadequate provision of food. Due to the parents’ failure to provide adequate food for their families, the majority of the participants concurred that the child guides mainly depended on food donations, as was confirmed with the researcher’s observations. Food donations were mostly parcels of left-over food that passing motorists would hand out to the children. The child guides rarely got proper meals specifically prepared for them and their visually impaired parents hardly ever bought nutritional food that was available at the food vendors close to the begging sites. The parents could only afford bread and drinks which were mostly junk food. The comments

summarised in Table 5.11, below, indicate the food situation the child guides encountered during begging:

Table 5.11: Food provisions

Theme: Risk encounters		
Subtheme	Category	Qualifying excerpts
Food provisions	Visually impaired parents	<i>“She eats what we bring from home or buy. Normally we buy bread and juice. But mostly we depend on food hand-outs from the public. Sometimes we get take away food from restaurants that we eat together as a family.”</i> (Batsirai) <i>“She survives on left overs donated by motorists and passers-by. Begging money is not enough for food and transport for the two of us. Sometimes she has nothing to eat or drink on the streets.”</i> (Monica)
	Social workers	<i>“Some restaurants in the CBD give them chicken and chips and they become comfortable with such hand-outs.”</i> (Social worker B)
	Observations	<i>Child guides got left-over food donations from motorists and passers-by. Sometimes they got junk food such as potato crisps, zapnacks, sweets and biscuits.</i>

From the information gathered, it appears the child guides had no proper meals while they begged on the streets and that they were at the mercy of passers-by and restaurant owners. The finding corroborates the results of a study conducted by Lemi (2021) in Nekemte/Neqemte, a town in Ethiopia, which show that street children begged for food from passers-by and restaurants. Although some participants

indicated that they bought food from food vendors or brought food from home, this contradicted what transpired during the researcher's observations. The researcher observed that the child guides and their parents would consume all the donated food, but that the left-overs were not enough to feed them both. This indicates that the child guides were begging while they were hungry, lacking in sufficient dietary diversity, and surviving below the food poverty line (Ministry of Labour and Social Welfare, 2015) (see section 2.3.6). It is therefore clearly a pipe dream that Zimbabwe would achieve SDG goal number 2 by 2030, which was to achieve zero hunger.

Furthermore, since most begging sites had no clean water sources, the beggars had to bring their own drinking water in plastic bottles. However, at times, motorists would give them left over water in plastic bottles. The left-over food and drink were not necessarily hygienic as it was unknown how the food or drinks were prepared or for how long it was kept in the cars. Also, no one would have known whether the motorists were healthy or suffering from some illness, or whether they handled the food and drink in a hygienic way. However, in terms of the culture of Ubuntu/Hunhu, the sharing of meals and drinks is allowed and seen as a way of collective caring, which could be the reason for motorists to find it easy to donate their leftovers to the child guides and for the child guides not to mind consuming the food (Mutanda, 2022:9).

Due to widespread poverty, the Zimbabwe government has put a National Action Plan for Orphans and Vulnerable Children (NAP for OVC) framework in place to support orphans and vulnerable children (Arruda, 2018:5). One of the NAP for OVC programmes targets food-poor and labour-constrained households such as those for child guides and their parents. However, due to a shortage of funds and the country's dire economic situation, these programmes seem to cover only a small portion of children in need. Hence, child guides and their visually impaired parents appear to be socially excluded and are therefore forced to beg for food donations.

5.4.1.3.4 Emotional harm

In addition to physical harm and harm to child guides' health, findings reveal that the child guides are at risk of emotional harm due to what they encounter while begging. They can be scolded by passers-by and threatened for begging with and on behalf of their parents. This is confirmed by the following comments.

“People say whatever they want. At times they scold my child for guiding me. Some speak vulgar language in his presence.” (Nathan – parent participant)

“When we get on the buses some people threaten to beat him for guiding me. He is therefore open to different abuses.” (Tavern – parent participant)

“... the child has no time to rest and relax his or her mind hence the child will be tired ... and emotionally.” (Social worker B)

It seems the child guides are also sometimes exposed to vulgar language which is directed to other people on the streets. Therefore it is possible that the child guides can be traumatised by what they see and experience on the streets. Resultantly, their vulnerability is further heightened.

5.4.1.3.5 Exposure to abuse, violence and crimes

Child guides are vulnerable to various forms of abuse, violence and crimes. They can be lured into substance, drug and sexual abuse which have repercussions to their future lives. This was confirmed in the following excerpt:

“They are at risk of all forms of abuse: sexual, verbal and ill-treatment. Teenagers are taken advantage of by men for small amounts of money. Coupled with lack of education on sexual reproduction, the street children may end up suffering from sexually transmitted diseases.” (Social worker A)

According to the findings, there are child guides who would not return home with their parents in the evenings after guiding. As a result, such child guides lacked adult supervision and were they likely to be habitually involved in taking drugs to lessen the effects of the meagre income they got from begging (Julien, 2022; Lemi, 2021). Moreover, since most of the child guides were already begging at a tender age, dealing in drugs could adversely impact on their wellbeing and ways to assist them. As expressed by one participant:

“Some street children, including teenage child guides, sleep on the streets ... and some indulge in drugs. Drug abuse is now a headache for us.” (Social worker B)

Considering that drug dealing is punishable by law in Zimbabwe, the child guides who indulge in drugs are at risk of arrest and imprisonment (Ndlovu & Tigere, 2022:32).

Furthermore, child guides risk being sexually abused due to lack of proper parental protection and guidance. The findings indicate that sexual exploitation can occur to both male and female child guides. As a result, one of the participants had the following to say:

“These are little boys and girls. They can forcibly be introduced to sexual activities and contract sexually transmitted infections. Some of the abuses may not affect them now but later in life.” (Social worker C)

These findings are consistent with the findings of Ndlovu and Tigere (2022:31) who observed that young male child guides can be sexually assaulted by older street children or consent to sex for protection and young female child guides can be sexually exploited and exposed to sexually transmitted diseases and unwanted pregnancies. In concurrence, studies by Chikoko, Zvokuomba, Mwapaura and Nyabeza (2021) and Lemi (2021) confirm that street children can be sexually abused or exploited due to a lack of protection from responsible adults. These findings are against the children’s right to safety and protection as protected in the UNCRC. Section 19(3) of Zimbabwe’s Constitution (2013) stipulates that children should enjoy family or parental guidance in an appropriate family environment, this means that by not protecting, caring and providing guidance to their children, these parents are contravening the Constitution. In addition Chapter 5.06 of the Zimbabwe Children’s Act state that children need to be protected as children in need of care, however due to the parents who prefer to be guided by their own children, this Chapter is also not been adhered to. One of the participants explicitly stated what the law says about child guidance in the following comment:

“The law is very clear on that one because according to the Children’s Act, Chapter 5.06 the children who are used for the purposes of begging are in need of care. They need to be protected from working on the streets. It appears the enforcement of city by-laws are stricter on vending and not begging.” (Social worker C)

This therefore calls for urgent attention, particularly regarding the implementation of policies if authorities such as the City Fathers and Social Welfare were to ensure protection of the child guides.

In addition to various abuses, child guides can be exposed to violence. The streets are not safe for them as many conflicts occur on the streets. The findings indicate

that the child guides were open to abuse and bullying by older and seasoned street children and passers-by. They could also easily be caught up in the crossfire when public violence occurs on the streets and law enforcement agents round up criminals, vendors and street children. Generally, the police would harass and beat street children as they considered them to be criminal suspects (Lemi, 2021:4; Ndlovu & Tigere, 2022:40). This perception causes child beggars not to seek redress from law enforcement officials, even when they might have been abused (Owusu-Sekyere et al., 2018:8) (see section 2.5.2). These findings are confirmed by the following comments from some participants.

“The streets are not safe. There are numerous challenges such as...harassment and violence by the public and peers that the child guides can encounter.” (Social worker A)

“The general public should stop harassing our child guides. Social Welfare should also stop violently rounding up our children assisted by the police and taking them to places of safety. Our children are not happy with the way they are treated at safe houses.” (Innocent – parent participant)

“Our children report ill-treatment at places of safety; therefore they are not safe places. That is why our children abscond.” (Tavern – parent participant)

The police and other law enforcement agents are supposed to protect the child guides but it appears that child-guides receive ill-treatment from them. Accordingly, the child guides seem to be further harassed and ill-treated when they are taken to places of safety prompting them to abscond and resume street begging with their parents. This shows lack of Ubuntu/Hunhu by the perpetrators. Additionally, institutionalisation of children is not a preferred solution to psychosocial support foster care because it is unAfrican (Kurevakwesu & Chizasa, 2020). Unfortunately, when children abscond from places of safety they are socially excluded from opportunities or capabilities that could enhance their human development and wellbeing. Therefore, this calls for the need of close monitoring of places of safety to ensure that the children benefit from development programmes at safe houses or facilities that have a potential of stopping them from begging with and on behalf of their visually impaired parent beggars.

Furthermore, findings indicate that child guides risked committing sexual crimes and theft, particularly those who did not return home with their parents after begging. Although no crimes were committed during observations, one of the social workers indicated that street beggars, including child guides, commit crimes such as theft, robbery and prostitution. This was confirmed by a parent who said:

“Some street people can also lure him into unbecoming behaviour such as stealing.”
(Bongani – parent participant)

It appears stealing is common among street children. For instance, in a study of Myburgh et al. (2015) which explored the lived experiences of street children in Hillbrow, South Africa, it was unravelled that street children would steal to supplement begging.

5.4.1.4 Theme 4: Deprivation of capabilities/opportunities

The fourth theme focuses on deprivations the child guides suffer when begging with and on behalf of their visually impaired parent beggars. Under the capabilities approach, which Sen (1999a) sometimes refers to as the human development approach, guided begging may be analysed as deprivations of being and doing (see section 3.4.4). The deprivations are related to the specific rights which, when not fulfilled, constitute missed opportunities or capabilities and freedoms such as education, health, leisure, play and recreation (see section 2.6). Therefore, the findings reveal that the child guides were deprived or socially excluded from a range of capabilities. The first capability they missed was wellbeing, particularly in terms of rest.

5.4.1.4.1 Rest (wellbeing)

According to the findings, child guides would spend most days of the week standing and walking for long hours as they guided their parents. The long working hours diminished their time for rest which has a bearing on the children’s wellbeing and development. Hence, the child guides were exposed to child abuse and child labour. This is supported by ILO (2017) which defines child begging as child labour due to lack of rest and the strain of standing and walking (Lemi, 2021:2). Consequently, the

child guides' fundamental human right of rest (Article 31, CRC) is being violated. In table 5.12 below excerpts on lack of rest experiences are presented.

Table 5.12: Rest (wellbeing)

Theme: Deprivations of capabilities/opportunities		
Subtheme	Category	Qualifying excerpts
Rest (wellbeing)	Visually impaired parents	<i>"Life on the streets is not easy for him. He stands and walks for many hours each day without getting donations."</i> (Benson) <i>"Street life is hard for Anesu. He cannot do his homework on the streets. When he gets home he is tired and cannot concentrate on his school assignments. He has not time for rest ..."</i> (Florence) <i>"It is hard for my son. He is exposed to ... and standing for a long time. Since it is our only means of survival, he has to persevere."</i> (Pamela)
	Social workers	<i>"The child will be tired ... has no time to rest and relax his or her mind hence the child will be tired physically, mentally and emotionally. The child has no quality time with family. You know it is not easy to beg; just imagine standing, walking and asking most part of the day."</i> (Social worker B) <i>"... Their wellbeing is also compromised in the long run because they stand in the sun and cold for too long. They do not have enough rest which has a bearing on their</i>

		<i>development.” (Social worker C)</i>
	Observations	<i>The begging process involves long periods of standing and walking with little or no rest.</i>

From the comments, it is clear that a lack of rest affects the lives of the child guides physically, mentally and emotionally. Besides the direct impact that not having enough rest has on the child guides, the findings also indicate that their school work and time with family were negatively affected. Consequently, reviewed literature (Agunyai & Ojakorotu, 2021; Fuseni & Daniels, 2020; ILO, 2017; Järkestig-Berggren et al., 2019: 298) proves that a lack of rest also inflicts physical and psychological trauma on the children (see sections 2.5.1 and 2.5.2). However, for the visually impaired parents of the child it seems that rest was not seen as being that important, thus begging was prioritised. To that end, the child guides who were on the streets seemed to have lacked real freedoms and opportunities to use their own beings and doings or rights to articulate their wishes and preferences for rest. This can be illuminated by referring to an Ubuntu/Hunhu interpretation of development. According to the Ubuntu/Hunhu philosophy, freedom is seen in the form of interdependence with others which enables a person to express their wishes and receive support from others to expand their capabilities (Hoffman & Metz, 2017:153) (see section 3.4.4).

5.4.1.4.2 Education

Education as part of a child’s right to equal opportunities, is considered to be essential for sustainable human development and is a fundamental right for all children across the world according to the United Nations’ Millennium Development Goals (MDGs) (UNESCO, 2015), Sustainable Development Goals (SDGs) (UN, 2016b) and Article 28 of the CRC (1989). In the case of the child guides, they are brought to the streets during and beyond school hours resulting in their failure to access and participate in education or schooling. It appears the child guides are brought to the streets against their wishes, resulting in them failing to enlarge their choices. Hence, according to the findings, some of the child guides were completely or partially deprived of the opportunity to attend school. This is highlighted by some of the interview comments and observation notes summed up in Table 5.13 below.

Table 5.13: Education

Theme: Deprivation of capabilities/opportunities		
Subtheme	Category	Qualifying excerpts
Education	Visually impaired parents	<i>"My child does not go to school because I cannot afford the requirements particularly the fees."</i> (Benson) <i>"My son is not enrolled. I have no identity documents. They got lost therefore, he has no birth certificate."</i> (Bongani) <i>"...attends school every day though he cannot participate in the afternoon extra-curricular activities. He has to beg with me after school."</i> (Pamela) <i>"...one term he is in school and the next term he is not. Schools chase away children whose fees are not paid. I see no point in his going without the payment of the fees."</i> (Innocent)
	Social workers	<i>"The majority of street children are not going to school and this is very disturbing. By 7.00 am the children are seen in town begging with their parents at road intersections. Those children who do go to school come with their parents to beg in school uniform."</i> (Social worker B) <i>"The majority of street children are not enrolled. Some are enrolled but their attendance is haphazard."</i> (Social worker C)
	Observations	<i>The child guides begged during school hours.</i> <i>On average begging started at 10:00 and ended at 16:00.</i>

From the excerpts in Table 5.13 above, the participants cited reasons that hindered children from attending school, such as child guidance, lack of documents, school fees and other school requirements. The child guides who did not attend school were socially excluded from realising their right to education. Notably, access to education is central to children's development as their opportunities and freedoms to being what they value and aspire depend on getting educated (Hart & Brando, 2018; Lewin, 2007) (see section 2.6.1). In Zimbabwe, children cannot be enrolled in schools if they do not have birth certificates and it is the responsibility of the parent or guardian to obtain one. It seems some parents did not take advantage of concessions offered by the Zimbabwe Government to issue birth certificates to children whose parents had challenges. Thus, child guides who did not attend school due to lack of birth certificates and school requirements are denied accessing education and government grants (Mwapaura et al., 2022a:6); When probed if the parents took advantage of such concessions, they concurred that the process was long and that few children got birth certificates that way. Therefore it seems the child guides' capabilities to make choices and to exercise their agency are limited.

In addition, school authorities such as school heads chase away school children for the non-payment of school fees (Manjengwa et al., 2016:60; Phiri, Ndlovu, Dube, Nyati, Ncube and Tshuma, 2020:5) usually during the first week of each school term. However, many schools allowed parents to arrange for payment plans of school fees while their child would attend school. When probed if they had ever tried arranging payment plans, some participants pointed out they would not have anyone to guide them if their children attended school. In that case, the visually impaired parent beggars seemed to prioritise begging instead of arranging school fees payment plans for their children. Hence, the children were deprived of their fundamental right to education or schooling.

Furthermore, the child guides who attended school failed to fully enjoy their right because they begged before or after lessons. Their time was shared between begging and schooling hence they failed to balance these two activities as confirmed by literature (Julien, 2022; Mhizha & Muromo, 2013) (see section 2.6.1). These child guides thus failed to fully enjoy their right to education since they were socially

excluded from certain aspects of the school curricular such as extra-curricular activities. A study by Berardini et al. (2022:72) confirms that young carers in Canada attained low levels of education due to heavy caring responsibilities (see section 2.5.1). Moreover, such children did not seem to exert themselves fully in school work because they were tired and had little or no time to do their homework. The researcher also tried to observe if child guides would beg before and after school, as asserted by one of the social workers, but did not see any child guide begging in a school uniform.

Since the child guides were forced to beg instead of attending school regularly, they seemed to be treated as financial opportunities rather than children with personal development needs (Agunyai & Ojakorotu, 2021) and capabilities. A study by Ballet et al. (2019:23) confirms that children who begged in Madagascar did not attend school and were exploited by their parents. This means that they were socially excluded or deprived of choices and opportunities that enhanced their right to education (DFID, 2005:13) (see section 3.6). Further, it would appear that many children who begged on the streets did not always achieve goal number 1 of the Education for All movement by UNESCO (2000) and goal number 4 of the SDGs by 2030. According to literature (Agunyai & Ojakorotu, 2021; Phiri et al., 2020; World Bank, 2018) Education for All focuses on providing quality, basic and affordable education for all children. However, because of poverty which leads to street begging, Education for All is a pipe dream for most of the child guides of Zimbabwe who generally suffered from social exclusion where education matters are concerned.

Additionally, the closure of schools and online learning due to the coronavirus further determined some education inequalities (Chineka & Kurevakwesu, 2021; Mukute et al., 2020; Raitano et al., 2021; UNDP, 2020, 2022) (see section 2.6.1). For example, the capacity for most guardians, let alone the visually impaired parent beggars, to meet the costs associated with e-learning for their children was insurmountable (Chineka & Kurevakwesu, 2021; Mukute et al., 2020; UNDP, 2020). This was especially true for the child guides who partially attended school as they completely lacked the required e-learning resources. Thus, the challenges that went hand-in-hand with the outbreak and measures of the coronavirus had a considerable impact on education as a whole and begging on the streets by children in particular. All-in-all

this further negatively affected Zimbabwe's chance to achieve the right to education for all by 2020 and achieving the SDGs, particularly goal number 4 (Education for All) by 2030.

Although the Government of Zimbabwe's Education Amendment Act 2020 gives effect to the constitutional rights to education and stipulated regional and international practices (Fambasayi, 2020; Mavhinga, 2020), child guides, it seems, are excluded. Henceforth, the act is silent on the provision of inclusive and equitable education and the promotion of lifelong learning for all, which are cornerstones of SDG number 4. To this end, the lack or deprivation of education is likely to prevent the child guides in finding gainful employment or knowledge to take care of themselves and their loved ones (Chikiwa, 2019); a situation which is ethically undesirable (Hoffman & Metz, 2017:160). This therefore needs urgent redress.

5.4.1.4.3 Health

Health, as education, is considered to be essential for sustainable human development and a fundamental right for all children across the world, according to the MDGs (UNESCO, 2015), SDGs (UN, 2016), Article 24.1 of the UNCRC (1989) and Article 14 of the ACRWC. These texts require states to recognise children's right to the enjoyment of the highest attainable standard of health and access to health care facilities for the treatment of illnesses and habilitation health (ACREWC, 2018). It should be noted that denial of health rights affect most of the child rights. Hence, Deka (2021:317) and Nampewo, Mike and Wolfe (2022:1) consider the right to health as means to the enjoyment of other human rights.

Henceforth, the findings reveal that the child guides were deprived of their health rights or health capabilities due to street begging which is unhealthy. The hygienic practices at the begging sites were appalling. The child guides rarely washed their hands or sanitised after using the toilets and before they handled food because water was not readily available. As a result the child guides used water which they brought from home, from burst pipes, or any other, often unsafe, source. It must be noted that Harare has a perennial challenge of water purification and water supply can be unavailable for days (Makombe, 2021: 282, 295).

Furthermore, there were no ablution facilities at most begging sites, thus the child guides would relieve themselves in areas near shrubs, trees, walls, and dark corners (Mberikwazvo & Kudenga, 2017; Lemi, 2021). In addition, the child guides were overworked as they spent most of the begging time standing and walking with little or no rest in different weather conditions, hence their health and wellbeing were at stake. Consequently, some of the comments on challenges which deprived the child guides from enjoying their health rights while begging, have been summaries in Table 5.14, below.

Table 5.14: Health

Theme: Deprivation of capabilities/opportunities		
Subtheme	Category	Qualifying excerpts
Health	Visually impaired parents	<i>"We return home and take him to our local clinic. I cannot take him to big hospitals in town in case we get lost and they are also expensive. I pay for his consultation and medication. No medical services are for free."</i> (Pamela) <i>"I cannot afford hospital or clinic fees. Most hospitals and clinics do not have medicines; they give out prescriptions which I cannot afford. I rely on home remedies which are cheaper."</i> (Monica)
	Social workers	<i>"... the street children may end up suffering from sexually transmitted diseases (STIs)." (Social worker A)</i> <i>"There are no streets with tap water. They use water from burst pipes. This means that there is no water to wash hands constantly; wash facilities are compromised."</i> (Social worker B) <i>"Generally our streets are not clean and this poses some health problems for the street beggars. Their health is also compromised"</i>

		<i>because they stand in the sun and cold for too long. They do not have enough rest which has a bearing on their health.” (Social worker C)</i>
	Observations	<i>Piles of garbage at waste collection points on the streets went for days without collection. Most begging sites have no toilet and clean water facilities. The few public toilets are heavily crowded, filthy and not child friendly...strong stench of human waste and rotting garbage...</i>

According to the comments above, the streets were not clean due to vehicle fumes and uncollected garbage, there were only a few heavily crowded and filthy public toilets and were unconventional “toilets” used. These unhealthy and harsh environmental conditions they worked in, exposed child guides to different kinds of diseases (Julien, 2021; Mamimine, 2019; Mwapaura et al., 2022a:6; Myburgh et al., 2015; Geoghegan, 2018).

Furthermore, when child guides fell sick during begging, information gathered indicated that the healthcare services provided by the CBD clinics and hospitals were not affordable to the parents of the child guides. In their study of the barriers to the provision of non-communicable disease care in Zimbabwe, Kamvura, Dambi, Chiriseri, Turner, Verhey and Chibanda (2022:5) confirmed that the fees of private health care facilities were unaffordable to poor people. As a result of the high costs, the children were taken home for cheaper local clinic health services. This means that the child guides were denied timeous medical attention.

Additionally, it seems the government struggles to meet its health obligations due to the failing economy. Reviewed literature reveals that the country’s health delivery system is bedevilled by lack of resources, among other challenges, due to the country’s shambolic economy (Chitungo et al., 2022; Makombe, 2021) (see section 2.6.2). As a result, most public clinics and hospitals have inadequate supplies of medicine, as confirmed by Chamunogwa (2021:9), Chineka and Kurevakwesu (2021), Chitungo et al., (2022) and Kamvura et al., (2022) who point out that the health delivery system was underfunded and dilapidated.

Failure to access healthcare services led to child guides receiving improvised home remedies as mentioned by some participants. It can therefore be argued that failure to access health care services timeously and having to depend on home remedies which were not scientifically proven, denied the child guides' right to the enjoyment of the highest attainable standard of health and the treatment of illnesses (ACREWC, 2018) (Section 2.6.2). Notably, access to health care services is very important as it presents an opportunity to improve or regain one's health (Mutiso & Mutie, 2018). Hence, according to Nampewo et al. (2022:1), good health is one of the many aspects of human development or human wellbeing necessary for the enjoyment of human rights.

Furthermore, the strained health care systems were worsened by the COVID-19 pandemic in the allocation of personnel, and resources, and the provision and access of healthcare (Chirisa et al., 2020; Makombe, 2021) (see section 2.6.2). This means that seeking treatment at clinics and hospitals became a challenge at the peak of the COVID-19 pandemic when ordinary health services were not considered as essential services as people experienced limited healthcare access (Chineka & Kurevakwesu, 2021; Chitungo et al., 2022; Makombe, 2021; Smythe, Mabhena, Murahwi, Kujinga, Kuper & Rusakaniko, 2022). So, failure to access healthcare services is harmful for the survival and health development of children (Berardini et al., 2022:72; Chineka & Kurevakwesu, 2021; Leu et al., 2019; Mhizha & Muromo, 2013; Nhapi & Agere, 2019), including child guides.

In addition, the parent participants bemoaned that they received insignificant assistance from Social Welfare or that they were not beneficiaries, in contrast to the claims of the social workers who stated that the child guides could be treated for free at any public clinic or hospital provided they were on the Social Welfare priority list. The social workers also stated that the visually impaired parents of the child guides could apply for Assisted Medical Treatment Orders from the Social Welfare offices which would allow them to obtain free treatment. The idea of a Social Welfare priority list seemed to confirm underfunding of social welfare assistance programmes resulting in selective determination of who would get social assistance. From the researcher's own observations and experience as an employee in Harare CBD for more than three decades, few vulnerable members of society were aware of the Social Welfare Public Assistance Aid. Those who were aware, alleged that the

process of obtaining the aid could be so cumbersome that they would either give up or would not apply.

Thus, following the above challenges concerning the health of child guides, it should be realised that Article 24.1 of the UNCRC and Article 14 of the ACRWC, which require states to ensure that no child was deprived of their right to access health care services, is not adhered to regarding the child guides. In the same vein, the achievement of SDG no three, which seeks to ensure good health and wellbeing for everyone, regardless of their age from anywhere, so that those at most risk are not left behind (Mohammed & Ghebreyesus, 2018; Deka, 2021:317), does not seem to be applicable to the child guides. Thus, to attend to the health issues that child guides struggle with, they should become part of an inclusive health development process which would address all health issues (Deka, 2021:317).

5.4.1.4.4 Leisure, play and recreation

The right to play is fundamental to all children and young people. The right to leisure, recreation and play is recognised in many international and regional texts such as the UNCRC and the ACRWC. Thus, Article 31 of the UNCRC state that “Parties recognise the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in Cultural life and Arts” (UNCRC, 1989:26). Hence, leisure is viewed as essential to children’s quality of life, yet most vulnerable children such as street beggars, miss out on opportunities to rest, play and take part in recreational activities (Powrie, 2018; Geoghegan, 2018) (see section 2.6.3).

From the information gathered through observations and interviews, child guides missed out on leisure, play and recreation opportunities due to seemingly diminished free time or extended working hours. The begging process dominated their time hence the child guides had no time to freely choose what to do and to become (Powrie, 2018) (see section 2.6.3). This seemed to reduce their chances of enhancing an important criterion for the process of human development. Similarly, in the studies of Jamiludin et al., (2018:106) done in Kendari, Indonesia, and Leu et al. (2019) done in Switzerland, it was confirmed that street children and young carers encountered problems getting their right to play, leisure and recreation (see section 2.5.1).

In this study, the road intersections and the Dutavanh market where the child guides begged with and on behalf of their visually impaired parents had no facilities for leisure, play or recreation. When children fail to access such facilities, the various international, regional and national Conventions which recognised the importance of children's right to leisure, play and recreation are violated. Comments that recount the deprivation of child guides' rights to leisure, play and recreation are set out in Table 5.15 below:

Table 5.15: Leisure, play and recreation

Theme: deprivation of capabilities/opportunities		
Subtheme	Category	Qualifying excerpts
Leisure, play and recreation	Visually impaired parents	<i>"Begging is a form of employment so there is no time for leisure, play and recreation for him during working hours."</i> (Innocent) <i>"He has short periods of breaks when he or I get tired of standing and walking. Otherwise it is business throughout the day with no time for leisure and play."</i> (Martha) <i>"... but since it's a business area she only plays with her little brother for short periods. Otherwise it is business on the streets with very limited time for play"</i> (Batsirai)
	Social workers	<i>"Play forms part of their development but they cannot when used 24/7 by their parents. Their life is controlled by their parents so they are not free at all to decide what they want to do."</i> (Social worker C) <i>"The children's play time is hindered because they have no time to play with their friends."</i> (Social worker C)

	Observations	<i>Begging sites do not have facilities for leisure, play and recreation.</i> <i>Child guides are always busy; begging, assisting parents with toileting and feeding and rarely take breaks.</i> <i>Those who beg at the same intersection rarely mingle; they beg at different sides.</i>
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The majority of the participants indicated that begging was viewed as a form of business or employment thus there was no time for leisure, play and recreation for the child guides. However, since begging is illegal, it cannot be considered as a form of employment; it is merely a means of survival caused by poverty.

Furthermore, research shows that guidance goes beyond begging as the child guides also had to cater for their parents' toileting, feeding, bathing and dressing (Aluko & Olanipekun, 2019; James, 2017; Joseph et al., 2020; McDonald et al., 2009; Mhaka, 2014; Phelps, 2017; Seni, 2017) (see section 2.5.4). Thus, they are their parents' "eyes" as indicated by one of the participants. The parents also considered their children as their sources of livelihoods and could not function without their guidance. This could be attributed to cultural dynamics which require children to look after their parents (Mwapaura et al., 2022b:10). Thus, the parents did not seem to understand the importance of leisure, play and recreation for their children; they were not willing to free their children from begging with them to such an extent that some of the parents would become violent towards the social welfare officers, as indicated by information gathered.

"The children's parents are hostile; they are not cooperative to the extent that they can be violent towards the social welfare officers or anyone who tries to stop the child guides from guiding them." (Social worker B)

Since the child guides were always in the company of their parents, the chances of interacting with children of their age seemed rare. For instance, at road intersections where two or three child guides were begging, they hardly even had time for each other. The few short times they would rest or take meals rarely occurred at the same

time; they would also beg at different sides of the intersections. Thus, the child guides' long working hours compromised their rights and development as they became disconnected from friendships and social interactions (The Children's Society, 2021). It should be noted that the right to play and development is essential for the child guides to be able to reach their full potential (Park, Park & Jang, 2021).

Usually children have enough time and facilities for leisure, play and recreation at school (Mannello, Casey & Atkinson, 2020). The majority of the participants indicated that school attendance would enable the child guides to have more opportunities for leisure, play and recreation. Their views were that the child who attended school had more time for play with their peers, free entertainment, sports and sports facilities (which are part of recreation) and various forms of extra-curricular activities. In concurrence, a study of Eriksen and Mulugeta (2021) about leisure time for working children in Addis Ababa assert that children who worked and attended school had some opportunity to play during breaks, lunch time and sporting activities, but that this was not an option for children who had to work all the time.

However, this was not the situation for the child guides who attended school and worked as begging guides for their visually impaired parents. These child guides' leisure time was also compromised as they were socially excluded from their full entitlement and enjoyment of leisure, play and recreation. From the researcher's teaching experience, it was true that school children were afforded the chance for playtime which was outside and within the structured teaching and learning classroom activities. However, no entertainment or activities at school were free as some of the participants believed; all activities and facilities had to be paid for. In Zimbabwe, there is no such thing as free education; even though it is a right that has been engraved in the pages of the country's Constitution, it has, to date, not been implemented (Bhaiseni, 2016; Mamimine, 2019; Ndlovu & Tigere, 2022).

Furthermore, child guides who begged before and after school appeared to have no meaningful time to enjoy the right of leisure, play and recreation as their counterparts who did not beg, had. It is important that the child guides converted their right to leisure, play and recreation into real capabilities, not only on paper but, through Ubuntu/Hunhu: interdependence with others (Hoffman & Metz, 2017:153; Ramose, 2010:300) (see section 3.5). The rights of children, like any other person, are

exercised in relation to the rights of others. Thus, the state, and its societal processes have the potential to support child-friendly environments and the expansion of its children's capabilities (Hart & Brando, 2018; Hoffman & Metz, 2017) (see section 2.6.3).

Furthermore, while the child guides had no time for leisure, play and recreation, the findings reveal that begging sites had no recreational facilities. Recreational facilities, such as Dandaro Park in Harare, are situated far from most begging sites. Although one of the child guides begged at the intersection of A and Takatadzei Streets, which is close to Dandaro Park, the findings indicate that he had no time to enjoy those recreational facilities.

5.4.1.4.5 Association with others

Linked to the child guides' leisure, play and recreation was a lack of association with others. At some intersections several child vendors were present, however, the child guides did not chat or play with them. Their association was limited to their visually impaired parents, selected adult and child vendors, and passing motorists. Two of the participants had the following to say:

"He can relate with the vendors of my choice. I do not allow him to talk to any vendors and street kids because they are usually jealous of what we are given."
(Pamela – parent participant)

"Their life is controlled by their parents so they are not free at all to decide what they want." (Social worker B)

According to the comments, the child guides lacked agency (see section 3.4.3). According to Sen (1999a:19) an immensely important feature of agency is being able to pursue a life a person has reason to value. The visually impaired parents controlled most aspects of the street begging phenomenon, including their child guides, as confirmed in section 3.4.3. The child guides who were on the streets seemed to lack real freedom to form and explore some interdependence from and with others, except (Hoffman & Metz; 2017:153; Ramose, 2010) to be interdependent with their parents; they could also not access opportunities to become their own beings and doings or to own their rights to articulate their wishes and preferences (Schweiger & Graf, 2015) (see section 3.4.4).

Furthermore, when the parents controlled who the child guides talked to, they denied their children to develop the capacity to freely express themselves with people of their choice, and to develop a capacity for future engagements (Lansdown, 2020:89). This control by the parents, negated the Ubuntu/Hunhu maxim, it takes a village to raise a child, which, according to Mugumbate and Chereni (2019:28), means “meaningful interaction among children, family members and those outside the family circle are necessary for children to exercise human excellence”. Resultantly, it seems the child guides could easily lose confidence in associating with other children (Mwapaura et al., 2022b:6). This is the reason the capability approach views people as ends in interrogating the opportunities available to each person (section 3.4.3). Therefore, it can be argued that the capability approach must be applied as it sees development to be possible through Ubuntu/Hunhu, by becoming interdependent with others (Hoffman & Metz, 2017:153; Ramose, 2010:300) (see section 3.5). Notably, the right to associate with others is fundamental to the child’s overall human development and is linked to Article 12 (right to freely express one’s self) and Article 15 (right to freedom of association) of the UNCRC in creating the concept of participation (Lansdown, 2020:89; Park et al., 2021). According to Ubuntu/Hunhu, the child guides need to associate with people from different walks of life so that they could be included in a wide range of possibilities to enhance their capabilities. As already mentioned (see 5.5.1.4.4), the child guides’ development was already compromised when they became disconnected from friendships and social interactions.

Overall, the deprivation of children’s capabilities (rest/wellbeing, education, health, leisure, play, recreation and association with others), as with all other people, are exercised in relation to the rights of others. This means that by depriving them of their capabilities, they are inhibited from forming sharing and participative relationships between individuals that are central to Ubuntu/Hunhu ethics (Hoffman & Metz, 2017:160). Thus, the state, and its societal processes have the potential to support child-friendly environments and the expansion of the child guides’ capabilities (Hart & Brando, 2018; Hoffman & Metz, 2017) (see section 2.6.3). Although the government, through the Department of Social Welfare, has policies and laws in the form of roundups, arrests and placements (as revealed by the findings) which discouraged begging guided by children so that the child guides

would not miss opportunities, such measures were not consistently followed-up. This could be attributed to a shortage of funding, (GoZ, 2016; Mwapaura et al., 2022a:11; Ndlovu & Tigere, 2021:33) to cultural dynamics in terms whereof children were often required to look after their parents (Mwapaura et al., 2022b:10) and to a lack of Ubuntu/Hunhu (see section 3.4.4). It therefore would seem illogical for child guides to have stayed at run down places of safety with dilapidated or non-existent facilities; hence, they absconded from those places to resume begging with their parents. Seemingly, most of the child guides' enjoyment of a range of rights was being undermined by social exclusion as well as poverty which forced them to work, such as begging on the streets on behalf of and with their visually impaired parents, thus causing their work to interfere with their education, health, play, leisure, and recreation. All these pointers indicate that the plight of child guides must urgently be addressed on a multi-sectoral level.

5.4.1.5 Theme 5: Interventions

The fifth theme focuses on interventions that could be applied to stop the child guides from begging with and on behalf of their visually impaired parent beggars. The findings reveal that intervention strategies that are currently utilised are ineffective and that there is an urgent need to rethink the situation. The first intervention strategy concerns the manner in which Social Welfare Assistance Programmes are run or operated.

5.4.1.5.1 Equitable Social Welfare Assistance Programmes

Social Welfare Assistance Programmes are types of development aid projects or benefits that the government, through the Social Welfare Department, provides to alleviate the suffering of the poor and other vulnerable members of society. Findings reveal that the perceptions between parent participants and social workers on the outcomes of Social Welfare Assistance programmes, differ. The parent participants were not content and appreciative of the assistance in terms of these programmes. It seems that some intended beneficiaries applied for assistance but never received any response, and those who were on the programmes, were unhappy with the inadequate assistance they received. The participating social workers, on the other hand, indicated that the programmes adequately benefitted the intended

beneficiaries. As Zimbabwe was in the grip of an economic crisis (see section 2.3.7) there was no way the Social Welfare Department could establish if they had enough resources for the vulnerable populace. This finding was confirmed by Mwapaura et al. (2022a:8) who pointed out that a lack of resources by the Department of Social Welfare and high levels of poverty, negatively affected assistance programmes or child protection services in Zimbabwe. To that end the following comments confirm the different perceptions between the two categories of participants:

“Social Welfare is offering us nothing that can alleviate our children’s plight. I registered for Social Welfare assistance but I am getting nothing that can alleviate my child’s problems. We hear of Social Welfare programmes for the disabled on the radio but they are not reaching us. Our children are suffering.” (Martha – parent participant)

“We get meaningless assistance from Social Welfare. Since 2018 Social Welfare assistance has become tokenish.” (Innocent – parent participant)

“I do not get Social Welfare Assistance though I applied...” (Benson – parent participant)

“... otherwise we have adequate resources to cater for them and their children.” (Social worker A)

“The children’s parents are not cooperative. We try to assist and to educate them on the implications of bringing children to the streets but they continue to do so. They are used to street life. The children’s parents have internalised that street life is more lucrative and better than the different assistance programmes we roll out for them.” (Social worker B)

According to the information gathered, equitable and transparent Social Welfare Assistance programmes were required as it appears that insufficient resources resulted in the tokenish implementation of most social assistance programmes (Makombe, 2021; Mwapaura et al., 2022a). Notably, social protection programmes used by the government through the Social Welfare Department are top-down strategies which are planned in and implemented from offices and which did not yield the required results (Kaiser, 2020:97; Matamanda & Chinozvina, 2020). Most of these strategies came in the form of development aid programmes which usually

created a dependency syndrome amongst the beneficiaries. Furthermore, due to the imposition of assistance programmes, resources have been wasted (Burns & Worsley, 2015). For example, in this study the findings indicate that the Social Welfare Department wasted its time and meagre resources by rounding up street children, including child guides and placing them into under-funded places of safety because the children absconded and resumed begging on the streets.

The beneficiaries (visually impaired parent beggars) preferred to be consulted so that they could participate in the process from formulation to implementation, just as any other beneficiaries of a project would do (Kaiser, 2020; Matamanda & Chinozvina, 2020; Nhapi, 2016). Hence, inclusion could only be achieved through complete participation, meaning that development programmes should be grassroots grown. Thus, with proper participation the visually impaired parents could come up with viable strategies (projects and ideas) that would enable the child guides to stop begging. In concurrence to the findings, the study of Burns and Worsley (2015:161) confirm that participation ensured that the participants and the people they cared about benefitted from the development project. Hence, the majority of the participants advocated for government bottom-up social protection strategies.

5.4.1.5.2 Bottom-up strategies

The participants unanimously concurred that bottom-up strategies would go a long way in solving the problem of child guidance. Bottom-up strategies seem to be more effective than top-down, as they ensured people's participation, ownership, empowerment, accountability of the programmes and the right to choose (Burns, 2015; Kaiser, 2020: 91, 94; Matamanda & Chinozvina, 2020; Nhapi, 2016; Park et al., 2021). This would require the government through the Department of Social Welfare to engage the visually impaired parents in identifying and understanding their wants and needs including those of the child guides (Batcheler, 2019; Burns & Worsley, 2015). As confirmation, one of the participants had the following to say:

“Government should ask what we want done so that our children can stop guiding us.” (Innocent – parent participant)

“Maybe if we use the bottom-up intervention strategies where we allow parents to suggest what they want done for them so that they stop using children as begging pawns, we would solve this problem.” (Social worker B)

These comments reflect that the visually impaired parents’ choices and voices could be the key to the success of the development or intervention strategies that could free the child guides from begging and realise their capabilities/opportunities. In the same vein, another participant said:

“Well-wishers should assist the government to provide meaningful social security benefits because it has failed the disabled people. Homes can be built for us (the visually disabled) outside town where there is enough land to do a variety of income generating projects like growing crops for sale and consumption while the children are at school or doing other things they are interested in.” (Batsirai – parent participant)

The comment is in line with existing literature (GoZ, 2013; Manatsa, 2015; Mugumbate & Nyoni, 2013; UNICEF, 2021; Zimbabwe Human Rights NGO Forum, 2015) which shows that the government alone has no capacity or will to adequately provide assistance that would benefit the child guides (see section 2.7.2). Besides financial assistance, the comment indicates that the parent participants would need assistance in skills training, resources and land on which to engage in various income-generating projects that would free their children from begging with and on their behalf to so enable the child guides to be and to do what they value (see section 3.4.1). The majority of the participants expressed that they were not lazy; they wanted to work provided they get assistance, as indicated by the following statement:

“Through Ubuntu/Hunhu we can be provided with jobs so that we are able to meet, our children’s needs. We are not lazy, what we lack are skills and places to engage in income-generating projects.” (Innocent – parent participant)

However, a combination of bottom-up and top-down interventions would ensure the top-down planning and implementation by the Social Welfare Department remained in touch with the vulnerable and/or poor members of society (Kaiser, 2020). Notably, by using both top-down and bottom-up strategies has been proven to create an “inclusive we” for development and combating poverty (Kaiser, 2020:106;

Matamanda & Chinozvina, 2020; Nhapi, 2016). Hence, child guides would be included in enhancing their capabilities. It seems embracing Ubuntu/Hunhu where philanthropists are involved could help the resource-strapped government address the child guides' plight. Ubuntu/Hunhu expresses the interconnectedness, common humanity and responsibility towards each other. To that end, donations of land, facilitation of projects and employment of the visually impaired parent beggars by different organisations such as the government, non-governmental organisations, charity organisations, the private sector and interested privileged individuals could stop child guidance. Notably, according to the findings, teamwork can be considered as another intervention strategy.

5.4.1.5.3 Teamwork

The information gathered indicated that a collaborated effort from different stakeholders would be needed to address the plight of the child guides. Firstly, there is need for teamwork between the Department of Social Welfare, Harare City Council, organisations for blind persons such as the Council for the Blind, and NGOs. The findings reveal that the Department of Social Welfare in liaison with the City Fathers agreed on creating categorised safe houses for street children as reflected in the following comment:

"We had a meeting with City Fathers and we agreed on creating safe houses where the street children can stay categorised; those using drugs can be housed in separate reformatory facilities from those not using drugs." (Social worker B)

It would appear that some key government developmental partners such as the NGOs who usually provide support to the government and organisations for the disabled persons, were not involved. The Council for the Blind, for example works with the visually impaired persons in all matters that affect them, the Council could, during teamwork, articulate the needs of its members. In addition, the Regional Psychosocial Support Initiative (REPSSI) that works in partnership with the Social Welfare Department in providing psychosocial support to children could also be part of the teamwork. One of the participants clearly explained the role of REPSSI as follows:

“The organisation works with the Social Welfare Department, communities and families in providing psychosocial wellbeing for children. In the case of child guides REPSSI provides the support at the Social Welfare’s places of safety and those placed in the care of their relatives.” (Social worker B)

Since the government is financially constrained it seems the categorised safe houses will not solve the problem of street children and specifically the child guides, effectively. Institutionalisation is not a preferred option among the indigenous people of Africa including Zimbabwe (Kurevakwesu & Chizasa, 2020). However, the teamwork could also include stakeholders who/which have the financial means to adequately equip such safe houses. The child guides would thus require facilities to ensure they have an adequate standard of living with food, water, housing, education, medical care, leisure, play, recreation and any other essential social services which are in line with the UN’s Declaration of Human Rights (Brennan, 2015:48) (see section 2.6.4). However, even though the state and/or NGOs could assist by providing a certain level of help, it is primarily the role of the adults in the children’s lives who, through Ubuntu/Hunhu, could ensure that their capability needs are satisfied without degrading or depriving the children through begging or forced labour (Basson, 2017; Brennan, 2015) (see section 2.6.4).

5.4.1.5.4 Free access to capabilities/opportunities

The findings further reveal that the child guides can be freed from begging if they get free education, free health, and leisure, play and recreational facilities (outside school premises). Because of poverty and the disability of the parents, the participants indicated that they would be satisfied if their children could be provided with the opportunities or capabilities they missed at no cost. In that regard, one participant commented:

“Our children should have the provision of free education, free health facilities, free entertainment and sports facilities by government. They should have recreational facilities specifically ear-marked for them. When they access such things, I am sure the children can get freedom to choose what they want to do in life.” (Martha – parent participant)

While the parent participants desired that their children received free education, the government lacks the financial resources to provide free basic education for the children. It should be noted that free education is a thing of the past; it is no longer available in Zimbabwe (Bhaiseni, 2016; Fambasayi, 2020). However, while the Constitution of Zimbabwe (GoZ, 2013) provides for education rights, child guides are losing out on this right (Bhaiseni, 2016; Mamimine, 2019; Ndlovu & Tigere, 2021: 26). It has therefore become the duty of the parents to ensure that their children attend school and the school fees are paid. This could be possible if the participants or the visually impaired parents were involved in viable income-generating projects which they suggested could be one of the intervention strategies (see section 5.4.1.5.2).

Concerning the provision of free health for the child guides as an intervention strategy, it is a similar situation, namely that the government lacks the financial resources to finance healthcare services to vulnerable people. According to UNICEF (2016), Zimbabwe has failed to meet the minimum 15% annual health budget allocation as indicated in the Abuja Declaration of 2001 where African leaders agreed to allocate 15% of their country's total annual budget to the health sector. In Zimbabwe this means that healthcare fees are payable in all medical centres, and that there are no free healthcare for anyone, even the poorest of people, such as the child guides (Mangundu, Roets & Janse van Rensburg, 2020:3; Nhapi, 2019:161). In addition, there are very little or no medical drugs in government healthcare facilities (Kamvura et al., 2022; Mangundu et al., 2020; Nhapi, 2019:162). To that end, healthcare users are given prescriptions to buy drugs from pharmacies so the visually impaired parents cannot afford buying the drugs for their children due to poverty. Hence, they advocate for free healthcare provision for their child guides. However, due to the country's economic crisis free healthcare provision has been compromised. Since the government is the main stakeholder in providing healthcare services the matter must be urgently addressed so that the child guides' healthcare issues can be resolved.

Lastly, the findings reveal that the participants advocated for free leisure, play and recreational facilities outside school facilities that are earmarked for the child guides. However, by requesting that the child guides be allocated free recreational facilities and activities which are earmarked only for them, would be against Article 3 of the

ACRWC and Article 2 UNCRC's principle of non-discrimination (Park et al., 2021), as it would mean that the child guides would be excluded from playing and associating with other children of their age, and vice versa. Additionally, child guides are not a special kind of category of children: the impairments of their parents do not make them disabled as well. It should be noted that the equality of the right to recreational activities is emphasised in Article 31 of the UNCRC, irrespective of the disability of the child's parent.

Furthermore, there is no way that child guides can have free time for play and recreation as long as they remained on the streets guiding their visually impaired parents. Again, as long as the visually impaired parents remained poor and failed to provide for their families other than through begging, there is no way that the child guides can freely engage in leisure and play activities. The solution lies in embracing a model informed by Ubuntu/Hunhu and the capabilities approach that prevents children from begging on the streets with and on behalf of their parents with visual impairments so that the children expand their freedoms and opportunities.

5.5 SUMMARY

The study sought to explore the impact of guided street begging on the child guides' opportunities and freedoms and to reimagine a model informed by Ubuntu/Hunhu and the capabilities approach that prevents children from begging on the streets with and on behalf of their parents with visual impairments in order for child guides to be able to expand their freedoms and opportunities.

In this chapter, data from observations of child guides begging with and on behalf of their visually impaired parent beggars and in-depth interviews with visually impaired parent beggars and social workers were presented, interpreted and analysed. The information which was processed and organised according to themes and subthemes provided insights into the street begging experiences of child guides. Due to a plethora of social and structural causes of begging, the child guides are forced to beg on the streets with and on behalf of their parents. The child guides are brought to the streets by their parents who find it convenient to be guided by their children instead of hired guides. However, the child guides' wellbeing and

development are compromised as they guide in life-threatening conditions. Hence, they need interventions that would extricate them from missing out on opportunities.

Sen's capabilities approach and the principles of Ubuntu/Hunhu were used as the main theoretical frameworks to guide the researcher to scrutinise how the child guides are socially excluded in terms of the opportunities/capabilities and freedoms they tend to miss as they spend long hours on the streets begging with and on behalf of their visually impaired parents. According to the capabilities approach, focus should be on child guides' freedom to be and to do what they value in terms of their health, their education, the leisure, play and recreation rights they can enjoy, the warm relationships they can have with other people, the support they can enjoy from their networks, and what they can do to lead a decent standard of life (Robeyns, 2017) (see section 3.4).

The idea of children enjoying support from their networks illuminates how the capability approach is related to the African philosophy of humanness: Ubuntu/Hunhu. Notably, the possession of capabilities relies on other people (Hoffman & Metz, 2017:153) which the child guides lack or are socially excluded from due to begging and their limited association with other people. Thus, the capabilities approach stresses the social embedding of every person and that only against this social background can social relations (Ubuntu/Hunhu) enhance the expansion of child guides' capabilities and freedoms (Schweiger & Graf, 2015). From the data analysis it is clear that there is no support or adequate support for the child guides, which means that their capabilities are compromised hence the child guides are socially excluded.

The child guides can directly and indirectly benefit from various top-down and bottom-up intervention strategies which could change their situation so that they would stop begging. The interventions could include teamwork by the Social Welfare Department of Zimbabwe, the Harare City Council, various non-governmental organisations and organisations for the blind, civic organisations, capable and interested individuals, and equitable Social Welfare Assistance Programmes. The interventions should also comprise presenting skills training and income-generation projects, creation of jobs and employment schemes of visually impaired parents. In addition, government policies should be properly implemented. If the child guides are

freed from begging they can access and enjoy various capabilities or opportunities like their counter-parts who do not beg.

In the following chapter specific conclusions will be presented and research questions answered based on the themes and subthemes that emerged from the collected data. The chapter will end with specific recommendations regarding practice, policies and future research.

CHAPTER 6: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

In Chapter 5, findings and analyses of the data gathered through the observations and the in-depth interviews were presented. Recurring themes and subthemes that emerged provided answers to the questions about the experiences of the child guides that could potentially make them fail to expand their real opportunities/capabilities and freedoms as they begged with and on behalf of their visually impaired parents. This chapter summarises the findings of the study and based on that, provides conclusions with reference to the research questions. In addition, recommendations are made about the interventions required to ensure that the child guides could realise their opportunities and capabilities. Finally suggestions for future research are presented.

6.2 Summary of findings

This section provides a summary of the literature findings from Chapters two and three as well as the empirical findings from Chapter 5.

6.2.1 Summary of literature findings

Poverty, unemployment and the state of the economy are the major forces driving vulnerable people to beg on the streets in Zimbabwe (see section 2.3.4, 2.3.7, 2.3.8, 5.4.1.1.1, and 5.4.1.1.2). Due to the country's depressed economy, the unemployment level is high, causing many people to live below the poverty datum line. This is also the case of the visually impaired parent beggars who use their children as guides (see section 2.3.4). Thus, due to poverty, unemployment, and the impairment of the parents of child guides, the children are limited to expand their opportunities/capabilities as they are expected to help out their visually impaired parents to beg on the streets (see sections 2.2 and 2.3.4). The children's vulnerability is further worsened because the street begging is regarded as a form of child labour, brought on by the family's poverty. Hence, street begging can be classified as multidimensional begging (see section 2.3) that was brought on by a

combination of factors that drive children to beg with and on behalf of their visually impaired parent beggars.

It seems absolute poverty is the major driving force of street begging in developing countries such as Zimbabwe. In capability terms, absolute poverty can be viewed as the failure of acquiring basic capabilities (see section 2.3.4). Consequently, children beg on behalf of their parents to escape being deprived of economic opportunities and the fulfilment of their basic needs (see section 2.3.4). However, by begging on behalf of their visually impaired parents (which is a form of child labour), child guides are unlikely to escape poverty. As a result, poverty is a major reason for child labour in the form of begging. Due to the outbreak of the COVID-19 pandemic, poverty spiked even more as access to economic activities became highly restricted (see section 2.3.4). It is worth noting that as poverty levels spiked, child guides were forced to beg with and on behalf of their visually impaired parent beggars for extra income and the fulfilment of their daily needs (see section 2.3.4). This has caused child guides in failing to enhance their capabilities/opportunities and freedoms.

In terms of the theoretical framework, the study was guided by the capabilities approach, Ubuntu/Hunhu and social exclusion. The capabilities approach and Ubuntu/Hunhu model provided that interdependence with others was required to enhance the opportunities and freedoms of the child guides, but from which they were socially excluded from as they had to beg on the streets (see sections 3.4, 3.5 and 3.6). Thus the capability approach analysed the rights or capabilities that the child beggars are supposed to claim and enjoy in reliance or interdependence with other people but that they are likely to miss out on due to them having to beg on behalf of their visually impaired parents. The Ubuntu/Hunhu philosophy showed that the family, community, and society at large can assist to prevent the child guides from begging on the streets with and on behalf of their visually impaired parents. Hence, the child guides might be able to access opportunities and real freedoms that they seem to be deprived of. Social exclusion showed how street begging, which is a form of child labour, disadvantaged street children from doing and becoming what they value in life.

6.2.2 Empirical findings

Data was gathered from interviews done with thirteen participants comprising ten visually impaired parent beggars and three key informants (social workers) as well as the observation of ten child guides while they were in the process of begging. The biographical information of the participants provided insights into the beggars' begging experience and the working experience with vulnerable people (particularly working with child guides) of the key informants (see section 5.2) as well as the child guides who begged with and on behalf of their visually impaired parent beggars. Since the study is qualitative, the data is in descriptive and narrative form. In addition, the researcher followed the six-step framework of Braun and Clarke (2006) (see sections 4.7.1 and 5.4) to identify and understand the recurring patterns and relationships (themes) that were relevant to answering the research questions. The themes that emerged from the interviews and observations were presented concurrently. Hence, the discussion of the findings was guided by the emerging themes.

The empirical findings indicated that structural causes, such as poverty, unemployment, and the state of the country's economy were driving many vulnerable people to beg on the streets.

Due to poverty the child guides were brought to the streets by their visually impaired parents to be used as pawns, and although they were used by their parents to extricate themselves from extreme poverty, the child guides were worse off in terms of gaining real opportunities and freedoms.

Unemployment, which is caused by the poor state of Zimbabwe's economy, is one of the biggest challenges for the visually impaired parent beggars (see section 5.4.1.1.2), causing them to use their children as guides which adversely affects the children in most areas of their lives in terms of development and wellbeing. Visually impaired parents find that being unemployed is made worse by the negative attitudes of employers towards them, as well as environmental and institutional barriers (see sections 2.3.6 and 5.4.1.1.2). Another issue that militates against the employment of the visually impaired parent beggars is their low standard of education (see section 5.4.1.1.2).

In addition to the structural causes of begging there are social causes as well. The empirical findings identified these causes to be a lack of empowerment and

resources. The beggars lack skills and resources that could empower them to be self-reliant and extricate their child guides from begging (see section 5.4.1.2.2). The lack of resources also results in child guides working on the streets without dignity.

It has also become evident that child guides were not spared from encountering risks as they begged with and on behalf of their visually impaired parent beggars. Observations indicated that child guides were exposed to physical harm as they could be run over by speeding vehicles and pedestrians crossing the busy road intersections that the child guides and their parents frequented, especially during peak hours. Child guides could also be harassed by the police who assisted Department of Social Welfare in rounding up illegal vendors and street beggars (see section 5.4.1.3.1). Furthermore, child guides could be physically harassed by seasoned street beggars safeguarding “their” begging bases or zones.

Apart from physical harm, child guides were exposed to health hazards, such as having to stand and walk continuously for long hours while begging. They were also exposed to unhealthy environmental conditions such as dirty streets, noise pollution, fumes from passing vehicles, and varying and extreme weather conditions. Their situation was further worsened by the unavailability of ablution facilities and clean water supplies and because they failed to observe coronavirus prevention protocols. Observations confirmed that child guides were exposed to life-threatening health hazards which might not have been the case if they were staying at home or attending school like other children who did not beg could do.

It has been revealed that the visually impaired parent beggars struggled to provide enough food for their child guides. They mostly depended on donated food from passing motorists. Although the Ubuntu/Hunhu culture allows sharing of meals and drinks, the health status of the donors and the way the donors handled their food were not known. Thus, the child guides who were begging while they were hungry, not only lacked sufficient dietary diversity; they were trying to survive while being below the food poverty line (see sections 2.3.6 and 5.4.1.3.3).

Additionally, the child guides were at risk of being emotionally harmed and suffering from trauma due to what they encountered on the streets, such as being scolded, threatened and exposed to vulgar language directed at them or other people (see section 5.4.1.3.4).

Furthermore, child guides were exposed to various abuses (sexual, verbal and ill-treatment), violence (bullying by older street children and police brutality) and crimes (prostitution, drug dealing and stealing) which could negatively impact on their wellbeing and development. Child guides were generally exposed to these abusive situations due to a lack of proper parental guidance, care and protection (see sections 2.5.2 and 5.4.1.3.5). Hence, child guides seemed to be bypassed by the Children's Act, Chapter 5:06 which states that children had to be protected due to being children in need of care (see section 2.4.5.3).

The findings also revealed that child guides suffered from a range of deprivations as they begged with and on behalf of their visually impaired parent beggars. The deprivations were related to the specific rights which, when not fulfilled, constituted missed opportunities or capabilities and freedoms such as education, health, leisure, play and recreation, among many others (see sections 2.6 and 5.4.1.4)

The long hours the child guides spent standing and walking in the process of begging diminished their time for rest which influenced their wellbeing and development. Hence, they were exposed to child abuse and child labour (see section 5.4.1.4.1) since they seem to lack real freedoms and opportunities to use their own beings and doings or rights to articulate their wishes and preferences for rest (see sections 1.11.1, 3.4.4 and 5.4.1.4.1).

The child guides were on the street not by their own choice. They were brought to the streets during and beyond school hours resulting in their failure to access and participate in education or schooling. Findings revealed that some of the child guides were completely or partially deprived of the opportunity to attend school. Those who attended school had to beg for the rest of the day and so failed to balance the two practices (see sections 2.6.1 and 5.4.1.4.2). Therefore, the child guides' capabilities to make choices and to exercise agency were limited. Notably, access to education is central for the children to develop their opportunities and freedoms to become what they value and aspire (see sections 2.6.1 and 5.4.1.4.2) however they are excluded from it.

It has been revealed that the child guides are deprived of their health rights due to begging which practice is in itself unhealthy. Besides being unhygienic due to a lack of ablution facilities and clean water supply at the begging sites, the visually impaired

parents cannot afford paying for healthcare services provided by CBD clinics and hospitals if their child guide become ill or is injured. Instead, the child guides are taken back home for cheaper homemade remedies or to administer regular medicines which are usually hard to come by as most clinics are totally understocked. Failure to afford healthcare services thus results in child guides receiving unorthodox treatments. Also, research indicates, that failure to access healthcare services is harmful for the survival and health development of children (see sections 2.6.2 and 5.4.1.4.3) including child guides.

Furthermore, child guides miss out on leisure, play and recreation opportunities due to them having little or no time as they would work for long hours. The begging process dominated their time hence the child guides had no time to freely choose what to do and what to become (see sections 2.6.3 and 5.4.1.4 4).

In addition not having time to play, leisure and recreation, child guides fail to fully associate with others. They associate with their parents and a few selected others. Hence, they lack real freedoms: certain forms of interdependence with others, and rights to articulate their wishes and preferences because their parents control most aspects of the begging process. Thus the child guides' human excellence which is necessitated by the Ubuntu/Hunhu maxim: it takes a village to raise a child, is compromised (see section 5.4.1.4.5).

Thus, most child guides' enjoyment of a range of rights is undermined by social exclusion, poverty and involvement in street begging which interferes with their education, health, play, leisure, and recreation. All these are pointers that the child guides' plight needs urgent redress or interventions at multi-sectoral level.

The current intervention strategies to stop child guidance are not effective. Instead participants suggested equitable and transparent Social Welfare Assistance Programmes as one of the interventions (see section 5.4.1.5.1). Currently top-down strategies are imposed on the beneficiaries and do not seem to yield the required outcomes. Government bottom-up protection strategies were advocated for by the participants.

Bottom-up strategies would ensure the visually impaired parents' participation, ownership, empowerment, accountability of the programmes, and the right to choose what they want and need for the benefit of the child guides (see section 5.4.1.5.2).

Hence, the visually impaired parents' voices and choices could be the key to development strategies that could free the child guides so that the children could realise their capabilities/opportunities and freedoms.

However, it seems that the utilisation of both bottom-up and top-down interventions could create an "inclusive we feeling" for development. To that end, child guides would be included in enhancing their capabilities or rights by embracing Ubuntu/Hunhu. Thus, philanthropists could assist the resource-strapped government. Therefore, teamwork was suggested as another intervention strategy. The teamwork would see a collaborated effort from different stakeholders, namely between the Department of Social Welfare, Harare City Council, organisations for the blind people, Non-Governmental Organisations, the private sector and any interested individuals.

Free access to education, healthcare services, leisure, play and recreation facilities (outside school premises) were suggested as possible intervention strategies that could stop child guidance. While the parents' desire for free access to the capabilities as per Zimbabwe's Constitution (GoZ, 2013) is a noble idea, the government lacks financial resources. Therefore, getting free services in terms of capabilities/opportunities are generally a thing of the past; people need to pay for services. Additionally, allowing child guides play, leisure and recreation facilities specifically earmarked for them would exclude them from playing and associating with other children of their age thus, going against Article 3 of the ACRWC and Article 2 of the UNCRC's principle of non-discrimination (see section 5.4.1.5.4). This means that equality of the right to recreational facilities including all the child rights should be observed at all times in line with local, regional and international child rights pronouncements. However, this study sees the solution lying in embracing a model informed by Ubuntu/Hunhu and the capabilities approach that prevents children from begging on the streets with and on behalf of their visually impaired parents so that the children could expand their freedoms and opportunities.

6.3 RESEARCH CONCLUSIONS

This section provides the research conclusions in relation to the research problem and research questions outlined in Chapter 1 (see sections 1.3 and 1.6).

6.3.1 Research problem and questions

6.3.1.1 Research problem

Zimbabwe is experiencing an economic crisis and people are struggling to make ends meet (Dickson, 2018; Mamombe & Kurebwa, 2021; Mlambo, 2017; Moretti, 2017; Muchadenyika, 2017). This has resulted in people with and without disabilities resorting to street begging (Chikiwa, 2019; Rugoho, 2017; Rugoho & Siziba 2014). Street begging in Zimbabwe is not a new phenomenon. However, the number of beggars in the cities has increased. As a result, competitive begging strategies have emerged. Among them is the use of minor children between 8 and 15 years as child guides of their visually impaired parent beggars. As children, these child guides are in the process of being and becoming (Hart & Brando, 2018).

Although people see the children begging persistently on behalf of and with their visually impaired parents as indicated in section 1.3, their plight and right to access and participate in education, health and recreation are invisible. In addition, there is little research on child guides or assistants and their visually impaired adult or parent beggars (Chikiwa, 2019; Katsande, 2014; Mhaka, 2014).

Although the Bill of Rights in the Constitution of Zimbabwe promotes the wellbeing of children and various rights (GoZ, 2002; 2013) the child guides seem to carry the burden of disability of their visually impaired parents. This means that the child guides do not live their own lives but those of their visually impaired parent beggars. Hence, they halt their education, risk their health, forego play and recreation, and compromise their standard of living. This indicates that their rights are not respected or protected. The outcome is social exclusion which can be solved by enlarging and strengthening the child guides' freedoms and opportunities through interdependence with others in terms of the capability approach and the African philosophy of Ubuntu/Hunhu. Thus, the child guides can be empowered by others through the capabilities approach and Ubuntu/Hunhu so that they can stop begging with and on behalf of their visually impaired parent beggars and realise and enjoy their child rights like their counterparts who do not beg on the streets.

6.3.1.2 Research questions

This section provides conclusions in relation to the research questions outlined in Chapter 1 (see section 1.6). Before answering the major research question the researcher will address the sub-research questions. Sub-research question four will be addressed in the recommendations section.

The major research question reads: What are the experiences of the child guides that have a potential to make them fail to expand their real opportunities/capabilities and freedoms?

The following are the sub-research questions meant to address the major research question:

- What are the root causes of begging using children as guides?
- What is the impact of guiding on the child guides' wellbeing and development?
- What are the opportunities/capabilities and freedoms for child guides that can be enhanced to prevent them from begging on the streets with and on behalf of their visually impaired parents?
- What are the perceptions of the visually impaired parent beggars and relevant authorities on the use of a model informed by Ubuntu/Hunhu and the capabilities approach that can prevent children from begging on the streets with and on behalf of their visually impaired parents?

6.3.1.2.1 Sub-research question 1: What are the root causes of begging using children?

According to the findings, poverty was seen as the major structural cause which drove child guides to beg with and on behalf of their visually impaired parents. Because the visually impaired beggars have no access to the same resources as others (see section 2.3.4), the child guides would beg with and on behalf of their parents. Poverty affects many people in Zimbabwe particularly the vulnerable members of society like the child guides and their visually impaired parents or families (see section 5.4.1.1.1). Notably, poverty levels continue to spike as access to basic needs continues to be elusive especially with the country's current economic crisis coupled with the outbreak and aftermath of the COVID-19 pandemic (see

sections 2.3.4 and 2.3.7). As poverty levels spike, child guides are forced to beg on the streets accompanying their visually impaired parents as a survival strategy to extricate themselves from extreme poverty (see section 5.4.1.1.1). Thus, poverty causes human suffering because the child guides in this study were begging in dehumanising conditions which resulted in child labour and social exclusion. Notably, poverty causes child labour and in turn child labour causes poverty.

Findings furthermore revealed that unemployment is another major driving force causing child guides to beg with and on behalf of their visually impaired parents. Unemployment is very high due to the country's declining economic situation (see section 2.3.8). Also, blindness tends to cause unemployment because people with disabilities find it difficult to gain access into the formal labour market due to negative attitudinal factors, environmental and institutional barriers (see section 5.4.1.1.2). Hence, the visually impaired parents are not spared from unemployment and the impact of the economy which adversely affects the child guides (see sections 2.3.8 and 5.4.1.1.2).

Additionally, the struggles that the visually impaired parents encountered to attain education and their levels of education which are generally low, militate against their formal employment (see section 5.4.1.1.2). Thus, the parents' situations would rub off on the child guides. Resultantly, unemployment and the declining economy are some of the causes of child guided begging and is seen as being a form of child labour.

Furthermore, the non-existent or limited social support networks of the child guides and their visually impaired parents, contribute towards street begging. A lack of adequate support from the extended family members and the Social Welfare Department force the visually impaired parents to resort to using their children as guides during begging (see sections 2.5 and 5.4.1.2.1). In Zimbabwe, blindness is viewed from a charity lens, possibly causing some extended family members to fail to provide social support and care to their disabled relatives and their children. Hence, weakened traditional support systems and a lack of Ubuntu/Hunhu could further contribute towards guided street begging (see sections 2.3.2, 3.5 and 5.4.1.2.1).

When considering the state of the country's economy, the Social Welfare Department seems to have challenges providing sustainable assistance to the needy (Arruda, 2081; Muzondo & Rusero, 2021). Instead the assistance is provided according to a priority list which due to limited funds is not adequate to reach some vulnerable members like child guides from accessing models of child assistance and protection (see section 5.4.1.2.1). Child guides are thus excluded and consequently end up on the streets begging on behalf of their visually impaired parents.

Lack of empowerment and resources (material and social) to sustain the beggars was seen as another cause of begging using children as guides (see section 5.4.1.2.2). Thus, the beggars were lacking in skills and resources that could empower them to become self-employed and thus self-reliant to extricate themselves and their child guides from poverty and street begging. Basically, the parent beggars lack voices and choices of what they want and need for the benefit of the child guides (see section 5.4.1.5.2).

6.3.1.2.2 Sub-research question 2: What is the impact of guiding on the child guides' wellbeing and development?

From the information gathered, child guides encountered a plethora of challenges or risks which were detrimental to their wellbeing and development.

Child guides worked in life-threatening conditions which could result in various harms or risks. The child guides are, for instance, exposed to physical risks. They risk being knocked down by vehicles and pedestrians or run over by speeding vehicles (see section 5.4.1.3.1). Children are meant to be in the safety of their homes or schools gaining real opportunities and freedoms that could enhance their wellbeing and development. Thus, this is a violation of the ILO convention on children's safety.

In addition, child guides are sometimes brutally and callously arrested by the police. The police and other law enforcement agents are supposed to protect children, including child guides, however they brutally ill-treated by law enforcement agents. Incidentally, these harassments by the police were particularly prevalent when the child guides and their visually impaired parents violated COVID-19 regulations (see section 5.4.1.3.1). Similarly, the child guides seem to be further harassed and ill-treated when taken to places of safety, this prompted them to abscond and resume begging with their parents. However, when children absconded from places of safety

they become socially excluded from opportunities or capabilities that could enhance their human development and wellbeing (see section 5.4.1.3.4). This shows a lack of Ubuntu/Hunhu by the perpetrators. Furthermore child guides are sometimes victims of assault and harassment by older or seasoned street children (see sections 2.52 and 5.4.1.3.1). Thus, despite the Constitution of Zimbabwe and the Children's Act which amplify child protection from any kind of harm, child guides are still faced with violence at the hands of law enforcement agents and older street children (GoZ, 2001; 2013).

Child guides also encountered health challenges. These challenges are due to long hours of standing and walking in different weather conditions while begging, with little or no time to rest. This constitutes hazardous work and comes down to child labour (see sections 2.4.3 and 5.4.1.3.2).

Furthermore, the child guides are exposed to unhealthy environmental conditions such as dirty streets, noise pollution and fumes from passing vehicles. Thus, the child guides are likely to suffer from a range of ailments which could have been prevented and treated, but for which the visually impaired parents do not have the financial means. Such health threatening conditions are likely to affect the child guides for their entire lives, especially if intervention strategies were not constituted to curb child guidance.

The road intersections have no ablution facilities and clean water supplies. Hence, the child guides would use unconventional means of getting rid of human waste and of getting water. Where the toilets are present, they are crowded, filthy and unsafe for child guides to use. Thus, the absence of adequate ablution facilities are likely to pose developmental challenges which are linked to the child guides' health (see section 5.4.1.3.2). Therefore it is not surprising that continued street begging is seen as a time bomb that could wipe out lives in a short space of time due to diseases that could spread quickly, such as coronavirus, cholera and typhoid. The right to a clean environment and safe drinking water is one of the children's fundamental rights (UNCRC, 1989) which is not afforded to the child guides while begging with and on behalf of their visually impaired parents.

Closely related to health hazards is the inadequate provision of food. The child guides depend on food donations while begging due to their parents' failure to

provide them with adequate food. Instead parents could afford junk food with little or no nutritional value. Hence, child guides were mostly given donations of left-over food from motorists which are not enough to feed both the child and the parent. It seems the child guides would beg while they were hungry and would lack dietary diversity and only just survived below the food poverty line (see sections 2.3.6 and 5.4.1.3.3). Although Ubuntu/Hunhu which is part of the traditional African culture allows for the sharing of meals and drinks as a way of collective caring, the preparation and handling of the leftover food could be unhygienic and detrimental to the child guides' health. Furthermore, even though the Zimbabwe government has put in place a National Action Plan for Orphans and Vulnerable Children (NAP for OVC) to target those that could not afford food, such as child guides and their families, this assistance seemed to be ineffective due to underfunding caused by the country's economic woes (Arruda, 2018:5) (see section 5.4.1.3.3).

Also, child guides are at risk of emotional harm due to what they encountered while they were begging. They could be scolded by passers-by, threatened for begging with and on behalf of their parents and exposed to vulgar language directed at them or other people. Thus, it is possible that child guides could be traumatised by what they saw and experienced. To that end, their vulnerability is heightened.

Furthermore, child guides were not spared being exposed to various abuses, and crimes. According to the information gathered, child guides lacked proper adult supervision. As a result they could be lured into substance, drug and sexual abuse which would have repercussions for their future lives. Since drug dealing is punishable by law in Zimbabwe, dealing in drugs could result in the arrest and imprisonment of child guides. Also drug dealing could adversely impact on the child guides' wellbeing as well as ways to assist them. Due to a lack of adult protection and guidance, child guides, whether male or female could be sexually exploited and exposed to sexually transmitted diseases and in the case of girls, unwanted pregnancies (see section 5.4.1.3.5). Consequently, lack of parental protection and guidance not only violated section 19(3) of the Zimbabwe Constitution which stipulates that children should enjoy family or parental guidance in an appropriate family environment, it also violated the UNCRC. In addition, it seems as if the child guides whose parents preferred to be guided by their own children, seem to have

been by-passed by the Zimbabwe Children's Act 2002, Chapter 5:06 which states that children need to be protected as children in need of care.

Last but not least, findings from social workers indicated that committing crimes such as stealing, was common among street children, including child guides as they would steal to supplement their begging income.

6.3.1.2.3 Sub-research question 3: What are the opportunities/capabilities and freedoms which can be enhanced to prevent the child guides from begging on the streets with and on behalf of their visually impaired parents?

From the analysis of the data, it was evident that child guides were deprived of various beings and doings in the process of begging. The deprivations are related to specific rights which, when not fulfilled or enhanced, constitute missed opportunities/capabilities and freedoms such as education, health, leisure, play and recreation.

The child guides were foremost deprived of rest due to long working hours. Hence, they were being exposed to child abuse and child labour. Child begging is defined as child labour due to lack of rest and the strain of standing and walking (see section 5.4.1.4.1). The child guides thus failed to articulate their wishes and preferences. This could be illuminated with an Ubuntu/Hunhu interpretation of development that sees freedom in the form of interdependence with others which could enable the child guides to express their wishes and receive support to expand their capabilities and freedoms.

The right to education is considered to be essential for sustainable human development and a fundamental right for all children across the world. The study indicates that the child guides were brought to the streets during and beyond school hours. As a result some of the child guides were completely or partially deprived from accessing and participating in education or schooling. Those who partially attended school were socially excluded from certain aspects of the school curricular such as extra-curricular activities. Notably, access to education is central to children's development which depends on opportunities and freedoms to being what they value and aspire. Unfortunately, child guides miss out on these opportunities and freedoms.

The closure of schools and initiation of online learning due to the coronavirus further exposed child guides to educational inequalities. The visually impaired parents could not pay the costs associated with e-learning requirements for their child guides who partially attended school. The pandemic and the aftermath indicated how excluded child guides and their visually impaired parents were. To this end, deprivation of education is likely to prevent child guides in finding gainful employment or knowledge to take care of themselves and their loved ones; a situation which is ethically undesirable and against Ubuntu/Hunhu.

As with education, the right to health is considered to be essential for sustainable human development and a fundamental right for every child across the world. However, by being deprived of their right to health, child guides are also denied many other aspects of human development or wellbeing which influence the enjoyment of other child rights (see section 5.4.1.4.3). The study confirms that by its nature, street begging is unhealthy. This is exacerbated by the child guides who are denied access to affordable and timeous healthcare services when they become sick during begging or whose parents cannot afford paying for any healthcare services. As a result they must depend on home remedies which denies them the right to enjoy the highest attainable standard of health and treatment of illnesses (see sections 2.6.2 and 5.4.1.4.3). To that end, they are left behind when they should be part of an inclusive development process that deals with all health issues (Deka, 2021:317).

Furthermore, the child guides are deprived of the right to leisure, play and recreation which is fundamental to all children and young people. This is due to them not having enough free time, having to beg (work) for long hours, and not having access to recreational facilities on the begging sites. Additionally, the study showed that the child beggars do not only guide their parents; they also cared for their parents' toileting and feeding. Hence, chances of interacting with other children on the begging sites were rare. Although the study revealed that the child guides who attended school had more time for play, entertainment, sports and access to sports facilities than those who did not attend school, they were socially excluded from the full enjoyment of those rights (see section 5.4.1.4.4). It is therefore important that the child guides exercised their right to leisure, play and recreation in relation to the rights of others through societal processes that supported child-friendly

environments and the expansion of children's capabilities (see sections 2.6.3, 3.4, 3.5 and 5.4.1.4.4).

The study revealed that child guides lacked association with others. Their association was limited to their visually impaired parents, few selected adult and child vendors and passing motorists. This was because of the control the parents had over the child guides and the begging process (see sections 3.4.3 and 5.4.1.4.5). Hence, the child guides lacked agency and the exercise of human excellence. It should be noted that human excellence is an attribute of Ubuntu/Hunhu as pointed out by Mugumbate and Chereni (2019:28). The child guides are denied the capacity to freely express themselves with people of their choice. Thus, the study argues that the child guides needed the application of the capability approach which sees development as possible through Ubuntu/Hunhu: interdependence with others, so that they would not be socially excluded from various functions of society (see sections 1.1, 3.4, 3.5, 3.6 and 5.4.1.4.5).

6.3.1.2.4 Sub research question 4: What are the perceptions of the visually impaired parent beggars and relevant authorities (social workers) on the use of a Capabilities Approach and Ubuntu/Hunhu inspired Social Inclusion model (Appendix 16) that can prevent children from begging on the streets with and on behalf of their visually impaired parents?

From the analysis of the data, it was evident that the visually impaired parents and the social workers perceived the use of a model informed by Ubuntu/Hunhu and Capabilities Approach as a possible solution for the exclusion of child guides from street begging. From the information gathered, the use of the model would ensure a non authoritative and collaborated effort from different stakeholders in addressing the plight of the child guides (see section 5.4.1.5.3). In addition, the model would strengthen the current collaboration between organisations like Regional Psychosocial Support Initiative (REPSSI), Council for the Blind, different government departments, Harare City Council, local communities, business communities and families in providing support to the children particularly the child guides. Thus, the participant felt that the model could result in a combination of bottom-up and top-down development strategies and implementation of development programmes. The participants felt the model could result in the adoption of more bottom-up strategies

that allow for parents' participation, ownership, empowerment, accountability of programmes and their right to articulate their needs, wants and preferences including those of the child guides. Also, the social workers would maintain robust contacts with the vulnerable or poor members of society (see section 5.4.1.5.2).

For the parents, the model could provide them the chance to engage in income-generating projects, learn new skills, refine old skills, receive assistance from donors, while working in their communities without going to the streets to beg. They anticipated that the model if implemented transparently, could ensure inclusion through their participation in development programmes from formulation to implementation that could benefit their child guides (see section 5.4.1.5.1).

The participants revealed that the model could result in a combination of bottom-up and top-down intervention strategies that would create a “we feeling” for development support of the child guides, combating social ills like poverty or street begging before they set in. Although the visually impaired parent beggars and social workers welcomed the idea of the model, the researcher feels that teamwork would be possible if the two groups of participants trust and respect each other.

6.3.1.2.5 Major research question: What are the experiences of the child guides that have a potential to make them fail to expand real opportunities/capabilities and freedoms?

The study revealed that, due to Zimbabwe's economic crisis, most people were living in extreme poverty, including child guides. Thus, due to poverty, unemployment, a volatile economy, inadequate social support networks, and a lack of empowerment and resources, child guides are forced to beg on the streets with and on behalf of their visually impaired parents. Hence, their vulnerability is heightened. These child guides are exposed to a plethora of risks or harms: physical, health and emotional. They depend on food donations which may not always be hygienic. Thus, the child guides' wellbeing and development are compromised as they guide in life-threatening conditions.

The child guides are deprived of various capabilities/opportunities and freedoms, namely, education, rest, health, freedom of association with others, and leisure, play and recreation. This means, they fail to enhance their capabilities and opportunities or child rights through inter-dependence with others. Consequently, they fail to act

as agents in making choices from the many opportunities available to other children. To that end, their potential for leading full and flourishing lives are limited.

6.4 ATTAINMENT OF GOAL OF THE STUDY

The goal of the study was to explore the impact of guided street begging on the child guides' opportunities and freedoms through the visually impaired parent beggars' perspectives and to reimagine a model informed by Ubuntu/Hunhu, and the capabilities approach that prevents (socially excludes) children from begging on the streets with and on behalf of their parents with visual impairments. Hence, child guides might be able to expand their freedoms and opportunities.

The study suggests that a blending of the African theory of Ubuntu/Hunhu with Westernised theories or ideas of the capability approach and social exclusion (inclusion) are required in enhancing the child guides' real opportunities/capabilities and human excellence (see section 3.5).

The objective of the study was therefore achieved because the study intended to develop strategies that would make the child guides' plight, access and participation in education, health and recreation visible. The study therefore proposes recommendations which might help to enhance the opportunities/capabilities and freedoms child guides miss out on due to begging with and on behalf of their visually impaired parent beggars.

6.5 RECOMMENDATIONS

The recommendations are based on literature and empirical findings of the study. However, most of the recommendations were derived from answering sub-research question four whose focus is on the perceptions of the visually impaired parent beggars and relevant authorities on the use of Capabilities Approach and Ubuntu/Hunhu inspired Social Inclusion that can prevent children from begging on the streets with and on behalf of their visually impaired parents?

The findings of the study have shown that child guides spent most of the time on the streets begging with and on behalf of their visually impaired parent beggars. In the process they missed out on opportunities, capabilities and freedoms yet the government, private sector, civil society and the visually impaired parent beggars

could empower the children to fully access and participate in education, health and recreation. Therefore the following policy and practice recommendations which emanated from the findings of this study, may help address the child guides' plight.

6.5.1 Policy and practice

6.5.1.1 Guaranteeing children's rights

As the Government of Zimbabwe signed international, regional and local legal instruments that guarantee fundamental human rights, including children's protection, should practically implement legislation on children's rights to guarantee the protection of child guides. This means that the legislation should be properly implemented and not only remain engraved in the pages of the supreme laws of the country (see section 2.4).

6.5.1.2 Public awareness

The government of Zimbabwe should drive awareness campaigns to ensure that all vulnerable members of society become aware of the existence of programmes such as the National Action Plan for Orphans and Vulnerable Children (NAP for OVC) which cater for various needs of vulnerable children, such as child guides (see section 5.4.1.3.3).

6.5.1.3 Provision of adequate funding

It is necessary for the Zimbabwe government to increase its budget allocation and capacity development for social protection programmes. This would ensure that discrimination or social exclusion of the child guides, especially their visually impaired parents, through the implementation of priority lists by the Department of Social Welfare when providing assistance to the vulnerable populace, should be stopped. As pointed out in recommendation 2, this would result in improved service delivery of social welfare assistance to all in Zimbabwe.

6.5.1.4 Social assistance programmes

The government should consider social assistance programmes that target both parents and children from the same vulnerable household so that the child guides' enhancement of capabilities and opportunities may be catered for. For instance, the cycle of child poverty may be lessened and child guides' livelihoods may improve.

6.5.1.5 Advocacy and promotion of child rights

The government should have regular advocacy and awareness campaigns that sensitise people, particularly the child guides and their visually impaired parent beggars, on the promotion and importance of child rights (capabilities, opportunities and freedoms)

6.5.1.6 Capacity building

The government alone has no capacity or will to adequately provide assistance that would benefit vulnerable children like the child guides (see sections 2.7.2 and 5.4.1.5.2). Therefore embracing a Capabilities Approach and Ubuntu/Hunhu inspired Social Exclusion Model where different stakeholders are involved, could help the resource strapped government address the issue of poverty which heavily impacts the child guides' plight. From the information gathered, the visually impaired parent beggars were prepared to be involved in viable income-generating projects. To that end, donations of land, facilitation of income-generation projects, and formal employment of the visually impaired parent beggars by government, non-governmental organisations, charity organisations, the private sector and interested privileged individuals could stop child guidance (see section 5.4.1.5.2).

6.5.1.7 Collaboration

There is a need for teamwork between the Department of Social Welfare, Harare City Council, organisations for people with disabilities such as the Council for the Blind, and key government developmental partners, for instance NGOs, different government departments, local communities and families. NGOs like the Regional Psychosocial Support Initiative (REPSSI) usually provide various forms of support to the government and organisations for people with disabilities. Collaboration could

result in win-win situations and collectively create possible sustainable categorised safe houses for street children as suggested by one of the key informants and any other developmental initiatives (Social worker B) (see section 5.4.1.5.4).

6.5.1.8 Social services

The Constitution of Zimbabwe provides for the right to education, health and recreation for all children. However, the government has no capacity to cater for all the children of Zimbabwe. Instead the government should declare free primary education and healthcare services specifically for children from vulnerable families and ensure that funds are available to cater for the needs of children like child guides.

6.5.1.9 Enforcement of legislation and sanitation

Local government authorities such as the Harare City Council should strictly enforce by-laws that prohibit street begging to ensure that child guides were not brought to the streets. In addition, they should provide adequate toilets or bathrooms and sources of clean and safe drinking water in the CBD to reduce exposure to and the spread of diseases.

6.5.1.10 Beneficiaries participation

The government of Zimbabwe, through the Social Welfare Department, should cease using the current top-down social protection programmes. It is recommended that bottom-up and top-down strategies be adopted. This would ensure the beneficiaries' participation, ownership, empowerment, accountability and the right to choose from the formulation to the implementation of the programmes that could enable the child guides to stop begging and enhance their capabilities/opportunities and freedoms.

6.5.1.11 Providing adequate resources

The government of Zimbabwe should avail adequate funding so that Social Welfare Assistance Programmes become meaningful. Insufficient funding contributes towards poor service delivery of assistance programmes by the Social Welfare Department on behalf of the government. Currently, insufficient resources, especially

monetary resources, result in the tokenish implementation of most social assistance programmes.

6.5.1.12 Social security programmes

Some of the government assistance programmes are hampered by lack of traditional social security practices. The study recommends that the government revises and creates programmes or policies that take into account traditional social security practices such as *Zunde Ramambo* or *Isiphala Senkosi*. The social security practice is a developmental, educative and empowerment model which resonates with Ubuntu/Hunhu (see section 3.5). The government can combine such practices with existing social assistance programmes as well as international child rights frameworks such as the UNCRC and provide sufficient resources to implement these programmes or policies. This would entail the government to prioritise social assistance programmes that benefit children the most in terms of education, health and recreation.

6.5.1.13 Consultations with vulnerable members of society

Vulnerable members of society, specifically the visually impaired parents, should be consulted on the type of government assistance they require. This may possibly result in their skills training and resource allocation including land on which to engage in various income-generating projects that may free the children from carrying the burden of their parents' disabilities and responsibilities.

6.5.2 Future research

Research on enhancing the capabilities/opportunities and freedoms for street children, particularly the child guides, in Zimbabwe should be encouraged. Zimbabwe needs continuous studies illuminating specific needs of the child guides whose extreme poverty leads them to beg with and on behalf of visually impaired adult beggars. The child guides need to become more visible. While this study's findings provide important insights into how child guides' human development in terms of education, health and recreation is affected by guided begging on the streets of Harare Metropolitan, it is not exhaustive or complete. Gaps exist. However,

the researcher hopes that this study will inspire other researchers to explore the findings and recommendations. Therefore, the researcher recommends that attention should be paid to the following gaps:

1. This study focused on child guides who begged with and on behalf of their visually impaired parent beggars. Further research could be carried out on the same age group (8 to 15 years old) and other age groups who are hired to beg with visually impaired adult beggars who are not their parents or relatives.
2. Further research can be conducted to find ways of improving the alignment of the current Zimbabwe Constitution, the Children's Act, international child rights frameworks and cultural dictates to determine who receives child protection services.
3. The study was confined to the Harare Metropolitan area and places limitations on the applicability of the findings to other towns and cities. Further research may be done on child guides in other cities of Zimbabwe.

6.5.3 Theory

Child guides in this study are deprived of beings and doings. The study recommends a model or theory (see Appendix 16) that is grounded in the capabilities approach and Ubuntu/Hunhu and that ensures that child guides are not socially excluded from accessing, participating and enjoying capabilities, opportunities and freedoms. To achieve this, the child guides should:

- exercise real interdependency agency which is situated within a wider social context that shapes and enables children the right to proper guidance in accordance with their ages and “evolving capabilities”;
- enjoy support from different networks. This is illuminated by how the capability approach which analyses the rights or capabilities that people claim and enjoy in reliance with others is related to Ubuntu/Hunhu: an African theory of humaneness which expresses the interconnectedness, common humanity and responsibility towards each other. Thus, the enhancement of the child guides' capabilities or opportunities relies on other people. Also, their heightened vulnerability makes the child guides heavily dependent on support from others outside their kith and kin; and

- have the real freedom to articulate their wishes and preferences. If children are afforded real freedoms, they can have access to and participate in education, health, leisure and recreation and any other areas they value instead of begging. Thus, they can empower themselves and their families.

However the research suggests that certain principles can be applied to ensure that vulnerable children, such as child guides benefit from the model/theory. The following should be applied:

- Non authoritative development interventions by the government through the Social Welfare Department, which can include various intervention strategies focused on capacitating vulnerable or poor people to become economically self-sufficient/reliant through income generation and skills development.
- Close collaboration between stakeholders (government, voluntary organisations, family, local community and business community) in combating social ills, such as poverty or street begging, before they set in.
- Equity and equality in terms of accessing social welfare development assistance. Policy should call upon all Zimbabweans to participate in the development and review of an equitable, people-centred, democratic and appropriate welfare system for children of parents with visual disabilities and parents with visual disabilities.
- Embracing participatory practices that demand no-one-size-fits-all development approaches through the utilisation of local and decolonised contextual solutions. Sufficient attention should be given to the development of approaches and the implementation of programmes to suit the local needs of children and their parents. Thus, the community should primarily ensure that the welfare and wellbeing of children are met. This can be achieved by creating mutual support systems such as *Zunde Ramambo/Isiphala Senkosi* which is a developmental, educative and empowerment model practiced in Zimbabwe for children in need of care in local communities. Commissions of inquiry should also be utilised to guard against malpractices.
- Development and disability support practice which recognises that it is everyone's responsibility to act for the rights of all others as this will encourage people to support others such as the child guides' development. Practice should be visionary.

- Embracing the human face (treating each other humanely and respectful) to achieve human rights (child guides' capabilities, opportunities and freedoms rights). Transformational leaders are required with the right knowledge and skills to create policies that promote embracing the human face with high quality guidelines in all areas of child welfare and livelihoods of parents living with a disability. This will also imply that communities can take greater account for these issues.

6.6 LIMITATIONS OF THE STUDY

It is essential to specify the limitations of this study. Miles (2019: 2-3) and Theofanidis and Fountouki (2019:156) refer to limitations as the potential constraints or restrictions to the study that the researcher cannot control. Therefore, the researcher should recognise, acknowledge and report the limitations to make the reader aware of their potential impact on the study.

6.6.1 Available literature

Prior research studies on child guides in Zimbabwe were limited. There are literature gaps on the child guides' invisible plight and rights to access opportunities and freedoms. Most literature focus on street children in general. This is one of the reasons that inspired the researcher to conduct this study. However, there is need for further research and development in this area.

6.6.2 The sample

The sample used in this qualitative research was not representative of the population. The goal for selecting the sample was to deepen understanding of a complex situation of the phenomenon of guided begging. The selection depended on the researcher's judgement of the potential information rich participants who were willing to provide information. The sample's relevance to the research and representation of data is more important than its representation to other contexts. Therefore the findings of the study cannot be generalised to other contexts.

6.6.3 Timing

Data collection took longer than anticipated. There was a problem of power cuts during the data collection period (June to September 2022). The parent interview participants were no longer available at road intersections towards the end of the anticipated data collection period. Fortunately all the observations and most interviews were completed before the power cuts. Therefore, instead of interviewing the few remaining visually impaired parent beggars at road intersections (begging sites), the interviews were conducted at the beggars' homes in Epworth. The researcher made telephonic appointments to interview the parents. The researcher could not make telephone interviews because of network problems.

6.6.4 Cultural constraints

It would have been appropriate to interview the child guides instead of their visually impaired parent beggars but, culture which is imbued with norms of decision-making processes, power dynamics, rules and unwritten guidelines, makes it cumbersome and at times impossible to get children's consent or assent to actively participate in research. Also, in Zimbabwean culture, when children are in the presence of their parents or elders they should be seen and not heard. Thus there was no way the researcher could obtain credible data or information from the child guides, due to fear of retribution.

6.6.5 COVID-19 restrictions

The study was carried out during the COVID-19 pandemic. Though lockdowns were no longer enforced during the data collection period, it was still necessary to observe the prevention protocols. However the visually impaired and their child guides did not observe the prevention protocols. The parents refused to wear masks during interviews. Therefore the researcher was not comfortable interviewing parents without masks.

6.6.6 Funding for data collection

The researcher used her own funds during data collection. Besides having network problems when the few interview parent participants were interviewed at their homes, it was cheaper for the researcher to commute to Epworth.

6.7 CONCLUSION

The research problem that guided this study was the rampant use of minor children as child guides of visually impaired parent beggars. Although people saw the children begging persistently with and on behalf of their visually impaired parents, their plight and right to access education, health and recreation were invisible. Hence the purpose of the study was to explore the experiences of the child guides and reimagine a model (Appendix 16) informed by the capabilities approach and Ubuntu/Hunhu, which would exclude the child guides from begging so that they could realise and enjoy their child rights and opportunities and freedoms.

A comprehensive literature review was done to show the context and drivers of street begging in Zimbabwe. Although the country gained political independence it has failed to be economically viable. Thus, the underperforming economy has resulted in extreme poverty for most people leading to street begging. Street begging, especially by the child guides, is a form of child labour which affects their human development. Although Zimbabwe is guided by international and regional conventions on child labour and has established national laws and regulations, gaps exist between legislation and implementation. Therefore, Sen's capabilities approach, Ubuntu/Hunhu, and the social exclusion theory which address issues of children's rights, highlighted how guided begging affected the child guides' opportunities and freedoms to pursue life they find valuable.

The study adopted an intrinsic multiple case study imbedded in a qualitative approach. The ten child guides, ten visually impaired parent beggars, and three social workers were the participants who provided insights on the begging experiences of the child guides. The data generation was guided by the descriptive and interpretive phenomenology reporting methods which were this study's methodology and research process. Although, the findings cannot be generalised to other towns and cities, an in-depth understanding of a complex situation of the phenomenon of guided begging has been accomplished.

As a result of the findings, principles for a model/theory informed by the capabilities approach and Ubuntu/Hunhu which excludes child guides from begging with and on behalf of their visually impaired parent beggars were formulated (see section 6.5.5 and Appendix 16). The objective of the study was therefore achieved.

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APPENDICES

APPENDIX 1: REQUEST FOR PERMISSION TO CONDUCT RESEARCH

The Director

The City of Harare
Human Capital and Public Safety Department
Rowan Martin Building
P. O. Box 1680
Harare
Zimbabwe

9 March 2021

Dear Sir/Madam

My name is Mavis Mushonga. I am a PhD student with the University of the Free State, Centre for Development Support, Faculty of Economic and Management Sciences, South Africa. I wish to carry out a research study titled “Child Guides of Visually Impaired Parent Beggars in Zimbabwe”. The purpose of the research is to explore through the perspectives of the visually impaired parent beggars the experiences of the child guides and to reimagine a model informed by Ubuntu/Hunhu and Capabilities Approach that prevents children from begging on the streets with and on behalf of their visually impaired parent beggars. Hence, child guides might be relieved from carrying the burden of disability and be able to expand opportunities and freedoms.

Harare Metropolitan streets have been purposely selected because they are dotted with children guiding their visually impaired parent beggars. I intend to conduct interviews with ten visually impaired parent beggars and three key informants. I also intend to observe the ten child guides in the process of begging. The participants are invited to take part in this study because they are either involved in the street begging or they have information on the operations of the child guides who beg with and on behalf of their visually impaired parents. A total of 23 purposively selected participants will take part. Therefore, I humbly request for your permission to interview and observe these people.

The study involves taping, semi-structured interviews, and observations. During interviews, open-ended questions will be asked so that participants can respond in their own terms. Each interview will be 45 to 60 minutes long. The anticipated risks are that the questions that will be asked might make participants uneasy. However, should the participants get sick or uncomfortable during the study, they may discontinue participating.

The study has the potential of helping the researcher learn the experiences of the child guides and what can be done so that they can lead lives they value. The findings of the study may assist the child guides to be relieved of carrying the burden of disability, access opportunities and freedoms and make choices. The adult participants will be able to share their experiences with the researcher. The participants especially the parents can take more informed decisions concerning their children's expansion of opportunities and freedoms. Hence, the children can stop working on the streets. In addition, the study subjects' participation in the study will be kept confidential. However, information about them will be given to the study sponsor.

The participants will not receive payment or incentives for participating in the study because the study will be carried out in its natural settings, which are the begging sites. The visually impaired parents will be interviewed in secluded places on the streets where they carry out their begging activities. They will be interviewed at times of their choice which do not interfere with their work. The key informants will be interviewed at their workplaces so they will not incur any extra costs due to the participation. They will choose suitable times to be interviewed. Since some interviews and observations will be done in the streets, those not involved might feel left out or that their activities will be exposed because sometimes the street beggars are brutalised and rounded up by police. The researcher will focus on the study only and leave the police out unless there will be need for taking safeguarding measures for the children.

The research will be conducted according to the University of the Free State's Research Ethics Guidelines with regards to issues of confidentiality and anonymity. Hence, confidentiality and anonymity will be maintained throughout the research. For example, the names of the participants will not be recorded anywhere, and no one

will be able to connect them to the answers they give. Their answers will be given fictitious code numbers or pseudonyms and they will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings. Their answers may be reviewed by people responsible for making sure that research is done properly, and members of the Research Ethics Committee. Otherwise, records that identify them will be available only to people working on the study, unless they give permission for other people to see the records. However, anonymous data may be used for other purposes, like research reports, journal articles, conference presentations, etc. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report. As participants, children can refuse to take part even if their parents have agreed to their participation. They can also stop being in the study at any time without getting in trouble.

Hard copies of the participants' answers will be stored by the researcher for a period of five years in a locked filing cabinet at her home study office for future research or academic purposes. Electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. Data or information in hard copies will be destroyed by shredding or burning. Electronic data will be securely erased according to the University's Research Ethics guidelines.

If you would like to be informed of the final research findings, please contact Mavis Mushonga on +263719018765/+263773018765 or mavisnhende@gmail.com. The findings will be accessible for a period of five (5) years. Should you require any further information or want to contact the researcher about any aspect of this study please contact Mavis Mushonga on +263719018765/+263773018765 or mavisnhende@gmail.com. Should you have concerns about the way in which the research has been conducted, you may contact Doctor T. Manomano on +61404604421 or ManomanoT@ufs.ac.za

Yours sincerely

Mavis Mushonga

Signature.....

Student Number: 2012162414

University of the Free State
P.O. Box 339
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South Africa
Mobile: +263719018765/+263773018765
Email: mavisnhende@gmail.com

Supervisor: Dr. T. Manomano

University of the Free State
Faculty of Economic and Management Sciences
Internal Post Box 39 Department of Social Work
Bloemfontein 9300
South Africa
Work telephone no: 0514013328
Cell no: +61404604421
Email: ManomanoT@ufs.ac.za

APPENDIX 2: APPROVAL LETTER FROM HARARE CITY COUNCIL



HUMAN CAPITAL DEPARTMENT
TOWN HOUSE, HARARE, ZIMBABWE POST OFFICE BOX 990
TELEPHONE 752979 / 753000
EMAIL: hrd@hararecity.co.zw

ADDRESS ALL CORRESPONDENCE TO HUMAN CAPITAL
DIRECTOR CITY OF HARARE

University of Free State P.O Box339
Bloemfontein 9300 South Africa
15 December 2021

RE: AUTHORITY TO UNDERTAKE RESEARCH: MAVIS MUSHONGA

This letter serves as authority for Mavis Mushonga to undertake a research survey on the topic:

"CHILDREN GUIDES OF VISUALLY IMPAIRED PARENT BEGGARS IN ZIMBABWE"

The City of Harare has no financial obligation and neither shall it render any further assistance in the conduct of the research. The researcher is however, requested to avail a soft and hard copy of the research to the undersigned so that residents of Harare can benefit out of it. The research should not be used for any other purpose other than

Yours faithfully

Harare to achieve a WORLD CLASS CITY STATUS by 2025

A handwritten signature in black ink, appearing to be 'B. Matengarufu', written over a horizontal line.

MR B. MATENGARUFU
ACTING HUMAN CAPITAL DIRECTOR

APPENDIX 3: REQUEST FOR PERMISSION TO CONDUCT RESEARCH

The Director
Department of Social Welfare
Compensation House
Corner 4th Street/Central Avenue
Causeway
Harare
Zimbabwe

23 August, 2022

Dear Sir/Madam

My name is Mavis Mushonga. I am a PhD student with the University of the Free State, Centre for Development Support, Faculty of Economic and Management Sciences, South Africa. I wish to carry out a research study titled “Child Guides of Visually Impaired Parent Beggars in Zimbabwe”. The purpose of the research is to explore through the perspectives of the visually impaired parent beggars the experiences of the child guides and to reimagine a model informed by Ubuntu/Hunhu and Capabilities Approach that prevents children from begging on the streets with and on behalf of their visually impaired parents. Hence, child guides might be relieved from carrying the burden of disability and be able to access opportunities and freedoms.

Harare Metropolitan streets have been purposely selected because they are dotted with children guiding their visually impaired parent beggars. I intend to conduct interviews with ten visually impaired parent beggars and three key informants. I also intend to observe the ten child guides in the process of begging. The participants are invited to take part in this study because they are either involved in the street begging or they have information on the operations of the child guides and their visually impaired parent beggars. A total of 23 purposively selected participants will take part. Therefore, I humbly request for your permission to interview and observe these people.

The study involves taping, semi-structured interviews, and observations. During interviews, open-ended questions will be asked so that participants can respond in

their own terms. Each interview will be 45 to 60 minutes long. The anticipated risks are that the questions that will be asked might make participants uneasy. However, should the participants get sick or uncomfortable during the study, they may discontinue participating.

The study has the potential of helping the researcher learn the experiences of the child guides and what can be done so that they can lead lives they value. The findings of the study may assist the child guides to be relieved of carrying the burden of disability, access opportunities and freedoms and make choices. The adult participants will be able to share their experiences with the researcher. The participants especially the parents can take more informed decisions concerning their children's expansion of opportunities and freedoms. Hence, they can stop working on the streets. In addition, the study subjects' participation in the study will be kept confidential. However, information about them will be given to the study sponsor.

The participants will not receive payment or incentives for participating in the study because the study will be carried out in its natural settings, which are the begging sites. The visually impaired parents will be interviewed in secluded places on the streets where they carry out their begging activities. They will be interviewed at times of their choice which do not interfere with their work. The key informants will be interviewed at their workplaces so they will not incur any extra costs due to the participation. They will choose suitable times to be interviewed. Since some interviews and observations will be done in the streets, those not involved might feel left out or that their activities will be exposed because sometimes the street beggars are brutalised and rounded up by police. The researcher will focus on the study only and leave the police out unless there will be need for taking safeguarding measures for the children.

The research will be conducted according to the University of the Free State's Ethics Guidelines with regards to issues of confidentiality and anonymity. Hence, confidentiality and anonymity will be maintained throughout the research. For example, the names of the participants will not be recorded anywhere, and no one will be able to connect them to the answers they give. Their answers will be given fictitious code numbers or pseudonyms and they will be referred to in this way in the

data, any publications or other research reporting methods such as conference proceedings. Their answers may be reviewed by people responsible for making sure that research is done properly and members of the University's Research Ethics Committee. Otherwise, records that identify them will be available only to people working on the study, unless they give permission for other people to see the records. However, anonymous data may be used for other purposes such as research reports, journal articles, conference presentations, etc. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report. As participants, children can refuse to take part even if their parents have agreed to their participation. They can also stop being in the study at any time without getting in trouble.

Hard copies of the participants' answers will be stored by the researcher for a period of five years in a locked filing cabinet at her home study office for future research or academic purposes. Electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. Data or information in hard copies will be destroyed by shredding or burning. Electronic data will be securely erased according to the University's Research Ethics guidelines.

If you would like to be informed of the final research findings, please contact Mavis Mushonga on +263719018765/+263773018765 or mavisnhende@gmail.com. The findings will be accessible for a period of five (5) years. Should you require any further information or want to contact the researcher about any aspect of this study please contact Mavis Mushonga on +263719018765/+263773018765 or mavisnhende@gmail.com. Should you have concerns about the way in which the research will have been conducted, you may contact Dr T. Manomano on +61404604421 or ManomanoT@ufs.ac.za

Yours sincerely

Mavis Mushonga

Signature.....

Student Number: 2012162414

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Bloemfontein 9300
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Appendix 4: APPROVAL LETTER FROM SOCIAL

Official communications should <i>Not be addressed to individuals</i> Telephone: Harare 790872/7 Telegrams "SECLAB" Private Bag 7707/7750	 ZIMBABWE	MINISTRY OF PUBLIC SERVICE, LABOUR AND SOCIAL WELFARE Compensation House Cnr Fourth Street and Central Avenue HARARE
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26 August 2022

Mavis Mushonga

**REF: PERMISSION TO CARRY OUT ACADEMIC RESEARCH ON TOPIC
ENTITLED "CHILD GUIDES OF VISUALLY IMPAIRED PARENT BEGGARS IN
ZIMBABWE"**

Receipt of your letter with the above-mentioned matter is acknowledged.

Please be advised that permission is hereby granted for you to carry out research on a topic entitled
"Child guides of visually impaired parent beggars in Zimbabwe". Permission is granted
STRICTLY on condition that the research is for academic Purposes only in pursuit of your PhD
in Development Studies.

The data collected should not be shared to third parties.

You are kindly requested to submit a copy of your final research documents to the Department of
Social Development upon completion as your research has a bearing to the Department's mandate.


J Tirivavi

DEPARTMENT OF SOCIAL
WELFARE

26 AUG 2022

PO. BOX CY 429, CAUSEWAY
ZIMBABWE

A/CHIEF DIRECTOR -SOCIAL DEVELOPMENT AND DISABILITY AFFAIRS

cc: S Masanga – Permanent Secretary
Director Social Development
NL Bore – Director Human Resources

Appendix 5: RESEARCH STUDY INFORMATION LEAFLET AND CONSENT FORM FOR PARENTS

DATE: .../.../...

TITLE OF THE RESEARCH PROJECT: Children guides of visually impaired parent beggars in Zimbabwe

Name of researcher:	Mavis Mushonga
Student number:	2012162414
Contact number:	+263719018765/+263773018765
Faculty:	Economic and Management Sciences
Department:	Centre for Development Support
Study Leader:	Dr. T. Manomano
Contact Number:	+614404604421

WHO IS DOING THE RESEARCH?

My name is Mavis Mushonga. I am a PhD student with the University of the Free State, South Africa. I work with children and young adults in the Ministry of Higher Education, Zimbabwe. I am doing the research because I am concerned and care about child guides. I am interested in sharing with you their guiding experiences, possible ways that can make them be recognised and empowered to have opportunities, freedoms and choices that are available to other children.

WHAT IS RESEARCH?

Research is something we do to find new knowledge about the way things and people work. We use research projects or studies to help us find out more about children and teenagers and the things that affect their lives, their schools, their

families and their health. Research also helps us to find better ways of helping children who need assistance. We do this to try and make the world a better place!

WHAT IS THE AIM / PURPOSE OF THE STUDY?

The purpose of this study is to explore the experiences of the child guides and what can be done to stop the begging phenomenon so that the children can have opportunities, freedoms and choices available to other children.

HAS THE STUDY RECEIVED ETHICAL APPROVAL?

This study has received approval from the Research Ethics Committee of UFS. A copy of the approval letter can be obtained from the researcher.

Approval number: *UFS-HSD2021/1494/22.*

WHY ARE YOU INVITED TO TAKE PART IN THIS RESEARCH PROJECT?

You have been chosen to participate because of the experience you have working on the streets guided by your child. You were identified by the Ministry of Labour and Social Welfare officials as one of the best people who can provide the needed information for this study. Nine other visually impaired parent beggars and their child guides as well as three officers from the Social Welfare Department will be involved in this study. Thus, a total of 23 participants will be involved.

WHAT IS THE NATURE OF PARTICIPATION IN THIS STUDY?

Your role in this study is to provide information on your child's experiences of guiding you and what you think can be done to stop your child from begging with and on your behalf so that the child can lead a life he or she values. First you will be interviewed. You will then be observed. The study involves audio taping during the semi-structured interviews. Questions will be about what you think can be done to stop your child from begging with you and on your behalf. The interview will last between 45 minutes to 60 minutes. Your child is going to be observed only without being interviewed. Therefore, the study will focus on what you think is best for him or her. This means that your child will not be exposed to the strain of answering interview questions.

CAN THE PARTICIPANT WITHDRAW FROM THE STUDY?

Participation in this study is voluntary and there is no penalty or loss of benefit for non-participation. You are under no obligation to consent to participation. If you decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time without giving a reason.

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

If you agree to participate in this study, no compensation or incentive will be given. However, the study has the potential of allowing the researcher to learn about the experiences of the child guides and discuss with you what can be done so that the child guides can lead lives they value. The findings of the study may assist the child guides to be relieved from carrying the burden of disability, expand capabilities and freedoms and make choices. As the adult participant, you will be able to share your experiences with the researcher. You can make informed decisions concerning the child guides' expansion of capabilities/opportunities that could stop them from begging.

WHAT IS THE ANTICIPATED INCONVENIENCE OF TAKING PART IN THIS STUDY?

During the interviews, there will be some inconveniences. The interviews and the observations will be carried out on the begging sites and this may infringe on your privacy. The interviews will be conducted in a secluded place on the street in the presence of a Social Welfare Officer. However, the other beggars not involved in the study might feel left out or that their activities will be exposed since sometimes street beggars are brutalised and rounded by the police. The researcher will focus on the study only leaving out police involvement unless there will be need for taking safe guarding measures for the children.

WILL WHAT I SAY BE KEPT CONFIDENTIAL?

The information you provide will be kept confidential. Your name will not be recorded anywhere and no one will be able to connect you to the answers you give. Your answers will be given a fictitious code number or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting

methods such as conference proceedings. Only my supervisor and I will have access to the data. However, your answers may be reviewed by people responsible for making sure that research is done properly and members of the University of the Free State Research Ethics Committee. Otherwise, records that identify you will be available only to people working on the study, unless you give permission for other people to see the records. Nonetheless, your anonymous data may be used for other purposes such as research reports, journal articles, conference presentations, etc. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report. You may refuse to answer questions that you find uncomfortable and you may also withdraw from the study at any time without any harm.

HOW WILL THE INFORMATION BE STORED AND ULTIMATELY DESTROYED?

Hard copies of your answers will be stored by the researcher for a period of five years in a locked filing cabinet at the researcher's home study room for future research or academic purposes. Electronic information will be stored in a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. Information or data in hard copies will be destroyed by shredding or burning. Electronic data will be securely erased according to the University's Research Ethics guidelines.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

During the interviews there will be no potential for loss of income since these will be done on the begging sites at a time of your choice when you will not be busy. The interview will last approximately one hour. Therefore, if you agree to participate in the study, no incentives will be given. The potential inconvenience is that the interviews will be carried out when you are supposed to be free. Please be assured that the study will cause no harm to you.

HOW WILL THE PARTICIPANT BE INFORMED OF THE FINDINGS / RESULTS OF THE STUDY?

If you would like to be informed of the final research findings, please contact Mavis Mushonga on +263719018765/+263773018765 or mavisnhende@gmail.com. The

findings are accessible for a period of 5 years. Should you require any further information or want to contact the researcher about any aspect of this study, please contact Mavis Mushonga on +263719018765/+263773018765 or mavisnhende@gmail.com. Should you have concerns about the way in which the research has been conducted, you may contact Dr. T. Manomano on +61404604421 or ManomanoT@ufs.ac.za.

Thank you for taking time to listen to this information and for participating in this study.

CONSENT TO PARTICIPATE IN THIS STUDY

I, the undersigned,

_____ (*participant's full names to be included*), (the “**Participant**”)

confirm that I voluntarily agree to participate in the research study referred to as the Child guides of visually impaired parent beggars in Zimbabwe in relation to

and which Study is being conducted by

Mavis Mushonga

(*Insert the name of the researcher*), (the “**Researcher**”).

I, the undersigned Participant, further confirm that–

1. the Researcher has explained the nature, procedure, potential benefits and anticipated inconvenience of my participation in the Study;
2. I have read (or had explained to me) and understood the Study as explained in the attached information sheet;
3. I have had sufficient opportunity to ask questions and am prepared to participate in the Study;
4. I understand that my participation in the Study is entirely voluntary and that I am free to withdraw at any time without penalty (if applicable);
5. I voluntarily provide the UFS and the Researcher with my personal information and consent to the UFS and the Researcher collecting, disclosing and processing my personal information in order to conduct the Study and any related activities in relation thereto;
6. I hereby acknowledge and confirm that I understand the purpose for which the UFS and the Researcher may collect, store, use, delete, destroy, outsource, transfer or otherwise process, as the context and circumstances may require and as contemplated in terms of POPIA, my personal information as set out herein;
7. I am aware that the findings of the Study will be anonymously processed into a research report, journal publications and/or conference proceedings and that my personal information will be aggregated and deidentified at such stage;
8. I also give the UFS permission to share, without notification, the collected data with other researchers at the UFS or other Higher Education Institutions. This permission is dependent on the same principles of ethical research practices, anonymity/confidentiality, safekeeping of information, and other issues listed above applying.

I, the Participant, agree to the recording of the interview

Full Name of Participant:

Signature of Participant: _____ Date:

Full Name(s) of Researcher(s):

Signature of Researcher: _____ Date:

APPENDIX 6: GWARO RETSVAKURUDZO RETENDERANO NEVABEREKI

ZUVA: .../.../...

Musoro webasa retsvakurudzo: Vana vanotungamirira vabereki vasingaoni vanopemha muZimbabwe.

Zita re mutsvakurudzi:	Mavis Mushonga
Nhamba yemudzidzi:	2012162414
Nhamba dzenharembosha:	+263719018765/+263773018765.
Bazi guru:	Economic and Management Sciences
Bazi nyana:	Centre for Development Support
Mutungamiri wetsvakurudzo:	Dr. T. Manomano
Nhamba yenharembosha:	+614404604421

NDIANI ARI KUITA TSVAKURUDZO?

Ini ndinonzi Mavis Mushonga. Ndiri mudzidzi KuYunivhesiti YeFree State South Africa. Ndinoshanda nevana vechikoro vemazera akasiyanasiyana muMinistry yeHigher Education, muZimbabwe. Ndiri kuita tsvakurudzo yakanangana nevana vanotungamirira vabereki pakupemha. Ndinotarisa kuti muchandipakurira nhoroondo yehutungamiriri hwevana ava kuitira kuti hukosho hwavo hubude pachena nekuwana mikana nekodzero dziri kuwanikwa nevamwe vana vezera ravo.

CHII TSVAKURUDZO?

Tsvakurudzo kuedza kutsvaga ruzivo rutsva pamusoro pekushanda kwezvinhu kana vanhu. Tinoshandisa basa retsvakurudzo kutsvaka ruzivo rutsva pamusoro pevana vemazera akasiyanasiyana, zvinovabatabata, kudzidza kwavo, mhuri dzavo,

nehutano hwavo. Tsvakurudzo inobatsirawo kutsvaga nzira dzingabatsire vanhu. Tinoita izvi kuti magariro avo ati rerukei.

CHII VAVARIRO / CHINANGWA CHETSVAKURUDZO?

Kunzwa kwamuri semubereki nhoroondo yehutungamiriri hwemwana nezvingaitwe kuti arege basa iri agowana mikana nekodzero dziri kuwanikwa nevamwe vana vezera rake.

TSVAKURUDZO INO YAKAWANA MVUMO YEMAITIRWO HERE?

Tsvakurudzo ino yakawana mvumo kubva kuKomiti yeVaongorori eMaitirwo eTsvakurudzo yeUFS. Gwaro remvumo rinogona kuwanikwa kubva kumutsvakurudzi.

Nhamba yemvumo: UFS-HSD2021/1494/22

CHII CHIKONZERO CHEKUKOKWA KUVE MUTSVAKURUDZO?

Masarudzwa kuti mupinde mutsvakurudzo nokuti mune ruzivo rwekupemha mumigwagwa muchitungamirirwa nemwana wenyu. Makaonekwa nevakuru veku Ministry of Labour and Social Welfare kuti muri mumwe weavo vangape ruzivo rune udzamu mutsvakurudzo ino. Kune vamwe vabereki vapfumbamwe vakaita semi nevana vavowo vapfumbamwe nevakuruvakuru veku Social Welfare vari kupindawo mutsvakurudzo ino. Pamwechete munenge muri 23 vatsvakurudzwi.

ZVII ZVINOTARISIRWA KANA MUNHU APINDA MUTSVAKURUDZO IYI?

Chamunoita mutsvakurudzo ino kungotsanangura zvamunoziva maererano nehutungamiriri hwemwana wenyu nezvamunofunga kuti zvingaitwe kuti mwana arege kukutungamirirai achizokwanisa kuita upenyu hunenge hwakamukoshera. Muchatanga nekuita hurukuro neni kozoteverwa nekucherechedzwa mapemhero amunoita muchitungamirirwa nemwana wenyu. Mashoko enyu achatapwa nguva yehurukuro. Mibvunzo inenge yakanangana nekunzwa kuti munofunga kuti chii chingaitwe kuti mwana wenyu arege kukutungamirirai muchipemha. Hurukuro imwechete ichatora maminitisi 60. Mwana wenyu achacherechedzwa chete pasina kunetseka nezvehurukuro. Saka chenyu kutaura zvinganakirewo mwana wenyu.

MUTSVAKURUDZWI ANOGONA KUBUDA MUTSVAKURUDZO HERE?

Kupinda mutsvakurudzo ino kuda kwenyu pasina kumanikidzwa Zvakare hapana chipomero kana kurasikirwa kana musina kupinda. Mukange mada kupinda mutsvakurudzo munopiwa gwaro rino randiri kukuverengerai kuti muchengete nekukumbirwa kuti musaine gwaro rebvumirano. Makasununguka kubuda mutsvakurudzo ino chero papi zvapo musingape chikonzero.

ZVII ZVAKANAKA ZVINGAWANIKWE PAKUPINDA MUTSVAKURUDZO IYI?

Mukapinda mutsvakurudzo ino, hapana mari kana chimwe chinhu chekukutendai chamuchapiwa. Asi mutsvakurudzi anogona kuwana mukana wekuziva zvakakwana maererano nehutungamiri hwemwana wenyu nekukurukura nemi zvingabatsire kuti mwana aite upenyu hune pundutso. Tsvakurudzo ino inogona kujekesa zvingabatsire kuti vana vakadai vasapemhe asi vawane mikana nekodzero dzakafanana nedzevamwe vana dzekuita zvinogutsa mwoyo yavo. Saka imi semunhu mukuru munokwanisa kugoverana nemutsvakurudzi zvamunoziva. Munogona kuita sarudzo dzine udzamu dzinoita kuti vana vakadai vawane kodzero dzinoita kuti vasapemhe.

PANGAVE NENJODZI HERE PAKUPINDA MUTSVAKUDZO IYI?

Nguva yehurukuro munogona kusagadzikana. Hurukuro tichaitira panzvimbo pakasununguka mumigwagwa mamunopemhera paine mushandi wekuSocial Welfare. Zvisinei zvamuchataura hazvizozivikanwi nevamwe vanhu nekuti zvichachengetedzwa. Sezvo hurukuro necherechedzo zvichaitirwa mumigwagwa mamunopemhera vanhu vanenge vasina kupinda mutsvakurudzo vanogona kusafara nazvo vachiti vasiirirwa kana kufunga kuti zvavanoita zvichafumurwa kumapurisa. Mutsvakurudzi achanangana netsvakurudzo chete pasina mapurisa mukati kusara kwekunge paine kushungurudzwa kwevana kunoda chenjedzo.

ZVANDICHATAURA ZVICHAVANZIKA HERE?

Zvamuchataura zvichachengetedzwa. Hapana pachanyorwa zita renyu saka mhinduro dzenyu dzinenge dzakavanzika. Muchapiwa zita remadunhurirwa richashandiswa kukuzivai panzvimbo pezita renyu. Saka zita iri ndiro richashandiswa

pane zvese zvine chekuita netsvakurudzo ino. Mutungamiri wetsvakurudzo ino neni chete tisu tichaziva nezvenyu nemhinduro dzamuchapa. Zvisinei ruzivo rwamunenge mapa rwunogona kuongororwa nevaongorori vemaitirwo etsvakurudzo veYunivhesiti yeFree State. Zvoreva kuti vane chekuita netsvakurudzo ino ndivo chete vanokwanisa kuziva nezvenyu nemhinduro dzacho, kusara kwekunge mapa mega mvumo yekuti vamwe vanhu vaone zvinyorwa zvinenge zvine chekuita nemi. Dzimwe nguva ruzivo rwamunenge mapa rwunogona kushandiswa mutsvakurudzo dzinoshuma, zvinyorwa, misangano, zvichingodaro. Zvinenge zvawanikwa mutsvakurudzo ino zvinogona kushandiswa muzvinyorwa asi vatsvakurudzwi havafi vakazivikana. Makasununguka kusapindura mibvunzo yamunenge musina kusununguka nayo panguva iyoyo, Zvakare munogona kubuda mutsvakurudzo chero nguva ipi zvayo pasina zvakaipa zvinokwanai.

ZVICHAWANIKWA ZVICHACHENGETEDZWA NEKUZOPARADZWA SEI?

Mapepa anenge akanyorwa mhinduro dzenyu achachengetwa kumba kwemutsvakurudzi pakasungwa neutare kwemakore mashanu kuitira dzimwe tsvakurudzo dzingaitwe munguva inotevera kana zvimwewo zvine chekuita nefundo. Zvinenge zviri mukombiyuta zvichachengetedzwa mukombiyuta yakasungwa neutare. Kushandiswa kwezvinenge zvabuda mutsvakurudzo ino munguva inotevera kunenge kodazve ongororo yemaitirwo etsvakurudzo nemvumo yacho. Zvinyorwa zvinenge zviri pamapepa zvinozobvarurwabvarurwa kana kupiswa. Zvinenge zviri mukombiyuta zvinodzimwa kuchiteedzerwa rairidzo dzevaongorori vemaitirwo etsvakurudzo veYunivhesiti yeFree State.

NDICHABHADHARWA KANA KUPIWA NHENDO YEKUPINDA MUTSVAKURUDZO IYI HERE?

Panoitwa hurukuro hapana kurasikirwa nemuhoro sezvo dziri kuitirwa mumigwagwa mamunopemhera nguva yamunenge masarudza yamakasununguka. Hurukuro imwechete ichatora awa rimwechete. Saka mukabvuma kupinda mutsvakurudzo hapana mubhadharo wekutarisira. Zvingangonetse kuti nguva yenyu yekudya nekuzorora zvenyu makadekara ndiyo ingavhiringwe. Ndinokuvimbisai kuti tsvakurudzo ino haina chinotyisa chamungasangane nacho.

MUTSVAKURUDZWI ACHAZIVISWA SEI ZVICHABUDA MUTSVAKURUDZO IYI?

Kana muchida kuziva zvichabuda mutsvakurudzo, ndapota munobata Mavis Mushonga pa +263719018765/+263773018765 kana mavisnhende@gmail.com Zvichawanikwa netsvakurudzo zvinenge zviri pajekerere kwemakore makumi mashanu. Kane paine zvimwe zvamungade kuziva maererano netsvakurudzo ino munobata Mavis Mushonga pa +263719018765/+263773018765 kana mavisnhende@gmail.com. Mukange muine zvisina kukufadzai maererano nekuitwa kwetsvakurudzo ino, munokwanisa kubata mutungamiriri wetsvakurudzo Dr. T. Manomano pa +61404604421 or ManomanoT@ufs.ac.za.

Maita henyu nekuteerera nekubvuma kupinda mutsvakurudzo ino.

KUZVIPIRA KWEMUTSVAKURUDZWI KUPINDA MUTSVAKURUDZO

Ini, (Zita reMutsvakurudzwi), ndinotsinhira kuti munhu ari kundikumbira mvumo yekupinda mutsvakurudzo anditsanangurira mamiriro, maitiro, zvandingatarisire nekusatarisira mutsvakurudzo ino.

1. Ndatsanangurirwa ndikanzwisisa zvese zvine chekuita netsvakurudzo ino.
2. Ndawanawo mukana wekutsanangurirwa ndikanzwisisa zvetsvakurudzo sekutsanangurwa kuri mugwaro retenderano.
3. Ndawana mukana wekubvunza mibvunzo, saka ndinozvipira kupinda mutsvakurudzo.
4. Ndinonzwisisa kuti sarudzo yangu indomene kana ndikafunga kubuda chero pakati petsvakurudzo ndinongobuda ndisingapi tsanangudzo.
5. Pasina kumanikidzwa ndinopa UFS nemutsvakurudzi ruzivo pamusoro pangu nekubvumidza UFS nemutsvakurudzi kuita zvese zvinoda kuitwa mutsvakurudzo kuitira kuti zvese zvichabuda mutsvakurudzo zvigona kuburitswa kana kushambadzwa nenzira dzakasiyana.
6. Ndinobvuma nekutsinhira kuti ndinonzwisisa donzvo reUFS nemutsvakurudzi rekuunganidza, kuchengeta, kushandiswa, kudzima, kuparadza nemamwe maitiro akasiyanasiyana anopindirana neChiito cheKudzivirira Ruzivo Pamusoro Pemunhu (POPIA).
7. Ndiri kuziva kuti zvichabuda mutsvakurudzo zvine chekuita neruzivo pamusoro pangu zvichavanzwa.

8. Ndinobvumidzawo UFS kugoverana nevamwe vatsvakurudzi kana mamwe mabazi efundo yepamusoro zvichabuda mutsvakurudzo ino ndisina kuudzwa. Mvumo yacho inofanira kuteedza zvisungo zvevaongorori vemaitirwo etsvakurudzo veYunivhesiti yeFree State zvakanyorwa mugwaro rino.

Ini, mutsvakurudzwi, ndinobvuma kutapwa mazwi pandinenge ndichibvunzwa/kupa umboo semubereki

Zita reMutsvakurudzwi:

Sainecha yeMutsvakurudzwi: _____ Zuva:

Zita rizere reMusvakurudzi:

Sainecha yeMutsvakurudzi: _____ Zuva:

Sainecha Yemutsvakurudzwi:

Zuva.../.../...

Zita Remutsvakurudzi: Mavis Mushonga

Sainecha Yemutsvakurudzi:

Zuva: .../.../...

Appendix 7: RESEARCH STUDY INFORMATION LEAFLET AND PARENTAL CONSENT FORM FOR CHILDREN

DATE /..../....

TITLE OF THE RESEARCH PROJECT: Child guides of visually impaired parent beggars in Zimbabwe.

Name of researcher:	Mavis Mushonga
Student number:	201216241
Contact number:	+263719018765/+263773018765.
Faculty:	Economic and Management Sciences
Department:	Centre for Development Support
Study leader:	Dr. T. Manomano
Contact number:	+61404604421

WHO IS DOING THE RESEARCH?

My name is Mavis Mushonga. I am a PhD student with the University of the Free State, South Africa. I work with children and young adults in the Ministry of Higher Education, Zimbabwe. I am doing the research because I am concerned and care about child guides. So, I expect you to share with me your child's guiding experiences, how he/she can be recognised and empowered to access opportunities available to other children.

WHAT IS RESEARCH?

Research is something we do to find new knowledge about the way things (and people) work. We use research projects or studies to help us find out more about children and teenagers and the things that affect their lives, their schools, their families, and their health. Research also helps us to find better ways of helping. We do this to try and make the world a better place!

WHAT IS THIS RESEARCH PROJECT ALL ABOUT?

To explore the experiences of the child guides and what can be done to stop them from the begging phenomenon so that the children can be empowered to have opportunities, freedoms and choices available to other children.

WHY HAS YOUR CHILD BEEN INVITED TO TAKE PART IN THIS RESEARCH PROJECT?

Your child has been invited because of the great sacrifice he/she makes to guide you in the begging mission on a regular basis. In addition, the research seeks to explore the guiding experiences of your child from your own point of view.

HAS THE STUDY RECEIVED ETHICAL APPROVAL?

This study has received approval from the Research Ethics Committee of UFS. A copy of the approval letter can be obtained from the researcher.

Approval number: UFS-HSD2021/1494/22.

WHAT WILL HAPPEN TO YOUR CHILD IN THIS STUDY?

The child will not be required to answer any questions. However, he/she will carry out his/her guiding role as usual while I observe how he /she engages in the process. In addition, he or she will not be obliged to be observed if he or she will not be willing to participate.

CAN ANYTHING BAD HAPPEN TO YOUR CHILD?

Nothing bad will happen to your child. However, the observation process might disrupt the begging. Thus, your child might feel uncomfortable being observed. Should your child feel uncomfortable or fall sick during the study he/she must feel free to withdraw. In addition, he/she must also notify you or this researcher/observer so that the observation process can discontinue.

CAN ANYTHING GOOD HAPPEN TO YOUR CHILD?

There are several benefits for your child's participation. The child's guidance role may become more visible and recognised by society. The child will have a chance to show his/her begging skills during the begging process. In addition, you can become aware of possible capabilities or opportunities available for him or her that are enjoyed by other children which can stop him/her from working as a guide. The study can also inspire your child to take a more active personal role in making decisions about participation in future studies.

WILL ANYONE KNOW YOUR CHILD IS PART OF THE STUDY?

People not working on the study will not know your child is part of this study unless you and or your child tell them. This means that your child's participation will be kept confidential. However, information about him/her will be given to the study sponsor.

WHO CAN YOU TALK TO ABOUT THE STUDY?

You can talk to your family members or close friends in decision making about this study including your child's participation.

WHAT IF YOU DO NOT WANT YOUR CHILD TO DO THIS?

You can decline to let your child take part even if he/she has agreed to participate. Your child can stop being in the study at any time without you getting in trouble. The study mainly seeks to explore his/her experiences through you. So, the final decision is entirely yours and he/she can withdraw at any stage of the study.

PLEASE RETURN

Name of child: _____

Name of Parent: _____

- Do you understand this research study and are you willing to let your child take part in it? Yes ☐ No ☐
- Has the researcher answered all your questions? Yes ☐ No ☐
- Do you understand that your child can withdraw from the study at any time? Yes ☐ No ☐
- I give the researcher permission to make use of the data gathered from my child's participation Yes ☐ No ☐

Signature of Parent

Date

**Appendix 8: GWARO REVABEREKI REKUBVUMIRA VANAAPPENDIX 8:
GWARO REVABEREKI REKUBVUMIRA VANA**

ZUVA /..../....

MUSORO WEBASA RETSVAKURUDZO: Vana vanotungamirira vabereki vasingaoni vanopemha muZimbabwe.

Zita remutsvakurudzi:	Mavis Mushonga
Nhamba yemudzidzi:	2012162414
Nhamba dzenharembozha:	+263719018765/+263773018765.
Bazi guru:	Economic and Management Sciences
Bazi nyana:	Centre for Development Support
Mutungamiri wetsvakurudzo:	Dr. T. Manomano
Nhamba yenharembozha	+61404604421

NDIANI ARI KUITA TSVAKURUDZO?

Ini ndinonzi Mavis Mushonga. Ndiri mudzidzi KuYunivhesiti yeFree State South Africa. Ndinoshanda nevana vechikoro vemazera akasiyanasiyana muMinistry yeHigher Education, muZimbabwe. Ndiri kuita tsvakurudzo yakanangana nevana vanotungamirira vabereki pakupemha. Ndinotarisa kuti muchandipakurira nhoroondo yehutungamiriri hwevana ava kuitira kuti hukosho hwavo hubude pachena nekuwana mikana nekodzero dziri kuwanikwa nevamwe vana vezera ravo.

CHII CHINONZI TSVAKURUDZO?

Tsvakurudzo kuedza kutsvaga ruzivo rutsva pamusoro pekushanda kwezvinhu kana vanhu. Tinoshandisa basa retsvakurudzo kutsvaka ruzivo rutsva pamusoro pevana

vemazera akasiyanasiyana, zvinovabatabata, kudzidza kwavo, mhuri dzavo, nehutano hwavo. Tsvakurudzo inobatsirawo kutsvaga nzira dzingabatsire vanhu. Tinoita izvi kuti magariro ati rerukei.

VAVARIRO/CHINANGWA CHETSVAKURUDZO INO CHII?

Chinangwa chetsvakurudzo ino kuda kunzwa kwamuri semubereki nhoroondo yehutungamiriri hwemwana nezvingaitwe kuti arege basa iri agowana mikana nekodzero dziri kuwanikwa nevamwe vana vezera rake.

CHII CHIRI KUITA KUTI MWANA AKOKWE KUPINDA MUBASA RETSVAKURUDZO INO?

Mwana wenyu ari kukokwa kupinda mutsvakurudzo nokuti anozvipira zvikuru pabasa iri nguva nenguva. Zvakare tsvakurudzo iri kuda kuti mutaure makamirira mwana wenyu.

TSVAKURUDZO INO YAKAWANA MVUMO YEMAITIRWO HERE?

Tsvakurudzo ino yakawana mvumo kubva kuKomiti yeVaongorori eMaitirwo eTsvakurudzo yeUFS. Gwaro remvumo rinogona kuwanikwa kubva kumutsvakurudzi.

Nhamba yemvumo: UFS-HSD2021/1494/22.

CHII CHICHATARISIRWA KUTI MWANA AITE MUTSVAKURUDZO INO?

Hapana mibvunzo ichapindurwa nemwana. Anoenderera mberi nehutungamiriri hwemazuva ose ndichicherechedza kuti anozvifambisa sei. Zvakare, haasungirwi kucherechedzwa kana achinge asingadi.

PANE CHAKAIPA CHINGAITIKE KUMWANA HERE?

Hapana chakaipa chingawirwe nemwana. Zvisinei cherechedzo inogona kuita kuti mwana asagadzikane mapemhero. Zvikadaro anogona kuramba kucherechedzwa.

Kana akarwara nguva yetsvakurudzo anogona kubuda. Zvinoreva kuti anofanira kukuudzai kana kuudza mutsvakurudzi kuitira kuti cherechedzo imiswe.

PANE CHAKANAKA CHINGAITIKA KUMWANA HERE?

Pane zvakawanda zvakana zvingaitike kumwana wenyu. Hukosho hweutungamiriri hwake hunogona kujekeswa nekukosheswa neveruzhinji. Mwana anowana mukana wekuratidza unyanzvi hwake hwekukutungamirirai. Anogona kuwana ruzivo rwemikana nekodzero dziri kuwanikwa nevamwe vana vezera rake zvinozoita kuti asapemhe mumigwagwa. Tsvakurudzo inogona kumukurudzira kupinda mune dzimwe tsvakurudzo dzingamuwanisa mikana yakasiyanasiyana muupenyu hwake.

PANE ANGAKWANISE KUZIVA KUTI MWANA ARI MUTSVAKURUDZO INO HERE?

Vanhu vasinei netsvakurudzo ino havafi vakaziva kuti mwana wenyu arimo kusara kwekunge mavaudza kana mwana wenyu. Zvinoreva kuti kupinda kwemwana wenyu kwakavanzika. Asi ruzivo nezvake runogona kupiwa kumubhadhari wechirongwa chino.

NDIANI WAMUNGATAURIRE NEZVETSVAKURUDZO INO?

Munogona kutaura nevemhuri kana shamwari dzepedyo kuti mubatsirike kupa mvumo yemwana yekupinda mutsvakurudzo ino.

KO KANA USINGADI KUTI MWANA APINDE MUTSVAKURUDZO?

Munogona kuramba kuti mwana wenyu apinde mutsvakurudzo kana dai iye achida. Mwana wenyu anogona kubuda mutsvakurudzo chero nguva ipi zvayo pasina tsanangudzo kana kupinda munyatwa. Zvisinei zviri kwamuri kubvumidza kana kurambidza mwana kupinda mutsvakurudzo chero muchiziva kuti anogona kubuda padanho ripi zvaro retsvakurudzo.

NDAPOTA MUDZOSE

Zita remwana:

Zita remubereki:

- Manzwisisa tsvakurudzo ino nekubvumira mwana kuti apinde here?
Hongu ☐ Kwete ☐
- Mutsvakurudzi apindura zvizere mibvunzo yenyu yese here?
Hongu ☐ Kwete ☐
- Manzwisisa here kuti mwana anogona kubuda mutsvakurudzo chero nguva?
Hongu ☐ Kwete ☐
- Ndinopa mutsvakurudzi mvumo yekushandisa zvaanenge awana kubva
kumwana wangu
Hongu ☐ Kwete ☐

Sainecha yemubereki

Zuva

APPENDIX 9: CHILD ASSENT FORM

DATE /.... /....

TITLE OF THE RESEARCH PROJECT

Children guides of visually impaired parent beggars in Zimbabwe.

Name of researcher	Mavis Mushonga
Student number	2012162414
Contact number	+263719018765/+263773018765.
Faculty	Economic and Management Sciences
Department	Centre for Development Support
Study leader	Dr. T. Manomano
Contact number	+61404604421

WHO IS DOING THE RESEARCH?

My name is Mavis Mushonga. I am a PhD student with the University of the Free State, South Africa. I work with children and young adults in the Ministry of Higher Education, Zimbabwe. I am researching because I am concerned and care about child guides. So, I expect to observe you as you guide your visually impaired parent during the begging process.

The purpose of the study is to figure out what can be done to stop your guidance role so that you can realise the rights and opportunities available to other children.

This study has received approval from the Research Ethics Committee of UFS. A copy of the approval can be obtained from the researcher. The approval number is UFS-HSD2021/1494

In this study, you are not going to be interviewed. You are expected to guide your parent as usual while being observed only. Each observation session will last at least three hours.

Nothing bad will happen to you. However, you might feel uncomfortable being observed. Should you feel uncomfortable or fall sick during the study you are free to withdraw without being asked questions. There are several benefits to your participation. Your guidance role may become more visible and recognised by society. You will have a chance to show off your begging skills during the begging process. In addition, you can become aware of possible opportunities available for you that are enjoyed by other children which can stop you from working as a guide. The study can also inspire you to take a more active personal role in making decisions about participation in future studies.

You should know the following:

- You do not have to be in this study if you do not want to.
- You can decline to be observed at any time.
- Your parent can disallow you from being observed without you getting in trouble. Even if your parent agrees, it is still your choice to agree or decline to be observed
- You can ask any questions you have now or later.

Sign this form only if you:

- Have understood what you will do for this study
- Have had all your questions answered
- Have talked about this study with your parent(s)
- Agree to participate in this research.

Name of child Signature Date..../.... /...

Name of parent Signature Date.... /..../....

Name of researcher..... Signature..... Date

APPENDIX 10: GWARO RETENDERANO NEVANA / CHILD ASSENT FORM

ZUVA /.... /....

MUSORO WEBASA RETSVAKURUDZO:

Child guides of visually impaired parent beggars in Zimbabwe/Vana vanotungamirira vabereki vakapofomara pakupemha muZimbabwe.

Zita remutsvakurudzi:	Mavis Mushonga
Nhamba yemudzidzi:	2012162414
Nhamba dzenharembozha:	+263719018765/+263773018765.
Bazi guru:	Economic and Management Sciences
Bazi nyana:	Centre for Development Support
Mutungamiri wetsvakurudzo:	Dr. T. Manomano
Nhamba yenharembozha	+61404604421

NDIANI ARI KUITA TSVAKURUDZO?

Ini ndinonzi Mavis Mushonga. Ndiri mudzidzi KuYunivhesiti YeFree State South Africa. Ndinoshanda nevana vechikoro vemazera akasiyanasiyana muMinistry yeHigher Education, muZimbabwe. Ndiri kuita tsvakurudzo yakanangana nevana vanotungamirira vabereki pakupemha. Ndinotarisa kukucherechedza uchitungamirira mubereki wako kupemha.

Chinangwa chetsvakurudzo ndechekuedza kuona kuti pane zvingaitwe here kupedza hutungamiriri uhu ugowana mukana wekuita zvinoitwa nevamwe vana vezera rako.

Tsvakurudzo ino yakawana mvumo kubva kuKomiti yeVaongorori eMaitirwo eTsvakurudzo yeUFS. Nhamba yemvumo iUFS-HSD2021/1494/22.

Hapana chauchabvunzwa mutsvakurudzo. Chako kutungamirira semazuva ese uchicherechedzwa kuti unozvifambisa sei. Cherechedzo imwechete ino ichatora mawa matatu pazuva chete.

Hapana chakaipa chingakuwire. Zvisinei unogona kusagadzikana nekucherechedzwa. Zvikadaro unogona kuramba kucherechedzwa pasina mibvunzo. Kana ukarwara nguva yetsvakurudzo unogona kubuda. Pane zvakanaka zvingakonzwerwe nekucherechedzwa uku. Hukosho hwehutungamiriri hwako hunogona kujekeswa nekukosheswa neveruzhinji. Unowana mukana wekuratidza unyanzvi hwako hwekutungamirira. Unogona kuwana ruzivo, mikana nekodzero zviri kuwanikwa nevamwe vana vezera rako zvinoita kuti usapemhe mumigwagwa. Unogona kukurudzirwa kupinda mune dzimwe tsvakurudzo dzingakuwanisa mikana yakasiyanasiyana muupenyu hwako.

Unofanira kuziva zvinotevera:

- Hausungirwi kuve mutsvakurudzo ino kana usingadi.
- Unogona kuramba kucherechedzwa chero nguva ipi zvayo.
- Mubereki wako anogona kuramba kuti ucherechedzwe pasina chingakuwire. Kana dai mubereki akabvuma iwe unogona kuramba kucherechedzwa.
- Unogona kubvunza mibvunzo kana paine chaunoda kunyatsonzwisisa chero nguva ipi zvayo.

Unogona kusaina fomu rino kana:

- Wanzwisisa zvaunotarisiwa
- Kana mibvunzo yako yese yapindurwa zvinokugutsa
- Kana wawana mukana wekutaura nemubereki wako pamusoro pecherechedzo
- Kana wabvuma kupinda mutsvakurudzo ino.

Zita remucherechedzwi Sainecha.....
 Zuva.... /.... /....

Zita remubereki Sainecha.....
 Zuva /.... /....

Zita remucherechedzi..... Sainecha..... Zuva.... /.... /....

APPENDIX 11: RESEARCH STUDY INFORMATION LEAFLET AND CONSENT FORM FOR SOCIAL WORKER

DATE: .../.../...

TITLE OF THE RESEARCH PROJECT: Children guides of visually impaired parent beggars in Zimbabwe.

Name of researcher:	Mavis Mushonga
Student number:	2012162414
Contact number:	+263719018765/+263773018765.
Faculty:	Economic and Management Sciences
Department:	Centre for Development Support
Study Leader:	Dr. T. Manomano
Contact Number:	+614404604421

WHO IS DOING THE RESEARCH?

My name is Mavis Mushonga. I am a PhD student with the University of the Free State, South Africa. I work with children and young adults in the Ministry of Higher Education, Zimbabwe. I am doing the research because I am concerned and care about child guides. I am interested in sharing with you their guiding experiences, possible ways that can make them be recognised and empowered to have opportunities, freedoms and choices that are available to other children.

WHAT IS RESEARCH?

Research is something we do to find new knowledge about the way things and people work. We use research projects or studies to help us find out more about children and teenagers and the things that affect their lives, their schools, their

families, and their health. Research also helps us to find better ways of helping children who need assistance. We do this to try and make the world a better place!

WHAT IS THE AIM / PURPOSE OF THE STUDY?

The purpose of this study is to explore the experiences of the child guides and what can be done to stop the begging phenomenon so that the children can have opportunities, freedoms, and choices available to other children.

HAS THE STUDY RECEIVED ETHICAL APPROVAL?

This study has received approval from the Research Ethics Committee of UFS. A copy of the approval letter can be obtained from the researcher.

Approval number: **UFS-HSD2021/1494/22.**

WHY ARE YOU INVITED TO TAKE PART IN THIS RESEARCH PROJECT?

You have been chosen to participate because of the knowledge and information you have about the operations of street beggars. You were identified by the Ministry of Labour and Social Welfare as one of the best people who can provide the needed information for this study. Ten visually impaired parent beggars and their child guides as well as two other social welfare officers from the Social Welfare Department will be involved in this study. Thus, a total of 23 participants will be involved.

WHAT IS THE NATURE OF PARTICIPATION IN THIS STUDY?

Your role in this study is to provide information on the operations of child guides and their visually impaired parent beggars and what you think can be done to stop them from begging so that the children can lead lives they value. You will be interviewed at your place of work away from the public. The study involves audio taping during the semi-structured interviews. Questions will be about what you think can be done to stop children from begging with and on behalf of their visually impaired parents. The interview will last 45 minutes to 60 minutes. The study will focus mainly on what you think is best for the child guides.

CAN THE PARTICIPANT WITHDRAW FROM THE STUDY?

Participation in this study is voluntary and that there is no penalty or loss of benefit for non-participation. You are under no obligation to consent to participation. If you

decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time without giving a reason.

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

If you agree to participate in this study, no compensation or incentive will be given. However, the study has the potential of allowing the researcher to learn about the experiences of the child guides and discuss with you what can be done so that the child guides can lead lives they value. The findings of the study may assist the child guides to be relieved from carrying the burden of disability, expand capabilities/opportunities and freedoms and make choices. As a participant, you will be able to share your experiences with the researcher. You can make informed decisions concerning the child guides' expansion of capabilities/opportunities that could stop them from begging with and on behalf of their visually impaired parents.

WHAT IS THE ANTICIPATED INCONVENIENCE OF TAKING PART IN THIS STUDY?

During the interviews, there will be some inconveniences. The interviews will be carried out during your free time at your workplace or any convenient place of your choice, and this may infringe on your privacy.

WILL WHAT I SAY BE KEPT CONFIDENTIAL?

The information you provide will be kept confidential. Your name will not be recorded anywhere, and no one will be able to connect you to the answers you give. Your answers will be given a fictitious code number, or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings. Only my supervisor and I will have access to the data. However, your answers may be reviewed by people responsible for making sure that research is done properly and members of the University of the Free State Research Ethics Committee. Otherwise, records that identify you will be available only to people working on the study, unless you give permission for other people to see the records. Nonetheless, your anonymous data may be used for other purposes such as research reports, journal articles, conference presentations, etc. A

report of the study may be submitted for publication, but individual participants will not be identifiable in such a report. You may refuse to answer questions that you find uncomfortable, and you may also withdraw from the study at any time without any harm.

HOW WILL THE INFORMATION BE STORED AND ULTIMATELY DESTROYED?

Hard copies of your answers will be stored by the researcher for a period of five years in a locked filing cabinet at the researcher's home study room for future research or academic purposes. Electronic information will be stored in a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. Information or data in hard copies will be destroyed by shredding or burning. Electronic data will be securely erased according to the University's Research Ethics guidelines.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

During the interviews there will be no potential for loss of income since these will be done in your office or any convenient place of your choice during the time that will be suitable for you. The interview will last approximately one hour. Therefore, if you agree to participate in the study, no incentives will be given. The potential inconvenience is that the interviews will be carried out when you are supposed to be relaxing. Please be assured that the study will cause no harm to you.

HOW WILL THE PARTICIPANT BE INFORMED OF THE FINDINGS / RESULTS OF THE STUDY?

If you would like to be informed of the final research findings, please contact Mavis Mushonga on +263719018765/ +263773018765 or mavisnhende@gmail.com. The findings are accessible for a period of five years. Should you require any further information or want to contact the researcher about any aspect of this study, please contact Mavis Mushonga on +263719018765/+263773018765 or mavisnhende@gmail.com. Should you have concerns about the way in which the research has been conducted, you may contact Dr. T. Manomano on +61404604421 or ManomanoT@ufs.ac.za.

Thank you for taking time to read this information sheet and for participating in this study.

CONSENT TO PARTICIPATE IN THIS STUDY

I, the undersigned,

_____ (*participant's full names to be included*), (the **"Participant"**) confirm that I voluntarily agree to participate in the research study referred to as the

Child guides of visually impaired parent beggars in Zimbabwe (the **"Study"**) and which Study is being conducted by Mavis Mushonga, (the **"Researcher"**).

I, the undersigned Participant, further confirm that–

1. the Researcher has explained the nature, procedure, potential benefits and anticipated inconvenience of my participation in the Study;
2. I have read (or had explained to me) and understood the Study as explained in the attached information sheet;
3. I have had sufficient opportunity to ask questions and am prepared to participate in the Study;
4. I understand that my participation in the Study is entirely voluntary and that I am free to withdraw at any time without penalty (if applicable);
5. I voluntarily provide the UFS and the Researcher with my personal information and consent to the UFS and the Researcher collecting, disclosing and processing my personal information in order to conduct the Study and any related activities in relation thereto;
6. I hereby acknowledge and confirm that I understand the purpose for which the UFS and the Researcher may collect, store, use, delete, destroy, outsource, transfer or otherwise process, as the context and circumstances may require and as contemplated in terms of POPIA, my personal information as set out herein;
7. I am aware that the findings of the Study will be anonymously processed into a research report, journal publications and/or conference proceedings and

that my personal information will be aggregated and deidentified at such stage;

8. I also give the UFS permission to share, without notification, the collected data with other researchers at the UFS or other Higher Education Institutions. This permission is dependent on the same principles of ethical research practices, anonymity/confidentiality, safekeeping of information, and other issues listed above applying.

I, the Participant, agree to the recording of the interview.

Full Name of Participant:

Signature of Participant: _____ Date:

Full Name(s) of Researcher(s):

Signature of Researcher: _____ Date:

APPENDIX 12: INTERVIEW GUIDE FOR PARENTS

Number of Interview _____

Introduction

I am a PhD student at the University of the Free State (UFS), South Africa. I am conducting a research on **Child guides of visually impaired parent beggars in Zimbabwe.**

The purpose of the interview is to explore the experiences of child guides (8 to 15 years old). The information you will give me will be entirely used for this study and no personal information such as your identity or name will be discussed with anyone outside of this study. Given that you have consented to the interview, are there any questions before the interview begins?

Biographical questions

1. Age
2. Gender
3. Marital status
4. Begging experience
5. Education

Opening questions

6. Can you tell me about your family? (Where do you currently live; how many people are in your household; how old is your child guide?)
7. Can you tell me what made you to beg on the streets? (How often do you beg on the streets; how many other people in your household beg on the streets / how many people beg on the streets; at what age did your child start guiding you?)
8. Can you tell me about the time that you normally start and finish on the streets?
9. What is it like to be guided by your child? (Would you prefer to be guided by anyone else other than your child; does anything appear completely different if you are assisted by your child or someone else?)

Key questions

10. What are some of your child's experiences on the streets? (What is life on the streets like for your child?).
11. What is your perception about your child guide's safety in the streets?
12. How do you make sure your child is safe in street environments?
13. Is your child able to feed when you are on the streets? (What does your child eat; what does he/she drink?).
14. How do you access medical attention when your child is sick?
15. Do you pay for the medical services?
16. Does your child get time for leisure, recreation and play?
17. How does your child relate to others on the streets? (Other children, other beggars, street vendors, passers-by?)
18. How do you assess what it means for a child who attends school? (Does your child attend school; if not how do you assess what it means for a child who does not attend school?).
19. How do you feel to see your child on the streets begging with you?
20. How do people treat you when begging? (Do they exhibit Ubuntu/Hunhu?).
21. Ubuntu/Hunhu is often cherished among Africans. In your experience has it helped your child and you?

Closing questions

22. What do you think should be done in terms of Ubuntu/Hunhu to prevent your child from begging with you?
23. What do you think should be done so that your child claims and enjoys his/her capabilities (Right to education, health, leisure, recreation, etc.) and freedom (agency)?
24. What are your hopes and aspirations for your child's future?
25. Is there anything else that you want to say regarding your child begging with you?

Thank you.

APPENDIX 13: GWARO REKUBVUNZA/KUTSVAGA UMBOO KUVABEREKI (INTERVIEW GUIDE FOR PARENTS)

Nhamba Yetsvakurudzo _____

Nhanganyaya

Ndiri mudzidzi weYunivhesiti yeFree State kuSouth Africa. Ndiri kuita tsvakurudzo nezve**Vana vanotungamirira vabereki vasingaoni kana vachipemha muZimbabwe.**

Donzvo/chinangwa chekubvunza kana kutsvaga umboo ndechekutsvakurudza zvinosanganikwa nenhunganamiri (dzine makore 8 kusvika 15). Umboo hwezvamuchanditaurira huchashandiswa mutsvakurudzo ino chete. Ruzivo pamusoro penyu rwuchangoshandiswa zvakanangana netsvakurudzo ino chete. Sezvo mabvuma kupinda mutsvakurudzo ino, mungave nezvamunoda kubvunza here nhaurwa ino isati yatanga?

Mibvunzo yeruzivo rwevanhu

1. Zera
2. Murume/Mukadzi
3. Kuroora/kuroorwa
4. Mushando/Makore ekupemha
5. Fundo

Mibvunzo yekuvarura

6. Munganditaurirewo nezvemhuri yenyu here? (Mumhuri menyu muri vangani; munogara kupi; mwana wenyu/nhungamiri ane makore mangani?).
7. Munganditsanangurirewo here zvakaita kuti mupemhe mumigwagwa? (Mwana wenyu akatanga kukutungamirirai aine makore mangani; vamwe vanopemha mumhuri yenyu vangani/vamwewo vanhu vanopemha vangani; munopemha kakawanda zvakadii pasvondo/pavhiki?).
8. Munganditaurirewo here nezvenguva dzamunowanza kutanga nekupedza kupemha?

9. Zviri sei kupemha muchitungamirirwa nemwana wenyu? (Mungade kutungamirirwa nemwana wenyu here kana mumwewo munhu zvake; pane musiyano here kana muchitungamirirwa nemwana wenyu kana mumwe munhu?).

Mibvunzo mikuru

10. Mungatsanangurewo here kuti upenyu hwenyu nehwmwana wenyu hwakupemha mumigwagwa huri sei?

11. Ndezvipi zvishungurudzo zvekushanda mumigwagwa zvinogona kusanganikwa nazvo nemwana wenyu?

12. Saka munodzivirira mwana wenyu sei kubva kuzvishungurudzo izvi?

13. Mwana wenyu anodyei nekumwei pamunenge muchipemha?

14. Munowana rubatsiro sei kana mwana achinge arwara?

15. Munobhadhara here kuti arapwe?

16. Mwana wenyu anombowanawo nguva yekufurwa nemhepo here pamunenge muri mumigwagwa?

17. Mwana wenyu ane mawirirano akamira sei nevamwe vanhu pamunenge muchishanda mumigwagwa? (Vamwe vana; vamwe vapemhi; mavhenda, vanhu vanongozvifambirawo?).

18. Zvinorevei kwamuri kuve nemwana anoenda kuchikoro? (Mwana wenyu anoenda kuchikoro here; kana achienda, kupi; kana asingaendi, pamusana pei?).

19. Munonyanya kushungurudzwa nei maererano nekupemha kwamunoita muchitungamirirwa nemwana wenyu?

20. Ko vanhu vanobata mwana wenyu sei pamunenge muchipemha (vanotaridza Ubuntu/Hunhu here)?

21. Ubuntu/Hunhu hunokosheswa zvikuru nevatema vemuAfrica. Semaonero enyu, hunobatsira sei mwana wenyu?

Mibvunzo yekupendera

22. Munofunga kuti zvii zvingaitwe takanangana neUbuntu/Hunhu hwedu kuti musapemhe muchitungamirirwa nemwana wenyu?

23. Munofunga kuti zvii zvingaitwe zvakanangana nekuti mwana wenyu awane kodzero dzake? (Kodzero yefundo, utano, kusasana, kutamba nekusununguka kuita madiro?)

24. Zvii zvamungashuvire nekutarisira zvakanangana neramangwana remwana wenyu?

25. Pane zvimwe here zvamungade kutaura maererano nekupemha kwamunoita nemwana wenyu?

Maita henyu.

APPENDIX 14: INTERVIEW GUIDE FOR SOCIAL WORKERS

Number of Interview _____

Introduction

I am a PhD student at the University of the Free State (UFS), South Africa. I am conducting a research on **Child guides of visually impaired parent beggars in Zimbabwe**.

The purpose of the interview is to explore the experiences of child guides (8 to 15 years old). The information you will give me will be entirely used for this study and no personal information such as your identity or name will be discussed with anyone outside of this study. Given that you have consented to the interview, are there any questions before the interview begins?

Biographical questions

1. Age
2. Gender
3. Marital status
4. Employment experience
5. Education

Opening questions

6. Can you please tell me about Harare Metropolitan Province? (What is it like for vulnerable families; how many child guides are on the streets; are they increasing?).
7. How do you feel about the Metropolitan streets of Harare?

Key questions

8. What do you think are the reasons for begging on the streets?
9. Are there reasons parents bring their children to the begging sites?
10. What are your perceptions about the children's educational life? (Are the children able to enrol for school and are they able to attend school?).

11. In what ways do you think street begging impact on child guides', (a) capabilities (right to education, health, leisure, recreation, etc.) and (b) freedom (agency)?
12. Where do child guides and their visually impaired parents get water to wash their hands as per coronavirus guidelines?
13. Are there any sanitary and hygiene facilities for use nearby? If yes, are the facilities child user friendly?
14. Where do the child guides and their visually impaired parents get medical services when they are sick?
15. What role does your organisation play with regards to children spending much of their time guiding/begging in the streets?
16. What challenges does your organisation face while assisting street children particularly child guides?
17. Ubuntu/Hunhu is cherished among Africans. In your experience working with street beggars can you explain how the Ubuntu/Hunhu is applied towards the child guides and their visually impaired parent beggars?

Closing questions

18. What intervention strategies do you think should be taken to solve the problem of parents begging using their children to guide them?
19. Is there anything else that you want to say regarding child guides and their visually impaired parent beggars that has not been covered?

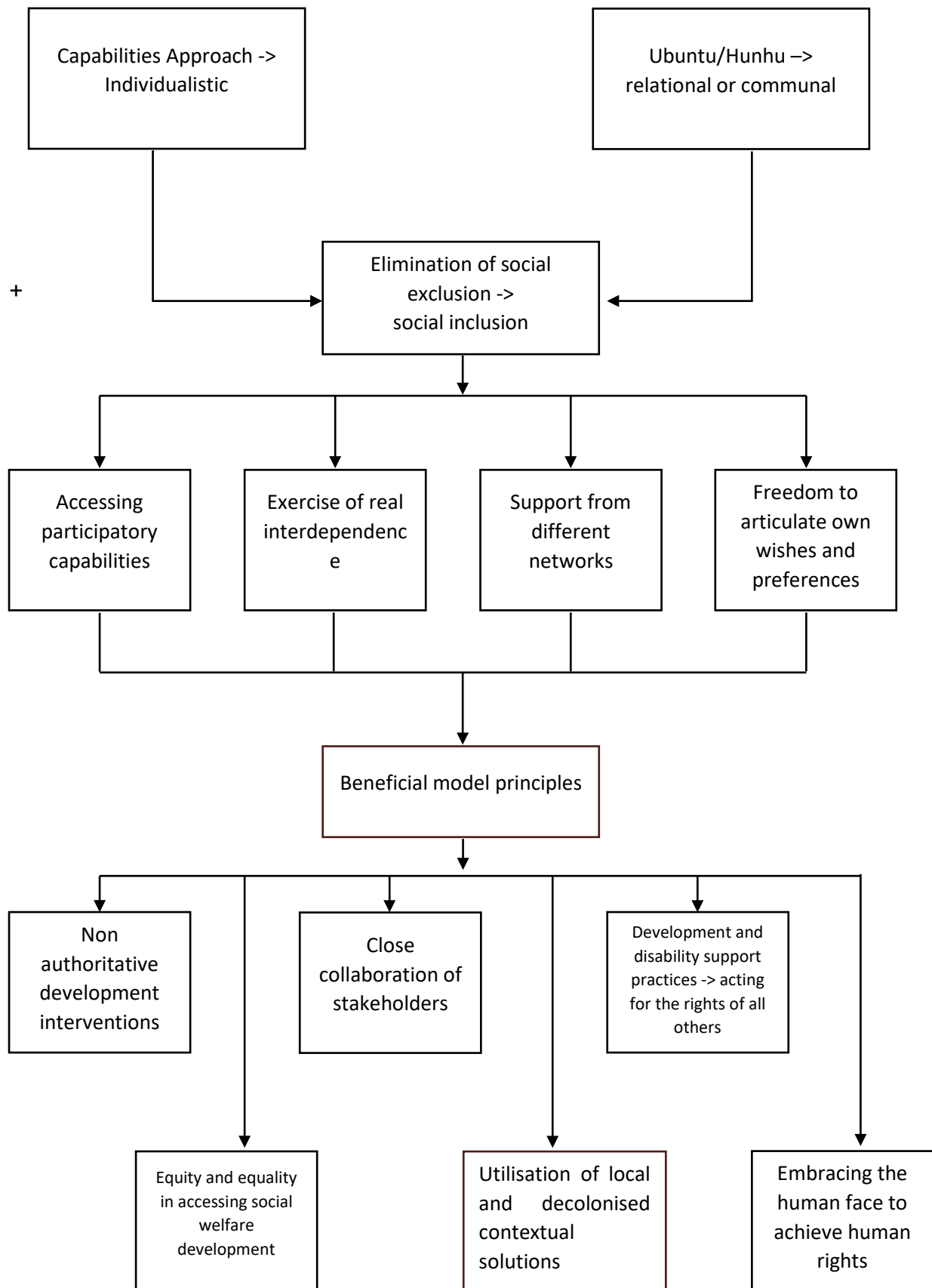
Thank you.

APPENDIX 15: OBSERVATION CHECKLIST

The purpose of the observations is to gather insights into the begging experiences of the children (8 to 15 years old) who guide their visually impaired parent beggars on the streets of Harare Metropolitan to complement the interviews. The following will be observed by the researcher:

1. Where the child guides and their visually impaired parent beggars concentrate begging.
2. The daily common activities they do.
3. Their day-to-day activities in different weather conditions.
4. The style of begging.
5. How the children are treated by their parents when begging together.
6. How the public treat the beggars especially the children (Do they exhibit Ubuntu/Hunhu towards the beggars?).
7. How the child guides react to the general public when begging.
8. Kinds of health hazards they are exposed to in the begging process in general and, especially in the presence of coronavirus (sanitation facilities, sources of water for drinking and washing hands, possibilities of contracting coronavirus).
9. The protection tools they have to reduce the spread of coronavirus (maintenance of social distancing, masks, sanitizers).
10. The state of their surroundings (human traffic, vehicle traffic, general appearance/cleanliness, pollution – noise, air: dust, fumes, gas).
11. Hygiene practices in the begging sites especially in the presence of Covid-19 (washing hands before eating/handling food, after using the toilet, and generally keeping self-clean).
12. What they eat and drink in the begging sites.
13. Whether the child guides have time for leisure, play and recreation.
14. Whether the child guides associate with other people besides their parents when begging (other children, other beggars, street vendors, passers-by).

APPENDIX 16: CAPABILITIES APPROACH AND UBUNTU/HUNHU INSPIRED SOCIAL INCLUSION MODEL



APPENDIX 17: UFS ETHICAL CLEARANCE CERTIFICATE

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Bloemfontein 9301
South Africa

GENERAL/HUMAN RESEARCH ETHICS COMMITTEE (GHREC)

11-Feb-2022

Dear Mrs Mavis Mushonga

Application Approved

Research Project Title: **Child guides of visually impaired parent beggars.**

Ethical Clearance number:

UFS-HSD2021/1494/22

We are pleased to inform you that your application for ethical clearance has been approved.

Your ethical clearance is valid for twelve (12) months from the date of issue. We request that any changes that may take place during the course of your study/research project be submitted to the ethics office to ensure ethical transparency.

Furthermore, you are requested to submit the final report of your study/research project to the ethics office. Should you require more time to complete this research, please apply for an extension?

Thank you for submitting your proposal for ethical clearance; we wish you the best of luck and success with your research.

Yours sincerely

Dr Adri Du Plessis

Chairperson: General/Human Research Ethics Committee

APPENDIX 18: EDITORIAL CERTIFICATE



Editorial Certificate

This document certifies that the doctoral dissertation listed below was edited for proper English language, grammar, punctuation, spelling and overall style by Jana Walters, a qualified editor at Words4U. Neither the research content nor the author's intentions were altered in any way during the editing process, however, it must be noted that it was the author's choice to accept or reject the editor's suggestions and proposed changes.

Manuscript title:

Child guides of visually-impaired parent beggars in Zimbabwe

Author:

Ms. Mavis Mushonga

Jana Walters

26 September 2023

If you have any questions or concerns about the editing of this document, please contact me at janawalters@words4u.co.za

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