

UNIVERSITY OF KWAZULU-NATAL

**CONSTRUCTIONS OF ORPHANHOOD AND SCHOOLING IN THE KINGDOM
OF
ESWATINI**

**A thesis submitted in fulfilment of the requirements for the Degree of Doctor of
Philosophy: Social Justice in Education**

By

MZIKAYIFANI BIZZAH MASUKU

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Supervisor: Professor Pholoho Morojele

Co-supervisor: Dr Ncamsile D. Motsa

Durban (Edgewood Campus)

DECLARATION

I, **Mr Mzikayifani Bizzah Masuku**, declare as follows:

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5. **I further declare that** all pictures used within the thesis have been listed as figures in the table of contents.

Signed:



Date: August 2024

Mzikayifani Bizzah Masuku

Student Number: 214584312

Supervisors: Professor Pholoho Justice Morojele



Signed:

Dr Ncamsile Daphne Motsa



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ABSTRACT

The thesis comprises five manuscripts whose objectives are to explore the real-life schooling experiences of orphaned children (both boys and girls) in rural schools of Eswatini, interrogate the effects of orphanhood on the children's emotions, find out how the children navigate their complex environment as well as establish how their schooling has been enabled. The first manuscript focuses on the real-life schooling experiences of orphaned children in three rural schools of Eswatini; the second on the emotional geographies of orphaned children in the same context; the third on how orphaned children navigate their schooling environment; the fourth on how orphaned boys experience schooling in the same context; and finally, how the schooling of orphaned children in Eswatini schools has been enhanced. The main purpose was to draw conclusions on how best orphaned children in rural schools of Eswatini can be helped to experience schooling positively.

The study utilised social constructionism, attachment trauma theory, new sociology of childhood, gender schema theory and the rights-based theory for understanding the constructions of orphanhood in schooling contexts. A qualitative narrative enquiry approach was used as its methodology. Twenty-four orphaned children from three rural high schools in Eswatini were purposively sampled. The children comprised 12 double-orphans (boys and girls) and 12 single orphans (boys and girls) in Grade 9 (Form 2) and Grade 11 (Form 4) aged between 13-17 years. A participatory research method called photovoice was used together with individual and focus group interviews.

The findings show that orphaned children's schooling experiences were rooted in sorrow and despair due to their educational environment being hostile. This has made it difficult for the children to experience schooling in a positive way. The study discovered that the children have developed emotional stress. The findings also show that the schooling experiences of orphaned children are gendered, with boys being subjected to more neglect owing to Eswatini cultural norms that regard them as resistant to every difficulty thus able to absorb any pressure. It was revealed that government and other stakeholders have tried to alleviate the plight faced by orphaned children in Eswatini schools by paying for their tuition and providing food; but all these efforts have so far failed to yield maximum results to adequately address the schooling challenges.

Despite the schooling challenges, orphaned children have remained resolute as they looked towards securing their future. To help the children experience schooling in a way that would see them achieving their educational goals, the study recommends that all collaborative efforts driven by the Ministry of Education and Training should be jointly coordinated, objectively monitored, time framed to meet all the targets set for helping the children. The government should revise all policies addressing the welfare of socially disadvantaged children like orphans so that they can be evaluated to establish their relevance in addressing this social problem. Teachers and children should also be taught about the value of embracing social diversity, social tolerance, mainly focusing on supporting and enhancing the schooling experiences of orphaned children, considering the increase of such children in many societies today.

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2. Emotional Geographies of Orphaned Children in Eswatini Schools: Dynamics in a Rural School in Eswatini.
3. Navigating a Hostile Schooling Environment: A Case of Orphaned Children in the Shiselweni Region of Eswatini
4. Schooling Experiences of Orphaned Boys in One Rural School in the Kingdom of Eswatini: Gender Schema Approach.
5. Enhancing the Education of Orphaned Children: Voices from One School in Eswatini

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CHAPTER ONE

INTRODUCING A STUDY ON ORPHANHOOD AND SCHOOLING IN ESWATINI SCHOOLS

1.0 INTRODUCTION

The thesis comprises five manuscripts whose objectives are to explore the schooling experiences of orphaned children (both boys and girls) in rural schools of Eswatini, interrogate the effects of orphanhood on the children's emotions, find ways how the children have navigated their complex environment as well as establishing how their schooling has been enabled. The education of orphaned children (both boys and girls) in Eswatini is challenged by a number of barriers hence the need to explore this field even further in order to help the children experience schooling positively. Orphaned boys, in particular, in most rural schools of Eswatini continue to face more neglect as a result of cultural stereotypes attached to their masculinity justifying the need for more robust studies to explore this gender disparity. The purpose of the study was to draw conclusions on how best orphaned children in rural schools of Eswatini can be helped to experience schooling positively. The study was informed by children's geographies and the new sociology of childhood. Social constructionism, attachment trauma, gender schema and the rights-based theory were used as a paradigm for understanding the constructions of orphanhood in relation to children's experiences in schooling contexts. The qualitative narrative enquiry approach was used as its methodology. Twenty-four orphaned children (8 from each school) from three rural high schools were purposively sampled. The children comprised four double-orphans (boys and girls) and four single orphans (boys and girls) attempting grade 9 (Form 2) and grade 11 (Form 4) aged between 13 - 17 years from each school. To yield data from the participants, a research technique called photovoice was utilised together with individual and focus group interviews.

The preliminary pages address the following aspects: Eswatini as a study location, policy context, the rationale, objectives, and the link between the manuscripts to form one comprehensive study.

1.1 ORPHANHOOD AND SCHOOLING

Orphanhood is a generic categorisation used mainly to describe a parental status, as well as the socio-economic condition of children who have lost one or both parents due to various causes (Abebe, 2009). Azlini, et al. (2020) define orphanhood as a condition of a child who has lost one or both parents before adolescence, and the child who experiences such a loss is called an orphan. The issue of orphanhood is a worldwide phenomenon which has been exacerbated by different dynamics. From the beginning of the early 21st century, the number of orphans in the world has remarkably increased, with many of the children being found to be living in sub-Saharan Africa (UNICEF, 2017). According to Nar (2020) the world has approximately 140 million orphans, with 52 million living in Sub-Saharan Africa, caused mainly by HIV and AIDS, natural disasters, wars and conflicts, poverty, and mass migration. Raising much concern is that many of these children considering their age are still at school. The major contributing factor to orphanhood in sub-Saharan Africa has been the HIV and AIDS pandemic, which has left about 17.3 million children orphaned due to parental loss (Kidman & Anglewicz, 2016). Eswatini, with a population of about 1.1 million people and more than 50% of children fewer than 17 years old being orphaned and vulnerable is an example of a country greatly affected by this social problem.

Shaun et al. (2013) observe that the issue of orphanhood has greatly affected the entry and continuation of orphaned children in secondary schools. Mwoma & Pillay (2016) argue that although many governments are trying to support the education of orphaned children, numerous challenges were found to be hindering the children from attaining quality education. According to UNICEF (2004) one of the greatest schooling challenges faced by orphaned children is that they undergo severe emotional distress after losing their parents/parent making them to be emotionally vulnerable. This requires provision of security and nurturing for the children which is a challenge on its own.

Poverty is severe in many countries in Africa south of the Sahara. Many orphaned children from poverty-stricken families are frustrated and eventually have difficulty remaining within the school set up (Nkhoma, 2013). Ellofsson & Jartsjo (2012) lament that being orphaned has negative implications in a resource poor country and the poverty extends to all areas of orphaned children's lives and keeps the children from having the security and structures required to grow, thrive and develop. Besides the poverty endured by orphaned children amidst

other schooling challenges faced, the children in most rural schools are abused by both teachers and learners which further affects their schooling (Judson, 2006). According to Gomba (2018) the extended African family structure is overstretched and disintegrating making it difficult for it to deal with this catastrophe.

1.2 KINGDOM OF ESWATINI

1.2.1 Geographical Context

Eswatini is the smallest country in Southern Africa bordered by the Republic of South Africa (south, north, and west) and Mozambique (east), comprising of about 1.2 million people (World Bank, 2019). The country is divided into four administrative regions namely Manzini, Lubombo, Shiselweni and Hhohho, covering an area of about 17 400 km² (Dlamini, 2019).

The study was based in three high schools in the Hhohho, Manzini and Shiselweni regions. KaShange* is found in the Hhohho region, Vika* and Kwabanjalo* in the Manzini and Shiselweni regions respectively, all being rural schools. Eswatini, although smaller in size, has great geographic variations which accounts for the differences in climate. This has given rise to the four climatic regions of the country which are: Highveld, Middleveld, Lowveld and Lubombo Plateau. The Hhohho region is dominated by the Highveld with its mountainous nature and high rainfall, the Manzini region being mostly Middleveld with gentle slopes and average rainfall; and Shiselweni being Lowveld with rolling hills and low rainfall. The regions, due to the variations in climate, offer different life opportunities to the people of Eswatini.

1.2.2 The Social-Economic Context

Eswatini is a dualistic peaceful country strongly rooted in culture blended with a modern British identity (Pejstrup, 2011). The country is dominated by culture and its ancient traditions still play a key role in societies, both at national ceremonial level and in day-to-day personal contacts (Russon, 2019). This cultural cohesion has meant that EmaSwati become a united nation under one traditional leader. The country's cultural heritage which places the Monarch in a dominant position at the top is currently unmatched in Africa as a whole (Matsebula, 1973). The two main cultural events which have unified the country are Incwala in December and Umhlanga in August (Golomski, 2019). The Eswatini society, besides the cultural identification, is mainly divided into two sharp social divisions, rural and urban with the clans ranked by their relationship to the King (Matsebula, 1973). The rural area where majorities of

the people live is also a home to several of orphaned children (UNESCO, 2015). Many of the people are still very conservative and thus believe that a child despite being orphaned should struggle while growing up to instil a strong character in preparation for adulthood (Debly, 2014). Most of the clans in the rural areas are dominated by the Nkhosi clan which has enjoyed certain privileges as royalty and the most important clan. This has shaped the identities of many families and societies especially those situated in the rural areas.

EmaSwati are generally respectful and friendly, always taking pride in showing visitors their beautiful country blended with its unique culture (Pato, 2018). The good social life of the people has of late been threatened by the dangers posed by HIV and AIDS which has shaken even the country's education system by increasing the number of orphaned children enrolled in the schools (Golomski & Nyawo, 2017). At Kwabanjalo*, for example, it was discovered that the enrolment was about 450 children of which 275 were orphaned children. Many orphaned children in Eswatini schools could be largely attributed to the disastrous effects of the HIV and AIDS pandemic (Mkhatshwa, 2017). Eswatini like most parts in sub-Saharan Africa is greatly affected by this pandemic which has contributed to deaths of breadwinners who are mainly able-bodied men (Whiteside & Henry, 2011). In most cases the women who are left behind are vulnerable as they also at a later stage become sick because of infection. The rate of infection and transmission is so high owing to factors like lack of education, slow acceptance of family planning methods to mention but a few. Many family households in Eswatini have been left with only the mother or no one as in some cases both parents are deceased. This has affected almost every family household and left a large dependent population (Belle & Gamedze, 2019). Eswatini being a respectful and peaceful country known for keeping its customs and traditions, it was expected that it would respect the rights of orphaned children to equity education (Dlamini, 2019). It was also expected that EmaSwati, by virtue of their warm reception and the value they attached to family, as supported by their culture, would take good care of the well-being of orphaned children. This was found to be a direct opposite as the educational aspirations of orphaned children were still yet to be fully met with policies still failing the children (Mavundla & Pieneer, 2018).

The rural areas where the schools are found have little to offer to the people and orphaned children's wellbeing, with poverty being the most common phenomenon (UNICEF, 2018). The rising poverty levels have led to orphaned children struggling to meet their basic needs,

let alone their schooling demands (Mutiso & Mutie, 2018). Kwabanjalo*, one of the schools found in this region represented abandoned structures from a distance when in fact there were children including orphans inside learning. The neighbourhood showed homesteads mainly built from stick and mud, the most dominant activity being subsistence farming which was characterized by intercropping; maize and sorghum being the most crops grown (Ansu, 2006). The scarcities of rainfall and high temperatures have also contributed to the crops being stunted and poor harvests were anticipated. Chances were, therefore, very slim that such a harvest could help sustain orphaned children and further pay for their tuition fees during a time when the Orphaned Vulnerable Children Fund (OVCF) is inadequate (Mndzebele, 2019). Adequate support for orphaned children should, therefore, be directed towards meeting the financial demands of the children from a family/society-based perspective up to the school level to help remove all the monetary barriers between home and school.

1.2.3 Education Context

Eswatini is taking the education of its citizens very seriously with the constitution making it compulsory for all children to attend schooling (Kingdom of Swaziland, 2005). This has meant that all children including orphans have been accorded an equal chance to education. To show its intentions and commitment, the government has introduced Free Primary Education (FPE) which will be rolled out yearly to upper levels (Ministry of Education Report, 2015). The government has also committed itself to paying the tuition fees of disadvantaged children like orphans through the Orphaned and Vulnerable Children Fund (OVCF). This has contributed to most children finishing high school education and enrolling in institutions of higher learning. The education system, however, has not been left out without any challenges as the drop-out rate continues to increase. This is mainly due to various reasons some of which are related to orphanhood as orphaned children fail to cope with all the demands of schooling considering their vulnerability (Motsa & Morojele, 2017). Mndzebele (2019) states that the OVCF has proved to be inadequate to cater for all the schooling needs of orphaned children as it does not, for example, cover the costs of uniforms and falls far below the average annual fee charged by most schools in the country. To make matters worse, most Eswatini graduates are currently jobless due to the saturation of the market (Sukati, 2020). This has led to several graduates failing to repay the scholarships they were granted to boost the coffers of the grant. This threatens to have a direct implication on the education of orphaned children as they might find it impossible to access the grant due to depleted coffers. This calls for job creation on the

part of the government to allow all scholarship recipients to repay their debts so that all children, including orphans are not disadvantaged while trying to access the grant. A vocational curriculum focusing on the acquisition of survival skills is needed in the country so that orphaned children who are unable to reach the tertiary level can be able to sustain themselves and contribute to the country's development through taxation.

1.3 INTERNATIONAL POLICY CONTEXT

In an endeavour to provide the best education, Eswatini has signed and adopted several international conventions and policies aimed at ensuring that all its children receive quality education. Children in Eswatini, like the rest of the world, have a legal right to access education (Right to Education Initiative, 2021). The Charter on the Rights of the Child, in which Eswatini is also a signatory, stresses that education remains the social right of all children, including orphans (UNICEF, 2010). Through the endorsement of this Charter, Eswatini committed itself in making sure that all children, regardless of their gender and social status, receive the best education. During the World Education Forum in Dakar Senegal in April 2000, the country further made the commitment to fully support the education of all children (UNESCO, 2000). Both initiatives (the Charter and the Forum) mean that the country is compelled to make sure that the educational rights of all orphaned children were guaranteed. This indicated that the education of orphaned children would be prioritised, thus improving their status as a disadvantaged group in society. The call to afford orphaned children the Right to education has been recognized even in International Labor Organisation (ILO) Conventions and international humanitarian law, as well as regional treaties (Right to Education Initiative, 2021). The country has also enacted comprehensive protective legislation informed by the Children's Protection and Welfare Act of 2012 (African Child Policy Forum, 2021). Eswatini is legally bound to commit itself towards the education of orphaned children, paying much attention to their welfare as well. This would help the children to overcome the obstacles they face so that they experience schooling positively. This is because orphaned children who have been exposed to education usually have an advantage over those denied such an opportunity (UNICEF, 2010). All orphaned children in Eswatini schools should, therefore, be helped to have full access to the best education to improve their lives and that of their families.

Eswatini has also set out long-term goals for the education and welfare of orphaned children. The country has adopted the Sustainable Development Goals (SDGs), where education is one

of the pillars with an achievable target earmarked for 2030 (UNDP, 2021). By doing this, Eswatini has shown its eagerness to enhance the schooling of orphaned children so that they would be at par with all other children in as far as educational equity and attainment is concerned. This has helped in informing policies dealing with the education and welfare of orphaned children in the country (see 1.3). It appears that this will go a long way in removing some of the educational barriers for orphaned children, such as harassment and ridicule from both teachers and other children (Motsa & Morojele, 2017). According to Soares & da Luz (2015) this will help in transforming schools to conducive learning environments (Nxumalo, 2018). These ideal learning environments would help allow the children to perform well, thus improving their chances of becoming better citizens.

International policy adoption has not meant that educational achievement for orphaned children has been met but created a base for all collaborative efforts to be directed to this endeavour. The type of education envisaged for orphaned children would be the one that would encourage sustainable growth and development (UNDP, 2021). This will go a long way in helping to stop the vicious cycle of poverty, which is currently a characteristic of many rural households where most children reside (Koulouris, 2019). It will be the type of education that would focus on transforming their lives as well (Motsa & Morojele, 2018).

1.4 THE NATIONAL POLICY CONTEXT

Eswatini has signed numerous conventions pertaining to the education of orphaned children. Besides the ‘decorated’ policies adopted by the country, there is still a lack of a coherent, articulated vision and no comprehensive national social protection strategy. Collaboration between the relevant educational stakeholders concerning the education of orphaned children remains limited (Mavundla & Pienaar, 2018). This is happening at a time when the country’s constitution legally protects orphaned children by specifying that they should be at school while efforts are made to ensure that they access free, equitable, and inclusive education (Kingdom of Swaziland, 2005). The constitution of Eswatini has helped in domesticating the adopted international policies so that they are appropriate in the country's educational context.

Eswatini has also initiated the National Plan of Action for OVC, which encompasses the rights of orphaned children to education, among other rights. This has made it compulsory that children are included in education for free regardless of their gender, sex, age and life

experiences (Skelton & Kamga, 2017). This will ensure that orphaned children are protected against any form of discrimination and enjoy full educational access. The national policies have informed the establishment of the Education Sector Policy of 2018 which closely looks at implements and monitors the education of orphaned children in Eswatini (The Government of the Kingdom of Swaziland, 2018). This has resulted in the country also implementing the OVCF as described in 1.3.1 (The Government of the Kingdom of Eswatini, 2020). On paper, Eswatini appeared to have achieved all its goals pertaining to the education of orphaned children. On the ground, the country has remained too thin, considering that the government is still struggling to adequately cater for all the schooling costs of orphaned children, the main reason being the insufficiency of the fund (Mavundla & Pienaar, 2018). This has negative implications on the children's education as it has remained compromised.

For Eswatini to achieve quality education as per the dictates of the constitution, all efforts by the government (especially budgetary allocations) and related stakeholders should be directed towards the delivery and monitoring of already achieved goals. This will help provide a thorough lens to focus on other direct issues affecting the education of orphaned children. Without these combined efforts underlined by delivery, all the adopted policies would remain unfulfilled promises and the future of the children will continue to be bleak.

1.4.1 The Orphaned and Vulnerable Children Fund Context

The OVCF is an education bursary introduced by His Majesty King Mswati III in 2003 (The Government of the Kingdom of Eswatini, 2021). Its aim is to pay for the schooling costs of all OVCs enrolled in the country's secondary and high schools and is directly paid to schools (UNICEF, 2018). The bursary is accessible to all orphaned children who are Eswatini nationals (The Government of the Kingdom of Eswatini, 2021). The fund has been challenged by its inadequacy in meeting all the schooling costs of orphaned children (Mndzebele, 2019). For example, besides the fund being too small to cater only for tuition fees, it does not cover the costs of hostels, uniforms, transport, educational trips, and extra learning (UNICEF, 2018). This has left both parents and caregivers of orphaned children frustrated as to who would pay for top-up as they do not afford it (Williams et al., 2014). To make matters worse, school principals continue to demand that the children pay the top-up fees to cover rising operational costs (The Government of the Kingdom of Eswatini, 2018).

1.5 SIGNIFICANCE OF THE STUDY ON ORPHANHOOD IN ESWATINI CONTEXT?

For every country to have a brighter future, it must invest in the education of its young population. Eswatini, guided by the constitution, which emphasises the Rights of the child to education, is compelled to fulfil those expectations to the populace as per the dictates of this document (Kingdom of Swaziland, 2005). The country has also endorsed many international policies that protect children's rights, including orphans, which it has to implement to show its commitment to the international world. This will ensure that the education of all children, including orphans as a future generation, is prioritised (Child's Rights International Network, 2016).

With the alarming increase of orphaned children in the world (Nar, 2020), sub-Saharan Africa (Kidman & Anglewicz, 2016) and Eswatini (Simelane, 2016), the education of the children can lead to upward mobility that can contribute towards economic growth. Disregarding the education of orphaned children could not only worsen their state of poverty but also act as a stumbling block for the country to achieve its developmental goals; hence, the need to embark on this study to add to existing literature to help in fulfilling the aspirations of the children.

Numerous conventions and declarations on orphaned children signed by Eswatini on the international front, locally adopted and implemented policies, have so far failed to yield the desired results, further throwing the future of orphaned children into jeopardy. The education of orphaned children in Eswatini schools is still challenged by a lot of barriers (Heart for Africa, 2023). This study is critical in exploration of the field further by providing the latest data as a way of influencing policies on orphaned children to help them to fully access the best education. This justifies why a study of this nature is still relevant and applicable in the context of Eswatini. For Eswatini to be counted as the best and in support of His Majesty King Mswati III's vision of achieving First World Status by 2022, there is a dire need to reconsider the country's commitment towards the education and welfare of all its children including orphans. This will help revive the economy, which has recently been plunged into chaos by the Covid-19 pandemic and political unrest. One major problem, though is that currently, the political dynamics in Eswatini do not allow for an open-door policy in terms of accountability, pointing at no one who can be held accountable for the education of orphaned children (Ogina & Ramare, 2019). Current literature is needed in the field to tackle current issues, as relying on

outdated ones might result in ignoring some critical issues which might have helped the children to access education fully.

Eswatini continues to ignore the voices of children, including orphans in shaping its future, so through this study, we are trying to make sure that their voices are heard in order to incorporate them in the political agenda of the country as politics and the economy are inseparable variables. The opinions of all children, including orphans are critical in development as they create knowledge about the challenges arising out of their experiences concerning life around them; their language becomes central to social construction as it limits what the children can voice out and perceive of what they experience and what they know (Viney, 2019). The current state of anarchy in Eswatini has been worsened by the government's failure to listen to young people's voices on how they want to be governed, an indication that young people including orphaned children are active agents for and social actors within their everyday lives (Prout & James, 1997). By engaging the children in the study, we want to show that their voices are central to the development of societies and institutions which define how human beings grow to be responsible future citizens. The only challenge faced by orphaned children, something which should be eradicated if the country is serious about building an educationally empowered and economically driven Eswatini; is an environment characterized by societal reproduction, shaped by traditions and hierarchies that advance adult power and control (James & James, 2004). All stakeholders should, therefore, construct orphaned children as independent thinkers and players who have the mental, social, and moral capacity to change their lives (Quennerstedt & Quennerstedt, 2013). They should be seen as complete beings capable of navigating through their life situations (Morojele, 2011).

1.6 ABOUT THIS STUDY

The main objective of the study was to explore the schooling experiences of orphaned children in three rural high schools in the Kingdom of Eswatini, to find out the interplay between emotions, childhood, and orphanhood; and how these affect the behavioural tendencies of orphaned children in schooling contexts. The purpose was to draw conclusions on how best the education of orphaned children in these contexts could be enhanced so that they can experience schooling positively.

The following research questions guided the study:

- (1) What are orphaned children's real-life schooling experiences of orphanhood in three schooling contexts in Eswatini?
- (2) What are the orphaned children's emotional geographies of schooling in these contexts?
- (3) How do orphaned children navigate the hostile schooling environment in these contexts?
- (4) In what ways could the schooling experiences of the orphaned children be enhanced in these contexts?

In addressing the research questions, the study utilized the qualitative narrative approach and further collected voices from the orphaned children pertaining to their schooling experiences. Twenty-four participants were sampled through the use of purposive sampling. Photovoice, a participatory research method, was used together with individual and focus group interviews to collect data from the participants.

1.7 LINKING IT ALL TOGETHER: RATIONALE FOR THESIS ORGANISATION

1.7.1 Chapter Two: Exploring Orphaned Children's Real-Life Schooling Experiences in their Orphanhood in Three Rural High Schools of Eswatini.

This chapter explores orphaned children as a socially disadvantaged group worthy of study and whose experiences should be derived from their own perspectives. The chapter focusses on bringing insightful knowledge on the actual schooling experiences of orphaned children. Orphaned children, like all human beings, are socially connected to their families, society, and the schooling environments, which have positively or negatively impacted their education. The major aim is to expose and enlighten different stakeholders and other partners in education about the real plight and trauma faced by orphaned children as they try to achieve their goal of education. This is because orphaned children have endured hardships as they face numerous obstacles (Motsa & Morojele, 2017) which impinge on their learning. This requires that the children be helped to reveal what truly transpires behind the educational scenes as a way of identifying and meeting all their aspirations as a way of motivating them to love schooling.

1.7.2 Chapter Three: Emotional Geographies of Orphaned Children in Eswatini Schools: Dynamics in a Rural School in Eswatini

This chapter explores how the challenges faced by the orphaned children in the schooling contexts impact their emotions. It focusses on adding more literature on the field of emotional geographies of orphaned children in school contexts as this continues to directly influence the learning outcomes of the children. The aim is to show how orphaned children's welfare has been affected by family and societal backgrounds to the extent of even touching on their moods and aspirations about schooling. Family and societal structures, according to (Murray, 2018), are very influential in the emotional growth of children and can affect schooling outcomes. This means that without relevant interventions, it would be difficult and futile to help orphaned children overcome the emotional obstacles they face in their education. It is, therefore, critical to take a closer look into orphaned children's emotional geographies in a way of finding niches they occupy in education. This would help identify the starting point to be used as a yardstick towards refining the schooling experiences of orphaned children in Eswatini schools.

1.7.3 Chapter Four: Navigating A Hostile Schooling Environment: A Case of Orphaned Children in the Shiselweni Region of Eswatini

This chapter focusses on how orphaned children wrestle with the challenges affecting their schooling. It explores different and unique techniques employed by the children while trying to find their footing in their educational spaces. The major aim is to expose both surface and hidden hostilities militating against orphaned children's education. This will help in applying the correct measures so that the children can easily navigate through the education system without any hindrances. Evidence still points to orphaned children facing numerous challenges amongst others like uncompromising teachers as echoed by Judson (2006), grieving and drop-out, which have proved to be a stumbling block in attaining quality education (Mutiso & Mutie, 2018). It is necessary to direct all energies towards helping orphaned children to outsmart all the challenges they face so that they can concentrate on their education.

1.7.4 Chapter Five: Schooling Experiences of Orphaned Boys in One Rural School in the Kingdom of Eswatini: Gender Schema Approach

Orphaned boys' schooling experiences were heavily embedded in both family and societal stereotypes on how they construct the boy child (Nyawo, 2014). This has disrupted the schooling of orphaned boys as high expectations are placed on them as a male gender by

society. This has been caused mainly by parents who usually use different control measures in accordance with gender roles defined in society (Muntoni & Retelsdorf, 2019). Orphaned boys in the context of Eswatini are expected to be strong even in situations where it is almost impossible, and that is one way they can affirm their masculinities (Nyawo, 2014). The culture of Eswatini has constructed the boys within the confines of masculinity despite their vulnerability, which negatively interferes with the way they experience schooling. This has falsified and obscured the real schooling experiences of orphaned boys (Mkhatshwa, 2017). Noting that being orphans makes the boys vulnerable and weak, this chapter therefore explores the views of orphaned boys on how they experience schooling as a gender expected to affirm their masculinities by being strong (Ratele, 2015). This will help in providing new knowledge on how gender stereotypes that still exist amongst the Eswatini society, classifying orphaned boys as very strong despite their vulnerabilities, can be removed. It is, therefore, important to empower orphaned boys for them to challenge inequalities; as seemingly the gender gap in Eswatini schools is at the expense of the boys; adds Ratele. Violence against orphaned boys should be taken as a priority through interventions, policy discussions and making. Considering that all the cultural dynamics revolve around the boy as a gender, it is important that orphaned boys in all Eswatini schools be helped through empowerment for them to fight all disparities in school contexts (Fyles, 2018).

1.7.5 Chapter Six: Enhancing the Education of Orphaned Children: Voices from One School in Eswatini

The chapter, which is the last of the manuscripts, focusses on how the government as a policy enforcer and other key stakeholders in the education of orphaned children have tried to make their schooling positive. It looks at the different strategies employed by the Ministry of Education and Training and other key players within the education sector in helping orphaned children achieve their educational goals. Indeed, this should align with the Ministry's main goal of ensuring and prioritizing the education of orphaned and vulnerable children (Ministry of Education Report, 2015). The major aim is to provide intuitions on how best the schooling of the children could be enhanced to allow them free access to equitable education envisaged to transform their lives. The major hindrance, however, is that policies meant to help enhance the education of orphaned children have so far failed to yield the desired results (WFP, 2018); thus, the necessity and urgency to develop strategies that would help the children overcome their schooling challenges.

1.7.6 Chapter Seven: This chapter offers a conclusion on the schooling experiences of orphaned children in rural schools of Eswatini. It summarizes the research findings, unpacks the theoretical, methodological, and personal reflections of the study; and finally offers the study recommendations.

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CHAPTER TWO

EXPLORING ORPHANED CHILDREN'S REAL-LIFE SCHOOLING EXPERIENCES IN THREE RURAL HIGH SCHOOLS OF ESWATINI.

Abstract

This paper explores orphaned children as a socially disadvantaged group worthy of study and whose schooling experiences should be derived from their real-life personal maps. The paper digs into the real-life schooling experiences of twelve grade 9 and 11 orphaned children aged between 13-17 years, purposively selected in three rural high schools of Eswatini. Informed by the attachment trauma theory as a theoretical framework, the paper aims to contribute more knowledge on the real-life schooling experiences of orphaned children as a way of influencing policy adoption and implementation so that the children can experience their education positively. The study adopted a qualitative narrative strategy and used photovoice, semi-structured interviews, and focus group discussions to generate data. The results found that orphaned children were mainly affected by the harassment they received from both teachers and schoolmates, which greatly impacted their schooling. Besides the victimisation, the hostility of the home environment also militated against the children's education. With all these challenges faced by orphaned children, it implies that their education will continue to be affected unless efforts are made to improve their accessibility and retention. For orphaned children to escape and survive the challenges they face, the study recommends that the government of Eswatini empowers teachers and children in schools on social justice principles so that they can be receptive to all vulnerable groups of children like orphans within their educational spaces.

Key words: Eswatini; Orphanhood; Orphaned Children; Real-Life Schooling Experiences; Rural School

INTRODUCTION

The issue of orphans is a worldwide phenomenon which has been exacerbated by different dynamics. From the beginning of the early 21st century, the number of orphans in the world has remarkably increased, with many of the children being found to be living in sub-Saharan Africa (UNICEF, 2017). The major contributing factor to orphanhood in sub-Saharan Africa

has been the HIV and AIDS pandemic, which has left about 17.3 million children orphaned due to parental loss (Kidman & Anglewicz, 2016).

Eswatini, with a population of about 1.1 million people, has more than 50% of children fewer than 17 years old being orphaned and vulnerable. These figures are not surprising for a country plunged into crisis by several factors, mainly being the devastating effects of HIV and AIDS (WFP, 2023). Eswatini is amongst the countries with the highest HIV infection in the world, with 27.2 percent of the entire population affected (UNAIDS, 2020). One in four children has lost one or both parents to HIV and AIDS; and about 38 percent of the rural household's care for at least one orphan (WFP, 2019). Most of the people also live below the poverty line, which has also contributed to the rising numbers of orphaned children (World Bank Group, 2021). Several orphaned children in the country are vulnerable to poverty, lack of effective guardians, stigma, school uniforms, learning materials and geographical isolation (Oyedele et al., 2016).

The notable statistics in Eswatini are those related to HIV and AIDS, which has greatly affected the retention, enrolment, and completion of orphaned children in several schools. This has resulted in many of the children failing to graduate into tertiary because of such an educational barrier (Ministry of Education and Training, 2018). From Eswatini's traditional perspective, orphaned children are a responsibility of the community as they are referred to as "bantswana bendlunkhulu ("children of the community"); but this has lost its meaning due the extended family structure which has been overstretched by the impact of HIV and AIDS in the country (UNAIDS, 2020). This has contributed to some of the children facing challenges of neglect, abuse and many other risks (Ngidi & Mayeza, 2023). Eswatini has implemented numerous policies trying to alleviate the plight of orphaned children. The country has recently institutionalized the concept of Schools as Centres of Care and Support (UNICEF, 2017) as a mitigation strategy. Seemingly it is difficult for Eswatini to maintain its adequate support for orphaned children through bursaries during such a difficult fiscal period. The government's initiative, however, of supporting the education of orphaned children underlines its commitment towards the predicament faced by orphaned children in the schools (Nxumalo, 2020). One major policy stressing the importance of investing in the education of orphaned children is the Education Sector Policy (ESP), which provides that schools be routinely monitored and be assisted to respond to the children's needs (Government of the Kingdom of Swaziland, 2011).

Despite the policies, orphaned children still face a variety of challenges ranging from discrimination, poverty, psychological stress, suicidal ideation, prolonged bereavement, and yearning for a mother figure as they wrestle with life daily (Ntuli et al., 2020). These dynamics have the capability to instil a sense of hopelessness in the lives of the orphaned children, only to discover that they are competent beings with the ability to shape their future. The problems faced by orphaned children, though, are multifaceted social, economic, legal, and psychological, rendering them as nonentities in the eyes of other children (Zinyemba et al., 2019). The societal relegation endured by the orphaned children greatly affects their lives, hence the need for further investigation in this field of study.

It is against this observation that a study of this nature is significant in understanding the plight faced by orphaned children versus the policy implementation gaps. To address the policy-gap conundrum, the paper borrows from the use of narratives and photovoice techniques to capture the real-life experiences of the orphaned children in school spaces. Exploring this field further is a necessity to address the challenges faced by orphaned children to make sure that they remain within the school system as access to education remains their right like all other children (Richter et al., 2006; Government of the Kingdom of Swaziland, 2011).

THE ATTACHMENT TRAUMA THEORY USED TO UNDERSTAND ORPHANED CHILDREN

This theory developed by John Bowlby, is a trauma-responsive, psychological, evolutionary, and ethological theory concerning the relationships between humans (Cherry, 2023). When children, according to Prather & Golden (2009) are not adequately cared for during their early years of dependency and vulnerability, their safety and survival needs are compromised, and the children may experience a series of painful or horrific events (referred to as “traumatic experiences”). Resultantly, the children fail to learn the cluster of behaviours referred to as “attachment” (Scofield, 1999). Trauma can be defined as a ‘psychic wound’ caused by undesired events through someone’s unpleasant thoughts, words, and actions (Mandal & Singh, 2022). The attachment trauma theory was preferred for its relevancy as it provided a useful and realistic framework for understanding trauma and the treatment of children who have been abused or neglected (Prather & Golden, 2009). Researchers investigating socially disadvantaged populations like orphaned children have repeatedly found that neglected or abused children manifest different emotional and behavioural reactions to regain lost or secure

relationships (Ainsworth, 1989). Such children tend to learn to adapt to a hostile environment by becoming cautiously self-reliant and are often described as glib, manipulative, and disingenuous in their interactions with others as they move through childhood (Schofield & Beek, 2005). The theory analyses the development of traumatic experiences amongst individuals and how this influences the self-concept (Leys, 2000). It has become the cornerstone in the post-colonial criticism that calls for the rights of those who are psychologically abused, like orphaned children. It posits that the injury inflicted by the personal experiences upon the mind of an individual cannot be healed on the contrary to that of the body (Monir, 2019). This calls for therapeutic models that provide dyadic, cognitive, and emotive behavioural interventions that encourage positive behaviour change amongst orphaned children (Schneider et al., 2001). Stigmatised groups like orphaned children who experience hardship have traumatised minds which undergo feebleness of hereditary origin (van der Hart & Horst, 1989). According to Monir (2019, p. 712) the traumatic theorist's postulate that:

“...trauma cannot be grasped consciously when the original event occurs, but it reappears in such symptoms as ‘intrusive memories, nightmares, compulsive acting-out and flashbacks. Therefore, it cannot be accessed in time or place, it is an absent experience to the individual’”.

It is out of this background that the attachment trauma theory is engaged to understand and protect the lives of orphaned children as for them to realise their full potential, they need to be attached to secure, stable and supportive environments. Traumatic experiences can traumatise an individual and turn into an unforgettable memory chasing him like a ghost. Orphaned children, their vulnerability being the major obstacle, face a rugged educational terrain which brings repeated traumas to their schooling experiences. The capacity of the orphaned children to cope with such challenges is disrupted, and repressed materials are embodied as recent experiences (Bukut, 2019).

Although orphaned children may forget the details of the traumatic schooling experiences because of their heinous and unbearable nature, they can still suffer from phobias and obsessions related to that experience (MacCannell & MacCannell, 2005); hence the need for reliable support mechanisms. The traumas associated with orphanhood are outside the range of human experience and usually disturb the psyche's normal capacity for resistance, as they represent an encounter between orphaned children and an extraordinary event (Fassin & Rechtman, 1987).

ORPHANED CHILDREN AND LEARNING

Orphaned children are defined as those children under 18 years who have lost one or both parents to any cause of death (Ntuli et al., 2020). According to the United Nations Children Emergency Fund (2023), orphaned children are those under 18 years old who have lost one or both parents. In the context of Eswatini orphaned children are defined as children less than 18 years who have lost either a father or mother (Ministry of Education Report, 2015). Eswatini currently has about 200 000 orphaned children enrolled in the country's schools needing government support (Heart for Africa, 2023).

Studies outside Eswatini have shown that the education of orphaned children is hampered by multi-faced factors, including financial, social, and material resources that deny the children access to education (Majoni & Majoni, 2017). The schooling experiences of orphaned children, therefore, differ across families, communities, countries, as they are influenced by a mix of variables. Due to their vulnerability, the children are at a higher risk of missing out on schooling (UNICEF, 2023). This deprives the children of the education that would have enabled them to be productive individuals and contribute to the communities in which they live (Mulungu, 2018). Due to the enormous pressure, they face, orphaned children end up performing below par academically compared to non-orphaned children (Tefera & Refu, 2019). Deprived of parental care, the children are forced by circumstances to endure physical, psychological, emotional, and social harm, with consequences that last a lifetime (UNICEF, 2019). Orphaned children's lacklustre school performance can be primarily attributed to these constraining factors (Losioki, 2020); which have also disoriented them psychologically leading to the development of low self-esteem (Kanjanda, 2018).

Like the rest of the world, orphaned children in Eswatini schools face obstacles, amongst others such as starvation, neglect, poverty; and physical abuse (Zinyemba et al, 2019). Other encounters militating against the children's education are shortage of food, which significantly affects attendance, school fees, parental love, and neglect (United Nations, 2023). Some of the orphaned children are also up against higher demands for schooling, like the buying of uniforms and paying of top-up fees, which have escalated the problem by forcing many of them to abandon schooling. Furthermore, the children face experiences of exhaustion due to travelling long strenuous distances to and from school on foot (Khumalo, 2013). Upon arrival at school, orphaned children are met by abusive teachers who, according to Motsa and Morojele (2017), have the tendency to reprimand and embarrass the children in the presence of other children. Apart from the teachers being insensitive, other children are also a menace to orphaned children. The home contexts are also hostile places as they usually find greater responsibilities that compete with their study time (Motsa, 2022). The combination of all these trials endured by orphaned children in Eswatini schools have resulted in their education being compromised (Gomba, 2018). These encounters have also greatly impacted on the full growth of orphaned children, this specifically affecting their educational and societal outcomes as adults (Breslau et al., 2009). The evidence brought forward proves that practices in Eswatini schools and teachers supposed to protect and nurture orphaned children still exclude them (Norveit, 2010).

RESEARCH DESIGN

Geographical and socio-economic context of the study

Eswatini is one of the smallest landlocked countries in Southern Africa, comprising of four geographical regions namely: Manzini, Lubombo, Shiselweni and Lubombo. It covers an area of about 17 400 km² (Commonwealth, 2020). A majority of emaSwati are found in rural areas dependent on subsistence farming, with about 69 percent of the people living in abject poverty (Mabuza et al., 2016). This type of economy has, however, been threatened by the diminishing rainfall patterns caused by globalisation (Armstrong et al. (2012). Families whose members are mainly old people and children who cannot work for themselves have struggled to survive. The study was conducted in three rural high schools located in the Shiselweni, Manzini and Hhohho regions of Eswatini. The schools are: Zijula* high (situated about 15 km from Hlathikhulu in the Shiselweni region), Azani* high (situated about 12 km from Mbabane in the Hhohho region) and Mangozeni* high, which is about 35 km from Manzini in the Manzini

region of Eswatini. The schools are found in the rural areas (Kingdom of Swaziland, 2015). The study areas, according to Ansu (2006), are mainly dominated by high poverty and employment rates. The areas are dominated by a subsistence economy and the orphaned children are reliant on such an economy to survive as well.

Eswatini is a peaceful, respectful, and loving country. Each homestead is usually headed by 'umnumzane' referred to as the Head of the family, and is central to all the activities of the home. Culturally, his main duties are to unite, protect, and instil a sense of love and respect to the family (Mkhatshwa, 2017). There is a sharp social division between rural and urban residents, reflecting the growth of the middle class. Clans are ranked by their relationship to the King as Head of state. A clan in Eswatini is the major kin group, and every Swati bears the clan's name of the father, which also serves as a surname. Most of the marriages that contribute to the development of the clans are usually traditional (Culture of Swaziland Forum, 2023), although there are also modern marriages of late. Children are trained to respect adults, and discipline is introduced to them at an early age. The training received by both boys and girls is different to fit the context of Eswatini. For example, boys need to be hardened for public life, and so are socialized by older youths and take care of livestock. It is, therefore, critical to find out the scenarios under which orphaned children have been contextualized because of their losing parents.

Christianity remains the predominant religion, followed by the traditional Swazi religion. Adherents of traditional Swazi religion believe in an aloof supreme known as Mkhulumqande, who created the earth but is not worshipped and is not associated with ancestral spirits (emadloti). EmaSwati believes in the supernatural, particularly ancestors. The men play a crucial role in the traditional religious life, offering sacrifices for the spirits. Many people still consult tinyanga (traditional healers), who employ natural medicine and ritual in their cures. There is still widespread belief in muti and sorcery. The male as a head of the family is always mandated with the task of communicating with the ancestors whenever something went wrong. With all these beliefs and myths rooted in the Eswatini society, it is imperative to listen to the voices of orphaned children so that they can be found where they are located exactly.

The school where the study was conducted is situated in a deeply rural area characterized by poverty. There is little which can be provided by the area to the families of orphaned children in terms of economic revival, as poor grazing fields and crop failure characterise the area. Persistent droughts have forced many of the able-bodied men to migrate into South Africa, local industrial areas, and cities. The children, taking a closer look at their tattered school uniforms, resembled a backward society. Eswatini is also struggling financially due to several factors, the latest being the disastrous effects of Covid-19. The country has experienced low growth and macro-economic challenges in a shock-prone environment. The contribution of capital to growth has been minimal since 2000, total factor productivity has been in decline, and export competitiveness has fallen. Income per capita has grown by only 1.8 percent per year on average since 2012 (International Monetary Fund, 2023). This has rendered the country ineffective in offering full support to orphaned children, thus jeopardizing the government's commitment to providing for the children.

Study methodology

A qualitative narrative design was utilized for the study. It was preferred for its suitability to elicit quality active data, which clarifies the complexities and vitalities of socially constituted phenomena like the real-life schooling experiences of orphaned children (Cohen et al., 2007). This type of interrogation explains how nature has been constructed (Denzin & Lincoln, 2000)). It demonstrates how orphaned children as social actors relate and find meaning to the real-life schooling experiences in their lives. This approach involves data generation from the respondents, interpreting and analysing it to reach out at meanings and different themes contained in the data (Creswell, 2013). It focusses on how orphaned children comprehend and answer to the occurrences around them while trying to understand how that impacts their schooling experiences. The narration involved, where the experiences by the orphaned children as major players were demonstrated, offers more recipes than the quantitative paradigm that mainly focusses on quantity rather than quality (Crossman, 2014). The real-life schooling experiences of the children as they emerge from their responses represent a true reflection of their lives rather than other people's misinformed judgements. This mainly underlines the rationale why in most cases qualitative designs which are flexible and unique are preferred against the quantitative research (Bernard & Ryan, 2010).

This paper utilised this approach to achieve maximum reporting of orphaned children's real-life schooling experiences and moods. This is important in knowing the children's geography, which finally defines their behaviour in a school setting and other related environments. This approach, therefore, presents the right time to discover more valuable information that quantitative research would not have discovered.

Data collection methods

Semi-structured, focus group interviews and a participatory method called photovoice were utilised as data collection tools in this paper. This type of interviewing was preferred because of its non-restrictive nature as it provided a free platform to converse (Schumacher & McMillan, 2005). It allowed for communication between orphaned children as a socially disadvantaged group by enabling them to discuss ideas which helped in the development of new evidence (Israel & Galindo-Gonzalez, 2014). According to Wang (1999) photovoice is a participatory, visual pedagogical tool developed in the 1990s, for working with communities to find out emerging issues in the communities' own definitions of their concerns (Peabody, 2013). This method placed cameras in the hands of orphaned children with an acknowledgement that their perspectives are valuable and important to understanding their problems (Molloy, 2007). The children were able to develop their lives through photography (Mitchell et al., 2016). Photovoice was used in this study not solely for its accuracy in generating live data but also for the fun of it as the participants are young children who still desire to play (Moletsane et al., 2007). This approach allowed for flexibility in that it offered orphaned children an opportunity to decide on what should be discussed about their lives. It also provided a safe place for orphaned children as a disadvantaged group to voice out their experiences without any intimidation (Ngidi & Moletsane, 2019).

The study participants

Twenty-four orphaned children in Grades 9 and 11 (between the ages of 13 and 17) from three rural high schools were purposively selected for the study. This means eight (8) orphaned children were selected from each school.

In each of the schools, class teachers helped in the selection of the children with the help of the Deputy Principal. The population comprised four boys (two single and two double orphans) and four girls (two single and two double orphans). After being selected, a briefing

was held at the principal's office where all logistics pertaining to their interviewing were explained in the presence of their class teachers. They were then given letters requesting for their participation and it was explained to them that they needed to sign the letters after they had read all that was inside. Consent letters were issued to their parents/guardians as well. They were given a period of a week for the letters to be signed and returned back to their teachers for confirmation. This type of sampling was preferred because of the following reasons: It can glean information from the various extremes of population groups, it gives participants an equal chance of being selected, and it saves time. Besides the advantages, this sampling procedure does have a limitation of being prone to the researcher's bias. They were also told that they would be asked to take photos of all the phenomena related to their real-life schooling experiences. They were asked how best they could use the cameras. The children agreed that they were comfortable sharing the cameras. Four cameras per school, to be alternated, were dispatched to the children after having consulted with their teachers. They were given scenarios of the pictures they were supposed to take as a form of guidance to avoid cases of random redundant photographing. The children were given two weeks to take photos of their real-life schooling experiences (Joubert, 2012). They were requested to hand over the cameras to the assigned teachers after finishing the exercise. Pictures taken were counted together with the children for confirmation before being printed. On an agreed date, the children decided together on which of the photos will form the basis for discussion. Discussions were held in quiet places like the school's computer laboratories to avoid any disturbances, and a tape recorder was used to capture all proceedings. English language was used throughout the exercise after the children agreed. For issues of ethical considerations, it was agreed that all information discussed would be kept confidential and all identities hidden. This was done to protect the children as they were still very young and living under traumatic experiences.

Data analysis procedures

Thematic analysis was preferred for the study due to its ability to reduce volumes of mixed data into one brief summarised document with no pre-conceptions. This allowed for the systematic analysis of the data following a well-organised approach (Clarke & Braun, 2013). The data was transliterated by using the research questions as a reference. This established clear links between the research objectives and summary findings derived from the raw data. It further developed a theory about the underlying structure of the real-life schooling

experiences that were evident in the raw data (Thomao, 2003). The data which was obtained through photovoice, individual and focus group interviews was then organised, linking the pseudonyms with informants. Reading the data line by line and listening to the recordings was necessary for familiarisation purposes. This allowed for the comparison of information with one another so that the data could be categorised (Merriam, 1998). The interpretation of the data led to emerging themes which were discussed to derive the findings of the study. The themes were discussed in relation to the objectives of the study at the same time drawing intuitions from literature debates in the field. This finally elicited the findings of the study based on the real-life schooling experiences of orphaned children. This paper has used the voices of twelve orphaned children (six single orphans and six double orphans with a balanced gender selection). Their biographical information is displayed at the end of the paper.

Triangulation was used to ensure the validity of the study. The use of photovoice, individual and focus group interviews, each method coming with its uniqueness, strengthened the study by yielding rich and reliable data on the real-life schooling experiences of orphaned children. Triangulation has risen to be the most important methodological issue in naturalistic and qualitative evaluation approaches to control bias and establish valid propositions because scientific techniques are incompatible with this alternate epistemology (Mathison, 1998). The use of these collaborating methods ensured that consistency, dependability, and replicability of the results obtained on the real-life schooling experiences of orphaned children is maintained.

Ethical considerations

Ethical considerations are a priority where the participants are accorded the respect they deserve (McMillan & Schumacher, 2001). This further avoids harming them in any possible way while the research process is on-going (Orb et al., 2001). Permission was sought from the orphaned children's parents and caregivers, allowing the use of a tape recorder to supplement the evidence in note form. Interviews were conducted in English, considering that all the children were attending higher classes. They were able to express all their real-life schooling experiences freely without any hindrance (McMillan & Schumacher, 2010). Permission was also sought from each school through the writing of a letter to the principal where the study was conducted and a kind request to brief the teachers about the research forwarded. The University of KwaZulu-Natal, through my supervisor also issued a letter on my behalf asking

for permission from the principal. Consent letters to the orphaned children's parents-caregivers asking for their permission as well were written and their participation was acknowledged through signatures. Ethical clearance from the University of KwaZulu-Natal was obtained. The study acknowledged orphaned children as active players within their places of abode, so consent letters were written to the participants as well, asking for their permission, which they signed. The children were made aware of their rights to withdraw from the study without any consequences. To protect the participants' and the schools' identities, pseudonyms instead of real names were used. A professional nurse to provide counselling services to the children was sought from the nearest clinics.

FINDINGS AND DISCUSSIONS

Fighting the discrimination at school...

The findings revealed that discrimination was a dominant discourse amongst orphaned children in the school which led to an uncomfortable schooling environment for the children. The narratives below provide the evidence:

Children here are so choosy and if you are poor, you must forget that they can befriend you. Instead, you are ridiculed in front of other children. For some of us who live with our grandparents it is worse as we are usually the victims. I have learnt to ignore them and focus on my studies.

(Boro, a 17-year-old grade eleven male double-orphaned child, from Zijula high: individual interview)

For me the children in the school are not as bad as I do have lots of friends who are not orphans. There are those rare occasions where you will find them bossy especially the boys. In most cases they do not scare us.

(Sindo, a 17-year-old grade eleven female single-orphaned child, from Azani high: individual interview)

From the observation as asserted by Boro*, the targeting is also attributed to orphaned children being so impoverished that other children decide to shy away from them. This is what

orphaned children revealed which is very much heartbreaking as they also admire to have friends outside their vulnerable group. Analysing from the perspectives of the children, it seems they are bemoaning being taken as outcasts in their own educational spaces. Sindo* on another note, who is a girl is sharing a different view on the nature of discrimination which again raises issues of gender. Seemingly only the boys were a target and the evidence also pointed to non-orphaned boys being the most troublesome. One is made to conclude that most of the victims were orphaned boys and by their nature boys usually have a soft spot for girls. This might have compromised their schooling as compared to the girls, but they were so determined to concentrate on their education to a point of even ignoring the culprits

Bullying disturbing our educational aspirations...

The findings also exposed that orphaned children were victims of bullying as the narrative below indicates:

Most of the children in my school are bullies, but through my observation they are worse if they know that you do not have any one at home to protect you. I live with my grandfather, and I am usually the target for unruly boys. I have become their messenger boy and I have tried to counsel myself that one day things will change. My education is so important to me.

(Robert, a 14-year-old grade eleven male double-orphaned child, from Mangozeni high: individual interview)

The environment where the orphaned children attended school seems to be very toxic for effective learning to take place. Robert* acknowledged that generally the children in the school are bullies, but seemingly their hatred to them as orphans is rather targeted. Evidence points to the harassment mostly emanating from knowing that there are no parental figures at home who could have disciplined the culprits. The children were found to have no control of the bullying they were subjected to (Wright et al., 2009), but were determined not to let that disturb their educational plans. The children attested that they were living with their grandparents which then leads one to conclude that the bullies knew exactly who they were dealing with. Bullying is a common phenomenon in several schools in Eswatini (Tshotsho & Thwala, 2015); but what is so worrying is the manner and audience upon which it is directed. The bullying

unfolds to another level when the children are further called names by the very same culprits. Schools are supposed to be Centres of Care and Support, a place for effective teaching and learning (UNICEF, 2007).

School is a lonely place...

The data also exposed that orphaned children have been forced to occupy lonely spaces within the school because of the bad treatment they are subjected to from other non-orphaned children. The voices below provide all the evidence:

Being an orphan is not easy as other people might think. I could see the way they look at us that we are viewed as trash. Whenever you are with the other children who are not orphans you are ridiculed and called names! On the rare occasions when we are with them, they are so reserved. They do not want to be with us. I always ask myself, is this because of our status? We feel so isolated and lonely as I we do need other friends. We cannot have all the things they expect us to have. We will keep on trying though.

(Sthe, a 14-year-old grade nine female double-orphaned child, from Zijula high: focus group interview)



Figure 1: shows Simo*, an orphaned boy at Zijuba High who was found asleep

in one of the classrooms while studying alone.

Alienation has also been found to be a common multiple in the lives of orphaned children in Eswatini schools. This has been used as a counter strategy by the children to fight against neglect. In support of this assertion, Sthe* sadly pointed out that the harassment at school was so overwhelming to an extent that they have decided to isolate themselves from other children. The children narrated that they have been victims of name calling whenever they tried to mingle with other children; so, to avoid this confrontation they have decided to stay aloof. This has not been easy though as seen on Figure 1, where Sabelo* fell asleep while studying alone. This could have been avoided if he was in good company of other children as they would have kept him busy. It is usual for school children to isolate themselves from others while studying, but from the submissions of the children it seems this isolation was a getaway strategy to escape rejection. This represents the awkward schooling spaces that orphaned children in this context occupy because of being ignored by their friends. It can be impossible though to prevent such scenarios from recurring as some of the orphaned children are so pre-occupied and exhausted due to the numerous chores they perform at their respective places of abode before coming to school. The lonely places occupied by the children are capable of breeding demotivation and boredom which can also affect their school performance (Machingambi, 2012). Poor academic achievement might give them the leverage to hate school which can have negative repercussions on their future (UNAIDS, 2001). This is in line with Gergen (2009), who observes that the social relationships children have with other children affect their schooling experiences. Schools must be trauma-aware and offer tailored support to vulnerable children such as those who are orphaned.

The stories as narrated by the children depicted the hostile schooling environments that orphaned children attended and further brought to light the stressful conditions they are studied under. Schools needed to be trauma-informed to be accommodative of the discussions that usually take place among school children. Such deliberations are usually for unpacking pedagogical concepts which are part of child development in the education sector (Ministry of Education, 2011). The psychosocial barrier created by the other children in this regard made it impossible for orphaned children to adequately access education. It is important that schools come up with clear policies to protect children of Sabelo's* calibre by virtue of their status as double orphaned children. Other children under such a constraining environment should be

taught to be receptive to all vulnerable children including orphans as they are also human despite their disadvantaged barriers. The guidance teachers as well have a huge task of helping orphaned children cope both psychologically and socially; because there is a danger in leaving the children unattended as they might end up withdrawing from school because of demotivation (Machingambi, 2012).

Our families have high expectations...

The study findings indicated that the family contexts brought sad experiences in the education of orphaned children. The home was found to be crowding the children with a lot of adult responsibilities which competed with their day-to-day activities as school going children. The narratives below are an illustration of what really transpires within the spaces where the children are located:

I am living with my three siblings and grandparents who are both very old and ill. In the morning before going to school I must wake up very early so that I cook for all of them. I must make sure that they take their medication as well. On top of that, my siblings need my attention to prepare them for school. Making matters worse, I travel a long distance to school and by the time I reach my destination I am very tired. My schoolwork suffers as I do not even have time to write my home works and assignments. This is difficult for me, but there is nothing I can do (she narrates while wiping off tears).

(Mpho, a 15-year-old grade nine female double-orphaned child, from Azani high: individual interview)

In my family we are only three, my younger sister and grandmother. My grandmother uses the family compound as s shebeen as she cannot take good care of us as she is old. She lives by selling traditional beer. My homestead is always noisy as people enjoy the alcohol. Drunk people find you as a toy to be sent away to perform their different errands. My grandmother also does nothing except selling her brew.

(Bhusha, a 14-year-old grade nine male double-orphaned child, from Mangozeni high: individual interview)

Kulukhuni kuhlala kulelikhaya leli (It is very difficult to live in this homestead). My mother is deceased, and I live with my stepmother and one of my uncles. My stepmother floods me with a lot of duties while her biological children roam around doing nothing. My uncle who is a drunkard sends me to buy alcohol even during awkward hours. I do not have enough time for my books. In the morning, I must cook and even in the afternoon when I return from school. When I plead with them to give me time for my books I am met with a lot of expletives. I will have to work extra hard.

(Tiphoo, a 16-year-old grade eleven female single-orphaned child, from Azani high: individual interview)



Figure 2: *This picture shows Getty, one of the orphaned children showing the kind of chores she performs at home after returning from school.*

The data above demonstrates that the education of orphaned children is not supported to the level at which the children can attain their goals. The home environment is flooded with so many responsibilities that require a lot of focus and energy which is also needed by the children in their quest for a better education. Most of the children from their submissions point to a broken family structure considering that they either live with very old people or uncaring

guardians. This assertion is supported by Mpho* and Bhusha* who both point out that they were living with their grandparents who can be classified as dependents considering their age. Some of the old people as per the evidence submitted needed extra care as they are sick. The children are locked in both psychological and emotional battle as they must choose between saving the lives of their grandparents at the expense their education; this again underlying the intricate spaces occupied by orphaned children in Eswatini schools. Besides taking care of the aged, the children as per Tiphos*'s submissions lament at being subjects for abuse and yelling from uncompromising relatives who do not take their education seriously. They have no alternative but to perform those unorthodox duties like the selling and buying of alcohol as well as cooking even during late hours. With all these demanding tasks a responsibility of the children, travelling a long and laborious distance to school is another wearing undertaking. This will lead to exhaustion which is likely to make concentration difficult.

Schooling is a gruelling task which demands that all children despite their barriers fully commit themselves to achieve their goals. The context under which the life of the children is positioned is likely to bring negative schooling experiences. The complexity of the chores performed by orphaned children at home thwarts their efforts of succeeding in their educational endeavours. Orphaned children are faced with the dilemma of finding the balance between schoolwork and family chores. Orphaned children by the nature of their emotional connectedness are likely to direct their energy towards fulfilling family demands to the detriment of their schoolwork. It is important that the children as a socially disadvantaged group be helped with coping strategies by educationists who will fully understand the interplay between the home and school environments (Setswe & Skinner, 2014). Capacity building can also help as most teachers are trained to teach pedagogical concepts with little channelled towards psycho-social support.

Teachers treat us differently...

It was further revealed that the education of orphaned children was influenced by divided attention from teachers. There were caring teachers who brought positive schooling experiences to the children. Few of the teachers were not fully supportive towards the education of the children. The submissions below bear testimony:

Many of our teachers are caring as they will sometimes call you and try to encourage you. One day, after being called, I entered the staffroom and what I found there shocked me. I was of the view that the teachers were the same only to be surprised when I was presented with some few groceries to take home. I was very happy, and this motivated me as I could see that there were people around us who appreciated whom we are. The teachers also help us with extra work, some even outside their working hours.

(Sindo, a 17-year-old grade eleven female single-orphaned child, from Azani high: individual interview)

Government pays for part of our school fees as our school like most others charges more than what is paid for. We used to fear that the principal will chase us away for owing the top-up fees. When other children are told to go and remind their parents about owed fees we are not bothered. It encourages us to see that even the principal understands our plight.

(Yenzo, a 17-year-old grade eleven female single-orphaned child, from Mangozeni high: individual interview)

One time I was sick and had to stay at home for almost three weeks. I was surprised when I came back to find out that most of the teachers were willing to help me catch-up. They were prepared to listen why I was absent for so long. They sympathised and even volunteered to help me after school. I realized that they really care, and such generosity really touched me.

(Sabelo, a 17-year-old grade eleven male single-orphaned child, from Zijula high: focus group interview)

Bakhona labanye balabothishela lababukisa ngatsi embikwalabanye bothishela nebantfwana, loko kusivisa buhlungu kakhulu (there are some teachers who like mocking and calling us names in front of other teachers

and children, and this pains us a lot). What motivates us is that this does not happen every day, but at times they can drive you crazy.

(Sbu, a 17-year-old grade nine male single-orphaned child, from Zijula

High: focus group interview)

Most of the narrations prove that the education of orphaned children was enhanced by the support they received from some of the teachers. Teachers were said to have gone even an extra mile in making sure that the children achieved their goals for a better education. The teachers' focus has made them to recognise even children who needed extra care as they have done to Sindo*. This represents a conducive environment for learning where the children can freely and fairly showcase their abilities without being hindered by their status. The teachers have also gone as far as demonstrating love to the children by providing them with some necessities like in the case of Sindo*. Even the Principal has demonstrated the kind of love the children needed by not chasing them for owed school which give them ample time to complete their education without any financial distractions (Cluver & Gardner, 2006). Teachers who give such love to the children act in their capacity of being responsible parents in the absence of biological parents. The teaching profession needs such professionals who are prepared to go beyond their line of duty to make sure that the lives of socially disadvantaged children like orphans are taken care of. Children presented with such golden opportunities usually excel provided they apply themselves on the task at hand (Shume & Refu, 2019). The teachers are applauded for listening to the grievances of the children as in many rural spaces of Eswatini children normally do not have any voice on anything that transpired in the school spaces (Cobb et al., 2005). It is very important that all children are listened to so as to discover their needs as a way of developing relevant, supportive strategies to meet with their expectations. Despite all the positives, few of the teachers still pose as a threat to the children's educational aspirations. The teachers are said to be harassing the children in front of other teachers and children. It is usual for teachers especially those who are fond of clowning to exhibit such malicious behaviour, some not realising the extent of damage being caused. The way some teachers perceive and judge orphaned children, ends up affecting them (Judson, 2006). This is noted by Morojele & Motsa (2017) who argue that the teaching staff in some schools has implanted fear in orphaned children, to a point that the children are now afraid to report anything troubling them. All children should feel protected and safe in the presence of teachers so that they can enjoy learning thus improving their chances of performing better (Niemi et

al., 2015). This is also aimed at preventing educational backsliding of the children as it is common in some schools (Mwoma & Pillay, 2016). It is critical that orphaned children as a socially disadvantaged group be helped by combining all resources so that they achieve all their ambitions like all other children.

Table 1 shows biographical data of the participants

Pseudonyms	Age	Grade	Sex	Status
Sbu	17	9	Male	Single orphan
Sabelo	17	11	Male	Single
Yenzo	17	11	Female	Single
Sindo	17	11	Female	Single
Getty	14	9	Female	Single
Tipho	16	11	Female	Single
Bhusha	14	9	Male	Double
Mpho	15	9	Female	Double
Sthe	14	9	Female	Double
Robert	14	11	Male	Double
Boro	17	11	Male	Double
Simo	15	9	Male	Double

CONCLUSION AND RECOMMENDATIONS

Drawing from the outcomes of the study it is justifiable to note that there were many experiences encountered by orphaned children as they raced towards attaining their educational goals. Their pursuit of educational satisfaction and excellence had been disturbed by experiences such as discrimination emanating from fellow colleagues, teachers and members of the community, lack of basic amenities, abuse, and stress amongst others. These experiences, especially the discrimination at school, found to be the dominant discourse, had relegated the orphaned children to “second class citizens” in a space assumed to be their residence. For orphaned children to survive in such an environment characterised by hostility, there was a need for them to juggle between academic work and directing all their energies towards handling all the pressure originating from these dynamics. This negatively influenced the education of the orphaned children as maintaining a balance between the two demanding

tasks added a lot of stress to them. Many orphaned children in the Kingdom of Eswatini faced with this unpleasant scenario at school coupled with the same predicament at home caused by broken, non-existent or extreme poverty usually find themselves with no alternative but drop out of school. Orphaned children, though faced with the mammoth task of battling with these experiences while attending school, had stood their ground and became resolute to stand up and fight for their survival. Although represented as a socially disadvantaged group in society, the children have not allowed that “syndrome” to dictate their fate hence their militant efforts to fight in overcoming this predicament.

Below are recommendations, which can help in mitigating the experiences faced by orphaned children in schools:

- Equipping Eswatini teachers with the relevant skills of dealing with this new social group of children emerging from society within the education fraternity is a top priority. This would help erase the discriminating tendencies exhibited by some teachers towards orphaned children.
- Further training on HIV and AIDS within the school and home environments, as it is evident that there were still some misconceptions related to this disease. This would help remove most of the stereotypes that society still have against orphaned children.
- The government of Eswatini should consider building safe and conducive environments for orphaned children. This can be orphanages built in the four regions of the country to help accommodate the increasing numbers of orphaned children in the country.
- More resources should be channelled towards food security in both the school and home environments especially during these times where crops are failing because of climate change, which has resulted into global warming. Orphaned children eat in many schools in Eswatini. They fend for themselves in the communities where they lived. This leaves them at the mercy of good Samaritans and the dangers of abuse.

The above-mentioned recommendations could prove to be a futile exercise without the necessary cooperation from all relevant stakeholders across the country to fight this ever-increasing “monster” which has become a major threat to the socio-economic-political stability of Eswatini.

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CHAPTER THREE

EMOTIONAL GEOGRAPHIES OF ORPHANED CHILDREN: DYNAMICS IN A RURAL SCHOOL IN ESWATINI.

Abstract

This paper explores the emotional geographies of eight grade 9 and 11 orphaned children aged between 13-17 years, purposively selected in one rural school in the Kingdom of Eswatini. Social constructionism was adopted as a theoretical framework for the paper. The aim is to gather insights on the emotional geographies of orphaned children in schooling contexts to help the children cope with the challenges they faced. The study adopted a qualitative narrative approach as its methodology and utilized semi-structured individual and focus group interviews and a participatory method called photovoice, as its methods of data generation. The findings showed that orphaned children were subjected to abuse and harassment from both teachers and children respectively. They were also frustrated by family demands and financial worries. These challenges were found to have direct influence on orphaned children's emotions to the extent of affecting their academic performance at school. Leaving orphaned children with these unresolved obstacles would mean thwarting their efforts of paving a better future for themselves. The study recommends that the Ministry of Education and Training should direct all its energies towards mitigating the emotional challenges faced by orphaned children in the country's schools and further make sure that such efforts are adequately collaborated to achieve the desired results.

Key words: Dynamics; Emotional geographies; Eswatini; Orphaned children; Orphanhood; Rural school

INTRODUCTION

Eswatini is one of the smallest landlocked countries in Southern Africa bordered by South Africa and Mozambique, with a population of 1.2 million (World Bank, 2019). The number of orphaned children enrolled in Eswatini schools is escalating due to the devastating effects of COVID-19, and HIV and AIDS (Motsa, 2021; Mkhathshwa, 2017). This has left the government of Eswatini with a mammoth task of educating the children under a time of dire economic constraints lately exacerbated by the effects of global pandemics (UNDP, 2020).

The country has prioritised the education of its children including orphans as currently 25% of the national budget is directed towards this initiative (Locher, 2019). The introduction of the Orphaned and Vulnerable Children Fund (OVCF) since 2003 has helped cushion school expenses as it has catered for the payment of tuition fees for all orphaned children (Braithwaite, et., 2013). This has seen orphaned children enrolled in the country's schools increasing when compared to previous years before the fund was introduced (Locher, 2019). In a country where about 70% of the people live less than a dollar per day, climatic patterns unreliable, severe shortage of rainfall have negative impacts on food availability and health of all children (World Bank, 2019). Orphaned children have had to contain their emotions to pull through the school system which has not been an easy ride considering their age and experience versus the problems they had to endure (Jere, 2014). Like most orphans in sub-Saharan Africa, orphaned children in Eswatini schools, are faced with emotional difficulties which have influenced their schooling (Nkhoma, 2013). The children were found to be suffering from anxiety, depression and anger which interfered with their learning (Mwangi, 2016).

Orphaned children in Eswatini schools face numerous other obstacles like being abused and perceived wrongly by both teachers and children, grieving, loss of identity, stress, more family responsibilities; all these having a direct influence on their emotions and education (Motsa & Morojele, 2017). As a result of these challenges, the children were said to have suffered huge emotional grief and stress. This necessitated those teachers, who are always with the children study carefully and understand orphaned children from their experiences (Motsa & Morojele, 2016). The emotional challenges if left unchecked continue to disturb the education of orphaned children by compromising their willingness to be at school and further undermining their potential for personal development (Nxumalo et al., 2015). Teachers, as they deal with the children on a regular basis need to fully commit themselves to this cause, although many were reportedly stressed and overburdened by the demands associated with attending to orphaned children (Wood & Goba, 2011). The welfare of orphaned children should be given priority so that the children are helped towards overcoming their challenges (Collins & Coleman, 2008). Although faced with the responsibility of educating orphaned children which comes with great financial undertakings, the government of Eswatini is fully committed in ensuring that the children were assisted in whatever way so that they receive the best education in the country's schools (Ministry of Economic Planning and Development, 2019). The government has also ensured that orphaned children were assisted in dealing with their

emotions in schools like the provision of guidance and counselling lessons, converting schools into Centres of Care and Support, and taking care of the children's tuition (UNICEF, 2017). The rate of achievement of all these commitments, however, remains low owing to lack of a coherent articulated vision, no comprehensive national social protection strategy, and coordination among different stakeholders (Mavundla & Pienaar, 2018). Due to few documented studies on the emotional geographies of orphaned children in school contexts of Eswatini, increasing number of orphaned children enrolled in the country's schools, their continued struggle with emotions in educational places and spaces; the paper focusses on the narratives of orphaned children's emotions in schooling spaces and places to provide a glimpse of what transpires behind the scenes in school contexts. The rationale is to add more literature on the emotional geographies of orphaned children in school contexts to alert those in the high echelons of power to devise collaborative and specific strategies to help the children in suppressing and controlling their emotions in order to finish schooling. It is also critical to understand orphaned children's voices in schooling contexts as this informed teaching and research (Yarwood & Tyrrell, 2012).

EMOTIONAL GEOGRAPHIES AND ORPHANED CHILDREN

Children geographies is an area of study within human geography and childhood studies which involves researching the places and spaces of children's lives (Warren, 2020). Children as human beings have emotions which are triggered by the degree of their interaction with the schooling environment. Children emotional geographies are described as the patterns of closeness and distance in interactions that shape the emotions children experience about relationships to themselves and the world around them (Hargreaves, 2001). According to Bondi (2016) children emotions matter as they affect the way they sense the substance of their past, present, and future. Whether children crave for an emotional equilibrium, or adrenaline thrills, the emotional geographies of their lives become dynamic, transformed by their procession through childhood. The discipline of geography often presents orphaned children with an emotionally barren schooling terrain, a world devoid of passion, spaces ordered solely by rational principles and demarcated according to political, economic, and technical logics. This makes children's schooling emotions not to be easy surface phenomena, never easy to define or demarcate, not easily observed, or mapped although they tend to inform every aspect of their lives (Barret et al., 2007). This makes it very difficult to live out the aspect of geography and emotions when focusing on the study about orphaned children in schools.

Ignoring orphaned children's emotional geographies would be producing an incomplete understanding of the relations through which their schooling lives are lived and made (Smith & Anderson, 2001).

SOCIAL CONSTRUCTIONISM AS A THEORETICAL FRAMEWORK

The study draws on social constructionism as a theoretical perspective. Social constructionism is a sociological theory, developed by Peter Berger and Thomas Luckman in 1966 which seeks to understand how socially disadvantaged groups like orphaned children participate in the construction and institutionalisation of their perceived reality (Bainbridge, 2023). This is a theory according to which knowledge and meaning are historically and culturally constructed through social processes and actions (Berger & Luckman, 1991). Social constructionism was relevant for this paper because it can explain that emotions orphaned children experience are understood as integral to the interactions between them, and to the organizational, social, and cultural contexts in which the emotion occurs. The way in which people experience and express their emotions varies cross-culturally and across occupations (Hargreaves, 2001). From our different expressions we do not know what universal true or false is, what is good or bad; we know only stories about true, false, good, bad, right, or wrong. The schooling experiences of orphaned children are, therefore, a formation of emotional maps which define their characters (Galbin, 2014). Social constructionism further posits that a greater deal of the children's lives exists as it does due to social and interpersonal influences (Gergen, 1985). This is because most of our emotions occur in the contexts of social interactions and relationships (Boiger & Mesquita, 2012).

Emotions according to TenHouten (2021) are indeed socially and psychologically constructed, but not from scratch, rather as an adaptive reaction to the most fundamental problems of life. This explains why there is diversity in the nature of the emotional schooling experiences of orphaned children. This then classifies emotions as a social construct that is entrenched in society, and contexts upon which these are defined. This has underlined the significance of culture and society by constructionists in triggering mixed human emotions (Aranguren, 2016). The argument is that emotions of orphaned children are pre-eminently cultural construed as acts or as kinds of symbolic actions, as social performances or, 'cultural performances' or 'socially constituted syndromes,' response elements that involve both cognitive and physical processes (McCarthy, 1994). This means that both the societies and

cultures where orphaned children live present complex situations which require that the children produce spontaneous rapid emotional reactions. The children find themselves functioning in relation to their environments, constructing, modifying, and interpreting the information they encounter in their relationship with the world (Glaserfeld, 1995).

RESEARCH DESIGN

Research context

The study was conducted in one rural high school in the Shiselweni region of Eswatini. Shiselweni is the poorest amongst the regions of Eswatini with a high number of orphaned children enrolled in most of its schools (World Bank, 2000). The region with a population of about 204,111 (out of about 1.3 million in the country) has the highest dependent population (Kingdom of Swaziland, 2015). Quinn (2017) explains that unemployment and poverty are very high in the region, with the area where the study was conducted having similar characteristics. Most of the able-bodied men work in the mines in the Republic of South Africa while others are still reliant on subsistence farming which is crumbling because of climate change. Shiselweni is also the most affected region by HIV and AIDS which explains for the high number of orphaned children found in the school (Braithwaite et al., 2013). Many of the families found in the area cannot afford orphaned children's educational responsibilities (Armstrong, et al., 2012). The government of Eswatini has taken the initiative to pay for the tuition fees of all orphaned children so that they can finish school (Ministry of Education Report, 2015).

Research methodology, data collection methods and study participants

A qualitative research paradigm was preferred as a methodological framing for the study. This paradigm was chosen for its ability enable the elicitation of quality active data, which explicates the complexities, and dynamisms of emotional subjectivities of socially constituted phenomena like the emotional (Cohen et al., 2007). This allowed deeper access into the cultural contexts of orphaned children as active participants and creators of knowledge. Eight orphaned children (four single and four double) comprising of both boys and girls attempting grade 9 and 11 aged between 13-17 years were purposively selected for the study. The class teacher with the help of the deputy principal helped in the selecting the children. The principal in the presence of the class teachers and deputy briefed the children about their intended participation in the study. I also got a platform to explain all the logistics pertaining this

exercise. The children were given a chance to ask questions where they did not understand. After being convinced that the children were ready for the task, they were then issued with letters requesting for their participation in the study. It was explained to them that they have to sign the letters after reading all the information. They were also given consent letters to give to their parents/guardians asking for their permission as well to allow the children to participate in the study. It was also explained to the children that they would be expected to use a camera to capture phenomena related to their schooling which affect their emotions. They were taken on a brief lecture on how to use the disposable cameras which they responded with great enthusiasm. The cameras were to be shared, class teachers monitoring their usage. The children were free to capture photographs within and outside the school. Photos that were finally used for the interviews were decided upon by the children. All interviews were conducted in English and held in the school computer laboratory to avoid noise as a tape recorder was also used. Semi-structured questions were used in both individual and focus group interviews for the generation of data. Both interviewing techniques were preferred due to their non-restrictive nature and easy flow of information related to the orphaned children's emotional geographies (Schumacher & McMillan, 2005; Israel & Galindo-Gonzalez, 2014). Integrity, trust and rapport were maintained throughout the research process.

Data analysis procedures

As the whole interviewing process was conducted in English, this made it easier for the data on the emotional geographies of orphaned children to be interpreted using the thematic procedure which can bring together large volumes of different data sets into a one brief summarised document (Azungah, 2018). Interpretation of the data involved listening word for word to the recording and writing down what transpired during the interviewing. This helped me to familiarize myself with the data as well. This was done while linking the pseudonyms with the informants. The data was broken to generate codes which were then combined to small emerging themes, placing the information under each related theme paying much attention to the research questions (Clarke & Braun, 2013). This led to the creation of many sets of related themes. Upon finishing placing the information under each theme, the themes were then compared; leading to the rise of bigger well-informed themes which were analysed in view of the theoretical framework of the study (Merriam, 1998). This finally produced the results of the study which were reported based on the emotional schooling experiences emanating from the dynamics orphaned children faced within their geographical locations

(Vaismoradi, et al., 2016). This paper has used the voices of eight orphaned children in one school (four single orphans and four double orphans with mixed sexes). Data analysis for the twenty-four participants proved that there were common variables across the schools on the children's emotional geographies, so as a strategy to produce a valid paper which is not based on duplicated narratives; the voices of eight orphaned children were finally utilised to represent the whole population. Their biographical information is displayed at the end of this paper. The data for all the twenty-four participants when it was analysed was found to be having common variables related to the real-life schooling experiences of the children. To avoid redundancy and duplication the data for twelve orphaned children was deemed appropriate for this paper. Rich narratives informed by a balance on the children's status and gender, with special emphasis on the real-life schooling experiences of the children were preferred.

To ensure the validity of the study, triangulation was used. This strengthened the study on the emotional geographies of orphaned children by combining the different methods which will determine the emotions of orphaned children under study. To maintain consistency, dependability and replicability of the results obtained on the emotional geographies of orphaned children a tape recorder was used during data generation and the photovoice research method.

Ethical considerations

Permission for conducting the study was obtained from the Director of Education in the Ministry of Education and Training, school principal, parents/caregivers of the participants through letter writing. Ethical clearance was then obtained from the University of KwaZulu-Natal Research Office. As this study acknowledged orphaned children as active players within their places of abode, consent letters were also written to them asking for their permission on which they agreed. To protect the participant's identities, pseudonyms were used for real names. As the study regenerated traumatic experiences from orphaned children, Guidance Officers from the Regional Education Office had to be roped in to conduct a pre and post counselling. This was to help the children cope during and after the research has been concluded.

THE STUDY FINDINGS

Resilience against abusive teachers...

The findings revealed that being an orphaned child in the school was an emotional and painful experience as it came with a lot of challenges and sacrifices. Orphaned children reported that frustrated teachers would always vent their anger on them without any justification or provocation. The following narratives prove such treatment:

Teachers beat you up and force you to perform difficult tasks like digging up of rubbish pits and tree stumps. By the time you are done with these errands you are so exhausted that upon arriving in class you pass out. You will hear some of them saying we come late because we are cry-babies as we are used to staying with our grandmothers! Yes, in most cases we come late, but seemingly we are targeted as orphans. We are hurt because the harassment happens in full view of other children and during teaching time. When you try to explain you are labelled in-disciplined. I want to learn, and I would not let the opportunity of education pass-by.

(Simo, a 15-year-old grade nine male double-orphaned child, individual interview)



Figure 3: *This photo was taken to show how orphaned children fear being*

punished by their teachers for late coming.

It was a Monday morning and we were waiting by the gate when one of the troublesome male teachers in the company of two of his colleagues lashed out, "These children especially those claiming to be without parents are really a nuisance, we cannot be babysitting them every day. Seemingly the principal is also soft on these children to a point that they are now spoiled and they think that we will tolerate such nonsense. We need to punish them thoroughly otherwise they will mistake us for their grandparents. The school cannot be held hostage by such a bunch of spoiled brats!"

(Linda, a 17-year-old grade eleven male double-orphaned child, individual interview)

From the above narratives it is evident that orphaned children were still being abused by teachers, pushing them to a point of looking like nonentities in front of other children. Orphaned children deserve to be accorded the same respect and love like all other human beings agreeing with Morojele & Muthukrishna (2011) that they should not to be treated as minions under the assumption that all their actions were due to indiscipline. The children revealed that they sometimes came late to school, as noted in Picture 3*, only to be met by some uncompromising teachers who use strong and abusive words in trying to correct the children's behaviour. Nordveit (2010) argues that teachers have abused children while trying to mould them. These teachers fail to understand that some of the children were still trying to come to terms with losing their parents. Orphaned children allege that the teachers then force them to perform numerous heavy tasks while other children watched or attended classes. Allowing other children to attend classes while orphaned children were being lambasted, may result into the loss of valuable time by the latter which would be detrimental towards their schooling. This has forced orphaned children to have misconceptions about schooling (Judson, 2006), viewing it as a hostile environment when in fact it should be warm, accommodative, and welcoming. Orphaned children sadly pointed out that they did report to their teachers that it was a combination of many factors militating against their early coming to school, only for such pleas to fall on deaf ears. This underlines the observation by Stoddart (2007) which stated that orphaned children do not have a say even if they are hurt. The children also felt like they were being targeted by teachers for being orphans as observed by Simo* when in fact children

in many rural schools of Eswatini do come late and were reprimanded by teachers. It is highly possible that the teachers are offended by having to warn the children about coming to school late everyday but treating them the way they have reported is unacceptable. It remains a fact as alluded by Shiva-Kumar et al. (2017) that using violence against children including orphans is equal to inculcating the same culture to them and worsening their emotional state.

Parental loss is unbearable...

Orphaned children also pointed out that they are struggling to come to terms with the loss of their parents. The narratives below reveal such agony:

It is so painful to live without parents. Sometimes I do miss my dad who used to give me all the necessities for school. I am staying with my grandmother who also needs my attention as my mother left us to stay with another man. Seeing other children with all the things they need make you lose hope. At home you have no one to report to but yourself. We are trying to cope but I must admit, it is very difficult. I usually cry when I think about all these things. The only thing keeping me going is hope.

(Getty, a 14-year-old grade nine female single-orphaned child, individual interview)



Figure 4: *This photo was taken to show how Veli*, a double orphaned child, reacts whenever he remembers the death of his parents.*

One day I did not have a pen and I raised my hand. The teacher asked what was wrong. I explained to her that I was borrowing a pen. Instead of helping me get the pen, she exclaimed in vernacular, “angitsi nine tintsandzane nifuna kwentelwa konkhe, ucabanga kutsi ngingu Gogo wakho mine” [you orphaned children always want all things to be done for you, you take me for your grandmother!] I was so touched by this as I know that my father is no more. All the passion and energy I had about schooling deteriorated. I am prepared to fight for a better future. I thought to myself, why was this happening, was it because I do not have a father who would have come to school to approach the teacher?

(Nomsa, a 13-year-old grade nine female single-orphaned child, individual interview)

These voices provide evidence that orphaned children in most schools find it very difficult to learn at the same time having to mourn the death of their parents. Orphaned children like Getty* reported that losing their parents was quite a traumatic and unforgettable experience which has affected them. This agrees with Munonga & Mawila, (2023) who argue that children

who have lost their parents in most cases are prone to neglect. The children revealed that it was so frustrating to see their colleagues having all the necessities for school while they desperately looked with envy, at times forced to borrow as expressed by Nomsa*. Such efforts invited trouble from uncaring teachers who sometimes lambasted them in front of other children. Teachers should let the children who are emotionally frustrated by virtue of parental loss to mourn as long as they wanted; but in a way that would not jeopardise their future. They are expected to show love and care to all children including orphans so that they do not shy away from school. According to Lunenberg et al. (2007) children who are not loved at school turn to dislike schooling. This is also in line with the emotional geographies of children which indicate that children too have emotions which are triggered by the degree of interaction with the schooling environment (Warren, 2020). Ignoring this aspect would affect orphaned children as Goldberg et al. (2021) observe that the lack of basic school materials threatens the emotional well-being and development of children. Veli* in the picture above is looking so devastated and is wearing a jacket which was not a school uniform, an indication that the needs of the children are far from being met. Khumalo (2013) agrees that the Orphaned and Vulnerable Children Fund (OVCF) in Eswatini remains too meagre to cover all orphaned children's schooling costs.

Other children playing with our emotions...

Orphaned children reported that they were ill-treated by some of the children who were not orphans in the geographical spaces they occupied, leaving them emotional. The narratives below express the children's emotions:

We are called names, scolded and sometimes manhandled in full view of some teachers. In many cases when you retaliate, the other children find means so that you always become the victim. The major culprits though are the non-orphaned older boys. We feel neglected and unwanted in this school as every day you fear for the worst. This is so painful. We are determined though not to let this disturb us.

(Stix, a 16-year-old grade eleven male single-orphaned child, focus group interview)

Labafundzi balesikolwa bangakuyekelisa esikolweni nangabe ungakanaki phindze ungati kutsi utokwentani. Bayawuphula umphefumulo. Bayatihlupha ngobe sonkhe sifuna likusasa lelihle kungako silapha [Children attending this school can make you quit school if you are not serious. They can really destroy you. They are bothering themselves because we want to secure our future and that is why we here.

(Ncobile, a 16-year-old grade eleven female single-orphaned child, individual interview)



Figure 5: *This photo was taken to show the lonely spaces occupied by orphaned children in some schools of Eswatini.*

It is no longer nice attending school here knowing that you will be targeted for being orphaned. We never planned to be in this position. This is so painful but we hope that may be one day people will realise what we are going through. I must say, it is not easy, but for the sake of our education we have to remain strong.

(Veli, a 13-year-old grade nine male double-orphaned child, focus group interview)

Emotional traumatic experiences of being humiliated in front of teachers whom the orphaned children trusted and other children, depicted the treacherous lives of orphaned children in

school spaces. This has resulted in orphaned children avoiding socialisation in preference to isolating themselves which calls for eminent interventions to help the children overcome such disturbances before contemplating discontinuing with schooling (Skinner et al., 2004). School children by their nature as alluded by Lekule (2014) turn to lose faith in teachers and an educational system that fails them. This form of harassment is common though in a number of rural schools of Eswatini as children usually mistreat those, they considered inferior (Estivill, 2003). Orphaned children also narrated how other children forced them to leave school unconsciously and such treatment as observed by Browder (2021) is more likely to cause drop out. The children pointed out that although the educational environment under which they learn is unfavourable they were so determined to fight until they achieved their aim of attaining the best education. This shows that the children are not pushovers but resilient individuals who are willing to fight to achieve their goals. The most painful scenario is that the children are let down by teachers whose duties included monitoring and curbing deviant behaviour amongst school children (Asiyai, 2019).

It also transpired that the major confrontational place within the school was the school kitchen where the children queue for food during lunch. The nature of the expletives directed to orphaned children are bound to raise the adrenaline of the children. The voices below provide the evidence:

It happened that one day during lunch time as we were queuing for food, a group of bigger unruly boys came shouting in vernacular, “yenine tintsandzane sukani elayinini nicedza kudla, basho bahleka” [hey, you orphaned children move away from the queue, you are the ones finishing the food. They all laughed]. Lunch time is usually the worst. Even if they can gang-up against us we would not leave school

(Simo, a 15-year-old grade eleven male double-orphaned child, individual interview)



Figure 6: *This is Linda* eating during lunch. This photo was taken to show the type of food eaten in most rural schools of Eswatini*

From the narration above it is evident that orphaned children were menaced for trying to obtain food like all other children in the school. The picture depicted the kind of food usually served in most Eswatini schools which comprises of rice/samp and beans. Although harassment is a common phenomenon in most of the schools, but seemingly in this context it was intentionally directed to orphaned children. A true reflection of this assertion is derived from Boro's* submissions which pointed to orphaned children being targeted. This is so hurting for the children as they never thought queuing for food like all other children as they were also hungry would invite hatred from some of their colleagues. This indicates that orphaned children still attend to hostile schooling environments within Eswatini schools. This advocates for the creation of conducive schooling environments which will ensure that all children are protected despite their condition. This is very painful and unacceptable considering the needs of orphaned children as the stories below indicate:

It is very disheartening to be an orphaned child in this school. For most of us lunch provides the only meal of the day. In our homes we sometimes go to bed having not eaten, so to be deprived of such a meal is so painful.

Sometimes you hear some of the children gossiping behind your back in hush tones that you look so sick and might be suffering from number seven (a saying which normally refers to Aids). This is so painful and you feel like crying as my parents became sick before they died. How I wish that my parents were still alive.

(Nomsa, a 13-year-old grade eleven female double-orphaned child, individual interview).

Orphaned children alleged that the lunch provided in schools was so helpful as it sometimes served as the only meal for the day. To be deprived of such an opportunity means that some of the children ran the risk of going to bed on empty stomachs; which was so sad considering their destituteness. Another painful experience for orphaned children is to be reminded of how their parents might have died which was so dehumanising and emotionally draining (Togom, 2009). According to Petersen et al. (2010) this is likely to affect their performance at school as these utterances were so downgrading and destructive to the children's emotions. This indicates that there still existed such stereotypes within rural societies of Eswatini owing to the lack of adequate knowledge about HIV and AIDS (Nyabanyaba, 2009). Teachers still have the task of teaching about social inclusion, diversity and tolerance as a way of rooting out such myths which have infiltrated educational spaces.

Living under stressful family spaces...

The economic status of the family was also found to be affecting the emotions of orphaned children as this directly interfered with their education. The family's economic background usually determined its capability to support the education of the child. Orphaned children's emotions were found to be negatively affected by such family economic dynamics as the stories below illustrate:

Our family is struggling financially. We do not afford to put food on the table let alone buy school necessities. This is so frustrating and sometimes you feel like quitting school. My mother is not working and I am the only oldest boy in a family of four. We are living in a poor extended family with my uncles who do not add any value to our upbringing. They always send us to buy traditional brew ['umcombotsi']

from the local shebeens. Although this wastes a lot of my time I am determined to soldier on.

(Mavis, a 16-year-old grade eleven female single-orphaned child, individual interview)

My uniform is torn and some of my friends who are not orphans laugh at me. They usually express themselves in vernacular, 'ugcoke emanikiniki mngani' [meaning you are wearing rags, friend]. This is so painful and sometimes I cry as I know that if it were not that both my parents were deceased, they would have bought me a new uniform. I do not have even a school jersey and during cold days I struggle to concentrate in class. My shoes are also a sorry sight.

(Simo, a 15-year-old grade nine male double-orphaned child, individual interview)

The above stories tell the painful experiences of being an orphaned child in this context. The children disclosed that they came from poor family backgrounds who were struggling financially to make ends meet. Some of the orphaned children reported that they were breadwinners at home thus had to make sure that there was always food for the family (Dalen et al., 2009). These demands were said to be interfering with their school work putting them at a disadvantage when compared to other children with enough study time. Juggling between family commitments and school work were tedious tasks which could not be performed simultaneously, and such dynamics were bound to trigger the orphaned children's emotions. The children continued to express their daily pressures in family-school related contexts by reporting that they lived with abusive uncles who send them to buy traditional brew from nearby shebeens. This further deprived them of valuable time for studying and writing of home works. Morantz et al. (2012) argue that it is a common phenomenon in deep-rural areas where education is not valued to find extended family members abusing socially disadvantaged children like orphans. In most cases the children could not refuse lest they are insulted, assaulted and labelled as undisciplined. This is an indication that there were still a lot of orphaned children abused in family spaces by uncaring relatives, which definitely affected their emotions and school work (Huynh et al., 2017). It is also suicidal to send children in

such an emotional state to buy alcohol which they might end up tempted to drink considering their frustrations and age.

From this development, we learn that there were orphaned children in learner spaces who were emotionally broken not only because of losing a parent (s), but as a result of abuse from broken family structures (Moony et al., 2009). Orphaned children should be monitored even at family level by putting them under established family structures. This will help in controlling and improving their emotional state so that they could direct all their energies towards education. Schools were also expected to provide psycho-social services within their environments. This will ensure that orphaned children are given counselling in order to instil a sense of hope under such unfavourable circumstances. It is high time that all schools in Eswatini through government support establish quiet places within their boundaries. These sites will be used to build counselling room(s) to be operated by a teacher (s) well trained on psychosocial support. This will ensure that all socially disadvantaged children like orphans get the right counselling services and coping mechanisms.

Orphaned children also tearfully narrated how they usually go to school clad in torn uniforms, which invited trouble from their friends (especially non-orphans) who accused them of wearing rags. Togom (2009) notes that this is because upon losing a parent(s), orphaned children are affected economically which end up disturbing their schooling. Another contributing factor is that the Orphaned and Vulnerable Children Fund (OVCF) does not cater for the children's other schooling costs except for their tuition (Mavundla & Piennar, 2018). Adding to their woes is that their shoes were also torn, further exposing them to more ridicule from other children. These dynamics were so 'heavy' for orphaned children to shoulder, having the capability to drain their emotions at a time when they were also expected to focus on their education. This might have contributed to some orphaned children performing poorly and dropping out of school. Bergman et al. (2017) explain that the problems faced by orphaned children were so overwhelming for children of their age who were still frustrated by the loss of their parents. It is also legally wrong for orphaned children to be deprived of an opportunity to wear new uniforms like all other children. This is because the constitution of Eswatini called for the education and protection of all children including orphans (Kingdom of Swaziland, 2005). Compelling orphaned children to attend school through policing and failing to meet all their educational needs is equal to embarrassing them in front of other children especially those

from well-off families. This is also totally against the principles of human rights as a foundation for social justice (Wronka, 2016). This kind of treatment is likely to make the children shy away from school losing more of their time for learning. All these were indications that the government of Eswatini is failing to adequately take good care of all its orphaned children in schools. It is essential for the government tasked with the responsibility of educating orphaned children according to the Ministry of Education and Training (2015), to make sure that it catered for all orphaned children's expenses in order to afford them a fair and equal chance to education when compared to other children. It is also emotionally draining for the children to be compelled to go to school only to be exposed to extreme weather conditions like the winter season as Simo* painfully narrated. This implies that whenever it was cold it became very difficult for the children to concentrate in class which again might have brought painful memories. Feeling cold and watching other children warmly clad in their jerseys while trying to remain strong was quite an agonising experience. It represented the sad life of orphaned children in most rural schools of Eswatini. This calls for combined efforts from relevant and influential stakeholders in the education sector to consider the emotions of all socially disadvantaged children like orphans in their planning; in order to understand how they affect learning processes.

Table 2 represents the biographical data of the participants

Pseudonyms	Age	Grade	Sex	Status
Simo	15	9	Female	Double orphan
Getty	14	9	Female	Single
Nomsa	13	9	Female	Single
Stix	16	11	Male	Single
Ncobile	16	11	Female	Single
Mavis	16	11	Female	Double
Linda	17	11	Male	Double
Veli	13	9	Male	Double

CONCLUSIONS AND RECOMMENDATIONS

The paper concludes that the emotions of orphaned children in schooling contexts were affected by dynamics emanating from both school and home environments which eventually

had a negative implication on their education. Both environments were found to be militating against the children's fulfilment of their educational goals. Besides that, the school proved to be a hostile environment it also had a positive influence on orphaned children's emotions through the support they got from some fellow school mates. Orphaned children's emotions were also found to be rooted in financial difficulty, abuse and harassment from teachers, non-orphaned children and extended family members.

All the constraining factors mentioned above call for a comprehensive strategy to be adopted by all relevant stakeholders in order to support the education of orphaned children in school contexts. Currently, the children had to battle between educational attainment and emotional containment in order to remain within the school system; which is a burden and great responsibility for children of their age and maturity. The study, therefore, recommends the following measures:

- Principals should closely monitor the welfare of all children including orphans as part of their daily duties.
- Capacity building workshops are needed for teachers to equip them with skills they can utilize in order to take good care of socially disadvantaged children like orphans in schools.
- Collaboration is essential between teachers, parents and community in order to monitor the education of orphaned children.
- The government of Eswatini should draft a policy on birth rate to control the number of children benefitting from the Orphaned Vulnerable Children Fund (OVCF). This is currently an umbrella term used to accommodate all vulnerable children even if they were not orphaned; with this ending, up putting more strain on government's coffers.
- The government should consider increasing the OVCF as it is currently too meagre to cater for all the educational expenses of all socially disadvantaged children like orphans.

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CHAPTER FOUR

NAVIGATING A HOSTILE SCHOOLING ENVIRONMENT: A CASE OF ORPHANED CHILDREN IN THE SHISELWENI REGION OF ESWATINI

Abstract

This paper foregrounds orphaned children as a socially disadvantaged group continuing to experience several challenges which finally impacts on their education. The paper explores how orphaned children navigate the hostile schooling environment, which is heavily embedded in manoeuvring in the schooling contexts. Informed by the new sociology of childhood, the paper aims at soliciting navigation responses from six purposively selected grade 9 and 11 orphaned children, aged between 13-17 years in a rural high in the Shiselweni region of Eswatini. A qualitative narrative approach was adopted, using semi-structured individual and focus group interviews and a participatory method, photovoice, for data generation. The results discovered that orphaned children tried to manoeuvre their schooling environments by engaging in various initiatives to generate revenue to support their schooling. The results further showed that other unexpected obstacles had challenged them. This could delay their pace of achievement, thus causing frustrations, which further affects their schooling. The study recommends that government as a key stakeholder should consider increasing the Orphaned Vulnerable Children Fund (OVCF) so that it caters for all the schooling needs of the children. It should also build secure and learner-friendly schooling environments that will accommodate all children despite their different disabilities so that discriminatory tendencies are eliminated.

Key words: Orphanhood; Orphaned children; Eswatini, Hostile schooling environment

INTRODUCTION

The number of orphaned children attending school worldwide has escalated since the beginning of the early 21st century and most of the children live in sub-Saharan Africa (UNICEF, 2017). The main contributing factor to the rising numbers of orphaned children in sub-Saharan Africa has been the HIV and AIDS pandemic, which has left an estimated 17.3 million children orphaned due to the death of the parents (Kidman & Anglewicz, 2016). Orphanhood, a common phenomenon worldwide, is defined by Ansell (2009) as a state of

being orphaned. An orphan is a child under the age of 18 who has lost both parents (UNICEF, 2017). Braithwaite et al. (2013) elucidate that orphaned children are categorised as single (lost either one parent) or double orphans (both parents). From Eswatini context, an orphan is a child under 18 years whose parent(s) have died (Ministry of Education Report, 2015). In the year 2019 alone, Eswatini has about 58 % of orphaned children enrolled in the schools (WFP, 2019). The statistics are surprising for a country with a population of about 1.1 million where a majority of about 69% live below the poverty line (WFP, 2019). Orphaned children's schooling is at a perilous stage considering poverty, HIV and AIDS infection rates in the country which have taken a large chunk of the budget (UNAIDS, 2020). This has negatively affected the ailing economy of Eswatini and increased the number of children to be cared for in the schools (UNICEF, 2016-2020). It has also impacted on retention, enrolment, and completion of orphaned children in numerous schools resulting in many having failed to graduate into tertiary level (Ministry of Education and Training, 2018). Seemingly, orphaned children in Eswatini schools are in the same predicament when compared to other children in the same contexts, with the schooling environment showing its hostility towards them (Rahman et al., (2012). Orphaned children according to Ntuli et al. (2020) had to navigate through obstacles like shortage of uniforms, stigmatisation, lack of learning materials, to mention but a few; with Morojele & Motsa, (2017) acknowledging that vulnerable children including orphans in Eswatini schools are faced with a host if not similar challenges. Some of the orphaned children who double as family heads have the added responsibility of juggling between navigating the schooling challenges and acting as breadwinners at home (Gomba, 2018).

Eswatini has committed itself through policy implementation in helping orphaned children navigate some of the schooling challenges (UNICEF, 2017). The country is currently helping orphaned children navigate some of the challenges like paying of school fees for all orphaned children (Kingdom of Eswatini, 2020). The government has also committed itself through adopting the Eswatini Education Sector Policy which places Schools as Centres of Care and Support (SCCS); obligating the government and the education sector to care, protect and support orphaned children in their schooling (The government of the Kingdom of Swaziland, 2011).

Despite the implementation of numerous policies by Eswatini, orphaned children in the schools continue to face several challenges which have stretched their navigation strategies to the limit (Ntuli et al., 2020). Some of the challenges like the payment of school fees have remained a serious challenge as the money for each child currently paid for by government cannot cover all the schooling costs. Most rural schools in Eswatini charge about E4000.00 (currency equivalent to rands) on average per child while government is committed to paying only E1950.00 per child (The government of the Kingdom of Eswatini, 2018). This amount is too meagre to cover each school's operational costs (Mndzebele, 2019). This has resulted in many orphaned children being sent from pillar to post by school Principals demanding payment which have left the children stressed and frustrated. Some of the children have gone to the extent of navigating this obstacle by engaging in income generating projects, which have also taken much of the time which they could have utilised in their studies. This is one of many 'perennial' challenges which have acted as a stumbling block for orphaned children to access the best education. Many orphaned children have been left disillusioned while trying all they could to navigate their schooling challenges (Zinyemba et al., 2019). The government of Eswatini has so far failed to effectively monitor and safeguard the future of orphaned children in the country's schools (Sukati, 2013). By engaging and hearing the orphaned children's voices about their real-life navigational lives we intend to involve them in devising relevant and effective strategies to help them achieve equity education in all Eswatini schools.

THE NEW SOCIOLOGY OF CHILDHOOD AS A THEORETICAL FRAMEWORK

The New Sociology of Childhood framed the study. The theory also referred to as the 'new social studies of childhood', emerged in the 1980s and 1990s as a reaction against prevailing views of the child in development psychology and traditional socialisation theory (James et al., 1998). This theory aims at highlighting that children including orphans experience different childhood based on their cultural and social contexts. The new sociology of childhood studies defeats development psychology for directing its main interest to the cognitive development of the child, clearly defined in stages of growth ordered with a certain temporality and hierarchy along a predefined path and point to the tendency to see orphaned children as objects rather than subjects (McDonald, 2009).

According to the new sociology of childhood, children are viewed as social constructs, further seen as energetic individuals and social actors in their daily lives, whose lives are worthy of

study (Prout & James, 1997). The theory views orphaned children, though living in a schooling environment sometimes portrayed as a site of societal reproduction, shaped by traditions and hierarchies that advance adult power and control; as active creative social agents who are both shaped by their circumstances and the neighbouring environment (James & James, 2004). The theory was chosen for its ability to construct orphaned children as independent thinkers and players who have the mental, social, and moral competence, not only capable of changing their life situations hence can be involved in research about them (Quennerstedt & Quennerstedt, 2013). The children can also navigate their life situations (Carsaro, 2005).

The new sociology of childhood studies argues that for orphaned children to socially construct their navigation experiences independently, they needed to be centrally positioned within the dynamics of power and any interrogation about them should be from their perspective (Gallagher & Gallagher, 2008). Such navigation strategies might be copied by other orphaned children faced with the same learning difficulties thus opening a way out of their challenges. All children including orphans as independent thinkers have the ability to use their mental abilities to rise above the challenges militating against their schooling (Quennerstedt & Quennerstedt, 2013). This theory, therefore, emphasises on the creation of schooling spaces for orphaned children within sociological discourses for them to navigate their schooling challenges (Prout, 2011). Indeed, the lives of orphaned children in the study were found to be entrenched in power dynamics limiting their ability to manoeuvre towards their educational success. Orphaned children, in their stories expressed some grief pertaining the way they were unfairly treated by different power dynamics within the schooling environment which have made their journey as navigators difficult and painful.

RESEARCH DESIGN

Geographical and socio-economic context of the study

Eswatini is one of the smallest and landlocked countries in Southern Africa. It comprises of Manzini, Lubombo, Shiselweni and Lubombo as administrative regions. According to current geographical data, the country covers an area of about 17 400 km² (Commonwealth, 2020). A majority of the people suffer from extreme poverty and live in the rural areas where they survive on small-scale subsistence agriculture (Food Agricultural Organisation, 2020). The country has of late experienced diminishing rainfall patterns which have affected the economy (Armstrong, et al., 2012). This has disrupted many families' way of life, children and adults

being the most affected. The school where the study was undertaken is located in the Shiselweni region which is dominantly rural and found on the southern part of Eswatini. A majority of the schools in Eswatini are found in the countryside (Kingdom of Swaziland, 2015). The study area according to (Quinn, 2017) is mainly dominated by poverty which equates to about 73% and an employment rate of about 53%. The area is dominated by a subsistence economy and the orphaned children struggle to adjust under such a state of an unfavourable economy.

Study methodology and data collection methods

The study adopted a qualitative narrative approach as its methodological paradigm. This approach was chosen for its ability to enable the elicitation of quality active data, which explicates the complexities and dynamisms of socially constituted phenomena like the navigation strategies employed by orphaned children in their learning (Fleming, 2015). It is an interrogation which explains how nature has been constructed (Aspers & Corte, 2019). This inquiry elucidates how orphaned children as social actors relate, find meaning, and respond to the problems they come across in their lives. It is a process involving the generation of data from the participants, interpretation, and analysis to arrive at meanings and different themes contained by the data (Cresswell, 2013). It focusses on how orphaned children comprehend and behave to the environment around them at the same time trying to find means on how that affects their lives. The narration involved, where the activities by the orphaned children as major players are demonstrated, offers more recipes than the quantitative paradigm that mainly focusses on quantity than quality (Crossman, 2014). This construction is a product of an intrinsically voluntary narrated reproduction of the navigation dynamics rather than a production of an external misconstrued socially constructed phenomenon by social actors outside this space. This justifies the rationale why in most cases qualitative approaches which bring some flexibility and uniqueness in research, in that experiences can be probed while the process continues, are preferred against the quantitative ones (Bernard & Ryan, 1998).

This paper utilised this approach to cover a lot of information on orphaned children's navigation experiences and feelings to comprehend their geography, which finally defines their behaviour in a school setting and other related environments. This approach, therefore, presents the right chance to discover lots of rich sensitive data that quantitative research would not have explored.

The study used semi-structured, focus group interviews and a participatory method called photovoice for generating data from the participants. This type of interviewing was preferred because of its non-restrictive nature as it provided a free platform to converse (Schumacher & McMillan, 2005). It also allowed for the interaction within a group set-up which provided the exchange of ideas which helped in the emergence of new clues (Israel & Galindo-Gonzalez, 2014). Photovoice presented an opportunity for orphaned children to capture the spaces and places that influenced navigation strategies of their education. An explanation on how to capture these phenomena preceded the handover of the cameras to the children. This involved an oriented lecture on how to use the gadgets and the children captured their chosen salient spaces and places, which helped meaning to the navigation strategies related to their schooling (Joubert, 2012). Three cameras were given to the six children well in advance for rotational purposes. The deputy principal was requested to help the children whenever a need arose. Photos were processed and as a group a decision was taken on which ones to be used during the interview process. This removed the notion that orphaned children should always be researched upon when they should be allowed to lead the research themselves.

The study participants

Six orphaned children (three single and three double) both boys and girls in Grade 9 and 11 (between the ages of 13 and 17) were purposively selected for the study. The deputy principal and class teachers were called by the principal for introductions to be made. The class teachers with the help of the senior teacher were then instructed to identify the children to participate in the study as they work closely with them daily. The children were then selected by the teachers. The selected children were called to the principal's office and verifications were made orally by the principal to check if indeed they were a mixture of both double and single orphaned children. The principal explained to the children why they have been called to the office by the teachers. I was then given the platform to explain all the finer details of the whole exercise and possible implications. The children were also given a chance to ask a few questions where they did not understand. After all parties seemed content of the whole exercise letters requesting for the children's participation and permission from their parents/guardians were issued. The children were supposed to read them thoroughly then submit to their class teachers after two days upon which verifications will be made to check if all parties requested

agreed to the proposal. After everything has been checked, interviews were set to begin on the following week.

Data analysis procedures

Thematic analytic procedure was chosen amongst other methods due to its capability to bring together extensive and varied data into a summary format (Azungah, 2018). The data was collected by interviewing the orphaned children in English considering that they were all attempting higher grades. This approach as observed by Clarke & Braun (2013) is systematic as it allowed me to first familiarise myself with the data allowing it to be transliterated, the major focus being the research questions. This involved listening word for word while writing down again word for word. This established clear links between the research objectives and summary findings derived from the raw data. The information obtained was generated into codes. The codes allowed for a condensed overview of the main points and gaining common meaning. The codes also helped in the generation of broader themes on how orphaned children navigated a hostile schooling environment. The themes were then defined by formulating what each theme means and finally given names (Braun & Clarke, 2008). This was done paying much attention to the theoretical framework of the study. This finally produced the outcomes of the study related to the navigation techniques employed by orphaned children in their pursuit for a better education. From the twenty-four participants who informed the study, six orphaned children from one rural school were finally used to produce a narrative report. This type of analysis which forms part of qualitative research allowed that one school can be used a model for all the navigation strategies employed by orphaned children. The cross examination of the data provided similar related responses which if narrowed down could produce a strong paper. Qualitative studies also allow for the use of a subset of a population to make generalisations over a bigger population. This could also have led to over-analysis down which culminated into experiences. As evidence, the biographical information of the participants is displayed at the end of the paper. Validity is crucial in research hence the use of triangulation. This strengthened the study on the navigation strategies of orphaned children by combining the different methods which determined techniques employed by the children under study. To maintain consistency, dependability and replicability of the results obtained on the navigation strategies used by orphaned children a tape recorder was used during data generation and the photovoice research method.

Ethical considerations

Research is a process which involves the use of human beings as participants, so it is very important that ethical considerations are prioritised to protect the participants (Resnik, 2015). Permission was asked from the Director of Education in the Ministry of Education and Training which was granted. It was also asked from the school principal where the research was conducted which was also given. Ethical clearance was requested through my Supervisor from the University of KwaZulu-Natal which was also granted. Parents and caregivers of the participants were asked for permission to interview the children through signing consent letters given to them. The letters given to the parents/caregivers were written in Siswati for easy understanding. Consent letters were also given to the participants asking for their participation as well. This was done because the study viewed them as independent thinkers. The participants were assured that any information they would present would be treated with great confidentiality by using pseudonyms. They were given a week to read the letters and understand their contents. Finally, the participants acknowledged their participation through annexing their signatures. It was explained to the participants that they can take part or withdraw at any time they wished without any consequences. This marked the beginning of data collection. They were then given cameras to alternate amongst themselves to capture any phenomenon related to their navigation experiences. The participants were able to express all the navigation techniques they employed without any hindrance (McMillan & Schumacher, 2010). According to Denzin & Lincoln (2000) honesty, openness, and never misleading the participants is very key in research.

FINDINGS AND DISCUSSIONS

Adaptation amidst financial and academic challenges...

The findings revealed that orphaned children faced numerous difficulties like shortage of money to buy school needs like uniforms and under-performance. They were found to have navigated the challenges by using different techniques as evident from the narratives below:

I am used to studying alone at school because I know the difficulties back home. Sometimes when you reach home there are no candles to help you study and do homework. This leads to under-performance at times which draws a lot of criticism from both teachers and other non-orphaned children. I always make sure that I arrive early at school in order to make

use of the time before assembly. It really works for me. Even after school, I remain behind depending on the amount of work to be done at home. I also use the study periods effectively. I am determined to perform better as an orphan to change the fortunes of my family.

(Sox, a 16-year-old grade eleven male double-orphaned child while studying at school)

Every day during break and lunch time I sell sweets and fruits to children and teachers. With the profit I make, I buy school socks, bathing materials, and other things I need especially for school. Sometimes, I succeed to even help my mother buy other school necessities like shoes as she is unemployed. It is painful to be an orphan as you are at times forced to go to school wearing a torn uniform. Sometimes the shoes you wear are so worn out that you are mocked by the other children. I also do piece jobs in the community during my spare time. This has really helped as the money I get I am able to buy other things I need for school.

(Gugu, a 17-year-old grade eleven, female single-orphaned child, individual interview.

The photographs below were provided by Lindiwe* and Musa* to demonstrate how they navigated through the problems of shortage of money to pay for school fees and other related costs:



Figure 7: *Lindiwe**, a female single-orphaned child is pictured taking care of goats for her family. She pointed out that some of the goats belonged to her and only sells them in times of dire need for money to buy school needs.



Figure 8: *This is Musa** captured while weeding his family maize fields. He claims that they usually sell the surplus to cover for schooling costs as the school he is enrolled at charges top-up fees.

Orphaned children were found to be living in a hostile environment which deprived them of opportunities to get the items they needed for their schooling. This has a capability of psychologically affecting the children in many ways which may eventually compromise their schooling as well. It can also evoke emotional trauma as the children, especially double-orphans might be reminded of their parents who could have provided for the things they needed. In the eyes of other children, the destituteness has seemingly relegated orphaned children to look like nonentities. For effective teaching and learning to take place, the children's state of mind should be stable for them to absorb all pedagogical concepts. In order to adapt in this schooling environment faced by animosity, the children have thrived by taking different initiatives, this concurring with the theory of the new sociology of childhood that orphaned children are active individuals capable of solving their schooling problems.

The income generating projects undertaken by orphaned children were found to be very useful in helping the children buy school needs. For children such as Lindiwe*, raising goats at home came as a rescue towards the payment of school fees. She could sell the goats to get the money she needed for school together with her siblings. The new sociology of childhood studies theory encourages that children should be given independence to show their capabilities which has been manifested in Lindiwe's* case. This has shown that given more support, which the theory also advocates, she can together with other orphaned children become even better farmers. This implies that unless we provide orphaned children in schools with all the support they needed, their talents which they could have used to shape their future could be wasted. Government do offer financial support in the form of a bursary amounting to E1950.00 per child (equivalent to rands) which only caters for the payment of school fees according to the Ministry of Education Report (2015). For most rural schools of Eswatini, the amount was not enough to cover for all the costs of schooling which on average costs around E4000 per child. This has led to most schools to charge parents top-up fees to cater for the difference. The government, through the Ministry of Education and Training has been at loggerheads with principals to desist from demanding top-up fees in the schools. This has forced some of the principals to send owing children including orphans back home. Principals have cited escalating operational costs to run the schools as the main impetus for their actions.

The money orphaned children generated from some of their initiatives like selling sweets was not enough to cater for all their schooling needs. This has made it difficult for the children to fulfil their educational obligations, leaving them at the mercy of good Samaritans. To add salt to injury, some of the orphaned children were double orphans which have further made it difficult for them to raise more money to buy all the things needed for their schooling. This has left them with no alternative, but to find means of 'circumnavigating' through the schooling challenges. For example, Lindiwe* and Musa* went to the extent of rearing animals and cultivating crops respectively. By venturing into all these initiatives, orphaned children showed their zeal and resilience in navigating through their financial difficulties. Orphaned children have indicated that they were not pushovers but competent individuals determined to change their fate. Their efforts have enabled them to buy new uniforms, pay top-up fees, which has enabled them to remain within the school system. This has helped the children to gain valuable time for their studies which might have been lost while being stressed by the demands for schooling. The experience of attending school in a torn uniform is still a common

phenomenon in most deep rural schools of Eswatini and remains one of the most painful experiences for every child despite the condition. The zealous efforts, therefore, shown by Gugu* to save money to buy the items needed for her schooling which include uniforms would motivate her to continue with her education. The time she spends though on this endeavour might interfere with her schoolwork in one way or another. It is also clear that the best way for orphaned children to navigate the schooling challenges was through working hard both at school and home as a way of securing that their future. The mentality displayed by orphaned children in their quest for a better education indicated their willingness to contribute positively towards their schooling while easing the financial pressure from their parents or caregivers. This is a good strategy if it could be copied and adopted by all orphaned children in similar contexts. This could go a long way in creating skills-based responsible children who would use the acquired skills to navigate all kinds of challenges inside and outside their schooling environments. From this observation, it is evident that the home challenges faced by orphaned children were interconnected with the schooling environment as the former affected the latter. It is worth mentioning that orphaned children be encouraged to make use of their talents and venture into more projects of this nature to help navigate some of the challenges that continue to disturb their schooling.

From this submission we learn that indeed all orphaned children have ways to navigate their situations; however, such means may compromise the time the children spend on their books which consequentially may be detrimental to their education. If indeed Eswatini is striving for all its children to access the best education, it calls for the government to make sure that the economic desires of all orphaned children are catered for. This will relieve the children of the daily stresses of trying to get money at the expense of their education. This would also go a long way in ensuring that orphaned children, like all other children are able to do their schoolwork/homework in the comfort of their homes without having to worry about scouting for money to buy candles or paraffin.

We are standing up against mockery...

It was found that orphaned children decided to increase the time they spend on their schoolwork to improve their school performance which has invited them all the scolding and ridicule from both teachers and other children. It was a tricky situation for the orphaned children as their journey towards overcoming the challenges was characterised by a ‘rugged

terrain' which made their meandering to be difficult. As they fought gallantly in mitigating the schooling challenge, the children were mocked and ridiculed, in ways which affected their schooling. This thwarted their efforts as the evidence from the accounts below:

We are called names by other children in front of teachers. Some of the teachers also join while everybody make fun of us. Even if you have passed, but not with a high grade you are mocked. The major culprits are the other children. We have since decided to spend more time on our books so that we can do better. We are not intimidated as we know why we are here. We have decided to ignore that we are being menaced. We have also asked some of our caring teachers to talk to their colleagues so that they would stop harassing us. We even went as far as reporting such ill-treatment to the school principal who has called the culprits and warned them.

(Sipho*, 14-year-old grade nine female single-orphaned child, focus group interview)

In response to the challenges faced by orphaned children as cited by Sipho*, the children have shown their strong character by devising strategies to maximise the time they spend on their books through coming early to school and remaining behind when other children knocked off in the afternoon. Investing more of their time into learning would probably increase their chances of doing better at school. While orphaned children were in pursuit of getting rid of the challenges disturbing their schooling, their efforts were further thrown into disarray by problems such as uncooperative children and teachers which impeded and disrupted their navigation plans. It is typical for some teachers in rural schools according to Zhang et al. (2020) to abuse children including orphans, ignoring the pain, and suffering the children endure. It is encouraging to hear orphaned children stating that they were not disturbed by these negative utterances because they knew why in the first place, they had to attend school. It supported the views shared by most new sociology of childhood studies' scholars that orphaned children have strong characters and the mental capacity to navigate their schooling challenges ((Quennersted & Quennersted (2013). It becomes, therefore, the duty of every stakeholder including teachers to offer support by giving orphaned children enough time for their studies and stop inundating them with lots of adult responsibilities.

Orphaned children also alleged that they were called derogatory names by other children who were not orphans for under-performance. Making matters worse was that this happened in front of teachers, who it is alleged also joined in making fun of orphaned children? The children were found to have risen from such 'enslavement' by reporting the culprits to the school principal who is allegedly to have slammed the culprits for such acts of misconduct. As Estivill (2003) observes that children by their nature punish those they considered inferior. This has made the schooling spaces occupied by orphaned children hostile, making it difficult for them to navigate the challenge of under-performance. Bullying is also one of the most common practices in most rural schools of Eswatini. Wright et al. (2009) lament that it usually disturbed socially disadvantaged children like orphans by depriving them of a free environment to navigate their obstacles. It is even worse when such malpractice occurred in front of teachers. It further intimidated orphaned children and frustrated their navigation efforts. Orphaned children's spaces are also invaded which is equal to limiting their freedom to explore the strategies they could adopt to navigate the challenges; as children's spaces according to Judson (2006) bring feelings of comfort. Teachers were worried about the performance of orphaned children which they assumed to be declining when compared to their classmates. It is within the teachers' professional jurisdiction to comment on the performance of all children they teach including orphans but mocking them about grades they were so ashamed off was tantamount to abuse. This was doing more harm than good to the children. The Swaziland Action Group Against Abuse (2013) voice out that teachers abused orphaned children by giving them errands not related to their schooling, something which did not go down well with the children. As a way of escaping from such abuse, orphaned children have since reported such teachers to the principal. The principal promised to reprimand the culprits if such abuse continued considering that teachers as professionals know that they were entrusted with the responsibility of protecting all children.

Orphaned children fighting against intimidation...

Besides the mockery and ridicule witnessed within classroom settings, orphaned children also voiced out painful experiences of being intimidated while trying to navigate their schooling challenges as the narratives below indicate:

The school head boy and his deputy are usually a menace when you want to remain after school and do your schoolwork. We have been bullied and intimidated several times. We are afraid to report as we might be

victimised even further. This is stressful, but we will fight for our education. We have since engaged the deputy principal of the school to request that she allocates us one of the classrooms to be used after school. In this way we have reduced the burden of doing a lot of work at home as we have other family errands to perform. We have also motivated other children to join our afternoon study sessions.

(Precious, a 17-year-old grade eleven male single-orphaned child, individual interview).

From the above narrative, it is apparent that orphaned children at school were targeted by the so-called influential figures within the student hierarchy which destabilised their plans for a better education. The children disclosed that the major perpetrators were the school head-boy and his deputy. Orphaned children alleged that when it was time for them to study after school, they were always denied permission by these cunning ‘school leaders’ and to make matters worse they feared reporting such cases in fear of more victimisation. The children bemoaned that this unfortunate situation they were subjected to has demotivated them to an extent that they have lost hope in the schooling system. This agrees with Mendez-Lopez & Bautista Tun (2017) that victimisation can demotivate children and affect their performance. The situation has seemingly made orphaned children to live like strangers in an environment they were supposed to be treated like all other children; defeating the efforts by many governments according to Argall & Allemano (2010) of making schools conducive places for learning free from any infringement. The children, however, have vowed to fight until they achieve their goal of a better education. This has also undermined the authority vested on school principals by the employer to supervise the operations of schools and make sure that the educational rights of all children including orphans were protected. This means that there was still victimisation amongst children in many schools of Eswatini and others in similar contexts. This justifies the need to further engage all stakeholders in the education fraternity to remove such tendencies which were disturbing the smooth running of the schools. On a positive note, though, the children have shown that they were determined fight such disturbances within their learning spaces.

Deliberate attempts to sabotage our plans...

The data exposed that orphaned children had their navigation strategies jeopardized by uncompromising children who deliberately messed-up with their books and exercise books as the following narratives illustrate:

One day I found all my books stolen and exercise books torn into pieces. This was a deliberate move by some children who wanted to see us failing. Some of my colleagues who are orphans had similar encounters. We have now resolved to buy school bags so that we carry all our essential school materials back home on a regular basis.

(Musa, a 13-year-old grade nine double-orphaned child, individual interview)

Most of us have also joined the Scripture Union and every morning on Fridays we uplift all the children spiritually as we usually have a church service. This has helped mould behaviour amongst the children as many have joined the Union. The other children's mindset against us is changing slowly.

(Gugu, a 17-year-old grade eleven male double-orphaned child, focus group interview).

The stories above indicated the kinds of life orphaned children were subjected to while navigating their challenges in this schooling context. Stealing and damaging learning materials which orphaned children utilised as Musa* elaborated meant reducing their chances of doing well at school. This implies that orphaned children were still a target of unruly behaviour from other children sharing the same sentiments with Skinner (2004) of the need for schools to protect children of such vulnerability to avoid discontinuation. Orphaned children were found to have initiated some strategies to navigate a challenge of this nature by buying school bags so that they carried all their learning materials back home. Through such techniques, orphaned children have shown that they were creative thinkers capable of devising ways of ousting any challenge threatening their schooling. This has prevented their schooling materials from being stolen or destroyed while also increasing the likelihood of being used at home by the children much to their benefit. They have also initiated spiritual development which has helped in

moulding the behaviour of all children in the school, hence the change of attitude towards orphaned children.

The findings have located some gaps in school supervision in the Kingdom of Eswatini. It remains the responsibility of the government to make sure that legislation informing the education of orphaned children in the country were revisited and closely monitored; to allow socially disadvantaged children like orphans to easily navigate their schooling challenges. It is out of this justification that this paper has been pencilled to add to existing literature to help monitor, nurture, and support the education of orphaned children in Eswatini schools (Clarke, 2020). It is high time that orphaned children are given the liberty in school spaces to construct their navigation experiences without any interference from any power dynamics (Gergen & Gergen, 2000).

Table 3 below shows the biographical data of the participants.

Pseudonym	Age	Grade	Sex	Status
Sox	16	11	Male	Double orphan
Sipho	14	9	Male	Single
Musa	13	9	Male	Double
Precious	17	11	Female	Double
Lindiwe	14	9	Female	Single
Gugu	17	11	Female	Single

CONCLUSIONS AND RECOMMENDATIONS

The paper concludes that orphaned children’s navigation schooling experiences were challenged by mainly the presence of power dynamics within the schooling spaces. Such powers were found to be playing a dominant discourse in the whole education trajectory. The schooling environment inhabited by orphaned children was found to be the most unpleasant place requiring that the children invent entrepreneurship skills to circumvent through the rugged educational topography. It consisted of a host of trials like inadequate finances, uncompromising teachers and menacing non-orphaned children. All these characters proved to be the main stumbling block for orphaned children to successfully negotiate their way. To maximise their fluidity and thrive within the schooling challenges, the children had to push

their navigation agendas to outside the school boundaries. To support orphaned children, navigate the schooling challenges they come across, the paper recommends the following:

- The government of Eswatini should consider increasing the Orphaned and Vulnerable Children Fund (OVCF). The current amount of E1950.00 paid for by the government for each orphaned child is too small to cover all the schooling expenses.
- Teachers should be sensitized through workshops about the value of embracing social diversity, social tolerance, particularly focusing on supporting and enhancing the schooling experiences of orphaned children.
- Local communities should be encouraged to start self-generating projects for supporting the education of orphaned children.
- Building secure and learner-friendly schooling environments that will accommodate all children despite their different disabilities should be made a priority as a way of eliminating discrimination in schools.

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CHAPTER FIVE

SCHOOLING EXPERIENCES OF ORPHANED BOYS IN ONE RURAL SCHOOL IN THE KINGDOM OF ESWATINI: GENDER SCHEMA APPROACH

Abstract

This paper foresees the culture of Eswatini to be perceiving boys as strong and resistant resulting into the boys to be treated differently, which has contributed to their education being affected. The paper explores the schooling experiences of orphaned boys as a way of hearing their voices to find out the niches they occupy in education. Informed by the gender schema theory, the paper aims at capturing the voices of four purposively selected grade 9 and 11 orphaned boys, aged between 13-17 years in one rural school of Eswatini. The study adopted a qualitative narrative strategy and used photovoice, semi-structured interviews, and focus group discussions to generate data. The findings revealed that orphaned boys' education was greatly disturbed by the wrong connotations most people attach to the boy gender tag assuming it to be very strong to resist any difficulty. Cruel teachers, students, family members, society and the children themselves were found to be the key factors militating against their education. The inequality suffered by orphaned boys have hampered their efforts to fully access education. The study recommends that collaborative attempts from government, school, family, and community should change focus and be inclusive of orphaned boys. This will help close the gender disparity in education between orphaned boys and girls as much focus has been directed to the latter. Orphaned boys should also be empowered to challenge inequalities.

Key words: Eswatini; Orphaned boys; Orphanhood; Rural school; Schooling experiences

INTRODUCTION

Orphanhood is a condition undergone by a pre-adolescent child who has lost a parent(s), and the child experiencing such a transition is referred to as an orphan (Nar, 2021). The issue of orphanhood has become one of the most contested and debated phenomenon in recent years owing to the escalating figures of children being orphaned daily. The world is currently a home to about 140 million orphans caused mainly by the devastating effects of HIV and AIDS, and

other calamities like natural disasters, wars and conflicts, poverty, and mass migration (Nar, 2020); with about 52 million of those living in sub-Saharan Africa (UNICEF, 2021). These astronomical figures represent the magnitude and intensity of this catastrophe posing as a great danger to world economy as orphans increase rapidly.

What the world experiences is also felt in Eswatini, a tiny landlocked country found in Southern Africa bordered by the Republic of South Africa and Mozambique. With a population of about 1.2 million (World Bank, 2019), about 200 000 orphaned children are distributed in the four regions of the country, underlining the threat posed by the orphan dilemma in the economy of Eswatini (World Bank, 2020). Unlike the rest of the world where other factors contribute, the orphanhood crisis in Eswatini could be attributed mainly to increased mortality rates caused by HIV and AIDS on household families, the target being the working class (Mkhatshwa, 2017). This has increased the number of children and old people to be taken care-off, and catering for these population structural groups calls for budgetary adjustments and higher expenditure. This has forced the country to prioritize the education of orphaned children through policy implementation. The country's constitution spells it out clearly that all children were legally protected to be at school and have access to free education (Kingdom of Swaziland, 2005). Eswatini has also committed itself to signing several declarations like the Dakar Framework for Action: Education for All, mainly aimed at embracing all initiatives directed towards the education of all children including orphans (Kingdom of Swaziland, 2011). Informed by the declarations, the country introduced the Orphaned and Vulnerable Children Fund (OVCF) in 2003 to cater for the education of orphaned children and others who were in need (Kingdom of Swaziland, 2012). This has seen the number of orphaned and other socially disadvantaged children catered for by government, this posing as a threat to already limited resources.

Although the education of orphaned children has been placed by many countries at the top of their agenda items, this field has not been left without any gaps and challenges. Orphanhood as a subject has gender attributes as it affects both boys and girls. Some dimensions of gender have been ignored in this subject considering the very few studies focusing specifically on the education of orphaned boys in the world, with the many available instead directing their focus on the education of the girl child (Pike, 2020). According to Fyles (2018), there is shortage of evidence about boys, and to a lesser extent about the boys as gendered subjects. Discursive

and material forces have opposed work that engages boys. The boys have been poorly motivated (Butler, 2014), less engaged (Lam et al., 2012) resulting in many performing poorly than girls especially at secondary level (Voyer & Voyer, 2014). Many researchers seemingly might have been influenced by issues of more vulnerability associated with the girl child versus assumptions of the boy child being a strong gender. It seems the orphaned boy child being a branch of the manhood gender stem has been prematurely placed in the same bracket with man ignoring the level of maturity versus the challenges faced. This gender loophole has led to resistance, contention, and contradiction whenever the boy issue is discussed (Ratele, 2015). Born out of a desire to penetrate this dichotomy and further close the gender gap between orphaned boys and girls, the paper borrows from the narratives of orphaned boys with photovoice technique to find out about the schooling experiences of the children in Eswatini schools. The aim is to provide new information on how the schooling of orphaned boys can be shaped to become better citizens of tomorrow. This will further bring insights on how orphaned boys could be empowered to challenge and overcome discriminatory gender norms as currently there is limited knowledge that exist on how this can be done (Fyles, 2018). Of all interventional strategies, education remains the only platform to help orphaned boys become qualified individuals for the future of society, and to protect themselves from child labour, domestic abuse and falling for the traps of malicious organisations (Nar, 2021).

WHAT IS A BOY IN THE CONTEXT OF ESWATINI?

Eswatini culture and tradition, represented boys as a powerful and dominant gender possessing all the characteristics of a real man including being very strong (Motsa & Morojele, 2019). This was historically embedded in Swazi culture as boys were always expected by King Mswati 1 (regarded as the greatest Swazi fighter) to be as strong as an elephant and their final responsibility was to conquer at the battlefield (Mamba, 1997). So, the boys, despite the circumstances, are culturally inclined to remain powerful and show strength, going as far as even using their creativity to manoeuvre within ‘rugged terrain’, while the girls enjoy the tag of being fragile (Motsa & Morojele, 2019). This cultural and traditional discourse ignores the psychological and emotional impact of orphanhood on the children, but instead treats all the boys in the same category as if their experiences of schooling are similar. The cultural and traditional expectations have infiltrated even Eswatini family structures to an extent of having a huge influence on the character of orphaned boys as they strive towards upholding such a dominant discourse of masculinity to avoid being embarrassed and ridiculed (Morojele, 2011).

This has falsified and obscured the life experiences of orphaned boys in the country who by the nature of their birth-right do not fit in the dominant group of masculinities (Mkhatshwa, 2017). This has resulted in many stakeholders within the education fraternity to attach such a gender perception disparity in the schooling of orphaned boys. In fact, understanding the boys culturally and politically in relation to girls; considering that they occupy the same educational space, is also critical (Shefer et al., 2010).

All children despite their gender and social standing deserve to be treated as equals to achieve the same goals of educational attainment. It was found that in most schools of Eswatini the gender is mixed with very few exceptions of boys' schools only, which has prompted both boys and girls to witness all that usually transpire within such learning spaces and places. This scenario has created a dual gender dichotomy within the same schooling environment which should be well understood by all stakeholders. To comprehend orphaned boys' masculinities, it is significant to be conscious of the gender systems in which the boys are defined and created (Raza, 2017).

GENDER SCHEMA APPROACH AS A THEORETICAL FRAMEWORK

The gender schema theory postulates that gender is a product of norms of one's culture; and gender binary between male and female had become one of the basic organisational structures in human society (Viney, 2019). Resultantly, orphaned boys are expected to learn about their culture's conceptions of gender and incorporate those conceptions into their self-concept. This allows the children to shape their behaviours and make gender-related inferences and judgements (Martinez & Zosuls, 2019). It is true that the orphaned boys have learnt about gender specific attributes which have resulted into the formation of gender schemas manifesting from their societal culture. This cognitive structure enables the boys to apply the subset of schemas that matched their sex to themselves even in educational contexts which has gone as far as influencing their self-concept. Societal values and norms have infiltrated the mental faculties of orphaned boys forcing them to adapt into certain behaviours which were a result of trying to conform to certain family and society standards, norms, and expectations. Yet in most instances and because of the vulnerable position orphaned boys are in, they cannot conform, further subjecting themselves to judgement, rejection, and ridicule (Bem, 1981). This has resulted in orphaned boys being pressured as noted by Cherry (2020) to fit into a society

so keen to a point that even altering the boy's behaviours while trying to adapt into sex gender norms of their culture was not a concern (Priess & Hyde, 2010).

Indeed, both teachers and children, the former being the major culprits, have judged orphaned boys as noted by Judson (2006) and assumed that they deserved harsh treatment than their gender counterparts. Any deviant behaviour, from the teachers' perspective was associated with indiscipline and was to be removed using violence ignoring the aspect of shaping and training orphaned boys to become competent and better decision makers (Morojele, 2011). Family contexts of orphaned boys were found to be hostile as they both placed high expectations on the boy child as compared to the girl child (Zahn-Waxler et al., 2008). This is only because they are "men" and the perception is, they are stronger in all aspects of their lives (Motsa & Morojele, 2019).

RESEARCH DESIGN

Research context

The study was conducted in one rural school located in the Shiselweni region of Eswatini. Eswatini is a small kingdom found in Southern Africa, bordered by the Republic of South Africa and Mozambique. The country is made up of the following regions: Manzini, Lubombo, Hhohho and Shiselweni (Kingdom of Swaziland, 2015). Shiselweni remains the poorest among the regions and is dominated by a high poverty-stricken population dependent on subsistence agriculture which has also been affected by severe drought caused by diminishing rainfall patterns (Armstrong et al., 2012). The employment rate is also very high as observed by Quinn (2017) with forest plantations being the largest employers in the region. This has created a highly dependent population of mainly children and the aged. Many of the children are orphaned children enrolled in the region's schools owing to the increase in mortality rates due to HIV and AIDS which has not only affected the region, but the whole country (Braithwaite et al., 2013). As many families struggle to put food on the table, the education of orphaned boys has been compromised as well. Government has taken the initiative to educate the children through the Orphaned and Vulnerable Children Fund (OVCF) which has been challenged by lack funds and diminishing resources (Ministry of Education Report, 2015).

Research methodology

A qualitative narrative model was adopted for framing the methodology of the study. This method was found to be suitable because it allowed the researcher to study the orphaned boys' experiences in detail with gathering information often occurring through open-ended questions. This permitted that one understood and captured the points of view of the participants without predetermining those views through prior selection of questionnaire categories (Patton, 2014). According to Butina (2015) this has allowed for wealth of data to be yielded about the schooling experiences of few orphaned boys, leading to a higher probability of understanding their experiences. This inquiry has allowed for the use of the orphaned boys' stories as data for the study.

Data collection tools and study participants

Four (4) orphaned boys in Grade 9 and 11 (between the ages of 13 and 17) were purposively selected for the study. With the help of the class teachers and deputy principal after having consulted with the principal the boys (two double orphans and two single orphans) were selected. The boys were introduced to me and all logistics pertaining to the study were explained to them. It was emphasised to them that participation in the study was voluntary hence they were free to pull out if they felt otherwise. They were asked if they agreed which they responded to the affirmative. They were then given letters requesting for their participation and permission from their parents/guardians were issued. They were taught that interviews will begin after they together with their parents/guardians have signed the letters. They were also informed that they would be expected to use cameras to capture any phenomena related to their experiences of schooling be it at school or at home. The interviews were conducted in English using individual and focus group interviews through a semi-structured questioning technique. The boys were also allowed to suggest the pseudonyms that would be used during the interviewing process. From the captured photos the boys decided on which ones to be used for discussion. The interviews were conducted in the school's computer laboratory. The lab was chosen for its remoteness and quietness as it was some metres away from the other classrooms.

Data analysis procedures

All information collected on the schooling experiences of orphaned boys was interpreted using thematic analysis. The data captured using a recording device required that I listened word for

word while writing down everything that transpired during the interview. This was done in view of the research questions of the study. For the data to be understood easily it was broken to generate codes linking pseudonyms with informants. The coded information was then put under each related theme based on the schooling experiences of orphaned boys. Upon finishing placing the information under each theme, the themes were then compared (Merriam, 1998) which finally led to the rise of bigger well-informed themes (Di Cicco-Bloom & Crabtree, 2006). All the data generated in the study was discussed focussing mainly on the research questions, theoretical foundations, and available related literature. The analysis was finally informed by the narratives of four (4) orphaned boys from one school which was a representation of all the orphaned boys across the schools. The boys as they were from a similar environment when their narratives were analysed showed that they shared common variables which if not scrutinised and thoroughly customised would produce a permeable report. Using four (4) orphaned boys to represent a larger population falls within qualitative studies as they deal with quality rather than numbers. Gender balance, the richness and relevancy of the data presented were used as factors to determine the narratives to be captured. Their biographical information is displayed at the end of this paper.

To ensure the validity of the study, triangulation was used. This strengthened the study on the schooling experiences of orphaned boys by combining different methods which determined the experiences of orphaned boys in schooling contexts. To maintain consistency, dependability and replicability of the results obtained on the schooling experiences of orphaned boys a tape recorder was used during data generation and the photovoice research method.

Ethical considerations

Matters of ethics are an integral part in research where the participants are given the respect they deserve (McMillan and Schumacher, 2001). To achieve this, approval was sought from the Director of Education in the Ministry of Education and Training as the study involved school children. Permission was sought from the principal of the school under study. From the parents-caregivers of the participants' consent letters were sent asking for their permission to involve their children which they acknowledged through annexing their signatures. The study recognised and respected the participants as human beings as supported by Morojele & Muthukrishna (2011), so letters were written to them asking for their permission as well to

participate in the study. They boys agreed and acknowledged through signing as well. Ethical clearance from the University of KwaZulu-Natal was obtained. To achieve anonymity of the participants, pseudo names were preferred over real names.

FINDINGS AND DISCUSSIONS

The family and society expectations are unattainable...

Stories revealed that orphaned boys' schooling experiences were heavily embedded in both family and societal stereotypes on how they construct the boy child. This disrupted their schooling as high expectations were placed on them as a male gender by society. The boys had this to say:

Most of us are from poor traditional family backgrounds where boys do not have a say in family matters. My father used to say that a boy's upbringing should be rough to train him for becoming a responsible man. This has made even our extended family members to abuse us under the disguise of teaching us to be strong as men. We perform numerous errands, sleeping very late and exhausted to do any schoolwork. Sometimes we risk being bitten by snakes as we are forced to sleep in the bush when we have failed to locate all the cattle, and no one bothers where you slept and ate as a boy. This at times lead us to be absent from school. Our schoolwork suffers and teachers take turns scolding you by the time you return to school. No matter what I will always work hard.
(Sabelo, a 17-year-old grade eleven single-orphaned boy, focus group interview)

I remember one day I had to endure three nights without eating a meal (tears occasionally disturbing the interview). My only source of food was at school. I am a breadwinner in my family with two siblings who are still at primary level. No one amongst my extended family members bothers what we eat, pay top-up fees, wear both at school and home. I am only remembered when they need someone to abuse. I wish my parents were still alive. This greatly affects my schoolwork as I must perform parental duties as well. I must cope for the sake of our survival.

(Bhusha, a 14-year-old grade nine double-orphaned boy, individual interview).

These African stereotypes have been existent for years in the process influencing and changing many family perceptions in relation to the boy as a child. In support of this assertion according to Zahn-Waxler et al (2008), this has led to treating all boys including orphans differently from their counterparts. Zahn-Waxler et al., continue to elaborate that the societal stereotypes have led to beliefs and expectancies about the different nature and behaviour of boys. This has been caused as observed by Muntoni & Retelsdorf (2019) that parents usually use different control measures in accordance with gender roles defined in society. The painful allegations raised by Bhusha* of sometimes going for days without food to staying alone with no family member being bothered how you survive aligned with Mamba (1997) who argued that the family has put high expectations on the boy child on how to be groomed to become a better man (Mamba, 1997). Nyawo (2014) supports by stating that this underlined the traditional African mind-set about how orphaned boys should be subjected to pressure and hardship as training to become better men. Other family structures might have resorted to neglecting the boys due to financial difficulties.

The picture below was taken by Boro*, a double-orphaned child to show us the type of homestead where he lived. He said from school he had to attend to dilapidating fences which was a tedious task and even walk very long distances to look for cattle on the mountains shown in the background.

Figure 9



These traditional family and societal dynamics have greatly affected the schooling of orphaned boys as they have been deprived of quality time to focus on their schoolwork. Orphaned boys, it has been alleged, either spent most of their time exhausted, worried, and frustrated by the demands of their families. Gomba (2018) argues that some of the children even doubled as breadwinners. This stole valuable time which would have been directed to their studies. The strenuous life of being a breadwinner under unstable conditions was bound to psychologically affect the boys and make them lose concentration at school. Definitely good results would not be expected from such children. The boys also submitted that they were at times left in the cold at night as they were forced to sleep in the bushes. This according to Ntuli et al. (2020) create deep emotional scars on children as it was tantamount to abuse. Huynh (2017) reasons that emotionally drained and psychologically affected boys were bound to perform poorly at school. Ishola & Mitonga (2016) argue that all these expectations interfering with the schooling of orphaned children justify reasons why some boys drop out of school (Ishola & Mitonga, 2016). This implies that there were still orphaned boys in rural societies who were still ‘slaves’ of family misinformed perceptions. Factors like late coming, absenteeism, exhaustion and frustration emanating from family backgrounds were said to affecting the education of the boys, acting as a stumbling block towards their success. Ratele (2015) notes

that this is happening during a period where there has been a transition from the traditional African mentality to modern trends of empowering orphaned boys for them to challenge inequalities. Ratele continues to note that seemingly, the gender gap is at the expense of boys and violence against boys should be taken as a priority through interventions, policy discussions and making. It is upon the government of Eswatini to balance up the gender scales through policy implementation to allow both orphaned boys and girls free and equal access to equity education. Considering that it was from these stereotypical constructions of all boys being dominant, that the social relationships and their environment treated them in ways that were abhorring. On a positive note, though, from the boys' narratives, they revealed that they were trying to stamp up their authority besides the constraining factors.

We are victims of orphanhood and masculinity...

The findings revealed the torturous experiences that orphaned boys were subjected to in the hands of teachers. Whilst girls were given preferential treatment, the boys were found to be treated unfairly by teachers because of the stigma associated with orphanhood and their masculinity. The boys give out their testimonies of the kind of life they lived in the hands of teachers:

Sometimes you doubt if our teachers do have children. The way they treat us is very inhumane. We are at times cruelly beaten for petty crimes like late coming and made to perform tiresome errands while other children learn. I usually come late because I am a breadwinner at home, so I must first attend and provide for my siblings before coming to school. The girls are left to attend class while we labour sometimes under the scorching heat and cold breezes usually when the principal is absent.

(Bhusha, a 14-year-old grade nine double-orphaned boy, focus group interview)

You will hear teachers exclaiming, "Umfana uyavuka lokwa kusehuvivi, nine nati kulala nikhamise imilomo yenu lemikhulu" [a boy should wake up very early before dawn, the only thing you are good at is sleeping while your big mouths are wide open. The fact that this was

said in front of other children made matters worse. To us quitting school seems to be the best option, but we would not do that as it will be equal to pleasing our enemies.

(Boro, a 17-year-old grade eleven double-orphaned boy, focus group interview).

In one of the good days, I was chatting to one of my closest friends, Sibusiso who sits next to me in class, when one History teacher, a Mrs. Mavuso*, enters by the door. We were laughing together and the worse happened. Before she could greet the class, she exclaimed swearing at me, “hey you (pointing at me), why are you laughing disturbing my children, when you are supposed to be at home with your wife and children. Your colleagues have wives and families now, instead you are busy laughing at funny things like children. I was so hurt, but I must be patient if I want to achieve my goals.*

(Sabelo, a 17-year-old grade eleven single-orphaned boy, individual interview).

From the above narratives it became clear that orphaned boys were a target from unruly teachers who mistakenly assume that they would man up and immediately change their behavioural tendencies without being nurtured. Motsa & Morojele (2019) explain that boys were targeted mainly due to their masculine construction which comes with a belief that they were independent and self-reliant. This has resulted in the teachers treating the boys differently from the girls. However, punishing orphaned boys for petty crimes like late coming as Bhusha* revealed, indicated the kind of atrocities committed by teachers against orphaned boys ignoring compelling factors like being breadwinners at home, as expected by societal discourses (Motsa & Morojele, 2019). Fyles (2018) points out that although some teachers are poorly equipped when it comes to treating boys and girls equitably, it is still very wrong to subject the boys to such inhumane practices at the expense of their education. Teachers are expected to be parents away from home and also ensure that both boys and girls in the schools learn in comfortable and conducive environments.

Children by virtue nowadays turn to dislike schooling and opt to drop out whenever they are punished. If this was to be left to continue unresolved within schooling circles according to Skinner et al (2004), it creates a cycle of discontinuation amongst orphaned boys as they might end up hating school even more. This will further create a sex imbalance in the job market as more girls versus boys would finish school thus increasing their likelihood of employment during a time where most focus is also given to the girl child. Schooling as supported by Elofsson & Jartsjo (2012) is meant to create a gate away for orphaned boys to escape the jaws of poverty and adult responsibilities common in their rural communities. All children to pass are expected to maximise their learning time. Collins & Coleman (2008) observe that denying orphaned boys such an opportunity even during a time when there were numerous calls by the United Nations Organisation (UNO) to respect the Rights of children was bound to make the boys perform poorly at school. This will again invite trouble from some teachers who according to Lee (2001) continue to disrespect the dignity and self-worth of the boys. Teachers who continue to scold and punish orphaned boys who come late to school commit serious crimes against humanity. This stereotype mentality might be the driving force amongst many perpetrating violence against orphaned boys in school places. According to Sukati (2013) the boys were mainly forced by militating factors such as travelling very long distances to and from school, and again their status of being orphans. Calls for schools to love all children including orphaned boys as supported by Lekule (2014) have contributed to a shift from using punitive measures against children to that of instilling positive behaviour through positive discipline. Scenarios of any negative attitude from both teachers and some quarters within the school might lead to orphaned boys' academic performance declining as they might be demotivated to attach any value to their education.

It has also been alleged that orphaned boys were victimised by teachers for showing certain behaviours while in the company of their classmates. Teachers usually punished those children who misbehaved while they were away mostly to cover up for their lack of professionalism in certain areas. It is also common for children to misbehave when the teacher (s) is absent. For orphaned boys to report that they were targeted by subject teachers failing to manage their classrooms underlined the level of victimisation and pain directed towards them. Orphaned boys were still wrongly judged and perceived by teachers in learner spaces as observed by Judson (2006), seemingly due to their status of being orphans and boys. To be singled out amongst other children also indicated that some teachers were still discriminating orphaned

boys. The teachers were also breeding hatred which might end up causing orphaned boys to shy away from the very same teachers meant to help them. In the absence of good collaboration between the teachers and the orphaned boys, poor learning outcomes might be the result. Further corroding the frosty relationship, the teachers had with orphaned boys, were the teacher's bad tendencies of mocking them about their ages in front of other children. Most of the children in rural schools especially when they are older than their classmates get agitated whenever mocked about their ages, the major reason as supported by Sukati (2013) being that they start school very late. Judging from the teachers' behaviour it was expected that all orphaned children who were older including the girls would be mocked, but targeting the boys only showed that the discrimination was based on gender.

It is important that orphaned boys be protected from all forms of discriminatory tendencies and violence as they continue to be illtreated in schooling contexts. Teachers as suggested by Reza (2007) should love, exhibit modelling behaviour, and stop the violence against the boys. Fyles (2018) adds that they should further, especially the males, be gentle and caring men presenting an alternative vision to masculinity. Focus has been directed mainly on the girl child and orphanhood in school contexts has been used as an umbrella term accommodating both boys and girls, ignoring specifically the schooling experiences of orphaned boys. To shape the schooling of orphaned boys, they should be treated without victimisation, judgement, and intimidation. Furthermore, they should be trained to become competent beings according to Morojele, (2011), as they are indeed matured beings. Again, gender stereotypes that still construe the boys as a strong and independent gender should to be deconstructed.

Masculine dominance threatening the education of orphaned boys...

Orphaned boys also voiced out their frustrations and anger at being treated badly by non-orphaned older boys. The boys lamented that besides that they were victims of teachers, they were also taken as 'prey' by other uncompromising boys which added to their woes. The boys express themselves in the narratives below:

Unruly boys terrorize us in front of other children, uttering unpalatable expletives. Sometimes you feel like fighting and ignoring the school rules. Some teachers hear and see while we are being abused but turn a blind eye. This is demotivating as we expect to be protected. Although we are

many as orphans, but we are targeted as boys. At times you need to pretend as if you do not hear what they say.

(Boro, a 17-year-old grade eleven double-orphaned boy, focus group interview).

Learning in this school is very difficult. You wake up knowing exactly that at school you will be laughed at, with the older boys alternating in mocking you. It is even worse if you are a double orphan because they will tell you in the face that you would not do anything to them because they know you do not have any parents. They will threaten and swear at you, but we have resisted because we know what we want.

(Bhusha, a 14-year-old grade nine double-orphaned boy, individual interview).

These accounts by Boro* and Bhusha* represented the power struggles that occurred in male schooling environments pointing to the existence of different boy regimes as noted by Kessler et al. (1985) who create different options and perform different types of masculinity. Troublesome boys are usually pressured by their search to be recognisable which according to Adler & Adler (1998) is inseparably linked to their quest as well to attain an acceptable form of masculinity. Connell (1996) points out that orphaned boys unfortunately have been constructed within the schools' multiple forms of masculinity where one form became hegemonic over the other. This development as explained by Connell (1990) was expected in a school set-up with a hierarchy of masculinities and each having its own dominant form of masculinity, one that gains ascendancy over and above others. Such behavioural tendencies amongst the boys were usually informed by gendered socialisation and discourses (Trickett, 2009). These are mainly attributed to gender roles for males in Eswatini being restrictive, contradictory, and confusing thus ending up promoting dysfunctional conduct (Connell, 1995). This gender hegemony strongly rooted in cultural dynamics of the country have resultantly placed orphaned boys at a disadvantage. This has meant that orphaned boys had to suffer and endure aggression in the hands of power hungry non-orphaned boys who were also pressured by societal expectations of stamping their authority.

Below, figure 10, is the pictorial evidence of the treatment orphaned boys are subjected to in schooling environments. Some boys tend to sit alone to avoid confrontations.

Figure 10



This has made it difficult for orphaned boys to concentrate on their schoolwork leading to their academic performance to be sub-standard. This also denotes the forms of bullying which according Menesini & Salmivali (2017) is also one of the major characteristics of rural schools. The friction usually witnessed between boys comes from the boys themselves associating ferociousness with authority and respect. Fierceness and supremacy are aligned with norms of masculinity. This means that boys by their nature do fight as they strive to dominate one another in schooling contexts. Schools should be free from any kind of violence, where the boys can demonstrate signs of being non-ferocious, to a space where they can express themselves freely. Based on this observation it is misconduct for teachers to let violence occur in their vicinity without even attempting to put an end to it considering that they were professionals. This means that orphaned boys continue to suffer from neglect because of their teachers failing them. Teachers should be encouraged to work collectively with the boys so that the best can come out of them.

Collaboration as between teachers, orphaned and non-orphaned boys as suggested by Minerson et al. (2011) is necessary for bringing a transformative impact to the lives of all orphaned boys. Leaving the boys to fight among themselves has negative implications as it would mean destroying their future as it is their education that will be affected in the long run. The animosity that would exist between the boys because of the rivalries would thus create a barrier of cooperation in school matters leading to knowledge deprivation. The government of Eswatini through the Ministry of Education and Training and other key stakeholders are left out with a major task of protecting and shaping the future of all socially disadvantaged boys like orphans amid the economic challenges faced. Ratele (2015) opines that focus should be on effective policy delivery as the realities shaping the orphaned boys differ from context to context. The boys themselves should be equipped with lots of information and further be helped in taking up the right decisions about masculine identities and how to mingle with others.

Sadly...we are also victims of our own personal assumptions...

The findings discovered that the orphaned boys were victims of stereotyped personal judgments about themselves. The ‘I am a boy, so I should always appear strong’ mentality according to Motsa & Morojele (2019) still existed in their lifestyles as they were always expected to remain strong and powerful. This came because of trying to fulfil both societal and family pressures which always expected that boys belonged to a strong, independent and capable gender. In trying to conform to such standards the boys had to show their militant efforts despite the prevailing challenges emanating from their orphanhood. The following narratives bear testimony:

We were taught that as boys you do not report the things that trouble you, but instead man-up. My father who is late used to say, ‘how can you become a man when you are a cry-baby’? I lost count of how many times I reported to him about my ill-treatment at school only for him to respond angrily, “you are a man, so be strong”. I grew up with that mentality that no matter how difficult the situation I was facing I will keep quiet.

(Boro, a 17-year-old grade eleven double-orphaned boy, focus group interview).

Looking after cattle where you fight with other boys has taught us the hardships of life. Sometimes you will feel embarrassed to report that you were harassed by other boys at school. As orphaned boys we sometimes found ourselves the victims in many circumstances; but even under such scenarios we have been able to remain resilient although this later catches up with you.

(Robert, a 14-year-old grade nine single-orphaned child, individual interview)

Orphaned boys sadly revealed that they have developed a habit of not reporting anything troubling them, be at school or at home, thinking that they would be equal to the task at hand just because they were boys. This explains why orphaned boys never reported the many incidences of bullying and abuse they experienced in both school and family spaces which eventually came to affect their schooling. These traumatic experiences might have affected them both psychologically and emotionally, but resilience has been their strongest weapon. This has resulted in the boys struggling to concentrate in class risking losing much of the content which as Ullah & Ullah (2019) discover that it can compromise their school performance. Orphaned boys resembled the kind of mind-set found in many traditional societies as products of the same reproduction. It shows the strong influence of cultural norms in shaping the identities of many African societies according to Klika & Linkenbach (2019), which have in turn went on to shape the educational landscape as well. This implies that there might be many problems facing orphaned boys in school contexts than the ones already exposed. The boys reported that it was not because they were not affected, but fear that they might be portrayed as weak. The children have decided to suffer in silence to conform to societal norms which expected that they maintained societal value at the expense of their education. It should be noted that traditional norms like those of Eswatini usually do not give children a voice hence could not be listed to, even to a point of being quietened. It is also typical of African rural societies not to be bothered on how the boys progressed with their schoolwork as when that happened as Mungoo (2017) laments, they saw a good chance for the boys to come back home to look after cattle.

According to Briggs (2012) boys have continued to receive less attention under the assumption that they are very strong, thus capable of handling any challenge. It is important, therefore,

that orphaned boys be helped through empowerment for them to challenge any discrimination. Shiva-Kumar et al. (2017) state that hiding and containing numerous complicated problems associated with orphanhood might have worsened the orphaned boys' emotional state, and depleted their concentration levels at school. As calls for equity education for all children despite their gender and 'disability' intensifies according to United Nations Children Emergency Fund (2015), it is imperative that orphaned boys be helped as well to remove the societal misconceptions related to the boy child. This will give orphaned boys freedom to voice out whatever grievances they have which interfered with their schooling paving a better way for their future.

As suggested by Peacock (2012), engaging orphaned boys so that they make equitable decisions about themselves is the best way of helping them achieve their educational goals. Ratele (2015) contributes further by arguing that that involving the boys would also help in changing the existing gender power relations currently dominant in many rural societies. Based on the very limited studies on the schooling of orphaned boys in the world including Eswatini, there is a need for calls to empower the boys for them to challenge any hostility and poor gender stereotypes in schooling contexts. Research of this nature is critical towards achieving gender equity in schools. Orphaned boys like all other children should be given enough time and space to manoeuvre within the complexities of their environment rather than being impinged by professionally trained personnel like teachers and societal discourses.

Table 4 below shows the biographical data of the participants

Pseudonyms	Age	Grade	Sex	Status
Robert	14	9	Male	Single orphan
Boro	17	11	Male	Double
Bhusha	14	9	Male	Double
Sabelo	17	11	Male	Single

CONCLUSION AND RECOMMENDATIONS

The findings denote that the schooling of orphaned boys is deeply-rooted in stereotyped constructions of the boy child being a strong gender capable of militating against any obstacle in educational contexts. Such misconceptions were found to have permeated the school

environment influencing the behaviour of both teachers and children. It was further discovered that these constructions were a result of traditional societal norms and values placing the orphaned boy child at par with male adult responsibilities. The high demands and expectations placed by society on the boy child has heavily affected orphaned boys as they try to find their footing in schooling contexts. They have found themselves obliged by family upbringing to conform to societal standards. Traditional African societies, where most orphaned boys live, have inculcated a culture of power and dominance to most families which has further resulted in the boy child being portrayed as a strong gender thus needed no support. This has ignored the fact that orphaned boys were not different from ordinary boys who have the same heavy burden associated with orphanhood considering some were faced with the responsibility of heading families. To help shape the education of orphaned boys, the paper recommends the following:

- Collaborative attempts from government, school, family, and community should change focus and be inclusive of all orphaned boys to help close the gender disparity in education between all children.
- Teachers and the community should be further capacitated on gender awareness and equity, and what it entails to remove some of the myths associated with the boy child in relation to male adult gender roles.
- Orphaned boys should be empowered to challenge inequalities.
- Orphaned boys should be engaged in designing of policies related to their schooling to help them cross the gender barriers in education.

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CHAPTER SIX

ENHANCING THE EDUCATION OF ORPHANED CHILDREN: VOICES FROM ONE SCHOOL IN ESWATINI

Abstract

This paper foregrounds orphaned children as a group suffering from social exclusion, worthy to be studied, and whose challenges should be enhanced so that they realize their full potential. The paper explores the schooling experiences of six purposively selected grade 9 and 11 orphaned children, aged between 13-17 years, in a rural high school in Eswatini. Guided by the rights-based theory as a theoretical paradigm, the paper borrows from the voices of orphaned children on how their education has been enhanced in schooling contexts. The aim is to provide insights on how the schooling experiences of orphaned children could be enhanced to help improve their educational experiences. The study adopted a qualitative narrative strategy and used photovoice, semi-structured interviews, and focus group discussions to generate data. The findings revealed that the government of Eswatini is enhancing the education of orphaned children in schools by paying for their tuition and providing food, which has proved to be inadequate for the education of the children. The study recommends that government increases the educational grant for orphaned children to cover for all their schooling expenses including uniforms. Schools should also be equipped on how best they can improve food security through the acquisition of more land which in turn can be utilized for even vegetable production to help supplement the diet among the children.

Key words: Eswatini; Orphanhood; Orphaned children; Rural school; Schooling experiences

INTRODUCTION

The number of orphaned children around the world has skyrocketed mainly due to parental AIDS related deaths as well as other calamities such as wars, hunger, earthquakes, floods, amongst others (Ogina & Ramare, 2019). The orphanhood dilemma has emerged as the main challenge troubling the world today and surprisingly the number of orphans rises on daily basis. The world is currently a home to about 140 million orphans (Nar, 2020). Orphanhood in sub-Saharan Africa is largely attributed to the HIV and AIDS pandemic, which has left an

estimated 17.3 million children orphaned due to the death of one or both parents (Kidman & Anglewicz, 2016). In a small country like Eswatini, there are about 150 000 orphans, and the numbers are surprisingly steadily increasing (Simelane, 2016). Orphaned children are defined by (UNICEF, 2017) as children under the age of 18 who have lost both parents. They can be further categorized into both single (lost either one parent) or double orphans (both parents). The statistical evidence of orphaned children in a country of about 1 million people underlines the significance of this field of study to be explored further (Braithwaite et al., 2013).

The education of orphaned children in Eswatini has been challenged by several factors like lack of tuition fees, expensive school uniforms, hunger, amongst other challenges (Motsa & Morojele, 2016). The issue of fees has remained one of the most contested topics in the education of orphaned children in the country. For orphaned children to achieve their goal of education, the obstacles they face needed to be tackled to enhance their education. Eswatini has committed itself in enhancing the education of orphaned children through policy adoption. The country as a member of the United Nations Organisation has agreed to adhere to all declarations pertaining to the Rights of all children including orphans. By adopting the Sustainable Development Goals (SDGs) on which Goal number 4 ensures quality education, the government of Eswatini has shown its willingness to commit itself to the education of orphaned children (Susuman, 2017).

Using the country's constitution as a yardstick, Eswatini has incorporated the rights of orphaned children towards quality education as spelled out in this document (Kingdom of Swaziland, 2005). This has resulted in the Ministry of Education and Training through the Education Sector Policy of 2018, to prioritise the education of orphaned children in the country. This intervention has seen the tuition fees of orphaned children being catered for by government through the OVC Policy, which yielded the OVC Fund, which has helped easing the financial burden from parents and caregivers of the children (Government of Swaziland, 2018). The Ministry of Education and Training has continued to enhance the education of orphaned children by further identifying and monitoring their progress in the country's schools (Ministry of Education Report, 2015). The government has also ensured that orphaned children were given enough food while within the school which has further enhanced their schooling in this context (WFP, 2019).

Although Eswatini has adopted quite a number of policies aimed at enhancing the education of orphaned children, their effectiveness leaves a lot to be desired (Sukati, 2013). Many of the policies have failed to yield any fruits, leaving the future of orphaned children in jeopardy (WFP, 2018). Besides the intervention from government which has proved to be the major catalyst in enhancing the education of orphaned children, their education in the country's schools remain challenged by the inadequacy of the OVC Fund to cater for all their schooling costs which also includes uniforms (Mndzebele, 2019). The government is currently committed towards paying about E1950 (equivalent to R1950 in monetary value) per orphaned child, an amount which has proved to be too small to cover for all the tuition costs considering that schools in Eswatini charge about E4000 per child (being the minimum) on average. This has left parents/caregivers of the children, some lacking effective guardians according to Bantwana Initiative (2021) frustrated as to who will scout for more funds to pay for the increase of fees demanded by schools as well as buying of uniforms. Besides the commendable job by government of enhancing the education of orphaned children in the country, other support structures that were found to have also contributed included teachers, school mates, family, and the community. For these supporting structures to be successful in achieving their goals they needed government as a policy enforcer. Despite that the constitution of Eswatini guarantees that orphaned children be accorded their rights to the best education; there is still a loophole on who should be held responsible for their education (Ogina & Ramare, 2019). It is against such gaps that this study has been undertaken in order provide insights on how orphaned children's schooling can further be enhanced to help them finish their schooling. The only way to break the vicious cycle of poverty and orphanhood in this rural context was through education (Koulouris, 2019). It is essential to further explore this study to pave way for future reforms in education solely focusing on enhancing the schooling of all orphaned children in Eswatini schools.

In this paper the orphaned children's voices have been used as a foundation in establishing the gap of a lack of a comprehensive policy in Eswatini schools to provide relevant strategies that would help orphaned children experience schooling positively. The paper then aims to provide intuitions on how best the schooling of the children could be enhanced to allow them free access to equitable education envisaged to transform their lives. Through this initiative, we add to current arguments on the intricacies of helping socially disadvantaged groups like orphaned children achieve equity education. By involving child agency, we also aim to

influence policy makers in designing accommodative educational policies to directly focus on the education of orphaned children.

THE RIGHTS-BASED THEORY AS A THEORETICAL PERSPECTIVE

The paper draws on the rights-based theory to explore how the education of orphaned children within one rural high school in Eswatini could be enhanced. The rights-based theory which began in the 1990s having its roots on early philosophers like John Locke, Thomas Hobbes, and Jean Jacques Rousseau, submits that every human being, including every child is entitled to a decent education (Robeyns, 2006). It regards education as a fundamental right of all children and a means for enhancing social justice (Miller & Redhead, 2019). The theory aims at prohibiting, preventing, and eliminating all forms of discrimination in education (Robeyns, 2006). As such, it assumes an understanding of access as one encompassing secure enrolment and progression and, equitable opportunities for participation and learning, leading to completion and meaningful outcomes for all school children (Barrett et al., 2006). It considers educational exclusion not only as a non-enrolment or dropout from school, but taking the form of erratic attendance, temporary withdrawal and enforced absenteeism as well as the ‘silent exclusion’ of children resulting from poor participation and performance (Gilmour & Soudien, 2009).

The rights-based theory postulates that orphaned children are socially excluded in educational and social forums thus leading to the deprivation of their rights to participate fully in meaningful dialogues focusing on improving their education ((Miller & Redhead, 2019). Currently, the children were found to be still challenged by the inadequacy of the OVCF to cover for all their schooling costs and educational power forums in Eswatini have so far failed to engage the children nor their parents/caregivers on how best this could be addressed. The theory points at orphaned children as an independent socially disadvantaged group informed and protected by the constitution in having their voices heard concerning educational attainment and delivery. It acknowledges the presence of power dynamics in supporting the education of orphaned children. It further underlines the significance of fully embracing the fundamental rights of the children according to McLeod (2017) to education as enriched in the constitution (Kingdom of Swaziland, 2005) as a basis for new beginnings. The education of orphaned children was found to be entrenched in inadequate delivery mechanisms which were a result of slow and economically dysfunctional policy instruments lacking the killer instinct

to achieve the primary goal of educating the children and most importantly; making sure that they graduate into tertiary education. The dominant rights and ethics treatise, therefore, draws from a wider, legal discourse in which educational inclusion is required as “an inevitable outcome” as noted by Dyson (1999) towards committing oneself to human rights and social justice (Campbell, 2002); hence our jointly committed efforts should be directed towards enhancing the schooling of orphaned children in our schools as they remained a socially-disadvantaged group (Thompson et al., 2012)

The study is informed by discourses and debates surrounding the continuous omission of orphaned children in relation to educational opportunities considering their vulnerability. This acts as a provision of a ‘lens’ to explore further issues of educational access of children affected by the orphanhood ‘syndrome’. The theory advocates for the adoption of an inclusive lens which aims to accommodate orphaned children recognizing a diversion from seeing the children as problems, to that of the school and the wider education system (Save the Children Fund, 2008). Progress towards the inclusive progression of orphaned children is assumed to require seeking out and supporting those mostly at risk of exclusion, overcoming obstacles to learning to ensure the participation and progress of all school children; and exploring ways of responding to and welcoming diversity (UNESCO, 2008). This means that the continuation and fulfilment of the educational goals of orphaned children do not solely depend on their energies, but a collective approach from all stakeholders within the educational fraternity.

RESEARCH DESIGN

Research context

According to (Commonwealth, 2020), Eswatini is the smallest and landlocked country in Southern Africa ruled by an absolute Monarch. The country consists of four administrative regions: Manzini, Lubombo, Shiselweni and Lubombo; and covers an area of about 17 400 km². Eswatini’s largest population of about 80 percent lives in the rural areas which are mostly dominated by a small scale-subsistence economy. The state of poverty in the country is high with many of the people living below the nationally defined poverty level (FAO, 2020). Eswatini’s economy is under threat from the disastrous effects of global warming as it has experienced rising temperatures with diminishing rainfall which has greatly affected crop yields and pastureland (Armstrong et al., 2012). Zamazama* is a rural high school situated administratively in the Manzini region, but geographically located in the Shiselweni region of

Eswatini. Shiselweni is the most neglected and poorest amongst the regions of Eswatini with more orphaned children enrolled in the schools (UNICEF Swaziland, 2017). This has left the region with the highest dependent population in the country (Kingdom of Swaziland, 2015). The area where the study was conducted is mainly dominated by poverty and a high unemployment rate (Quinn, 2017). Most of the able-bodied men work in the mines in the Republic of South Africa while others are still reliant on subsistence farming which is crumbling because of climate change. Most of the orphaned children live in child-headed families except for a few who still live with their parents who are unemployed.

Research methodology and data collection methods

This study adopted a qualitative narrative approach as a methodological framing for the study. It was chosen for its ability to enable elicitation of quality data, which explicates the complexities, dynamisms, and subjectivities of socially constituted phenomena like how the schooling orphaned children could be enhanced (Cohen et al., 2007). This allowed deeper access into cultural contexts of orphaned children, and in an empowering manner that valued orphaned children as creative and independent participants and constructors of knowledge about how their schooling is enhanced. Unlike quantitative paradigm, which uses numbers and instruments McMillan & Schumacher (2010) argues that qualitative research uses words, which privileges the orphaned children's voices. Through this method we were able to unearth complex and fluid realities transpiring within the lives of orphaned children in relation to how their schooling is enhanced.

Data generation methods and study sample

Semi-structured interviews, focus group discussions and a participatory method called photovoice were utilised to solicit orphaned children's responses on how their education was enhanced. The participants were six (6) purposively sampled orphaned children attempting grade 9 and 11 between the ages of 13 and 17. Three of the children were males (one single and two double-orphaned) and the other three were females (two single and one double-orphaned). The class teachers having consulted with the principal were responsible for the selection of the children. After the children were selected, they were then oriented about the whole study. They were given letters to sign with their parents/guardians acknowledging their participation in the study. Semi-structured interviews were preferred because of their non-restrictive nature as they presented a platform to freely converse without any hindrance

(Schumacher & McMillan, 2005). The focus group interviews allowed for interaction between the orphaned children which gave them access to share concepts which helped in the development of new evidence (Israel & Galindo-Gonzalez, 2014). They were also taken through on how to use a camera after they have been given three gadgets to be shared on a rotational basis. To avoid taking unnecessary pictures, the children were given prompts. Each child was supposed to capture about four (4) pictures of their experiences on how their education has been enhanced both at school (being the focus area) and home (Carovano et al., 1998). The children were told that pictures to be finally used during the interviews will be decided upon themselves. They were also given the liberty to choose which pseudonym each participant preferred. The aim of interviewing the orphaned children was to collect stories on how their education has been enhanced, the kind of information that would put an orphaned child's face on responsibility (Krueger & Casey, 2000). A recording device was utilised after seeking approval from the children.

Data analysis procedures

The use of thematic analysis helped in allowing categories and patterns to emerge from the data leading to sets of smaller and similar data that were more workable (Braun & Clarke, 2006). The comparative method used matched one unit of information with one another looking for recurring regularities and patterns in the data to assign the information into categories (Merriam, 1998). The data was then transliterated, the major focus being the research questions. For accurate capturing of the information from the recording device, listening word for word was a necessary while linking the pseudonyms with the informants. The data was then categorised and coded according to emerging themes. The codes captured both “semantic and conceptual reading of the data. Every data item was coded, and this process ended with collating all the codes” dominant and significant in the raw data on how the schooling experiences of orphaned children are enhanced”, (Nieuwenhuis, 2007). All the themes that emerged from the data (photovoice, individual, and focus group interviews) were analysed and discussed in view of the theoretical framework of the study to derive the findings. Although the whole study was conceptualized around twenty-four (24) participants, six (6) orphaned children voices were finally used on this paper. Considering the data at my disposal, the six orphaned children finally used provided an adequate and relevant narratives for one to produce an academic paper. The narratives were chosen for their degree on how they would impact on society and other stakeholders responsible for enhancing the education of orphaned

children. The biographical information of the participants is displayed at the end of this paper. Methodological triangulation was adopted to maintain the validity of the results. Photovoice together with the use of a tape recorder ensured that consistency, dependability and replicability of the results was maintained as well.

Ethical considerations

Consent for the research was sought from Director of Education in the Ministry of Education and Training, school principal, parents, and caregivers of participants. Ethical clearance was obtained from the University of KwaZulu-Natal Research Office. The study views orphaned children as competent individuals with the ability to decide on matters that affect their lives, so consent was also sought from them. The participants were informed that it was within their rights to withdraw from the study anytime they wished without any consequences. To maintain confidentiality, pseudonyms were used in this study for both the participants and the school.

FINDINGS AND DISCUSSIONS

Orphaned children's fees paid for by government...

The findings revealed that government contributed mostly towards the education of orphaned children by paying for their tuition. Educating children in Eswatini schools including orphans has become an expensive undertaking for many parents/caregivers. This means that the government's initiative of paying for the tuition fees of the children has greatly enhanced their schooling as this has eased the financial burden from the parents/caregivers. The narratives are a testimony:

At school we do not pay school fees since it is catered for by the government. This makes us not to be worried every time other children were about to be sent home to remind their parents about owing school fees. For that, we are very grateful as that makes us not to be disturbed. We are now able to fully focus on our schoolwork.

(Sox, a 16-year-old grade eleven male double-orphaned student, individual interview)

I am grateful to our principal who does not demand that we pay top-up fees like all the other schools. This was going to disturb my education as

my mother is unemployed, so could not afford my tuition. This has lifted the burden from my family as I have younger siblings who also need help. This has given me enough time to concentrate on my school work.

(Sipho, a 14-year-old grade nine male single-orphaned child, individual interview).

In most of the cases orphaned children have been forced by escalating schooling costs to drop out from school. Making matters worse, was the inability of the parent/caregiver or the children themselves (this specifically referring to double-orphaned children without any caregivers) to meet these high educational obligations (Kaffenberger & Braniff, 2016). The children expressed their joy on the positive intervention from government through the school as it has given them enough time to focus more on their education. Principals in most of the schools of Eswatini were known for chasing children away for owing school fees citing escalating educational and operational costs (Kones, 2012). The schooling environment, however, where orphaned children were schooling was described to be accommodative, when it came to the demands of paying for their tuition. It was reported that when non-orphaned children were sent home to collect outstanding fees, orphaned children remained behind doing their work. Indeed, sending other children home to get owed fees was one of the effective strategies adopted by principals to ensure that parents pay, while orphaned children were not disturbed as Sipho* alleged. This means that orphaned children got all the time they needed for their schoolwork as they were no longer worried about school fees. This might have increased their chances of doing better academically. This also coincided with the time when the government of Eswatini was fully committed towards enhancing the education of orphaned children (Ministry of Economic Planning and Development, 2019). This predicted a better future for orphaned children in the country's schools as their education continued to be enhanced (Fleming, 2015). Furthermore, this means that if more socially disadvantaged children like orphans could be helped by the government to achieve their dreams of finishing school, chances are high that the number of orphaned children enrolled in both colleges and universities could also increase. This will further open more opportunities for the children to get employed in different sectors of the economy after graduation thus improving their lives, families, and communities. The country would also benefit from their employment through the generation of revenue.

Food is provided in schools...

Evidence also pointed to the government supplying the school with food parcels under the school feeding programme which was initiated to help feed all children including orphans in schools. This consignment delivered to schools usually consists of bags of rice and beans (in most cases) which is supplied on a regular basis, then cooked in the school kitchens (WFP, 2019). The evidence provided below shows such contribution made which ensures that orphaned children were fed during their time at school:



Figure 11: *This picture shows Siphon* enjoying his lunch at school which usually comprises of rice/samp and beans.*

At school we do not get hungry because there is a kitchen where they provide us with food for lunch. This makes us happy as we can concentrate in class because sometimes you leave home having not eaten. The school has become our last hope as we know we will be fed, the food sustaining us for longer periods. During lunch we always rush to be the first in the kitchen. We love our school as it takes care of us.

(Musa, a 13-year-old grade nine male double-orphaned child, focus group)

My school has become my last hope to escape hunger and starvation. Although we eat rice and beans almost daily, we do not complain. We are grateful to the school, especially the principal, for making sure that we are fed as this has given us more time to concentrate on our schoolwork. We have since realised the importance of being at school as this has protected us from a lot of problems we had.

(Precious, a 17- year-old grade eleven female double-orphaned child, individual interview)

The narratives proved that orphaned children despite their disabilities were fed in schools, even those who could not afford a decent meal at home. Some orphaned children at times had to attend school having not eaten even a single meal at home. The school feeding programme supported by the government has been initiated to help even such children. The children reported that being fed in the school has pleased them to an extent that they liked being at the school. This has motivated the children in such a way that they were now striving for excellence in their academic endeavours. Orphaned children seemingly were eager to reward the good benevolence showed to them by the school through the principal. It shows that the school has gone beyond being only a platform for giving orphaned children pedagogical concepts to a place for fulfilling even the basic need for food which if left unattended might have impacted negatively on the education of the children. Food as an enhancement mechanism, therefore, fits in the concept of making schools conducive learning environments for all children including orphans (Nxumalo, 2018). Orphaned children were also supported by their teachers who at times went that extra mile of being just teachers by donating food parcels to keep the children sustained within and outside the school boundaries. The children have even stated on how they loved their school, and motivated children are what teachers usually needed for performing better. According to McIntyre et al. (2017), hunger indeed affects the concentration span of all children including orphans thus diminishing their chances of doing well academically. Giving children an opportunity to perform well at school motivates others to do well thus increasing both attendance and enrolment. Mamba (2014) also notes the impact of school feeding as learner enrolment has increased in Eswatini schools since

the school programme began. The findings revealed that school feeding has contributed significantly to alleviating the state of hunger in many rural schools of Eswatini. The evidence adds to growing concerns that most orphaned children enrolled in the schools, due to high levels of poverty prevalent in their communities, had to endure the pain of attending school on empty stomachs which ultimately interfere with their learning. To help the children absorb learning concepts easily there was a need for food sustainability to be specifically directed to orphaned children not being confined within schooling environments only; but extend further into communities where the children resided. This will go a long way in sustaining the children throughout their educational journey situated mainly between the home and school.

Motivation from caring teachers...

Orphaned children disclosed that their schooling was also enhanced by the motivation they got from some teachers. Orphaned children singled out the school principal whom it has been alleged played a very significant motivational role in their schooling. The following narratives are a testimony:

I have been motivated several times by my teachers encouraging me to work hard. They always motivate me saying I should study hard and be patient as I am capable. My Maths teacher, Mr Matsebula, once said, 'work hard as if there is not tomorrow because if you do not you will regret ever getting a chance to be at school'. The school principal, who is the greatest motivator would always say, 'excellence should be your motto'.*

(Lindiwe, a 14-year-old grade nine female single-orphaned child, individual interview)

My favourite teacher is the school principal who teaches us history. He is an interesting man, and I would love to be like him one day. In class he would always motivate us, and most students pass his subject. Even during assembly, he will continue with his motivational remarks encouraging us to work hard. Many of my colleagues love him so much as he also likes cracking jokes.

(Musa, a 13-year-old grade nine male double-orphaned child, individual interview)

The above stories provided evidence that teachers have significantly contributed to enhancing the education of orphaned children through motivation. Orphaned children were consoled by the presence of some caring teachers within the school who have taken the role of parenting amidst the number of challenges faced. The teachers have shown that they were not only restricted to their specified duties within the 'four walls' but were also conscious that they were also expected to play a key role in enhancing the education of orphaned children by virtue of being educators. This, according to Cas et al. (2014) would help close the gap of parental loss as some of the children have lost either a father, mother, or both. The children were pleased to see their teachers' joining hands in shaping their future. It is part of teachers' professionalism to motivate the children they teach so that they can get good grades that would allow them to compete in different academic fields. The teachers were applauded for their valuable contribution with the principal receiving more accolades from the children as he has been described as the greatest motivator in the school.

The motivation from the teachers has yielded positive results for the children as their academic work has improved. This implies that if all orphaned children were to be given full support by continuously motivating them in their quest for the best education, they could perform exceptionally well as also noted by Shann et al. (2013). It also underlines the importance of seeing orphaned children as capable beings instead of being viewed as incompetent individuals agreeing with Morojele & Muthukrishna (2011) that children are independent thinkers. Forcing children including orphans to perform educational tasks against their will usually demotivated and brought the worst out of them which might normally led to low educational outcomes as observed by the Ministry of Education (2001).

Other children are so caring...

Evidence also pointed out to some children who are not orphans who are said to have also played a pivotal role in enhancing the education of orphaned children. Here the orphaned children speak out:

Some of our colleagues who are non-orphans sympathize with us. Many of them although high achievers have gone as far as even creating study groups so that we can get the necessary help to improve. They have encouraged us to do better than them provided we doubled our efforts. Sometimes they sacrificed their lunch times to help us succeed. This has really helped in getting us motivated and our performance has greatly improved. Although in most cases they are girls, but we value the effort they put as it has been very helpful.

(Sox, a 16-year-old grade eleven male double-orphaned child, individual interview)



Picture 12: *This is Gugu* pictured with her friend who is not an orphan, she says she is very supportive when it comes to her schooling. The photo was taken on their way home after studying.*

Apart from the teachers' valuable input, other children in the school, as narrated by Sox* and Gugu*, were said to have also contributed to enhancing the education of orphaned children by motivating them as well as studying together. Sharing information with high achievers through group work has helped to solve some of the most difficult educational puzzles orphaned children encountered and such children as supported by Jere (2014) have a high probability of doing well. Some of the children were reported to have gone even an extra mile of sacrificing

their time just to make sure that orphaned children's schooling was enhanced. This educational development has helped in realising the importance of orphaned children collaborating with other children as the right tonic towards better performance. This means that children do cooperate when given the right platform as it encourages the exchange of educational concepts and valuable information which goes a long way in helping all the children to improve their education. Alber (2012) highlights that school children learn better whenever they are discussing amongst themselves. This implies that if all children in this context, despite their social standing and mental capacity, were to be given enough time to cooperate, their education can improve thus helping in motivating other children in similar schooling contexts to do the same.

Agreeing with Morrow (2011), that it is important for every stakeholder to understand the nature of the spaces and places that orphaned children occupied to understand their lives. Elofsson & Jartsjo (2012) share similar sentiments by arguing that it is the duty of all teachers to encourage cooperation amongst children for results to improve and avoid seeing socially disadvantaged children like orphans withdrawing themselves from schooling. Giving orphaned children full support as also observed by da Silva & Oliveria (2021) will help inspire other children in the same predicament to see schools as the best places to be which could prove to be the right tonic in helping them change their educational fate for the better.

The contribution made by caring communities and families ...

Orphaned children also revealed that the availability of different structures within their communities have also helped in enhancing their schooling. The children expressed that there are structures like kitchens that have been established through donor funding which have facilitated the feeding of orphaned children in the communities during their time away from school. This has greatly enhanced their schooling by fighting against obstacles like starvation which might have interfered with their education as well. Below are the children's testimonies:

In my community I get help from a company called Young Heroes which assist orphans. The beneficiaries are identified by the community caregivers [bagcugcuteli]. They sponsor me and I buy all the things I need for my schooling. They have also helped me with food at home. I am now able to eat while at home and this allows me to focus on my

schoolwork which has improved instead of being worried about what to eat. I am grateful to my community for affording us such care as orphans.
(Musa, a 13-year-old grade nine male double-orphaned child, individual interview)

There are currently feeding programs that are available for orphans in the community. There are kitchens which have been built with the help from donors such as World Vision. The kitchens are used to feed orphaned children in the community. We are also involved in community agricultural developmental projects which are aiming at improving the standard of living for orphaned children. We get paid from the profits we make, and this allows us to buy the necessary things we needed for our schooling such as uniform. We are also able to buy food for our families as some of us are bread winners at home and no one can feed us.

(Precious, a 17-year-old grade eleven female double-orphaned child, individual interview)

The data presented above proved that the communities where orphaned children lived were supportive of their schooling which have put the children in a better position to do well. Orphaned children were said to be receiving help in the form of food from the community courtesy of donor interventions. This has necessitated the building of community kitchens where orphaned children were fed in the absence of the schooling feeding programme which was restricted to only school boundaries. This has enabled the children to be sustained until they reached school where they were also fed as well. This means that the community has filled-up the gap for orphaned children who had fewer chances of being fed before going to school, a norm common in most rural schools of Eswatini. This could have helped in increasing the children's concentration levels as suggested by Poulsen (2006) while at school which enabled them to compete fairly with non-orphaned children. Orphaned children in the community were also involved in agricultural projects which have allowed them to buy school necessities from the proceeds made. This has gone a long way in enhancing their schooling as they could even buy school necessities like uniforms. The importance of the community as a support structure according to Schenk (2009) cannot be overlooked as the children have expressed their gratitude towards the help they got from their communities. The home and

school are separate entities, but the narratives have established an interplay between the two as they contributed towards orphaned children's schooling; the latter proving to be a dominant discourse in the education of the children. Having been fed while at school orphaned children faced obstacles of hunger at home which interfered with their schoolwork as they had to do homework, assignments and studying. According to Dalen et al. (2009), the children especially those who were double orphans had broken family structures leading to their inability to put food on the table. For all children schoolwork normally extended towards the home environment in the form of assignments, home works and studying; when school feeding only went as far as the school boundaries (Nsibande, 2016). To make matters worse, school feeding never even extended towards the school holidays, leaving orphaned children at crossroads whether to fulfil their educational goals or neglect their schoolwork while fighting for their survival. It is a good development that the children were fed in the communities as this has allowed them more time to focus on their studies as alleged. This has a positive implication on their education as it meant less stress caused by the shortage of food, but more focus towards schoolwork thus increasing their chances of performing better. A better performance increased the children's chances of becoming better citizens as it came with the package of getting a well-paid job which would change their way of life and that of their families. This further implies that it is necessary to cater for the needs of all orphaned children living in the communities. This will help in closing the gap between home and school as either of the two could not be alienated from the schooling of the children. Fully supporting orphaned children in their schooling in relation to food provision at family level would go a long way in motivating all socially disadvantaged children to attend school.

Orphaned children have also expressed their gratitude to committed family members who instead of only focussing on their biological children have gone an extra mile to make sure that their education was enhanced. The voices below provide evidence:

My uncle is very supportive of my educational endeavours. I lost both my parents, but my uncle has taken the role of parenting. He buys for me school uniforms and gives me pocket money at times. I am not different from other children with parents, and this motivates me to push so that I do not disappoint him. He also motivates me, saying losing my parents was not the end of the road.

(Precious, a 17-year-old grade eleven male double-orphaned child, individual interview)

I am proud of my aunt who acts as my guardian in the absence of my mother. She has filled the void left when my mother passed on. I will forever be grateful for the love she gives me, as I am being taken as one of her own children. She regularly calls the teachers to find out how I was behaving. She motivates me, buys school items which my father could not afford as he is unemployed. As a result, I have been able to focus on my education and this has yielded fruits as my performance has greatly improved.

(Gugu, a 17-year-old grade eleven female single-orphaned child, individual interview)

Family members have contributed significantly in enhancing the education of orphaned children by taking up the role of biological parents. Foster (2000) agrees that this happened at a time when many family households were overstretched by the effects of the economic meltdown caused mainly by the devastating effects of global pandemics like HIV/AIDS and lately Covid- 19 as well as disasters like droughts (Abdul et al., 2020; Mlenga, 2017). Thwala (2018) observe that this has rendered many family support structures in the Kingdom of Eswatini ineffective as they could no longer carry the heavy burden of taking care of orphaned children let alone push for their educational agenda. The narratives provided convincing evidence that not all family members were committed to a point of neglect, but some as supported by Chigubu (2000) were still devoted in helping orphaned children pursue their educational goals. The presence of caring family members who were prepared to shoulder the educational costs that orphaned children incurred meant that their schooling was supported. If their schooling was fully supported chances were that their academic performance would improve as well as according to Jensen (2009) frustrated children normally performed poorly at school. To protect and further enhance the education of orphaned children, Fleming (2015) suggests that governments should prioritise the welfare of all children. This will be done by monitoring their lives even outside the school much focus being the community/family environment. This will be done to ascertain the challenges faced in order to come up with intervention strategies as early as possible. By monitoring their lives outside the school

environment, the government would counter a scenario whereby the children’s problems at home and community overlapped to the school. The children’s problems once allowed to permeate into the school might end up interfering with their performance as they can cause frustrations and bitterness. According to Kremer et al. (2017) frustrated children with anger issues usually perform poorly at school hence the need for all stakeholders to ensure that orphaned children are protected from all forms of malice as a way of effectively enhancing their education.

Table 5 below shows the biographical data of the participants.

Pseudonym	Age	Grade	Sex	Status
Sox	16	11	Male	Double orphan
Sipho	14	9	Male	Single
Musa	13	9	Male	Double
Precious	17	11	Female	Double
Lindiwe	14	9	Female	Single
Gugu	17	11	Female	Single

CONCLUSION AND RECOMMENDATIONS

The education of orphaned children was found to be entrenched in a variety of physical, financial, and emotional barriers which impeded their education. These barriers, although proving to be a threat towards the children attaining the best education, were neutralised by the involvement of the government through the school, teachers, peers, community, and family as enhancing agents. The school proved to be the leading agent in helping orphaned children escape some of the ordeals they faced which militated against their education. The valuable contribution made mainly by the government in relation to the payment of fees and school feeding, the motivation from both teachers and fellow children alike have kept the orphaned children’s hopes alive; igniting their interest to push further with their educational pursuits. The community and family have acted as a secondary impetus towards the education of the children as both were mainly dependent on the commitment and willingness of government and family members respectively.

Based on the findings the recommendations below are made as additional tools towards enhancing the education of orphaned children in Eswatini schools:

- The government should increase the educational grant for orphaned children to cover for all their schooling expenses including uniforms.
- The government should initiate more projects in communities focussing on how orphaned children can be empowered to sustain themselves.
- Teachers and all other children should be enlightened through workshops and lessons on the importance of embracing social diversity, social tolerance, particularly focussing on supporting and enhancing the education of orphaned children.

The above recommendations need all stakeholders involved in the education of orphaned children to collaborate in order to make sure that they are fulfilled. The government, as a major stakeholder has a huge mandate of carrying out most of these recommendations. On the issue of increasing the education bursary offered to orphaned children, it is within government's efforts, specifically the Office of the Deputy Prime Minister where the welfare of orphaned children is administered; to justify the urgent need to increase the annual budget allocated to orphaned children from the Ministry of Finance. Although this has great financial implications on government's resources, it is very critical as children are the future and without them the country's economy looks bleak. Besides, these recommendations without government's financial commitment will bear no fruits.

Parents and community members have a significant role of nurturing and supporting all the initiatives started to help orphaned children to experience schooling positively. For all the initiated projects in the communities to be successful they require to be monitored through adult supervision. It is essential to give guidance to the children both at family and community level. Most orphaned children with their support structures disintegrated need to be loved and supported as a way of motivation and making them to be mentally stronger.

Teachers and other non-orphaned children need to support orphaned children by accepting and loving them. This can come in different ways like cooperating with them in all efforts directed at making their school work better to treating them with respect and love. This will reduce the

many incidences of intimidation and discrimination in schools resulting in orphaned children loving to spend more time at school which could finally improve their chances of doing well.

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CHAPTER SEVEN

CONCLUDING A STUDY OF ORPHANHOOD IN ESWATINI SCHOOLS

7.1 INTRODUCTION

The thesis consists of five manuscripts with a major aim of discovering how orphaned children, both boys and girls, in three rural high schools in Eswatini experience schooling. It begins with the real-life schooling experiences of orphaned children. It then looked at the dynamics affecting orphaned children's emotions in schooling contexts. It further explored how the children navigated through their hostile schooling environment. It finally explored at ways on how the schooling experiences of orphaned children could be enhanced. The study was guided by the following research questions:

- (1) What are orphaned children's real-life schooling experiences of orphanhood in three schooling contexts in Eswatini?
- (2) What are the orphaned children's emotional geographies of schooling in these contexts?
- (3) How do orphaned children navigate the spaces and places of schooling in these contexts?
- (4) In what ways could the schooling experiences of orphaned children be enhanced?

7.2 SIGNIFICANCE OF THE STUDY FINDINGS

The study is significant in bringing in new knowledge to add on readily available literature on orphanhood as a diverse and contested subject. The aim is to use the data to convince policy makers to consider incorporating the views of orphaned children, who at present have been continuously ignored, during the drafting of educational policies to help the children experience schooling positively. The study findings exposed that the schooling of orphaned children in Eswatini schools is still being compromised; lacking essential specific educational components that would have put the children at par with non-orphaned children in all education platforms. It is against such policy discrepancies that insightful knowledge from this subject is still welcomed to allow orphaned children full access to education in order to ensure the future

development of Eswatini. All the five manuscripts, crafted in line with the study objectives, make a valuable input towards the study as outlined below:

7.2.1 Chapter 2: Exploring Orphaned Children Real-Life Schooling Experiences in their Orphanhood in Three Rural High Schools of Eswatini.

The chapter highlighted that orphaned children were fully matured and independent thinkers according to Quennerstedt & Quennerstedt, (2013), who should be given the fluidity to make meaning of the environment surrounding them; instead of exhibiting framed discourses which usually reflect the influences of dominant groups in society (Burr & Dick, 2017). The children described the environment upon which they lived, giving even an outsider who was devoid of such knowledge the real taste of their lives. This painted the actual picture of the children exposing gender imbalances and erasing different assumptions that people make out of them. This helped in creating a strong and undebatable foundation for the formulation of new policies aimed at specifically improving the lives of orphaned children in schooling contexts. Orphaned children by voicing out their experiences contributed massive information on the plight faced by socially disadvantaged children in schooling contexts thus raising awareness of such issues to every stakeholder in education. This will go a long way in influencing policy makers to revisit their national strategies focussing on the education of orphaned children so that they can realign the policies to meet directly with the needs of the children.

7.2.2 Chapter 3: Emotional Geographies of Orphaned Children in Eswatini Schools: Dynamics in a Rural School in Eswatini.

The chapter highlighted the emotional geographies faced by orphaned children in schooling contexts which interfered with their learning. It revealed the significance of making educational stakeholders understand the impact of emotions on children motivation and achievement. The findings showed that orphaned children's emotions, which were a product of both school and home environments; were rooted in financial difficulty, abuse and harassment from teachers, other non-orphaned children, and extended family members. This called for collaborative initiators to grasp the emotional complexities underpinning the education of the children to identify, provide the kind of support they needed and further accommodate them in educational plans. The chapter also signified that planning should involve monitoring and controlling the emotions of the children as a way of protecting their rights; considering that Eswatini's education is geared towards producing good citizens for the

future (Ministry of Education and Training, 2020). Another noted contribution made by this chapter was discovering the magnitude of the impact caused by the home environment in the education of orphaned children. This environment viewed by many as ‘distant and less influential’ in terms of education, mainly due to its location in relation to schooling of orphaned children, was found also to be equally affecting the children’s emotions. It is, therefore, significant, and critical that all educational stakeholders understand the family/societal dynamics versus the school linked to the children so as to inform policy drafting and implementation.

7.2.3 Chapter 4: Navigating a Hostile Schooling Environment: A Case of Orphaned Children in the Shiselweni Region of Eswatini

This chapter made a valuable contribution to orphanhood by revealing the complex dynamics faced by orphaned children mainly in rural schools and further exposed the militant efforts employed by the children to survive such difficulty. This added valuable information on the education of orphaned children and showed that the children were capable beings as supported by Quennerstedt & Quennerstedt (2013) with fully developed mental faculties to think of ways on how they can circumvent through their educational journey. It further showed that through adequate support, orphaned children can rise above all the obstacles they faced in schooling contexts. The children by exposing the challenges versus the strategies helped to inform educational stakeholders about the need and urgency to reconstruct the orphanhood agenda in Eswatini schools to remove the power dynamics that currently distort the navigation plans of the children; hence the need for further engagement on this field so as to help orphaned children achieve their educational aspirations.

7.2.4 Chapter 5: Schooling Experiences of Orphaned Boys in One Rural School in the Kingdom of Eswatini: Gender Schema Approach.

The chapter exposed the painful traumatic experiences faced by orphaned boys in schooling contexts. It provided meaningful insights and added the needed literature in a field yet to be fully explored. The information derived from this chapter has informed stakeholders in education to consider drafting policies solely focussing on the education of orphaned boys. Evidence pointed to orphaned boys in Eswatini schools being less engaged and poorly motivated. This combination has led to poor educational outcomes hence the need to engage the boys so as to challenge the inequalities and poor gender sensitivity currently witnessed in

schooling contexts. This will change the education landscape in schools by balancing the scales between boys and girls allowing them to compete fairly in all educational opportunities.

7.2.5 Chapter 6: Enhancing the Education of Orphaned Children: Voices from One School in Eswatini

The chapter highlighted methods of intervention by different stakeholders in the education of orphaned children, further locating the loopholes within the enhancing structures. It showed that although there have been attempts to mitigate the obstacles faced by orphaned children in Eswatini schools, the challenges were still far from over hence the need to understand the nature of the dynamics affecting orphaned children to apply the correct measures. The data provided will help policy makers, humanitarians, and organisations to remodel their initiatives so that they are in line with what the children needed for their schooling to be enhanced adequately. Prioritizing the education of orphaned children was found to be a necessity towards investing in young people as a future generation (WHO, 2021). This will go a long way in motivating the children thus increasing their chances of doing well at school.

7.3 THEORETICAL REFLECTIONS OF THE STUDY

The study was rooted in a multi-theoretical framework of social constructionism which engages the new sociology of childhood, attachment trauma, rights-based and gender schema theories. Through social constructionism I have come to understand that the negative experiences that orphaned children witnessed in schooling contexts were mainly a result of negative constructs from powerful social players within the education domain. These constructs usually emanated from certain beliefs and stereotyped mentalities that orphaned children were disadvantaged thus deserved inferior treatment. This theory has enlightened the need by stakeholders to understand how orphaned children perceive and make sense of the world around them, and that it would be the children's interactions with the outside world that would determine their emotions and behaviour.

Furthermore, social constructionism enabled the study to reveal hidden struggles that orphaned children experienced in schools. All the scuffles associated with the children's schooling, the home environment inclusive, were captured bringing a holistic and comprehensive report on the real-life experiences of orphaned children in schooling contexts. This will make it easier

for the children to be accorded the help they needed instead of making assumptions about their lives.

The New sociology of childhood studies helped in exposing the active roles played by orphaned children in their educational journey. This helped remove the notions associated with the Eswatini traditional society that children were silent and incapable players who should be channelled by adults in matters that concerned them. This theoretical engagement pushed the agenda for incorporating children's agency in all matters touching on the education of orphaned children. Adults have always been depicted as capable beings leaving orphaned children with a complex of shying away from responsibility when in actual fact according to Morojele & Muthukrishna (2011) they were competent, active players who could navigate any obstacle provided they are given the right opportunities to penetrate those avenues. This implies that for orphaned children to thrive in their educational endeavours they needed guidance and support from adults, not the total control they were subjected to because of stereotypes that are dominant in most Eswatini rural communities.

Attachment trauma theory exposed that children who are not adequately cared for like orphaned children are bound to suffer from traumatic experiences which end up affecting their well-being and engagement (Pranther & Golden, 2009). Orphaned children, because of being frustrated, fail to learn a cluster of behaviours called 'attachment'; forcing them to manifest different emotional and behavioural reactions as they try to regain lost or secure relationships. Surrounded by such hostility, the children then learn to adapt to an unfriendly environment by being cautiously self-reliant. The judgement that can be reached is that orphaned children as they occupy vulnerable spaces need conducive learning environments in order for them to realise their full potential. The theory advocates that all children including orphans be attached to a secure, stable, and supportive schooling environments so that they concentrate on their education instead of their minds being preoccupied by things which might disturb them.

Rights-based theory indicated that orphaned children like all other human beings have all the rights to occupy any place and space they wanted within the schooling environment without intimidation. The children's education in most cases has been controlled by adults, some with ulterior motives, under the pretext that they were still young thus incapable of taking informed

decisions. This theory has made me appreciate the presence of adult supervision in orphaned children's education and development and enlightens that the best education entails providing the children with equitable opportunities for participation and learning (Barrett, et al., 2006). It underlines that the presence of adults in the education of the children is not meant to impinge on their rights but providing direction. It also emphasises that education remains the fundamental right of all children including orphans and a way to enhance social justice (Miller & Readhead, 2019).

The gender schema theory exposed that in children's spaces there still existed gender imbalances mainly caused by the different stereotypes that people in dissimilar sectors of the society including teachers still have about the education of boys. This made me realize that in environments that orphaned boys occupy there were still people associating their positions with power and dominance ignoring the vulnerability and trauma these children had to endure. This further implies that the boys in schooling contexts have been at times denied help under the impression that they were capable, when in actual fact the children needed support for them to overcome the problems they faced. Viney (2019) argues that as this is a cultural norm emanating from societal expectations, there is need to deconstruct such stereotypes if we are indeed geared towards helping orphaned boys experience schooling positively like all other children.

7.4 METHODOLOGICAL REFLECTIONS

The study utilized the qualitative research approach as its methodology. The qualitative method was ideal for the study on orphaned children because it went beyond the information that quantitative research provided going as far as understanding the underlying reasons, opinions, and motivations on the children (Gough, 2020). This has helped me as a researcher to understand the emotions that have driven orphaned children's behaviour and the feelings that have always preceded their decisions. The approach has allowed for the in-depth study of orphaned children, coming out with a true reflection of what transpires about their lives within schooling contexts. This is critical for the development of comprehensive educational strategies specifically addressing the education of orphaned children in schools as school children cannot be treated in commonality as if they experienced the same learning difficulties.

The use of focus group interviews provided a chance for orphaned children to converse freely and happily by expressing their feelings and attitudes without any restrictions thus helping the study get rich information about their experiences (Dilshad & Latif, 2013). This helped manifest the many complex challenges about the lives of orphaned children in schooling contexts. Discussing their real-life experiences amongst themselves made the children realise that the issue of orphanhood was not a lone battle rather a universal phenomenon calling for collaboration from all educational sectors. Social interaction amongst socially disadvantaged groups like orphaned children is encouraged especially during a time when voices are calling for the respect of all children through allowing them to converse on matters that directly affected them. This will help fight the stereotypes that still existed in some rural communities of Eswatini that children should not be given the freedom to reflect on their lives, but always listen to adults and not to be listened to; when the adults are not the ones affected by these experiences. Individual interviewing also created some balance as children are shy by their nature thus intimidated by group settings, so this allowed orphaned children to express their personal experiences which could have been ignored in a group setting. This offered each orphaned child the chance to reflect on one's life without relating it to someone else thus bringing a true picture of the schooling experiences of each child. The narratives from orphaned children also proved that the children, if they were to be given enough space and time, would reveal a lot of information about their schooling experiences which the government needed to fully achieve its inclusive agenda in education. That is why policies that have been designed and put into place to help orphaned children have failed to yield the desired results as the children were not engaged to see what they wanted and needed. The narratives were also made rich using photovoice technique where orphaned children captured the real phenomena related to their schooling experiences thus providing data that was strongly rooted in evidence rather than the assumptions usually made by those in power. Some family issues which affected orphaned children according to Eswatini traditional religion are no go areas due to their sensitivity, so by capturing the salient spaces, the children exposed crucial information which would have remained obscured for too long. It is usually such hidden scenarios which have rendered some educational policies ineffective and redundant as there are no specific strategies that can be put into place to deal with such cases as they remained unknown. The victims continue to be orphaned children who are usually intimidated by the dominant powers in both society and the school.

7.5 PROFESSIONAL AND PERSONAL REFLECTIONS

This study has professionally broadened my scope as a researcher focussing mainly on orphanhood as a field and its implications on the education of children. I have acquired a lot of skills as I dealt with large volumes of data on orphanhood which has transformed me to being a scholar today. I have come to realise that research and policies on orphaned children and other socially disadvantaged children is not complete if it is about them not with them. Researching about orphaned children and not giving them a free platform to probe themselves results into situations where the children are wrongly perceived and judged as observed by Judson (2006); which ends up distorting their real-life schooling experiences. It has helped in deconstructing some of the stereotypes I had about orphaned children before my engagement with them. As a teacher I used to believe that all children should not be listened to but made to always take instructions from adults. I was a great supporter of violence (corporal punishment) against children including orphans ignoring whatever submissions they brought forward. I believed that every deviant behaviour a child displayed was due to disrespect and attitudinal problems. Looking back, I could see that I, together with other teachers have done a lot of damage to the children, this being a result of ignorance on children agency. It is through this study that I have discovered that the problems experienced by orphaned children in schooling contexts as seen from face value were just a tip of an iceberg, which then calls for educators to deeply understand what really transpires behind the scenes on orphaned children's lives. It is very important for all educational stakeholders to understand that orphaned children need time and space to interrogate themselves, then having people make wrong and biased conclusions about their lives, which has proved to be the main loophole on studying about children. Evidence from the findings have shown that teachers in Eswatini schools have still not yet mastered the skill of taking care of orphaned children, this posing as a serious challenge to their education as the numbers keep on soaring (Nar, 2020). The findings also located some gaps as well in family and community awareness concerning the plight faced by orphaned children in relation to their schooling. This has resulted in the children not getting the necessary support they needed to achieve their goals, a signal of another grey area caused by the lack of understanding the problems encountered by orphaned children and the impact they have on their education. For the orphanhood agenda to be successful, there is a need for all stakeholders to fully grasp this concept and its impacts on the education of the children.

This study has made me appreciate and value humanity by understanding that children although assumed to be immature, young, defenceless and incapable have all the mental qualities and charisma to contribute positively towards their education. I have learnt that for people to help orphaned children in their education, there is a need to fully understand them to identify the kind of help they needed. As an enlightened person in this field, I have come to believe that it has been the lack of commitment from knowledgeable people like researchers and policy enforcers to adequately take good care of orphaned children's education. I still believe that the predicament experienced by orphaned children in many schools can still make a huge turnaround provided all efforts are customised and specifically designed for this cause. I strongly believe that both the family and community should be the starting educational points for demystifying wrong constructions about orphaned children. This is because all the educational stakeholders in Eswatini are products of both family and community which in most cases are rooted in cultural dynamics which place orphaned children in the same category with other children despite their lives being challenged and compromised. It is high time that researchers in Eswatini who are well versed in this field collaborate with government in particular; as policy initiator and implementer, so that efforts to realign the national strategy on orphaned children are made to meet with their current demands.

7.6 LIMITATIONS OF THE STUDY AND IMPLICATIONS FOR FUTURE RESEARCH

Despite the valuable contribution the study will make in the education of orphaned children in Eswatini schools, it had noted demerits. The researcher being an orphaned child who endured all hardships experienced by the participants in the study was bound to suffer from prejudice. I had to control my emotions at times for the sake of the children as they narrated their ordeals, as many of their stories resembled my upbringing. This natural feeling of connectedness might have influenced my analysis of the data presented by the orphaned children leading to partial misrepresentation of facts. Although I knew my professional expectations as a researcher but tackling the same field as my childhood experiences proved to be a journey full of emotions which I needed to contain.

Professionally, having been promoted from being a teacher to an Administrator tasked with monitoring the professional conduct of teachers amongst other duties; I had to make sure that my objectivity was not affected by prejudging the teachers because I know how professionals

are expected to present themselves to school children. I had to remind myself that I was also one of the teachers who had an unfair outlook on orphaned children as a socially disadvantaged group. The professional expectations would now and again interfere with my lens while looking at the behaviour of teachers against orphaned children. This might have allowed elements of biasness to infiltrate the study thus having an impact on my final analysis. The fact that I had to conduct a study of this nature based on an educational circumference I am well conversant of made it difficult for me to be objective especially on areas which I saw that the children were being let down by teachers employed to play both professional and parental roles.

The qualitative narrative inquiry method utilised for the study is cited as an appropriate and effective approach for its non-restrictive nature (Schumacher & McMillan, 2005). Involving face to face interactions with the orphaned children as they constructed live stories about their schooling experiences as noted by Schumacher & McMillan (2005), had limitations as it uses generalisations of a subset of the population to represent a larger population. These generalisations can be wrong and biased as what transpired in a small population cannot be assumed to apply in a bigger population. Using a sample of 24 purposively sampled orphaned children in three schools situated in three different regions of Eswatini to represent a whole population of children distributed in Eswatini schools meant that evidence based on the education of all the children remained untapped thus interfering with the study findings and conclusion. This may result in findings not being truly representative of the whole study on orphaned children in Eswatini schools. Orphaned children who participated in the study were also sampled purposively raising another limitation in that other orphaned children's schooling experiences in other grades within the same vicinity were ignored under the pretext that they might have similar experiences with those under study, a general assumption without any validation. According to Schumacher & McMillan (2005) this type of approach also demanded for face-to-face interactions with orphaned children during interviewing; which proved to be a weakness as it became traumatic and difficult for the children to contain their emotions as fresh memories of their haunting experiences were ignited. This called for the researcher to have a big temperament to take the role of counsellor while at the same time making sure that the interviewing process was not disturbed. This has a weakness because for the exercise to be successful it entirely depended on the researcher's personal attributes versus the ability of the

participants to contain themselves so that they may continue undisturbed throughout the whole interviewing process.

Photovoice which was also used within this approach allowing orphaned children to capture pictures of the spaces they occupied related to their schooling experiences created unnecessary rivalry amongst the group members. This was because the children had to decide which ones amongst the pictures would be used during focus group interviewing. Although reaching a unanimous decision about which photos to be used was seen as good decision-making by the group, it presented an obstacle as other group members may have opted for being less participative on photos, they never captured which deprived the study of valuable and relevant submissions.

My position as a victim, having been an orphaned child for almost all the years of my childhood, might have influenced my analysis and conclusions which could have led to biasness. As a last born in a family of three, the memories are still fresh in my mind. The hardships that I endured motivated me to undertake a study of this nature in order to find lasting solutions on how such socially disadvantaged groups of children like orphans can be helped so that they can experience their schooling positively. Through my writing I am targeting at influencing policies so that influential power players can deliver on their mandate related to the education of orphaned children in Eswatini. Evidence pointed to society having a dominant discourse on such children as observed by Peterson (2012), which required that the children be assisted in order to escape the laborious life. This position coupled with my strong desire to change the lives of the children might impact on my judgement although as a researcher I am guided by frameworks. The nature of a researcher, who experienced the same hardships, even though guided by certain philosophical principles, is unconsciously conditioned to be skewed towards fulfilling the desires of such socially disadvantaged children under investigation. This represents a major limitation on research of this nature, but unless the children are protected, they would end up shying away from responsibility and school (Perry, 2019).

Further qualitative research that will use large samples of participants within a number of schools is needed to provide further insights on the experiences of orphaned children in school contexts. More comparative studies focussing on intersectionality are needed in order to have a complete idea of what really transpires behind the educational scenes of orphaned children

as a way of influencing policies aimed at helping the children experience schooling positively. This is because the experiences of orphaned children in school contexts cannot be generalised as they are affected by so many variables which therefore demands that they be studied further and vigorously.

7.7 IN CONCLUSION

The study concludes that besides the numerous policy interventions and commitments by Eswatini, the schooling of orphaned children remains compromised. The narratives provided by the children provided enough evidence that there was still a lot that needed to be addressed by the country to fulfil its mandate of taking good care of all its children including orphans. This is necessary considering that the country committed itself in providing equity education for all children including orphans.

As per the submissions from the orphaned children, it is evident that the thorniest issues affecting their schooling were fees and abuse from both teachers and other children. All these issues are contained within policies adopted by the country with an aim of enhancing the education of orphaned children. There are currently contradictions between the policies adopted by government to enhance the education of orphaned children and the actual delivery. This has created a lot of dilemmas between government and the public in that financial constraints are cited by the former as the main reason for slow delivery while the latter expects that all undertakings are fulfilled. The most critical issue here is that while this debate unfolds the future of orphaned children lies in jeopardy. The study concludes that despite certain interventions, the education of orphaned children in the country is still challenged hence the need to reprioritise this concept; and policies adopted to help the children achieve their goals be revisited and ascertained if they were still relevant and applicable to the current educational context. The education of orphaned children in the country's schools has so far been failed by policing as there seemed to be a lack of a coherent, articulated vision, no comprehensive national protection strategy, coordination among the stakeholders being inadequate and implementation capacity remaining low (Mavundla & Pienaar, 2018). As a researcher interested in this field, I strongly believe that the education of orphaned children in the country has not yet been prioritised. Efforts have been made at school level although they are still inadequate; but nothing tangible has been done at family level to warrant government's commitment to this problem.

The study revealed also that there are still societal misconceptions about gender issues as people usually associate the male gender to power and dominance. The study concludes that when it comes to the education of orphaned children in Eswatini schools, issues of gender should be prioritised because both boys and girls faced different and complex problems which are mainly a product of a different environment as well. This means that programmes designed to help the children could not be generalised; but instead, be task and target-oriented. We are appealing to all stakeholders involved in the education of orphaned children to revisit their strategic plans and make sure that the issue of the welfare and education of the children remains a yearly undertaking closely monitored for achievement to be accomplished.

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APPENDICES

Appendix 1: Ethical Clearance Certificate



05 May 2022

Mzikayifani Bizzah Masuku (214584312)
School Of Education
Edgewood Campus

Dear MB Masuku,

Protocol reference number: HSSREC/00003884/2022
Project title: Constructions of orphanhood and schooling in the Kingdom of Eswatini
Degree: PhD

Approval Notification – Full Committee Reviewed Protocol

This letter serves to notify you that your response received on 21 April 2022 to our letter of 06 April 2022 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid for one year until 05 May 2023

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours faithfully



.....
Professor Dipane Hlalele (Chair)

/dd

Humanities & Social Sciences Research Ethics Committee
UKZN Research Ethics Office Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Tel: +27 31 260 8350 / 4557 / 3587
Website: <http://research.ukzn.ac.za/Research-Ethics/>

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

INSPIRING GREATNESS

Appendix 2: Biographical Data of the Participants

Participants	Gender	Age	Grade/Level	Orphan status	School	Guardian/Parent
Boro	Male	17	11	Double	Rural	Guardian
Bhusha	Male	14	9	Double	Rural	Guardian
Robert	Male	14	9	Single	Rural	Parent
Sabelo	Male	17	11	Single	Rural	Parent
Sbu	Male	17	11	Single	Rural	Parent
Sthe	Female	14	9	Double	Rural	Guardian
Mpho	Female	15	9	Double	Rural	Guardian
Yenzo	Female	17	11	Single	Rural	Parent
Getty	Female	14	9	Double	Rural	Guardian
Sindo	Female	17	11	Single	Rural	Parent
Simo	Male	15	9	Double	Rural	Guardian
Veli	Male	13	9	Double	Rural	Guardian
Stix	Male	16	11	Single	Rural	Parent
Linda	Male	17	11	Single	Rural	Parent
Nomsa	Female	13	9	Double	Rural	Guardian
Getty	Female	14	9	Double	Rural	Guardian
Mavis	Female	16	11	Single	Rural	Parent
Ncobile	Female	16	11	Single	Rural	Parent
Sox	Male	16	11	Double	Rural	Guardian
Musa	Male	13	9	Double	Rural	Guardian
Sipho	Male	14	9	Single	Rural	Parent
Gugu	Female	17	11	Single	Rural	Parent
Precious	Female	17	11	Double	Rural	Guardian
Lindiwe	Female	14	9	Single	Rural	Parent

Table 1: Biographic information of the participants (The names represented in the table are pseudo names)

Appendix 3: Informed Consent Letter for the Director of Schools-Ministry of Education and Training in Eswatini

The Director
Ministry of Education and Training
P O BOX 976
MBABANE

Dear Madam

RE: **REQUEST FOR PERMISSION TO CONDUCT A RESEARCH**

I, Mzikayifani Masuku, a part time student at the University of KwaZulu-Natal kindly request for permission to conduct research in the following schools for my PhD degree. These are the schools: Ezulwini High School, Nkwene High School, and Mandulo High School. The research is titled, '**Constructions of Orphanhood and Schooling in the Kingdom of Eswatini**'. I hope my request will have a positive response.

Yours Faithfully

Mzikayifani Masuku [REDACTED]

Appendix 5: Informed Consent Letter for School Principals



Dear Principal,

My name is Mzikayifani Bizzah Masuku. I am a PhD research student under the supervision of Professor P. Morojele and Doctor Ncamsile Motsa in the School of Education and Development, Edgewood Campus University of KwaZulu-Natal. I am conducting a research study on the Constructions of Orphanhood and Schooling in the Kingdom of Eswatini.

I am seeking your consent towards the participation of your students in this study, which will involve extensive interview and story account sessions, and they will be required to take photographs of their activities at school over a period of one month. They will also be required to make a collage (assemble images) that will represent their experiences at school. Their participation in this research is voluntary, and continued participation is also by choice. You have the right to choose not to allow your students to participate, and to withdraw them from participating at any time.

There is no penalty if you choose not to allow your students to participate in this research or chooses to withdraw them from participation at any time. The outcome of this research may be published. In the event of this being the case, your students' name and identity will not be used. All information they will give will be confidential. A code or number will identify the information they will provide. Only authorized persons from the University of KwaZulu-Natal will have access to review the research records that contains your students' information.

There is no benefit for your students' participation in this research. Please note that:

- Any information your students will give cannot be used against them, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- The research aims at understanding how orphaned learners at Swaziland's schools construct orphanhood.
- All interview proceedings would be recorded.

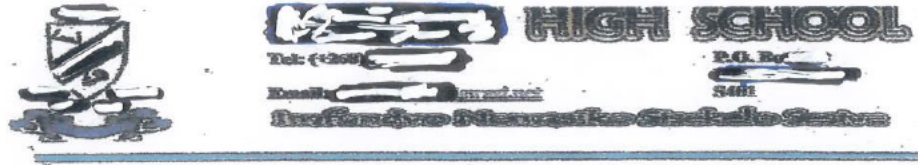
Thank you for your contribution to this research.

Sincerely,

Mzikayifani .B. Masuku

Appendix 6: Consent Letter from the School Principals

School 1: Hhohho Region



09 AUGUST 2023

TO WHOM IT MAY CONCERN

THIS IS TO CONFIRM THAT MZIKAYIFANI MASUKU, A PhD STUDENT AT THE UNIVERSITY OF KwaZulu-Natal HAS BEEN GRANTED PERMISSION TO CONDUCT RESEARCH AT THE ABOVE MENTIONED SCHOOL.

THE TITLE OF HIS STUDY IS, "CONSTRUCTIONS OF ORPHANHOOD AND SCHOOLING IN THE KINGDOM OF ESwatini".

FOR FURTHER ENQUIRIES ON THIS MATTER PLEASE CONTACT THE PRINCIPAL USING THE MOBILE NUMBER BELOW.

THANKING YOU IN ADVANCE FOR YOUR CO-OPERATION

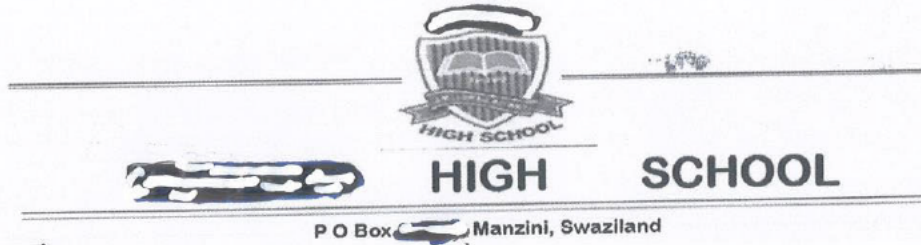
YOURS FAITHFULLY

[Redacted Signature]
[Redacted Name]

(PRINCIPAL)

[Redacted Signature] HIGH SCHOOL
DEPUTY PRINCIPAL
P.O. BOX [Redacted]
[Redacted] ESWATINI
TEL: [Redacted]

School 2: Manzini Region



04 AUGUST 2023

To Whom It May Concern

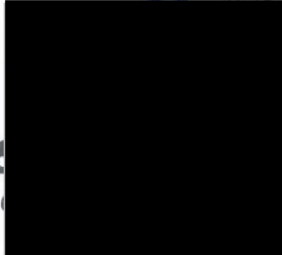
Dear Sir/Madam

This is to confirm that **Mzikayifani Masuku** , a **PhD student** at the **University of Kwazulu – Natal** has been granted permission to conduct research at the above mentioned school.

The **title** of his study is “ **Constructions of Orphanhood and Schooling in the Kingdom of Eswatini**”

For further enquiries on this matter please contact the Principal using the mobile number below.

Yours Faithfully



School 3: Shiselweni Region



_____ HIGH SCHOOL
P.O.BOX: _____ HLATIKHULU, PHONE: _____, FAX: _____
EMAIL ADDRESS: _____@gmail.com

TO WHOM IT MAY CONCERN

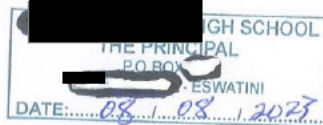
This is to confirm that Masuku Mzikayifani a PHD Student at the University of Kwazulu Natal has been granted permission to conduct a research at the above mentioned school.

The title of his study is "Constructions of Orphan hood and Schooling in the Kingdom of Eswatini.

For further enquiries on the matter please contact the principal using the mobile member: _____

Yours Faithfully

Principal



Appendix 7: Informed Consent Letter for Regional Guidance Officers

The Career Guidance Officer
Ministry of Education and Training
C/O

Hhohho, Manzini and Shiselweni Regions of Eswatini

Dear Sir/Madam

RE: REQUEST FOR YOUR COUNSELLING SERVICES

I, Mzikayifani Masuku, a PhD student at the University of KwaZulu-Natal under the supervision of Professor P. Morojele and Doctor Ncamsile Motsa of Howard College in the school of Education kindly request for your presence at the different schools where I would be conducting some research on orphaned children. The schools are in the three regions of Eswatini namely: Hhohho, Manzini and Shiselweni.

The title of my study is, ‘**Constructions of Orphanhood and Schooling in the Kingdom of Eswatini**’. This exercise will require that that I intensively interview the children, and they will be expected to take photographs of the spaces and places they occupied as orphaned children related to their schooling experiences. Participation in this research remains voluntary and the school have the right to withdraw the children from continued participation.

As a result of their orphanhood, the children have faced extreme difficulties in life hence my request for your presence during the interviews as this may again have adverse effects on their emotions. You will be notified in due course of the actual dates for this exercise in the different schools in order to prepare yourselves.

If you will have any queries do not hesitate to contact me or my main supervisor.

My email [REDACTED] chusenense@gmail.com - [REDACTED]

Main Supervisor

Professor P. Morojele

University of KwaZulu-Natal

Howard College

[REDACTED]
E-Mail: Morojele@ukzn.ac.za

Appendix 8: Informed Consent Letter for Parents/Caregivers in English



Dear Parent/Caregiver of Participant,

My name is Mzikayifani Bizzah Masuku. I am a PhD research student under the supervision of Professor P. Morojele in the School of Education and Development, Edgewood Campus University of KwaZulu-Natal. I am conducting a research study on the Constructions of Orphanhood and Schooling in the Kingdom of Eswatini.

I am seeking your consent towards the participation of your child in this study, which will involve extensive interview and story account sessions, and she/he will be required to take photographs of his/her activities at school over a period of one month. He/she will also be required to make a collage (assemble images) that will represent his/her experiences at school. His/her participation in this research is voluntary, and continued participation is also by choice. You have the right to choose not to allow your child to participate, and to withdraw him/her from participating at any time.

There is no penalty if you choose not to allow your child to participate in this research or chooses to withdraw him/her from participation at any time. The outcome of this research may be published. In the event of this being the case, your child's name and identity will not be used. All information he/she will give will be confidential. A code or number will identify the information he/she will provide. Only authorised persons from the University of KwaZulu-Natal will have access to review the research records that contains your child's information. There is no benefit for your child's participation in this research.

Please note that:

- Any information your child will give cannot be used against him/her, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.

- The research aims at understanding how orphaned children at Eswatini schools construct orphanhood.
- If you are willing for your child to be interviewed, please indicate (by ticking as applicable) whether you are willing to allow the interview to be recorded by the following equipment:

Willing	Not Willing
Audio equipment	
Photographic equipment	
Video equipment	

If there is any question you wish to ask concerning the research or your child's participation in this research, please you can contact me or my main supervisor Professor P. Morojele.:

Mr. M.B. Masuku

Email: chusenensele@gmail.com

████████████████████

Professor P. Morojele

University of KwaZulu-Natal

Howard College

████████████████████

E-Mail: Morojele@ukzn.ac.za

Thank you for your contribution to this research.

Sincerely,

Mzikayifani .B. Masuku

Appendix 9: Incwadzi Yemtali/Umnakekeli Wemntfwana Yemvumo Yekungenela Lolucwaningo



Sawubona Mtali/Mnakekeli weMfundzi,

Ligama lami ngingumzikayifani Bizzah Masuku. Ngingumfundzi lowenta lucwaningo lweticu tebudokotela phansi kwacwephesha lomkhulu longu Phrofesa P. Morojele lotinte eNyuvesi lekhulu yaKwaZulu-Natal. Ngenta luphenyo lwekutsi bantfwana labatintsandzane nekufundza kwabo eveni laseSwatini.

Ngicela imvumo yakho kutsi umntfwana wakho angenele loluphenyo lokutofaka ekhatsi kutsi akhulunyiswe kabanti kuphindze kutseculwe konkhe lakwentako lapha esikolweni sikhatsi lesingaba ngangenyanga. Utawucelwa kutsi akhe netifombe talakwentako lapha kulesikolwa. Kumvumela kwakho angenele loluphenyo awukaphoceleleki kanjalo nekutsi achubeke nalo kusemandleni akho. Unalo lilungelo lokungamvumeli alungenele loluphenyo uphindze umkhokhe nome kunini.

Kute luswati lotolutfola nangabe sewucabanga kungamvumeli kutsi alungenele loluphenyo ngobe ucabanga kumkhokha kulo. Umphumela waloluphenyo kungenteka ubhalwe etincwadzini. Nangabe kutogcina kwentekile ligama lemntfwanakho mbamba ngeke lisetjentiswe.

Konkhe latakusho ngaloluphenyo kutawuba yimfihlo. Inombolo letsite itosetjentiswa kumela konkhe lakushito. Kutoba bantfu labakhetsekile bavunyelwa yiNyuvesi yaKwaZulu-Natal kutsi babone onkhe emafayela lanemininingwane yemntfwanakho.

Kute latokutfola ngekungenela loluphenyo. Sicela naku:

- Lonkhe lwati latasinika lona angeke kwenteke lusetjentiswe kulwa naye, nakoknkhe lokutfolakele ngaye kutawusetjentiswa kuloluphenyo kuphela.
- Konkhe lokutfolakele kuloluphenyo kutogcinwa endzaweni lephephile bese kuyabulawa umva kweminyaka lesihlanu.
- Loluphenyo luhlose kutfola kutsi bantfwana labatintsandzane babutsatsa njani buntsandzane babo nekutsi kunemtselea muni ekutiphatseni kwabo etikolweni taseveni laseSwatini.
- Nangabe uyafisa kutsi akhulunyiswe, sicela ukhombise ngekuthikha kulamabhokisi langentansi nekutsi uyafisa kutsi lenkhulumo ilekhodwe:

Uyafuna	Awufuni
Ngemshini wekulalela	
Ngemshini wetsantsa titfombe	
Ngemshini welekhoda	

Nakukhona umbuto lofisa kuwubuta mayelana naloluphenyo nome kulungenela kwemntfwanakho, ungatsintsa mine nome longiphetse kuloluphenyo Professa P. Morojele.

Mr. M.B. Masuku

Email: chusenensele@gmail.com

████████████████████

Professor P. Morojele

Main Administration & Tutorial Building

University of KwaZulu-Natal

Howard Campus

Contact details: Tel: +27 (0) 31-2603432

Fax: (27)31-2603650

████████████████████

E-Mail: Morojele@ukzn.ac.za

Ngiyabonga kubambisana nawe Mtali/Mnakekeli kuloluphenyo.

Ngimi lotitfobako,

Mzikayifani .B. Masuku

INCWADZI YEKUVUMA KWEMTALI/UMNAKEKELI WEMFUNDZI

Mine -----

----- (ligama leMtali)

Mtali wa _____

Ngiyavuma kutsi ngikuvile konkhe lokucuketfwe ngulencwadzi nangalendlela lolucwaningo lolungalo, ngako ke ngiyavuma kutsi umntfwana wami alungenele.

Ngiyati kutsi kuselungelweni lami kutsi ngingamkhokha kuloluphenyo nome kukunini.

KUSAYINA KWEMTALI/UMNAKEKELI

LUSUKU

Appendix 10: Informed Consent Letter for Participant in English



Dear Participant,

My name is Mzikayifani Bizzah Masuku. I am a PhD research student under the supervision of Professor P. Morojele in the School of Education and Development, Edgewood Campus University of KwaZulu-Natal. I am conducting a research study on the Constructions of Orphanhood and Schooling in the Kingdom of Eswatini.

I am seeking your consent for your participation in this study, which will involve extensive interview and story account sessions, and you will be required to take photographs of your activities at school over a period of one month. You will also be required to make a collage (assemble images) that will represent your experiences at school. Your participation in this research is voluntary, and continued participation is also by choice. You have the right to choose not to participate, and to withdraw from participating at any time.

There is no penalty if you choose not to participate in this research or chooses to withdraw from participation at any time. The outcome of this research may be published. In the event of this being the case, your name and identity will not be used.

All information your will give will be confidential. A code or number will identify the information you will provide. Only authorized persons from the University of KwaZulu-Natal will have access to review the research records that contains your information.

There is no benefit for your participation in this research.

Please note that:

- Any information you have given cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- The research aims at understanding how orphaned learners at Eswatini schools construct orphanhood.

LETTER OF DECLARATION BY THE PARTICIPANT

I -----
----- (full name of
learner/participant) hereby confirm that I understand the contents of this document and the
nature of the research project, and I hereby agree to participate in the research project. I
understand that I am at liberty to withdraw from the research project at any time, should I so
desire.

.....
SIGNATURE OF PARTICIPANT

.....
DATE

Appendix 11: Incwadzi Yemfundzi Yesicelo Sekungenela Lolucwaningo



Mfundzi,

Ligama lami ngingumzikayifani Bizzah Masuku. Ngingumfundzi lowenta lucwaningo lweticu tebudokotela phansi kwacwephesha lomkhulu longu Phrofesa P. Morojele lotinte eNyuvesi lekhulu yaKwaZulu-Natal. Ngenta luphenyo lwekutsi **bantfwana labatintsandzane babutsatsa njani buntsandzane nekufundza kwabo eveni laseSwatini.**

Ngicela imvumo yakho kutsi ungenele loluphenyo lokutofaka ekhatsi kutsi ukhulunyiswe kabanti kuphindze kutseculwe konkhe lokwentako lapha esikolweni sikhatsi lesingaba ngangenyanga. Utawucelwa kutsi wakhe netitfombe talokwentako lapha kulesikolwa. Kungenela kwakho loluphenyo awukaphoceleleki kunjalo nekuchubeka nalo kusemandleni akho. Unalo lilungelo lokungalungeneli loluphenyo uphindze ungaphuma nome kunini. Kute luswati lotolutfola nangabe sewucabanga kungalungeneli loluphenyo ngobe ucabanga kuphuma kulo. Umphumela waloluphenyo kungenteka lubhalwe etincwadzini. Nangabe kutogcina kunjalo ligama lakho mbamba ngeke lisetjentiswe.

Konkhe lotokusho ngaloluphenyo kutawuba yimfihlo. Inombolo letsite itosetjentiswa kumela konkhe lokushito. Kutoba bantfu labakhetsekile bavunyelwa yiNyuvesi yaKwaZulu-Natal kutsi babone once emafayela lanemininingwane yakho.

Kute lotokutfola ngekungenela loluphenyo.

Sicela unake naku:

- Lonkhe lwati losinike lona angeke kwenteke lusetjentiswe kulwa nawe, nakoknkhe lokutfolakele ngawe kutawusetjentiswa kuloluphenyo kuphela.
- Konkhe lokutfolakele kuloluphenyo kutogcinwa endzaweni lephephile bese kuyabulawa umva kweminyaka lesihlanu.

- Loluphenyo luhlose kutfola kutsi bantwana labatintsandzane babutsatsa njani buntsandzane babo nekutsi kunemtselea muni ekutiphatseni kwabo etikolweni taseveni laseSwatini.
- Nangabe uyafisa kukhulunyiswa, sicela ukhombise ngekuthikha kulamabhokisi langentansi kutsi uyafisa kutsi lenkhulumo ilekhodwe:

Uyafuna	Awufuni
Ngemshini wekulalela	
Ngemshini wetsantsa titfombe	
Ngemshini welekhoda	

Nakukhona umbuto lofisa kuwubuta mayelana naloluphenyo nome kulungenela kwakho, ungatsintsa mine nome longiphetse kuloluphenyo Professa P. Morojele.

Mr. M.B. Masuku

Email: chusenense@gmail.com



Professor P. Morojele

Main Administration & Tutorial Building

University of KwaZulu-Natal

Howard Campus

Contact details: Tel:

E-Mail: Morojele@ukzn.ac.za

Ngiyabonga kubambisana nawe kuloluphenyo.

Ngimi lotitfobako,

Mzikayifani .B. Masuku

INCWADZI YEKUVUMA KWEMFUNDZI

Mine -----

----- (ligama lemfundzi)

Ngiyavuma kutsi ngikuvile konkhe lokucuketfwe ngulencwadzi nangalendlela lolucwaningo lolungalo, ngako ke ngiyavuma kulungenela.

Ngiyati kutsi kuselungelweni lami kutsi ngingaphuma kuloluphenyo nome kukunini.

KUSAYINA UMFUNDZI

LUSUKU

Appendix 12: Interview Questions for Children in English

NAME: MZIKAYIFANI BIZZAH MASUKU

STUDENT NUMBER: 214584312

TOPIC: CONSTRUCTIONS OF ORPHANHOOD AND SCHOOLING IN THE KINGDOM OF ESWATINI.

- 1.1 What are orphaned children's experiences of orphanhood in three schooling contexts in Eswatini?
- 1.2 What are the orphaned children's emotional experiences of schooling in these contexts?
- 1.3 How do orphaned children navigate the spaces and places of schooling in these contexts?
- 1.4 In what ways could the schooling experiences of orphaned children be enhanced?

2. SECTION A:

2.1 PARTICIPANTS PROFILES:

This study will use twenty-four participants as sources. The sample would comprise the same number of double orphans versus same number of single orphans in each school (both boys and girls). The children will all be given pseudonyms in order to protect their identities. Information concerning their biography will be solicited through these questions below:

- 2.1.1 Who are you?
- 2.1.2 Are you female or male?
- 2.1.3 How old are you?
- 2.1.4 What is your nationality?
- 2.1.5 Tell us about the grade you are currently doing.
- 2.1.6 For how long have you been in this school?
- 2.1.7 Tell us more about the people you are staying with.
- 2.1.8 Tell us more about yourself.

3. SECTION B:

3.1 RQ 1 > What are orphaned children's real-life schooling experiences of orphanhood in three schooling contexts in Eswatini?

- 3.1.1 Please may you tell me what an orphan is?
- 3.1.2 May you tell me more about being an orphan in this school?
- 3.1.3 Do you like being an orphan in this school?
- 3.1.4 May you explain why you like or do not like being an orphan in this school?
- 3.1.5 In your own view may you tell me how as an orphaned child you are treated in this school?
- 3.1.6 From what you have just said above, do you think you are treated the way you are supposed to be treated?
- 3.1.7 What make you think as an orphan you are treated/not treated the way you wanted to be treated?
- 3.1.8 How are you viewed as an orphan by the other learners in this school?

3.2 RQ 2 > What are the orphaned children's emotional geographies of schooling in these contexts?

- 3.2.1 How does it feel being an orphan in this school?
- 3.2.2 Tell me how does this feeling you have described above affect your emotions as an orphan in this school?
- 3.2.3 From your own observation, do you think as an orphan you are respected by the other children in this school?
- 3.2.4 What make you think you are respected/not respected by the other children in this school?
- 3.2.5 How does the behaviour of other learners affect your emotions as an orphan in this school?
- 3.2.6 Do you think the teachers' respect/disrespect you as an orphan in this school?
- 3.2.7 What make you think the teachers' respect/disrespect you as an orphan in this context?
- 3.2.8 How does the teachers' behaviour affect your emotions as an orphan in the school?
- 3.2.9 What other things do you think affect your emotions as an orphan in this schooling context?
- 3.3 Is there anything you think could be done to help you emotionally as an orphan in order to improve your schooling?

3.3 RQ 3> How do orphaned children navigate the spaces and places of schooling in these contexts?

3.3.1 Please explain things that you do to ensure that being an orphan does not prevent you from attending school:

- Things you do at home with relatives.
- Things you do with your peers.
- Things you do with/ to your teachers.

3.3.2 Please explain the things you do to ensure that being an orphan does not affect your social life / relationship in the school.

- Relationship with peers.
- Relationship with teachers.

3.3.3 Please explain the things that you do to ensure that being an orphan does not affect your academic performance in the school.

- At home with relatives.
- At school with peers.
- At school with teachers.

3.3.4 What help do you think you require to support your efforts in ensuring that being an orphan does not prevent you from attending school?

3.3.5 What help do you think you need to support your efforts to ensure that being an orphan does not affect your social life in the school?

3.3.6 What do you think you need to support your effort to ensure that being an orphan does not affect your academic performance?

3.4 RQ 4 > In what ways could the schooling experiences of orphaned children be enhanced?

3.4.1 May you explain the things you think could be done at home/community to help you attend school as an orphan?

3.4.2 What else do you think could be done at family/community level to help you emotionally as an orphan in your schooling so that your social life is not affected as well?

3.4.3 What do you think could be done by the school to make sure that you attend as an orphan?

3.4.4 What else do you think could be done by the school to help you academically as an orphan?

4. SECTION B: FOCUS GROUPS

4.1 RQ 1 > What are orphaned children's real-life schooling experiences of orphanhood in three schooling contexts in Eswatini?

- 4.1.1 Please may you tell me what orphaned children are?
- 4.1.2 Please tell me more about being orphaned children in this school?
- 4.1.3 Do you like being orphaned children in this school?
- 4.1.4 May you explain why you like/do not like being orphaned children in this school?
- 4.1.5 In your own view may you tell me how orphaned children are treated in this school?
- 4.1.6 From what you have just told me above, do you think the orphaned children are treated the way you wanted them to be treated?
- 4.1.7 What make you think the orphaned children are treated the way you have responded above?
- 4.1.8 How are the orphaned children viewed by the other children in this school?

4.2 RQ 2 > What are the orphaned children's emotional geographies of schooling in these contexts?

- 4.2.1 How does it feel being orphaned children in this school?
- 4.2.2 Tell me how the feelings you have described above affect your emotions in this school?
- 4.2.3 From your own observation, do you think the orphaned children are respected by the other children in this school?
- 4.2.4 What make you think they are respected or disrespected by the other learners in this school?
- 4.2.5 How does the children's behaviour affect the orphaned children's emotions in this school?
- 4.2.6 Do you think the teachers respect the orphaned children in this school?
- 4.2.7 What make you think the teachers respect or disrespect the orphaned children in this context?
- 4.2.8 How does the teachers' behaviour affect the emotions of the orphaned children in the school?
- 4.2.9 What other things do you think affect your emotions as orphaned children in this schooling context?
- 4.3 Is there anything else you think could be done to help orphaned children emotionally to improve their schooling?

4.3 RQ 3> How do orphaned children navigate the spaces and places of schooling in these contexts?

4.3.1 Please explain things that you do to ensure that being orphaned children does not prevent you from attending school:

- Things you do at home with relatives.
- Things you do with your peers.
- Things you do with/ to your teachers.

4.3.2 Please explain the things you do to ensure that being orphaned children does not affect your social life / relationship in the school.

- Relationship with peers.
- Relationship with teachers.

4.3.3 Please explain the things that you do to ensure that being an orphan does not affect your academic performance in the school.

- At home with relatives.
- At school with peers.
- At school with teachers.

4.3.4 What help do you think you require in order to support your efforts in ensuring that being an orphan does not prevent you from attending school.

4.3.5 What help do you think you need to support your efforts to ensure that being an orphan does not affect your social life in the school.

4.3.6 What do you think you need in order to support your effort to ensure that being an orphan does not affect your academic performance?

4.4 RQ 4> In what ways could the schooling experiences of orphaned children be enhanced?

4.4.1 May you explain the things you think could be done at home/community to help you attend school as orphaned children?

4.4.2 What else do you think could be done at family/community level to help orphaned children emotionally in their schooling so that their social lives are not affected?

4.4.3 What do you think could be done by the school to make sure that orphaned children attend?

4.4.4 What else do you think could be done by the school to help orphaned children academically?

4.4.5 Explain briefly what you think could be done by the government to help orphaned children in their schooling.

5. PHOTO VOICE

The children will be given cameras to take pictures of all the things that affect their schooling as orphans. This will include their everyday experiences which automatically involve even the challenges they face and the strategies they try to employ to fight the obstacles. The children will be trained how to use the gadget and further given frames so that they become task-oriented. In a nutshell, this method will capture all the silent incidents related to the children as orphans at school. The captured pictures will be representing silent phenomena, so questions related to all the pictures would be asked and recorded as the interviewing progressed. Questions which include the following would be asked:

- 5.1 What is happening in this picture?
- 5.2 Why did you take this picture?
- 5.3 Tell us a story about what happened in that picture.
- 5.4 Tell us how you feel about these pictures.

Appendix 13: Imibuto YebaFundzi ngeSiswati

LIGAMA LEMPHENYI: MZIKAYIFANI BIZZAH MASUKU

INOMBOLO YEMFUNDZI WALOLUPHENYO: 214584312

**SIHLOKO SELUPHENYO: BUNTSANDZANE NEKUFUNDZA KWEBANTFWANA
LABATINTSANDZANE EVENI LASESWATINI.**

IMIBUTO YALOLUPHENYO

1.1 Batsini bantfwana labatintsandzane ngekuphatseka kwabo etikolweni?

1.2 Benta njani bantfwana labatintsandzane kuze bacondze buntsandzane etindzaweni tekufundza eveni laseSwatini?

1.3 Betama njani bantfwana labatintsandzane kulwa nalengcinamba lababhekene nayo?

1.4 Yimiphi imetamo leyentiwako kusita bantfwana labatintsandzane eveni laseSwatini?

2. SICEPHU SEKUCALA:

2.1 IMINININGWANE NGALABAPHENYWAKO:

Loluphenyo lotosebentisa bafundzi labangemashumi lamane (basiphohlongo ngesikolwa) njengemtfombo welwati. Labafundzi bafana nemantfombatane lamane labete Batali, nebafundzi lababafana nemantfombatane labane mtali munye ngesikolwa. Bonkhe labafundzi batosebentisa emabito labolekiwe kubavikela. Imininingwane lephetselene nemlandvo wangamunye utotfolakala ngekusebentisa lemibuto lelandzelako:

2.1.1 Ungubani wena?

2.1.2 Ubulili buni wena?

2.1.3 Uneminyaka lemingakhi?

2.1.4 Usive sini?

2.1.5 Sitjele ngelibanga lokulo.

2.1.6 Uneminyaka lemungakhi ukulesikolwa?

2.1.7 Sitjele kabanti ngebantfu lohlala nabo

2.1.8 Sitjele kabanti ngawe.

3. SICEPHU SESIBILI:

3.1 Umberto wekucala: Ngutiphi tindzaba leticocwa bantfwana ngekufundza kwabo etikolweni letisemakhaya eveni laseSwatini?

- 3.1.1 Sitjele ngekuba yintsandzane kulesikolwa.
- 3.1.2 Sitjele tintfo letisihlanau lotitsadzako ngesikolwa sakini.
- 3.1.3 Sitjele kutsi utitzandzelani letintfo.
- 3.1.4 Sicocel el kabanti kutsi utitsandzelani letintfo.
- 3.1.5 Ngutiphi letisihlanu longatitsandzi ngalesikolwa.
- 3.1.6 Sitjele kutsi wentiwa yini ungatitsandzi letintfo.
- 3.1.7 Sicocel el kabanti kutsi kwentiwa yini ungatitsandzi letintfo.

3.2 Umbuto wesibili: Ngutiphi tintfo letiphazamisa kufundza kwetintsandzane kulesikolwa?

- 3.2.1 Ngutiphi tintfo letiphazamisa kuta kwenu kulesikolwa?
- 3.2.2 Sitjele kabanti ngaletintfo letingenhla.
- 3.2.3 Ngutiphi tintfo locabanga kutsi tiphathamisa kufundza kwenu kulesikolwa.
- 3.2.4 Tiphathamisa njani letintfo letibalwe langenhla.
- 3.2.5 Ngutiphi tintfo letiphathamisa kuvana nalabanye bafundzi.
- 3.2.6 Tiphathamisa njani kuhlangana kwenu nalabanye bafundzi letintfo letibalwe ngenhla.

3.3 Umbuto wesine: Tezama njani tintsandzane kulesikolwa kulwa nalengcinamba yebuntsandzane?

- 3.3.1 Bala tintfo tibesihlanu lotentako kulwa nebuntsandzane kulesikolwa.
- 3.3.2 Sicela kube kunye lokumcoka loke wakwenta kulwa nebuntsandzane.
- 3.3.3 Sibalele kubesihlanu ngawe lokwenta kutsi ukhone kulwa nebuntsandzane kulesikolwa.
- 3.3.4 Sibalele kubesihlanu lokuphatamisa lemitamo yakho yekulwa nebuntsandzane.
- 3.3.5 Yini longayisho ngawe lephathamisa kulwa nebuntsandzane.
- 3.3.6 Yini lekhona lapha esikolweni ngobe kulomphakatsi lokusita kusi nilwe nebuntsandzane?
- 3.3.7 Yini lekhona kuletindzawo letibaliwe ngenhla lokuphatamisa kutsi nilwe nebuntsandzane?
- 3.3.8 Ngutiphi tintfo letisihlanu locabanga kutsi tingentiwa kulwa nebuntsandzane?

3.4 Umbuto 4: Yimiphi imetamo leyentiwako kusita bantfwana labatintsadzane ekufundzeni kwaboChaza kutsi kufundza kwetintsandzane kungasitaka njani?

- 3.4.1 Chaza kutsi yini lengeniwa ekhaya ngobe emangweni lengasita kufundza kwenu kulesikolwa?
- 3.4.2 Yini lenye locabanga kutsi ingentiwa emndenini ngobe emangweni kusita tenhlala kahle yetintsandzane kelesikolwa?
- 3.4.3 Ucabanga kutsi sikolwa singenta njani kuze nikhone kuta esikolweni?
- 3.4.4 Yini lenye locabanga kutsi ingentiwa sikolwa kusita kufundza kwetintsandzane?

4. SCEPHU SESIBILI: FOCUS GROUPS

4.1 UMBUTO WEKUCALA > Ngutiphi tindzaba leticocwa bantfwana ngekufundza kwabo etikolweni letisemakhaya eveni laseSwatini?

- 4.1.1 Ngicela ungitjele kutsi yini intsandzane?
- 4.1.2 Ngicela ungichazele kabanti ngekuba yintsandzane kulesikolwa.
- 4.1.3 Uyatsandza yini kubayintsandzane kulesikolwa?
- 4.1.4 Ngicela uchaze kutsi utsandzelani nome unyanyelani kubayintsandzane kulesikolwa?
- 4.1.5 Ngekucabanga kwakho ngicela ungitjele kutsi njengentsandzane uphatseke njani kulesikolwa.
- 4.1.6 Njengekuphendvula kwakho ngetulu, ucabanga kutsi uphatseke ngendlela lokumele uphatseke ngayo na?
- 4.1.7 Yini lokukwenta ucabange kutsi njengentsandzane awukaphatseki nome uphatseke ngendlela lokumele uphatseke ngayo?
- 4.1.8 Bakubuka njani njengentsandzane bantfwana labanye kulesikolwa?

4.2 UMBUTO WESIBILI > Ngutiphi tintfo letiphazamisa kufundza kwetintsandzane kulesikolwa? Tiphathseke njani tintsandzane emoyeni ngekufundza kwato kulesikolwa?

- 4.2.1 Uva kunjani bayintsandzane kulesikolwa?
- 4.2.2 Lokuchaze langenhla kukuphatamisa njani emoyeni nasekuphileni nje?
- 4.2.3 Nawubuka tiyahlonishwa yini tintsandzane kulesikolwa?
- 4.2.4 Yini sizatfu lesenta utsi bayahlonishwa ngobe abahlonishwa?
- 4.2.5 Kutiphatsa kwalabanye bafundzi kuphatamisa njani kufundza kwetintsandzane kulesikolwa?
- 4.2.6 Ucabanga kutsi bothishela bayatihlonipha tintsandzane kulesikolwa?
- 4.2.7 Chaza kutsi usho ngani?
- 4.2.8 Indlela labatiphats angayo bothishela kuphatamisa njani kufundza kwetintsandzane

kulesikolwa?

4.2.9 Yini lenye locabanga kutsi kuphatamisa imimoya yenu kulesikolwa?

4.3 Kukhona locabanga kutsi kungentiwa kusita inhlakahle yetintsandzane kelesikolwa?

4.3 UMBUTO WESITSATFU > Tezama njani tintsandzane kulesikolwa kulwa nalengcinamba yebuntsandzane?

4.3.1 Chaza tintfo lotentako letiyimetamo kutsi kufundza kwakho uyintsandzane kulesikolwa kungaphatamiseki:

- Tintfo lotenta ekhaya
- Tintfo lotenta nebalingani bakho.
- Tintfo lotenta nabo thishela.

4.3.2 Chaza tintfo lotentako kutsi budlelwane bakho nenhlakahle abuphatamiseki kulesikolwa.

- Budlelwane nebalingani bakho.
- Budlelwane bakho nabo thishela.

4.3.3 Chaza tintfo lotentako kwenta siciniseko kutsi kufundza kwakho uyintsandzane akuphatamiseki.

- Lotenta ekhaya netihlobo.
- Esikolweni nebalingani.
- Esikolweni nabo thishela.

4.3.4 Yini locabanga kutsi ingentiwa kuze kufundza kwakho kungaphatamiseki kulesikolwa?

4.3.5 Yini locabanga kutsi ingentiwa kukusita kutsi kubayintsandzane akuphatamisi imphilo yakho?

4.3.6 Ucabanga kutsi udingani kute kusitwa kufundza kwakho kulesikolwa?

4.4 UMBUTO WESINE > Yimiphi imetamo leyentiwako kusita bantfwana labatintsadzane ekufundzeni kwabo?

4.4.1 Chaza tintfo letingentiwa ekhaya/emangweni kusita kutsi tintsandzane tiye esikolweni?

4.4.2 Yini lenye locabanga kutsi ingentiwa emindenini/emangweni kusita kutsi kufundza kwetintsandzane kunakekeleke.

4.4.3 Sikolwa ucabanga kutsi singenta njani kuze siste ekufundzeni kwebantfwana labatintsandzane?

4.4.4 Yini lenye locabanga kutsi sikolwa singayenta kusita tintsandzane?

4.5.5 Chaza kafishane locabanga kutsi hulumende angasita khona ekufundzeni kwebantwana labatintsandzane.

5. UMTSEBULOVU

Kuloluphenyo ngitosebentisa bafundzi labasitfupha labatofaka bobubili bulili. Batawuniketwa umshini wekutsebula titfombe labatawusebentisa ngekubolekana bashintjane. Batawuchazelwa kutsi lomshini wekutsebula titfombe usebenta njani bese phindze bayafundziswa lokumele bakutsebule bangaze batsebule titfombe letingadzingwa nguloluphenyo. Batotsebula konkhe lokuphatselene nemphilo yabo batintsandzane lokufaka ekhatsi netingcinamba lababhekana nato netidlela labezama ngato kulwa naleto tinkinga. Bafundzi batochazelwa kutsi akusho kutsi titosebenta tonkhe titfombe letitsebuliwe kodvwa batobonisana bona kutsi basebentisa tiphi. Batabese babutwa imibuto lephatselene naletitfombe letitsetjuliwe. Itawufaka ekhatsi nayi lelandzelako:

5.1 Kwentekani kulesitfombe?

5.2 Yini lebange kutsi utsebule lesi?

5.3 Sicela sicocelwe indzaba kutsi kwentekani kulesitfombe lesi.

5.4 Utiva unjani ngaloku lokukulesitfombe?

5.5 Utiva unjani ke ngaloku lokukuletinye titfombe.

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A STUDY ON ORPHANHOOD AND SCHOOLING IN ESWATINI SCHOOLS

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Appendix 15: Letter from the Language Editor



JA ESWATINI, IMPHUMELELO BUILDING,
TRELAWNEY PARK
PO BOX N9285 MBABANE

TELL: (+288) 2505 6504/6045
FAX: 2505 8216
info@jaswaziland.org

13th August 2024

Dear Sir/Madam

RE: TO WHOM IT MAY CONCERN

This letter serves to confirm that Constructions of Orphanhood and Schooling in the Kingdom of Eswatini written by Mzikayifani B. Masuku has been edited by me for language. Please contact me should you require any further information.

Kind Regards,

Siphesihle Mkhonta

Communications Specialist

Contact details: sphe.mkhonta@gmail.com/siphesihle@ja-eswatini.org

