# Abbreviations and Acronyms

ACRWC African Charter for the Rights and Welfare of the Child

AIDS Acquired Immune Deficiency Syndrome

ARV Anti-retroviral  
AU African Union

CCI Child Care Institution

CCF Child Care Facility

CEC Children in extreme circumstances

CDC Children in dire circumstances

CEDC Children in extremely difficult circumstances

CHH Child headed household

CIAC Children in adverse circumstances

CRC Convention on the Rights of the Child  
CRBA Child Rights Based Approach

GoM Government of Mozambique

HIV Human Immune Deficiency Virus

MDGs Millennium Development Goals

MINED Ministry of Education

PARPA Action Plan for the Absolute Poverty Reduction

NGO Non-Governmental Organization  
NPA National Plan of Action for OVC

OAC Orphans and Abandoned Children  
OVC Orphans and Vulnerable Children  
OVCY Orphans, Vulnerable Children and Youth

PSS Psychosocial Support

SADC Southern Africa Development Community  
SDCS Southern Development Community Secretariat

TVET Technical and Vocational Education and Training

UNCRC United Nations Convention on the Rights of the Child

UNICEF United Nations Children’s Fund  
USAID United States Agency for International Development

WHO World Health Organization

# Definitions

Careleavers Orphans or abandoned children leaving residential or

institutional care

Family-Based & Kinship Care Private arrangement usually whereby the child is looked after by relatives or friends

Orphan A child aged under age18, who has lost one or both parents

Orphanage Residential institution devoted to the care of orphans

Institutional/residential care Care provided in any non-family-based group setting

**Begin/open  with a story  as in Johnston, 2015  (Sumate? or someone from interviews)**

**Introduction**

**“The child is a beautiful flower that benefits from all the care of the gardener. The child represents the future.”**Alberto Vaquina**[[1]](#footnote-1)**

The wisdom in this “child flower” quote is obvious. Yet it also leads one to ask, “What if that garden is not being watered?”  Or, “What if it is watered and watched over with great care, but then suddenly, it all stops?”  Because the garden is well-tended to for three, or even ten years, does it mean it can be suddenly neglected without devastating, and even fatal, harm?  The biblical parable of the Sower and the Seed (Mark 4:3-9) would seemingly indicate otherwise.  If protection is not granted during growing seasons, the seeds for the future can be devoured, and in their seedling stage, get scorched and wither, or be choked and die.

**The need for orphan care is self-evident and seldom debated.  Opponents to this cause are few.** **But at what age does one stop being an orphan?**  And if you have no mother or father, and ‘graduate’ from your orphanage or children’s center at age 17 or 18, what becomes of you after that?  **Without family support structures, most orphans transitioning out of their childhood living situations falter and fail to thrive, many not even surviving**.

Salina **highlights why orphan care must extend beyond childhood years**. Dropped off at a Mozambican orphanage when she was 4 years old, Salina had to make new friends and a new life when it became apparent her mom was not coming back for her. Dad had long ago abandoned the family, so suddenly Salina was facing life without parents, though her Mom would visit her at times. Though the orphanage workers did all they could to love and equip Salina for adulthood, most were volunteers, and they worked in underpaid and understaffed conditions. Thus, by the time Salina was old enough to leave the facility, she was still not prepared to make it on her own outside those orphanage walls.

Notwithstanding the fact that Salina was bright, motivated, and a worship leader in her church with a gifted voice and upbeat personality, she still remained ill-equipped to survive, let alone thrive, without dependence on the orphanage. Yet, due to space limitations and government regulations, ready or not, Salina was forced to make it on her own. **And though a mother bird may push their babies out of the nest to force them to fly, they do so knowing their babies have wings. Salina, and many other orphans like her, are being pushed out of the only nests they’ve ever known, but they have no wings to fly.**

*(Put in a BOX a condensed version story of Salina’s situation: Salina* ***highlights why orphan care must extend beyond childhood years****: her lack of treatment, hospitals needing family to come feed you, bone infection because wasn’t a parent to really notice……eventually would have had arm amputated.)*

**And though a mother bird may push their babies out of the nest to force them to fly, they do so knowing their babies have wings. Salina, and many other orphans like her, are being pushed out of the only nests they’ve ever known, but they have no wings to fly.**

**This is why conversations about the need for “safety nets” are emerging more frequently.**

Sumate conversation

In that crucial period of late adolescence, early twenties, something central is going on: and that is, we are forming a sense of who we are, what we're good at. We're forming our self-confidence. We haven't paid enough attention to that crucial moment of self-formation (Gladwall, 2013)

Global evidence is strong that “**aging out” orphans are a neglected population group in serious need of intervention** (SDCS, 2010; Akister, Owens, &

Goodyer, 2010; Aldgate, 1994; Broad, 2005; Dixon, 2008; Mendes, Johnson, & Moslehuddin, 2011; Smith, 2011; Vostanis, 2010; Hiles, Moss, Wright, & Dallos, 2013)**.  S**tudies indicate that care options available for orphaned children are much more numerous than those accessible to youth who are older and orphaned. All too often the vulnerabilities of orphaned youth go unidentified and unaddressed (Southern DC Secretariat, 2010).

Amongst the Southern African nations with soaring orphan populations, not one of them has any system to register or track the issues facing those youth between the ages of 18-24 (Southern DC Secretariat, 2010, p 12). Considering that statistics in the region reveal up to a 17% orphan population, the magnitude of the human suffering of these youth are likely to be severe (p 10).

Longitudinal research has shown that, of all the identifiable groups in society, **young people who have been in non-parental care situations are the most likely to experience poor outcomes in adult life.** Upon exit from their care facilities, they are often forced to begin the transition into adulthood without the proper resources or knowledge of their environment and face immense challenges and risks including vulnerability to homelessness, human trafficking, sexual and labor exploitation, depression, and recruitment by gangs or militant groups” (Better Care Network).

**The child is a beautiful flower says the Mozambican politician.**And the orphaned child is deserving of care according to the Christian ethos (**James 1:27**, Isaiah 1:17).  But words, not translated into action, highlight unrealized potential.  African statesman Nelson Mandela encouraged his followers to, "Recognize that the world is hungry for action, not words. Act with courage and vision.”  Mandela waded even further into theological territory when he insightfully claimed, “There can be no keener revelation of a society’s soul than the way in which it treats its children” (p 54, Malik, 2014).

Yes, courage and vision is desperately needed when one recognizes the current condition of aging out orphans in this world. And if Mandela is right about society, there are a lot of nations whose aging-out orphan treatment and policies (or lack therof), reveal an immediate need for a trip to the emergency room.

(indicate) a dire (immediate) need for an immediate emergency room trip.

## Background

***For I know the plans I have for you,”* declares the LORD, *“plans to prosper you and not to harm you, plans to give you hope and a future.”***Jeremiah 29:11

Go into almost any Christian bookstore in America in June, and you will find an abundance of material emblazoned with the words of Jeremiah 29:11. Just as John 3:16 has become the most well-known verse in the Bible, Jeremiah 29:11 has become the most well-known ‘graduation’ verse. Yet looking at the current conditions for orphans aging out or “graduating” from their child-care homes or facilities, this verse remains largely unrealized. God’s plans are being thwarted amongst one of the most vulnerable populations on earth, yet few seem aware of the crisis (and its magnitude).

The grim and present plight of aging-out orphans exists because the problem is complex. If it was a simple problem to fix, it would have been ‘repaired’ long ago. But no matter the entangled and varied issues, these are human beings who deserve better. Created in the image of God (Genesis 1:26), Jeremiah reminds us they were designed for a destiny much different than what is currently experienced by most. The biblical parable of the lost sheep makes clear the infinite value of each person. This is where Kingdom theology begins- recognizing the worth inherent in every human (Grigg,, 1994).

*(Difficult worth tackling…use a quote by Mandela or someone)* "Recognize that the world is hungry for action, not words. Act with courage and vision.”

### Global Analysis

In the USA, 26,000 orphan and foster care youth “age out” of care annually and America’s handling of this precious resource is far from ideal (Livingston, 2013).  By the time these youth “graduate” from care, 20 percent of them do not hold a high school diploma or GED (Park, 2015), and more than one-third to one-half of them are homeless within 18 months (Joel Home, 2015; Reilly, 2003).  81 percent of the males and 59 percent of the females are arrested by the age of 23 or 24 (Park, 2015).  Within 4 years of leaving, 50 percent admit to using illegal drugs, and only 17 percent are self-supporting and not claiming public assistance (Rogers, 2011).

A successful future is a dismal prospect for most in this population due to the lack of appropriate interest and investment in them  (Donaldson, 2013).  If America, with its wealth and resources cannot adequately help its’ aging out orphan population, what are the prospects for impoverished nations where the numbers of orphans are exponentially higher?  Tragically, the news is not any better.

* Reports from Australia indicate that 77 percent of care-leavers had followed a ***volatile* pathway** out of home care, 53 percent had an educational attainment of **Year 10 or** **below**; 25 percent were **homeless**; and 53 percent reported a problem with **substance abuse**. (The Australian Housing and Urban Research Institute report *Pathways from out-of-home care,* *April 2010* (the AHURI report)). Another study indicated 35 percent were homeless in the first year of leaving care, and 46 percent of the boys were involved in the juvenile justice system. One in three of the young women were pregnant or had given birth before the age of 20 compared with only 2 percent in the general population (Paxman, 2007) according to a study of NSW care leavers by Cashmore and Paxman (1996). These figures, as dismal as they are, come from a system where care is provide until age 21-25, which is much more generous even than that offered most orphans in Africa. The same can be said of the statistics out of the UK where half of those in care have been abused physically or sexually before being put in non-parental care environments (Hiles, Moss, Wright, & Dallos, 2013). Their exits from these temporary homes are frought with difficulty….
* In the Czech Republic, many child institutions are very well resourced and operate to high standards20 with one carer for every five children.21  Despite this, a government study found that almost half of the children ran away from the institution at least once. Over half committed a crime after leaving the institution.22
* Hodnocení systému péče o ohrožené děti.
* Ministerstvo Vnitra České republiky, 2007.

Statistics from Eastern Europe paint a picture as bleak as the ones faced by the orphans in Dicken’s novels (Peterson, 2013). Less than 50% of orphans will even live to see their 20th birthday. And amongst the aged-out orphan population, 10-15% of them will commit suicide before they turn eighteen (Bond, 2012). Those statistics represent real people who once had hopes and dreams like any of us. They are humans like Mirsalav who revealed, "When I was in an orphanage, we loved when Christians visited as we needed love like we needed bread" (Bond, 2012).

70% of the boys will turn to drugs and crime to survive, while 60% of the girls will turn to prostitution to survive (Bond, 2012). Some will be targeted and preyed upon and forced into the sex-trafficking industry. 1 in 3 runaways in the USA are recruited by a pimp within 48 hours of leaving home (Battistoni, 2013). In addition, sex traffickers have been known to wait outside American foster care courts to recruit into its ranks (Battistoni, 2014). In 2013, 60% of the child sex trafficking victims recovered in a 70-city FBI raid were children from foster care or group homes.

The CEO of an orphan care organization with work in the USA, Eastern Europe, and Africa told his staff at a vision-casting meeting…

*If all we are doing is feeding, clothing, and giving a Christian education to children for about 15 years to then release them into lives of prostitution and organized crime, than we have been seriously short-sighted.*

*“I finished the work You gave me,*” says Jesus, *“thus have I glorified you.”* Do the instructions and commands to care for orphans suddenly become null and void once they turn 18? Might God’s definition of an orphan differ from that of UNICEF? Not that UNICEF’s definition is not helpful, but perhaps it is incomplete. And perhaps it really is unhelpful, for if it teaches people to stop caring due to a committee-decided age of 18….

Near 80 million orphans are between the age of 12-17 (Cruver, 2009) https://cafo.org/wp-content/uploads/2015/05/The-

More than 15 million orphans a year age out of the system. That is, almost 40,000 a day.

155 million orphans….

Almost half of all orphans and two thirds of double orphans are adolescents ages 12–17 (UNICEF, 2009, p 6)

Millions of children around the world currently reside in residential institutions. In the USA, records are kept so one can even find the relevant statistics per county. As a result, we know there are 28,000 children in the foster care system in L.A. County (Cain, 2016). This ‘tracking’ allows for improved monitoring and structuring of care to help aged-out orphans. Unfortunately, in most of the world, the monitoring of aged-out orphans is lacking. “Better official data” was the consistent recommendation that emerged from studies conducted in 23 developed European and Asian nations (Lerch and Stein 2010; Stein and Verweijen- Slamnescu 2012). In the developing world, no one really knows how many children are in residential care, let alone how many facilities are operating (p 20, Williamson & Greenberg, 2010). In other words, we do not know how many orphanages exist within most nation’s borders, much less the number of children within these unknown facilities. This lack of data then extends to young people aging out of care, and worth noting, if there are statistics available, they are usually not reliable (Lerch & Stein, 2010).

Based on extrapolations from the limited existing data base, UNICEF estimates that at least 2.2 million children in the world live in orphanages.   This number, however, is considered by many to be a significant underestimate, given that many orphanages around the world are unregistered and the children living within them are not officially counted.   ***Other UN estimates report up to 8 million children around the world living in care institutions (***Pinheiro, 2006, p 25)***.*** The real figure is likely to be much higher…

**Africa**

Although the total number of orphans from all causes in Asia and in Latin America and the Caribbean since 1990 has been decreasing, the number of orphans from all causes has risen by more than 50 per cent in sub-Saharan Africa (UNICEF, 2006).

Sub-Saharan Africa is now home to approximately 55 million orphaned children, and 89% of the world’s AIDS orphans  (Embleton..,2014).  The AIDS pandemic has

dramatically impacted these numbers in Mozambique (Kobiane, 2005, p 468).  27% of those orphaned by death are traceable to AIDS [4,5.

71% of the global HIV-infected population live in sub-Saharan Africa (USAIDS, 2014, p 26). Mozambique is one of the ten countries accounting for 81% of all people living with HIV in the region. It has the 8th highest prevalence rate in the world (UNICEF, 2014Particularly concerning is the large proportion of new HIV infections among adolescent girls and young women (p 32). At adolescence, girls in Mozambique had an HIV prevalence of 7%, but by the time they were 25, that rate had more than doubled to 15%.

Every year more than 2 million children in Africa become orphans (skyward, ). Orphanhood has profound implications for child survivors (Foster, 1998). The traditional method of coping with orphans was the extended family, especially aunts and uncles. But as a result of rapid increases in the number of orphans because of AIDS, the elderly and the young are being recruited for childcare (Foster, 1998). But even that is not enough, as this widowed grandmother draws attention to: “In the past, people used to care for the orphans and loved them, but these days they are so many, and many people have died who could have assisted them, and therefore orphanhood is a common phenomenon, not strange. The few who are alive cannot support them” (UNICEF, 2003, p 2).

**Mozambique**

One of the **highest levels of orphanhood in Africa occurs in Mozambique (**Kobiane´,Calve`s & Marcoux, 2005). Presently there are more than two million orphans and vulnerable children in the nation (UNICEF, 2016, p 16). The growing orphan crisis has overwhelmed many communities and has weakened the ability of extended families to meet traditional care-taking expectations.  One in five children in Mozambique do not live with their parents. Notably, 74.7% of the population earns less than $1.25 a day and 90% of the population brings home below $2 a day (The World Bank, 2015). It is no surprise, then, to find Mozambique in the bottom ten nations of the world regarding their global ranking in the Human Development Index (Malik, 2014).

The nation’s poverty has created serious hunger problems, with only 14 other nations in the world facing worse hunger pains. As it stands now, more than 1 in 4 people in Mozambique are considered undernourished, and more than 43% of the children under five years of age have stunted growth due to malnutrition (Frey, 2016).

More than 6

  In response to this, SADC is attempting to address these needs due to their awareness that while ‘OVC programming’ generally stops when children turn eighteen, vulnerabilities still exist. A growing body of International research suggests young people aging out of care are among the most excluded groups in society (p 273, Stein, 2006b, p 423). Despite being adult in the eyes of the law, youth still have a range of care and support needs as they transition from childhood (Southern Development Community, Secretariat, 2010, p 10).

What is the infrastructure of opportunity in this society?”  She wanted to understand more about the profound and juxtaposed inequality (Boo, 2012).

captured the complex realities of this environment well.

narrative nonfiction work further described as a sociological, ethnographic study.  Katherine Boo took a “vagrant-sociology approach” which included door-to-door household surveys.  She basically embedded herself for over three years in a slum and home to  thousands in 355 shanties trying to survive on a few acres. Her approach was both anthropological and sociological because she provided a focused look at individual lives, yet also connected them to the larger picture.  She chronicled the dreams and despair of those

**Background/Contexual Construction**

*(Open with quote from Urban Halo or Misunderstandings doc by Greenfield regarding the monkey taking the fish out of the water to help it live… or else use that quote in the analysis section for the cultural community context section.).*

Every expression and embodiment of Christian faith is contextualized. (Slimbach, Kindling Community capacity, 2011

Incarnation Jn 1:14 The Word became flesh and made his dwelling among us.

few studies have examined the situation of OVC and their households and assessed

whether programs are meeting the needs of these vulnerable populations

### Classification

Global misunderstandings abound regarding what constitutes the correct designation for orphan status.  This is not merely a semantic concern either, as inaccurate perceptions of orphanhood can lead to potentially ineffective interventions. Professionally, the most accepted definition of an orphan is that promoted by UNICEF: “. . . a child under 18 years of age whose mother, father, or both parents have died. . . ” (UNICEF 2006 , p. 4).

 early 2000s, UNICEF increased efforts to highlight the plight of children affected by AIDS. Since the Convention on the Rights of the Child makes no specific mention – and therefore offers no definition – of orphans, UNICEF defines an orphan as “. . . a child under 18 years of age whose mother, father, or both parents have died. . . ” (UNICEF 2006 , p. 4). They promoted this purposefully broad definition in order to draw development aid’s attention to the challenges the AIDS pandemic was posing to child well-being, particularly in Africa.

“Children in extreme circumstances” (CECs), “Children in dire circumstances” (CDCs), “Children in adversity,” “Orphans and vulnerable children” (OVC), and “Children in extremely difficult circumstances” (CEDCs).

There are all sorts of ways you can identify them, classify them, label them- but God says, “My beloved. Precious one.”

Various studies reveal various results on whether orphanhood alone constitutes a unique vulnerability or whether poverty is the vulnerably factor (p 7, Johnston, 2015).

### The debate on.....

Greenfield was in the dark about orphans at first: “You see, what many of us don’t realize is that many children who are living in orphanages aren’t even orphans! I was astonished to see the statistics on this. …many children living in orphanages have at least one surviving parent. In Sri Lanka the number is 92%; in Zimbabwe it’s 40%. “

Craig Greenfield, along with others, have been passionate voices for community-care/kinship care, and dispassionate voices for residential care options (blog, 2016). Though Greenfield’s passion is admirable, his writings reveal a bias against orphanages, but this is understandable considering his history. Even though for decades it has been generally accepted wisdom by those working amongst orphans that families are predominantly the best place for orphans, there also was an awareness that varied social, political and medical reasons sometimes preclude this option ( ).  Greenfield’s prose reveals that he was unaware of this on-the-ground perspective and he believed his initial assessment of the superiority of orphanages was the predominant viewpoint.  Though his assessment was indeed in line with popular opinion, it was far from accepted amongst actual orphan care providers.

Greenfield’s voice, along with other associated publishings seldom acknowledge the significant research and studies indicating an alternative view (blogs, p Urban Halo     ). This is actually unsurprising, considering that many of the voices against institutional and residential care come from those who personally began with thinking residential care was a ‘best’ option. This history appears to produce biased results based on a ’shocked’ response, so the pendulum swings to a passionate promotion of alternatives.   As previously pointed out though, amongst seasoned workers and caretakers on the ground, there seldom was any consideration that orphanages or institutions were best case scenarios. Instead, there was simply a recognition of their place in a broken world where family structures are eroding, AIDS is decimating the population, and community support is waning due to the demands on it.

The Regional Realities

This viewpoint was evident as long ago as the 90’s, for in certain regions of the globe, it could not be ignored that some cultural practices, coupled with the AIDS crisis, produced broken-down kinship-care options ( ). Here are some of the comments from orphans during that time highlighting the problem (Foster, 1998):

*"My uncle used to come when he wanted mother to be his wife but when mother refused, he stopped coming." (Girl, 15)*

*"We moved from our original home and built on another spot after my aunts and grandmother refused to take care of us." (Brother-caregiver).*

*"Auntie only came when she wanted to take the property." (Girl, 14)*

Swaziland is a prime example of a nation where kinship care has predominantly not succeeded. Partially this is because entire familes and kinship groups have been wiped out by AIDS. But also noteable are the political and legal structures in place that have resulted in greed dominating the decision-making skill of living relatives, so that the welfare of the child is not only not placed first, but it is often not even considered. Children have few rights (Mozambique laws in which the children and widow don’t have protection/rights, but more distant relatives do. Check with Rafa)

Not giving proper credence/respect/attention to global differences skews conclusions that attempt to have international implications when they are more deserving of regional application. Thus, it is relevant and not short-sighted or contrary to research, to note that w**hile the number of orphans continues to increase in sub-Saharan Africa, there is a need to take a ‘both-and’ approach rather than an ‘either-or’ approach regarding care and support for the immense number of orphans on the continent (Embleton, 2014.** The very thorough “Orphaned and Separated Children’s Assessments Related to their Health and Well-Being Project” involving 3000 individuals analyzed diverse models of orphan care, including institutional care, family-based care, community-based care and self-care, concluded that the orphan crisis in sub-Saharan Africa requires a diversity of care environments in order to meet the needs of children and uphold their rights (Ebleton et al, 2014).

When it is pointed out that the African situation has some unique issues that contrast with other cultural realities, dissenters such as Greenfield, often dismiss the magnitude of such impact (Urban Halo, blog…).  Such minimizing isn’t ‘criminal’ or purposeful, as in most cases it is born out of a passionate heart reacting to a real regional crisis. But in too many cases, reflexivity is compromised. This can lead to unintended consequences in other nations.

Violence as Context of Orphan Explosion

Foremost amongst these consequences are those related to violence. The civil war that officially ended 25 years ago (renewed in limited locales in the nation 2013-2016) left a legacy in which violence lingers. In Mozambique, there can be no comprehensive thinking about familial re-integration without considering the issue of violence. Child and adolescent sexual abuse and civil war violence are tied together in a **complex web. Unfortunately, Mozambique is** a country recognized as one of the world’s worst in regards to sexual violence against women and children (UNICEF, 2014a, p 40).

Children living with relatives are at risk of continuous sexual molestation or incest. They may even be put to work in prostitution in return for room and board. (Foster, 1998). It is to be noted though that it is also true that children living alone are at risk of rape and sexual exploitation, as are children living in orphanages, institutions, and foster homes. The take-home lesson of bringing this issue to light is to point out that it is not accurate for Greenfield to imply incidences of sexual exploitation occur more frequently in residential or group homes, compared to family placements. The evidence doesn’t support this. There is danger in both arenas.

**Consequently, these warnings from John Mark McCollum, a pastor and residential care director in Asia are worth considering: “…the absolute lack of anything that resembles a functional social services framework in many developing countries — no foster care, no respite care, no social workers who can vet, evaluate or provide any accountability for the millions of potentially disastrous 'family reunifications' suggested by many who propose that orphanages be phased out or eliminated — it seems to me that we're in danger of putting countless real children at real risk…**” (Greenfield blog, 2015).

T could vouch for the veracity of such concerns, for even as an aged-out orphan, the Mozambican social services department that required her to leave her orphanage at age 18, could only suggest she return to the family that initially abused her. They had no other place for her. Though kinship care had not worked for her after her parents died due to abusive relatives, it continued to not work for her when she aged out of the orphanage and was returned to those abusive relatives.

T resigned herself to that fate, lamenting the fact that, “This is the only family I know.  Because if I had another family, I would go.  But this is the only family.  I don’t have another family. Since they made me leave the orphanage, this was my only option.”

Once T reintegrated to that family, she was essentially their labor slave. They did allow her to go to school, but as T remembers it, “*I was getting late to school all the time. They made me cook constantly, and since I couldn’t leave for night school until I finished preparing their dinners, my school was suffering.  They did not pay any of my school fees.”* Television Mozambique host of the Roda Viva television program confirms the commonality of this problem in his nation: “**Orphans who live with relatives are virtually treated like slaves** (UNICEF, 2016, p 23). This reality was born out with T’s two older sisters as well. One was sent to a brother’s down south who promptly took her to a friend’s and essentially abandoned her. T said she called her one night from Maputo where she was shopping for beans in the market at 10 pm. She was crying into the phone as she told her sister, “They won’t let me go to sleep until after I cook these beans.” T was shocked that they would keep her cooking that late at night, let alone send a young 20 year old woman out onto the streets at night to shop. As T told me the story, she looked me in the eyes to see if I understood. “You know how long it takes to prepare and cook beans, right? My sister was being forced to cook through the night and into the early hours of the morning. Then she had to get up shortly after that to cook everyone breakfast.” This was the same sister who after her parents died, had been taken in by an uncle who promptly tried to sell her as a wife to another uncle. She was only 14 at the time. This is when she was rescued and brought to the orphanage.

T’s other older sister was sent to an aunt’s home, and T recalls taking numerous phone calls from her in which she was sobbing as well.  *“She didn’t have food. She cooked for them, but they wouldn’t let her eat. I had to cook too where I was, yet I’m eating, but she’s not eating.  She’s crying and I am so faraway. What could I do? It was so difficult. Why did we have to be separated. My cousin whom I was living with would mock me saying,  ‘Why are you feeling so sad because of your sister?  Why don’t you just go there and live with her and drop out of school?’”*

This highlights a common problem that advocates of kinship care often gloss over. Though it is true that 90% of African orphans are cared for by family (the preferred option of almost all orphan care advocates), what is not often discussed is how this option frequently involves splitting up orphan siblings. These children who have already been significantly traumatized by losing their parents are then further traumatized by being torn away from their siblings.

This was certainly the case with T and her sisters. The orphanage was a place of stability for them, as it allowed them all to stay safe and together.

Such comments are a reminder that even the ‘unique’ situation brought on by AIDS in Africa does not set it apart as an anomaly. Though in ideal circumstances, family/kinship care is most every orphan care advocate’s preferred option, it must not be overlooked that in numerous cases, kinship care can be far worse than CCI’s or institutions. As the interviews conducted for this reasearch revealed time and time again, the most helpful posture is to recognize the uniqueness of individuals and their situations and act accordingly in their best interests. Policies, directives, and even opinions have their place, but when they are applied in an ironclast manner, they do irrepairable harm to some real live humans whom they were intended to protect.

One of the constants in the revelations emerging from this research was that organizational director’s had to constantly re-evaluate and ‘bend’ policy in order to better care for their orphans. (Janie with the girls not living in a house together, Lee about the boys needing more than 3 months to get on their feet, Jen about the individual, Pastor Pedro, T and what happened to her,

### Psychological Impacts of Various Responses

Another explanation for some of the overtly biased opinions that paint CCI’s and institutions as predominantly evil stem from the fact that “much of the literature on orphanage-placed children has focused on psychopathologies with little emphasis on positive psychological factors” (Yendork & Somhlaba, 2016).

Many studies have shown that **every** child who spends significant time in an orphanage will display “symptoms of inadequate personality development such as aggression, attention-demanding behavior, sleep disturbance, over-affection, and repelling affection” ([The Urban Halo](http://www.amazon.com/The-Urban-Halo-Craig-Greenfield/dp/1850787271), Craig Greenfield). http://unitingforchildren.org/2014/06/advice/

The evidence reveals that across the *entire* range of orphan care options existing in many developing world contexts, there is still a long way to go before our idealistic dreams will be realized. The same can be said for so-called developed nations as well, as previous statistics in this paper attest to regarding the USA, Australia, and various European nations. A ‘voice from the field’ in the Western hemisphere pinpoints the source of the dilemma: “I wish the strategies of prevention and reintegration were as easy to do as they are to state. There is no foster care system in Haiti. The current government has neither the capacity nor resources to start one any time soon. Helping families stay together sounds great, but in this case, generations of poorly executed and thought through "help" has created a terrible spiral of dependency both real and imagined. From my perspective on the ground it isn't a question of either/or, but a both/and strategy” (Greenfield blog, 2015).

(Bakermans-Kranenburg, van IJzendoorn, & Juffer, 2008; Bos et al., 2011; Dozier, Zeanah, Wallin, & Shauffer, 2012; James, Zhang, & Landsverk, 2012)

…but

Whetten; McKenzie, 1999; Goldstein; Johnston; Embleton…; Luscombe, 2014;…(Kendrick, 2013; Southwell & Fraser, 2010).

**weakened the ability of extended families to meet traditional care-taking expectations.   …Over 90% of all double orphans and single orphans not living with a surviving parent are cared for in extended families [Embleton, 2014, p.  6,10; UNICEF]**

**While it is preferred that children be cared for in the community by extended family [6,11-13], in communities where the AIDS epidemic has advanced, there may be fewer available caregivers and an increasing number of overwhelmed and dissolving households (Embleton…)**

 “much of the gap between the schooling of orphans and non-orphans is explained by the greater tendency of orphans to live with distant relatives or unrelated

caregivers.” (p 472, Kobiane, 2005)

whatever the explanation for the impact of parental death on children’s

schooling, the evidence of the **aforementioned studies shows, at least to some**

**extent, the incapability of communities and the extended family to buffer**

**p 473  or protect children from the negative educational consequence of losing a**

**parent.**

# Chapter 3: Research Design

The researcher conducted qualitative organizational analysis utilizing in-depth semi-structured interviews with the directors or key informants in twelve orphan-care organizations, primarily in Mozambique. Interviews were also conducted in neighboring Swaziland and South Africa to provide additional sub-Saharan African context.

MOZ: SOUTH: 5 urban, 1 rural

NORTH: 1 urban

CENTRAL: 2 rural, 1 urban (YA…kind of in between)

SWAZI: represented both rural and urban communities, primarily rural

SA: urban

The primary data collection strategy involved face-to-face interviews, though a few interviews were done by telephone lines and through internet technology (Skype). Locales for the interviews included coffee shops, the researcher’s home, and the interviewee’s homes and places of work. Place was determined based on the interviewee’s assessment of personal convenience factors

This was an inductive emic-based mixed methods study designed to better understand the issues related to aging-out orphan exit strategies. The dependent variable was “exit strategies for aging-out orphans” from which patterns and themes emerging out of the interviews and participant observation were integrated/compared with the secondary data. The information gathered from the interviews was the primary unit for analysis and the secondary data was acquired through reviewing the existing relevant local and global literature referencing this particular population and phenomenon. Participant observation also interplayed into the equation, so triangulation of the data was possible and implemented.

By examining the issues globally associated with exit strategies for older orphans, a basis was created for better understanding the specific situations of Mozambican orphans aging out of their institutions and facilities.

A Transformational Conversations theological approach was adhered to and allowed themes that emerged from the data to be connected back to Biblical themes.

Biblical and theological themes in a conversational manner

The methodology in secular academic literature is often referred to as grounded theory (Gray, 2014),

A case study format was utilized.

most qualitative studies rely on methods that are not grounded in trust-based relationships between researchers and youth (e.g. hit-and-run focus groups, interviews conducted by research assistants unknown to youth, indirect assessment of youths’ emotional states). In an attempt to advance youths’ own narratives,

“No generic formula or guidelines exist for assessing the likely benefit or risk of various types of social enquiry. Nonetheless, social researchers must be sensitive to the possible consequences of their work and should as far as possible, guard against predictably harmful effects (Social Research Association, 2002).

Incarnational Research Model

Due to the fact that I live here in Mozambique and have been interacting with both orphans and aged-out orphans for decades, invariably, there have been previous conversations that contributed to my understanding of their plight. At times I wrote down some of these insights and significant quotes as they were ‘rich’ and I did not want to forget them. Because they have relevance to this research, I have inserted some of those insights and quotes into this paper. Thus, even though this research project’s interviews only comprised organizations involved with aging-out orphans, I’ve included the additional material I obtained in participatory action from aged-out orphans prior to this project’s genesis. As my IRB approval for this project was granted for interviews with organizational leaders, rather than the aged-out orphans themselves, I followed that directive. Therefore, it is to be noted that any quotes (appropriately unidentified) from aged-out orphans included in this paper were obtained well before this research project was proposed, unless they were told to me by organizational leaders or through secondary research, in which case, those sources will be noted.

Though it might have been less complicated to withhold the information I obtained from aged-out orphans that proceeded this research project, I believe it would have significantly compromised the value of this paper. The bulk of this paper concerns itself with the currently authorized research interviews, yet the inclusion of secondary research obtained in literature searches as well as that from my previous participatory action in Mozambique, greatly enhances the subject’s scope and potential impact.

## Methods.

**Any research that is geared towards examining issues related to poverty or orphans is at its outset in complex territory.**  Varied study methodologies reflect diverse research issues, various intervention types, and the challenges associated with evaluating complex interventions; highlighting the need to broaden the research paradigm in order to build the evidence base by …seeking further insights through participatory qualitative methodologies

Van Engen points out that cross cultural dynamics: “The unrepeatability of theologizing in context is a major difference between most social-scientific methodologies and the methodologies of biblical mission theology . . . [because] each theologian is unique in his or her time, context, and worldview.” This realization does not lead to the relativism of truth but to a “multiplicity of understandings and interpretations of the same truth” (p 114, Ellisten).

Reflexivity requires me to acknowledge that though I am a researcher, I am not a neutral observer and therefore I am implicated in the construction of knowledge” (p. 606, Gray). I do not believe this negates of diminishes the data collected, as it gets at the heart of the qualitative method of participant observation. To be proximate to my host community provides authenticity to the data collected. Yes, there is the possibility inherent with human influence that bias will be introduced, but I believe data can be even more prone to distortion when the researcher is not embedded or proximate for a sufficient amount of time in the community, as the analysis will likely include a greater measure of cultural blindness.

To be transparent and reflexive, my ‘bias’ in this research is shaped by the decades I have worked and ministered alongside orphans of all ages. The perceived gap in care I noticed for aging-out orphans was not something I originally anticipated seeing, but as the life stories of aging-out orphans reached my ears, I began to recognize not only my own blindspot, but what I labeled as the church’s “black hole in orphan care.”

Our background knowledge influences how we “see” data, and thus what themes discovered. Ultimately then, though this analysis attempts to be unbiased, it represents judgments the researcher made of the data. Ideally, these judgments represent expertise emerging out of decades of participant observation and research, but ultimately it is up to the care providers on the ground and the academic community to determine if it is beneficial.

This study used qualitative research design and utilized both primary and secondary data collection. An ethnographic participant observation method was chosen since it is both a human-centered method of research, as well as a scientific one (p 196, Gray & Webb,2012 ). It also lends itself to a theologically-rich approach, as it is rooted in the incarnation itself, whereas God became man and made his dwelling among us (John 1:14).

Since ethnography is able to produce context-dependent knowledge and empirically rich case studies of complex social problems, it was an appropriate tool to utilize when examining the AOO population of Mozambique. **The social and institutional complexities involved with this endeavor were multi-layered**. They revealed contradictions in social policy nationally and globally, but also provided opportunities for improvement in translating theory-to-practice (Floersch et al., 2012).

Participant observation allowed for the ethnographer researcher to participate alongside individuals in their everyday routines, and, at other times, to merely observe events and behaviors (Gray & Webb, ). The field research primarily involved key informant interviews with the directors of ten orphan-care facilities. These were semi-structured interviews whose length ranged from 30 minutes to two hours. Flexibility was allowed for during the discussions so data was enriched. The orphanages were chosen from varied locales in the nation in order to demonstrate whether there were any nationally regional differences to account for. One CCF was from the north, three from central Mozambique, and four from the south in the country where the population is largest.

A CCF in both neighboring Swaziland and South Africa were also included in the interviews to give international regional context to the data.

Secondary research focused on sub-Saharan data, but in order to explore global context, research from Western, Asian and European contexts were also included.

### Theological Research Paragdigms

Mission as dialogue is the ministry of presence, of respect. It is a witness, at base, to the God who moves among us in dialogue, the Word become flesh, communion in Godself who calls us to communion with our universe and with one another.

We were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us (1Thes 2:7‐8).

**(**Grigg, 1992)

### Aproach to Data Analysis

The data from both my primary and secondary research provided both information and insight that was used to develop a list of recommendations regarding improved outcome exit strategies at orphan-care institutions.

The study is inductive, with the dependent variable being the “exit strategies for aging-out orphans.” An analytic inductive process was used with the data in order to identify patterns and themes that emerged from my interviews and observations, and they were integrated with the secondary data.

Personal interviews were essential to this study due to the oral culture which defines Mozambique

A mixed methods approach was utilized in order to minimize methodological limitations.

As Dawson noted, participant observation is a procedure for generating understanding about the way of life of others (2015).

**conducting in-depth personal interviews and semi-structured telephone interviews**

**understand the world through interacting, empathizing, and interpreting the perceptions of its actors.  Collecting data in natural settings  (Kimberly Farnham pp)**

Quotations in qualitative research papers are used in varying degrees, usually related to the paper’s purpose.   In this case/paper, a large quantity of ad verbatim quotes are used to highlight the voices of a population that has historically been discarded and ignored. Giving “participants a voice” is one of the core values underlying the reason for this research, so it is only logical and honoring to let those voices be heard without initial re-wording or re-interpretation of them.  In this way, if my analysis is faulty, the source of those inaccuracies is more easily observed and extracted

better fairness and accuracy of the analysis

Purpose in presenting spoken words

“Stories are part of wider urban conversations” (p 23, Grigg, 2009)

most orphans across the planet do not get the opportunity to share their stories (Fast)

“Systematic theology engages the intellect; story- telling engages the heart and indeed the whole person” (Bausch, 1984:6).

## Study setting

Mozambique

South Africa

Swaziland

## Methodology of the Literature Review

Literature was searched using combinations of terms: orphan AND aids OR Africa; AND/OR aging out, care leaving , childcare, neglect, qualitative, .… PubMed, Scholars Portal Search, Scopus and Google, as well as bibliographies of pertinent articles and publications of recognized authors, were searched. English publications within peer-reviewed journals and grey literature were reviewed. To reflect current socio-demographic trends, only studies published after 1990 were eligible.

Studies cited by Stein (2004) however, show that young people in out of home care  have to cope with the additional challenges of major changes in their early lives in a far shorter time than other young people.  Stein states that young people transitioning from out of home care have compressed and accelerated transitions to adulthood (p.120)

***Import previous assignment I did on this***

This chapter has briefly surveyed literature on the relationships between aging out

orphans and five subsets of life that effect this transition, being mindful of the

implications this has for Christian childcare providers. I have noted progressions

from cosmic spiritual issues to social/community care issues to employment and

educational concerns, all the way to individual identity issues.

The literature review favors holistic approaches to AO orphan transitions that involve

adult support and gradual movement. The challenges are many, including financial

instability, poor educational/vocational opportunities and outcomes, lack of safe and

affordable housing and missing life skills (Medicine) & Council), 2013). Results of one

aging out study suggested that successes among this population were hardwon and

tenuous (Gonzalez, 2014) .

Though some like to favor ‘resilience’ as a central organizing concept, a review of the

literature on self-esteem, single-issue movements, although popular, usually

oversimplify complex associations (Elmer, 2001). Resilience theory as it relates to this

subject of study is somewhat controversial. Some say it places the blame on those

who already have been marginalized, and that it is not only too simplistic to explain a

complex phenomenon, but it is harmful to those it seeks to help (Chadburn, 2015)..

The problems AO orphans face are multi-faceted, and Christian orphan care

institutions would do well to approach the topic with the respect, attention and

understanding it deserves. Too often, considering the plight of an orphan’s transitional

journey from institutional living to independence is approached as an afterthought. But

the literature review reveals that to take such an approach would be a grave oversight,

and is undertaken at the peril of the OVY’s actual survival. Suicide rates of AO orphans

are a disgrace to humanity, and especially those institutions designed to help them in

the first place.

As orphan care advocate Tom Davis said to his board and staff members, and I

opened up this paper with, our vision is marred if we drop the ball on orphan care

when they reach the age of 17 or 18 years old and abandon them to choices of

prostitution and crime. One published paper likened the experience to having a

football team go to a championship game and play the first half brilliantly, but then fail

to come out during the 2nd half which actually determines the outcome of the game

(Bedford, p 9, 2012)!

What has also become clear in looking though these other published reports is that

there is clearly a need for additional research to produce more verifiable data and

understanding. There is a particular gap in connecting the effects of the variable

relationships between Christian orphan caregivers and AO orphans, especially in

Mozambique.

## Chapter 5: Interviews and Case Studies

***(Put in highlights of ALL Thirteen or Twelve of the the case studies/interviews here)***

# A) Interview with Raj of Young Africa, July 21, 2016

# 1. How many YA’s are there?

Two in Mozambique, two in Zimbabwe, two in Namibia, nd one starting in Botswana (starting with youth club and then they will do the skills center eventually. They started 3 months ago).

2. Who are you serving, targeting…?

**YA is not just for orphans, but does serve them.**

We exist for underprivileged young people who lack opportunity. Youngsters who don’t have enough educational qualifications to get into university or technical institutes as they have not completed their earlier levels of schooling.

We keep the fee structures low so underprivileged youth can take advantage of our program.

In Beira they offer evening courses too for youth and even adults as there are so few training institutes available. So for those who are working or in school in the day, this allows them to take the proper courses needed to get qualifications.

**Have a hostel for girls who grew up in orphanages, as most orphanages have no program for them once they reach 17 or 18.**

They don’t know what to do with the girl when she turns 17 or 18.

We offer them formation to real world living outside their former sheltered atmospheres.

We are not set up to fund it ourselves though. The idea is that the orphanage still supports the girl so she gets money directly for food…. At YA she learns how to value money. Prior to this she doesn’t know how much it costs to buy a breakfast for herself or buy the clothing she would like to wear…she doesn’t know how to budget..

So after her time with YA, the girl will know how to budget her life, how to budget her food, her money...

In Zimbabwe and Dondo though the orphanages are not supporting the kids when they go to YA. We are not set up to take total responsibility for them. Our program is to help the orphanage settle their girls properly, but some of that idea has not penetrated. **Basically, the orphanages have just abandoned them.**

Running on a small scale. 40 capacity hostel has 6 or 7 kids now.

It is not going well because orphanages don’t commit themselves to the process**. They abandon them.** We are not geared to taking care of the girls and taking the whole cost.

*7 minute mark:*

The ones who have been loyal to the orphan girls have always been the Catholic missionary priests and nuns. They really take care. Once they send a girl out, they follow-up with her until she finishes adjusting they do all that is needed. I am not seeing that with other organizations.

3) 18 years doing it….

1000 euros

2) **What u led to do all this…why-…what motivated u?**

Grew up in Catholic tradition..Don Bosco youth work/training. Her parents were involved with it since age 6.

***14 minutes in:***

In Kenya I started a media center foryoung people and then for prison and boys on the street 26 years ago

….love at first site. D came to work for streetkids…and asked her to start computer center for girls on the street…. Let’s put it in charge of local community

We did not choose Moz as we wanted to speak the language so we chose English speaking

4) Lived a sheltered life and not had a nuclear family.

In a poorer family a youngster learns how to adjust to lack…

Well run orphanage they might have shared…

But not knowing how to budget or deal with what do u do with little money…youngsters learn

# Don’t know the value how to survive

Overprotected at orphanage

New clothes

Never had to walk to hospital or do what poor people

Not fair

Even people walk with lion and rhinos to …

*19 minutes or so (29.52!!*

**So when the orphans have to leave because they are too old and have to go on their own*, it is a rude shock*. And it is not fair. Even people who work with the lions and rhinos when they have been in a *sheltered atmosphere*, they gradually train them to introduce *them into the wild.***

And people don’t do that for orphans.

*19 minutes 40 sec or so*

When we were in Nairobi there were 45 organizations working with streetkids but there were hardly 1 or 2 catering to youngsters after they reached the age of 18. Don Bosco was specifically targeting those who were between the ages of 18-23.

We got our inspiration.

We aren’t here to solve everybody’s problems.  ***If one lamb of God came to take away the sins of the world, we don’t need to be another one.***

YA Dondo hostel is for young people in the district, for poorer kids.

128 is full capacity at hostel and right now about 100 living there. That YA Dondo school is for “country kids,” the real poorer kids…the local adminstrators/chiefs send these kids. They have to pay 600 a month to stay at the hostel and pay the school fees.

the agricultural Poorer kids . 600 a month

7) Integral foundation is skill training

*23 minutes:*

**Skills of the hands to make a young person self-reliant**

**Skills of mind and heart to make them live with dignity**

**Skills of soul to help them live with a purpose**

48:49

**We train people in technical skills according to their aptitudes**. (Computer training, building, refrigeration, dress-making, agriculture, secretarial….)

**Every student in YA goes through Life Skills education.**

After 30 years of teaching Doreen has produced a manual that will be used uniformly across all YA’s.

# After ten years in

LIfe skills is all about how to stand up for yourselves, how to benefit me, us, others and God. God is not just the Christian God, but is more about spirituality, so applies for Muslims, Hindus, animists, and Christians…

Every youngster has to go thru how to run a business. Entrepreneur. The one who makes their own money. They see the guy training. YA doesn’t

9) 25 is caring it to far

17 or 18 is when they are adult

**Lack of vision of most people in orphanages**

**Can’t let go of children when they want to leave the nest**

**Like a parent**

**Lack of strategic planning**

**Don’t want to face it. Just like don’t want to face dying. Want to say blind.**

**Not a bad**

**10) Moz is different from SA, Zimbabwe… typical traditions**

**In Zim the parents are very involved in education…only with well to do parents**

**Teachers here have no commitment to education. Nor do parents**

**World Bank report about 3 years ago of 192 working school come only 90 days and qualifications of teachers….**

***The child picks up those ethics***

**11) A calling…secret contract from God.**

**We started this with 1500 US and a visa**

**8 yrs later you have millions**

**Purposeful life design …God if you want (Pioneers we are training to go on staff)**

**Almost all those who are passionate about helping with youth have a sense of God in their life and decent human beings…. Share that if someone has called to do this work**

**The moment we came to Moz and only with personal money in 2006, I drew up a master plan…. And it always comes…you do His work**

**B) Focus Group: Tutela 7/12/16**

Attendees:

* 35 people attended
* The group consisted of 7 couples, 1 male parent and 20 female parents

**1. What is an abandoned child? Lets talk about some examples**

Amelia Ana

* Mums have been known to leave their baby child at the rubbish dump
* If we find an abandoned child, we shouldn’t take them to our home, because it could look like we’ve stolen them

Antonio Rungo

* My sister died and left behind six children. The oldest was about to get married so between me and my brothers, we had to decide how to care for the other five children
* Due to our limited conditions, I took in one of the children to my home – I already have three of my own and I don’t have a proper job. In the coming months, I will also be accepting one more of my nephews. The other three are divided between my brothers families.

SUMMARY:

There are countless cases where families are supporting neighbours’ children or children from their extended families. The desire to help keep families together and stop children becoming abandoned is very evident from this discussion.

**2. If a family could choose between sending a child to live at a Center or keeping the child in the family circles, what would people choose?**

Telma:

* Many years ago, one of my nephews needed a home because his circumstances had fallen apart. The pastor of my church suggested that he could find a place for the child at Iris Ministries Children’s Centre. I had a job at the time, and so was able to afford to look after my nephew, hence I took him in and looked after him.
* (Jonny asked why Telma didn’t opt for the Children’s Centre – she responded that she wanted to keep the child within the family circle and knew she could afford to help)

Other (unknown):

- If a family decide to put their child in a children’s centre, then the child still belongs to them and they can visit the child whenever they want to.

SUMMARY:

The general consensus amongst the group is that care centres are a welcome way of helping children in Mozambique, because its better for them to be there than on the street. However it is clear that people desire that children are raised in family circles.

**3. What are the reasons that some families are able to take extra children in to their home, and others not? Are people’s decisions based on whether they can afford to help?**

Percinalda

* Its not based on whether families can afford it. It’s based on whether the person has the heart and inner will to help a suffering child.

Maria Joana

* My brother’s wife passed away and my brother asked me to look after his one-year baby daughter. I agreed to do so, not knowing that the child had some significant health problems (malnutrition, lung weakness). I took the girl in and looked after her despite the fact that i already had my own teenage child to care for and also my other brothers advised me not to do it.
* I’ve now raised the girl for seven years and she has become my own daughter. Recently, her father came to me and told me that he will be taking his daughter and putting her with another family to live (not with him). This really hurts me and I don’t know what to do. I have to let her go because she is his child, and I don’t know if the laws of Mozambique can help me.
* I’ve looked after this girl for most of her life, despite the fact that I couldn’t afford to do it and she’s a healthy girl now.
* (Told this story with tears – clearly in distress)

SUMMARY:

The consensus amongst the group is that a family’s ability to care for extra children is not purely down to whether they can afford it. Discussions up to now have centred around taking in children of extended family.

In regard to legal parental rights - The group are not clear on what the law says about protecting children and who can have the parental rights. Most think that no such laws exist to support those who take on the longterm care of a child who’s not their own. Can Tutela investigate the laws?

**Discussions to initiate for next focus group:**

* Have focus group observed any negative characteristics about children who have grown up in care centres?
* Is it possible to provide an alternative solution that raises a child in a more healthy way?

Synthesis/Analysis

Proverbs are the wisdom of a people, and their very existence create relationships that strengthen cultural ties.  In Africa, in particular, proverbs are truly an important and effective style of communication (Pobee, 1996).  Storytelling is also a prime manner of communicating and linking one another in the culture.  Both proverbs and stories are seen as credible due to their roots in history.  Whereas a theoretical assertion might be questioned or discarded, a proverb will seldom be disputed.  This is due in part to the fact that at the heart of proverbs and stories, there are common concrete experiences that many people share.

Thus, if one wants to teach and disseminate new information into this African setting, story-telling and proverbs are necessary components.

My interviews uncovered stories highlighting the angst, fear, ambiguousness and uncomfortableness of the liminality stage aging-out orphans travel through.”  This frailty is felt deeply amongst a culture that is built upon family and tribal ties. The aging-out process forces the youth to leave the ‘family’ they have known and bonded to, and not surprisingly, this can trigger a renewal of previous, and sometimes primal, abandonment issues. An East African proverb instructs*, “Unity is strength, division is weakness*.”  It’s application is observed in the lives of the AOO’s who feel separated from the security they once knew, particularly when they feel kicked out of their nest without having been taught how to fly.  Many experience broken wings, and some, death. The high suicide rate in this population is a factor often connected and traceable to perceived separation and abandonment anxieties.

*“Where am I suppose to go for Christmas?  How can they say they are family when I am locked out at Christmas?  That is certainly not family, and clearly never was*.” (Put in box)

This poignant observation of a distressed aged-out orphan identifies his painful loss related to African values of family, community and the importance of relationships. Those just so happen to be Kingdom values, as well. (Use bible references here?)

, and particularly if when they are kicked out of the nest, they have not been taught to fly.  It is no wonder the suicide rates are so high in this population.

The aftercare support system is not of good quality because of lack of funding even though the plans of aftercare support are well articulated. At Samaritan Trust, they shared that children that have been in their care can come back only to seek advice. (Malawi, p 43, <http://www.sos-childrensvillages.org/getmedia/50d85fcf-7e73-4f43-9126-0a6f9a4b2eac/Malawi-small.pdf> )

25% unemployment, 10% sexually exploited, 12% criminal offending, and 10% in prison, 60% integrate in community and 60% continue education/vocational…

* church’s family strengthening services are a positive strength that should be

considered as a springboard to strengthen preventative services.

Ryan and Bernard note that it is worthwhile to be aware that some themes may be based on what is not said in an interview rather than only based on what is actually stated (2003).

Chapter 6: Analysis

The prophetic imagination always interprets the social analysis in the light of the spiritual dynamics underlying it. SA is needed for accurate perception of the issues (chpt 9, transformative revival, Grigg)

Study findings were coded for themes, and data were extracted using a data extraction tool (available upon request). Analysis proceeded by the three stages of meta-synthesis analysis described by [Noblit and Hare (1988)](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3929282/#R42).

Ryan and Bernard talk about finding themes based on what is not said in an interview rather than only based on what is actually stated: “Obviously, themes that are discovered in this manner [analyzing what is not mentioned] need to be carefully scrutinized to ensure that investigators are not finding only what they are looking for (Ryan & Bernard, 2003)

The interviewee’s childcare homes housed anywhere from approximately 20 children to 200.

Doing theology as conversation (p. 21, Grigg, 2009)

Thick truth. Multiple layers of meaning

In his image, we intuitively search beyond the stories for supra-theological truths to connect our contextual theologies to one another. (p 28, Grigg, 2009)

Do this Melinda:

*transforming direct observations into vivid descriptions results not simply from good memory but from learning to envision scenes as written. A good ethnographer, they demonstrate, must learn to remember dialogue and movement like an actor, to see colors and shapes like a painter, and to sense moods and rhythms like a poet.* (*Writing Ethnographic Fieldnotes,* Robert M. Emerson, Rachel I. Fretz, and Linda L. Shaw)

Historically, across the globe, families provide a safety net for adolescents transitioning to adulthood. During this process, most young people are allowed to return to their family home or at least acquire additional measures of needed support. Aging out orphans seldom have this luxury allowing for failure and growth. Instead, they are on a warp-speed trajectory whose accelerated transition to independence contrasts starkly with that of other young people (Johnson et al, 2010; Stein, 2006; Hiles, Moss, Wright & Dallos, 2013; Munro et al, 2011; Mendes & Moslehuddin, 2006).

## Psychosocial,

## Community/Cultural,

## Economic

## Vocational/Entrepreneurial

## Educational

## Spiritual

(Life Skills Training, Spiritual Care and Mentoring, Transitional Housing, Vocational Training/Entrepreneurship/Job Placement , and Church, Community and Cultural Support Networks)

These categories are not mutually exclusive. I will try to note where there is overlap, but in order not to be repititious and bring up the same issue in three different places, I will identify it in detail in the area where it is perceived to be most significant.

For example: Trust issues. Children whose parents die or abandon them often experience future difficulties with trusting adults. The security that was stolen from them sometimes leave these orphans with emotional wounds that spill into almost every other area of their lives (Brooks, 2015). So it is true that they may deal with depression, personal anger issues, or other assaults on their psychosocial well-being. But it is also true that beyond the merely personal, they might also have a hard time integrating into community life because they are not as discerning regarding who is trustworthy, and who is not. Thus, in response to the injustice they experienced in their early development years, a common reaction is to behave in one of two diametrically opposed ways: being too trusting or trusting no one. Each of these two reactions are wounded responses, and proverbially speaking, they both leave one in a ditch on either side of the road. So community integration is compromised.

And spiritually, since the earliest authority figure in their life abandoned them, some have a hard time forming a relationship with God, as they are afraid if they let Him get too close, He too may suddenly disappear and leave them exposed, vulnerable and hopeless again.

Thus, it is evident that the breakdown of trust can effect aging out orphans spiritually, psychosocially, and community-wise.

And since traffickers prey upon misguided trust instincts (IOM & NRC, 2013), further disruption can occur with ones vocational prospects.

So there is nothing ‘cleancut” about these arbitrary categories being used to help us document the issues associated with the complexities of aging out. Still, they have value in highlighting the variety and intertwining of the issues to examine. It is a complex web.

*(Use a diagram here of some of these relationships )*

takes decades or more to overcome

community/family/cultural**:** Should not grow up isolated from their cultural community

*Open with quote from Urban Halo or Misunderstandings doc by Greenfield regarding the monkey taking the fish out of the water to help it live….).*

A good working definition of culture given by William Julius Wilson defines culture as the way “individuals in a community develop an understanding of how the world works and make decisions based on that understanding”  (Cohen, 2010).  The resurgence of conversation about how culture and persistent poverty are enmeshed is welcome as it paves the way for movement on solutions that are not mere bandages to apply to the wounds of aging-out orphans, but lead to actions where thriving orphans can be envisioned, rather than mere surviving ones.  This engagement with “the culture of poverty,” as Oscar Lewis identified it clearly has application to aging-out orphans. That overlap is immediately evident when considering statements such as these by Lewis, “*The people in the culture of poverty have a strong feeling of marginality, of helplessness, of dependency, of not belonging. They are like aliens in their own country, convinced that the existing institutions do not serve their interests and needs. Along with this feeling of powerlessness is a widespread feeling of inferiority, of personal unworthiness.” (Lewis, 1998)*

Developing social skills is a crucial aspect of child development, including how to communicate and negotiate with others and how to behave in a way that is acceptable to others in different community and cultural situations (Posnett, 2013)

non-western communities do not share the basic ideological values of western society, (Smith, 2009)

Also, understand that, theologically, “family” is defined in Scripture as extending beyond blood relations, as they are typically thought of. The conceptual extension of family is still linked to blood, but this time, it’s the blood of Jesus. So there is a bit of a redescription of reality in terms of family when Galatians 4 describes Abba father sending the Son of God to adopt believers as children of God. This famous adoption passage highlights the mediating purpose of Jesus to be one related to family. In fact, He is often naming His associates as brothers and sisters, and we are told that he was the pioneer through whom many sons and daughters were brought to God in glory. Hebrews 2:11 reminds us that those children and Jesus are of the same family, so that is why He could call them brothers and sisters: “Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters” (NIV). There are many other passages throughout the New Testament in which the concept of the community of faith as a family is well-supported: Mark 3:31; John 1:12; Romans 8:16; Galatians 3:26, 6:10; Ephesians 2:19 (Lategan, 2015).

This spiritual reality points us to a place of healing for aging out orphans who may bring carry a fractured family identity into these important and formative transition years.

One aged out orphan spoke of the abuse she suffered by the only family she knew after her parents had died. They used her as a slave and withheld food from her and her sisters. She suffered greatly. She was eventually rescued from that situation and placed in an orphanage. She arrived with no hair on the top of her head because every day she had been forced to take multiple long distance walks to collect water from faraway so her uncle could make alcohol. The weight of the water being carried on her head, along with the multiple trips a day, resulted in her hair falling out.

But when she turned 18 and was legally required to leave the orphanage, she had no where to go: *“So where do I go when I am 18 and I do not have a job?  I had to go to my cousin’s house.  That is where they sent me.“*

Once again T suffered greatly at their hands, but in her voice you could hear the resignation when she stated, “*This is the only family I know.  Cause if I had another family, I would go.  But this is the only family.  I don’t have another family I could go to. No one else was there to take me in.”*

## spiritual/worldview

Jonah 1:6 Perhaps your God will be concerned about us so we will not perish.

Religion permeates every aspect of people’s lives in Africa and is found in proverbs, songs, dancing, art… (p 46, Mbiti, 1990).

Theology in the inner city must incorporate understanding of the area’s spiritual, socioeconomic, and historical context. It us worth considering that the crises of faith an orphan or impoverished person might experience may be completely different than that of a wealthy person (II, 2016).

Religious belief is also an important source of identity formation

Betrayed trust creates very long term effects in a wide arena, from governments to individuals (*Hayden, 2016)*. This is not solely a ‘spiritual issue,’ but one that crosses over to psychosocial health and development, as well as to culture/community integration (Johnson et al., 2010; Quest, Fullerton, Geenen, Powers, & The Research Consortium to Increase the Success of

Youth in Foster Care, 2012). Nonetheless, it finds itself being discussed in further depth in this thematic category, as opposed to the others, because the ramifications and solutions are deepest at this level.

“There's few people I trust! When you go into care you lose your trust in people, as you get stabbed in the back. I thought I could trust my Mum and Dad and they put me in care, so now I only trust myself “ (Care leaver in Tyrer, Chase, Warwick, & Aggleton, 2005).

I’ve always found my strength in talking to God. He’s been my counselor” (p. 192, Pemberton, 2012).

Those stories helped me realize that, although tragedy and loss are regrettably commonplace, we aren’t measured by what happens to us but rather by how we respond to it (p. 204,Pemberton, 2012).

**T**he recurring patterns that make up life are disrupted when trauma occurs. The **sense of safety is lost.** Having faced death, people in these circumstances are forced to confront the elemental questions of life.***(Brooks, 2015)***

African hermeneutics includes the text of African suffering and dependence. The Bible is read with knowledge and awareness of this history. (p 46, du Toit, 2000). Worldview cannot be discounted or the meaning of truth is distorted. The Word of God remains the anchor , but as du Toit points out, “Theological hermeneutics would be sterile if it ignored the physical constraints influencing people’s experience” (p 47, 2000).

## economic development opportunities /financially:

Asked Corbett and Fikkert if there is anything they regret leaving out or underemphasizing. **“I wish that we had said more strongly that there is a deep economic poverty out there and that the consequences are horrendous,” Corbett said. (**Engelthaler, 2015)

* Does the teen know how to manage money on their own? Do they understand  what costs they will need to cover?   How will they get housing?
* have to be far more self-sufficient than their peers and often face greater risks of homelessness and poverty*.  “Unlike young adults who learn about money from their parents, foster youth transition to adulthood without such financial experience,”* said Clark Peters, assistant professor in the School of Social Work. *“More importantly, they usually lack opportunities to learn from early mistakes that are so common when it comes to understanding finances.”  “Their circumstances provide little room for error as mistakes and miscalculations end up having significant negative effects, as they are often just one financial mistake away from a terrible situation.”* Most of the participants also had little access to financial opportunities that other children often receive, such as earning allowances for doing chores or encouragement from a family member to save money. Furthermore, when these young people ran out of money, they were unable to turn to family for financial help.  Peters says that those working with foster children should prioritize financial matters in the services they provide   need opportunities to earn, spend, and save money while still in care.  Providing financial education may be helpful, but without training, without the ability to put lessons to use, financial literacy will not yield benefits later in life, when it really matters.” (Pedersen, 2016).

Similar to the culture of first-century Israel, reciprocity is embedded in the cultures of much of the poor world today. James Scott at Yale and other anthropologists have demonstrated how the poor in developing countries use reciprocal acts of generosity as survival mechanisms, providing, for example, informal insurance. A family bringing food to another who is temporarily unable to work due to illness is not only regarded as kind; the act represents an investment in a reciprocal claim when the situation may be reversed (Wydick, 2014).

Christians should not be talking about helping anyone,” he said. “We should be talking about mutually giving to each other so we can grow.” Celestin Musekura, CEO and founder of African Leadership and Reconciliation Ministry (Engelthaler, 2015)

## Vocational:

Bronkema said that when he talks with evangelicals, he asks them, "What do you think poverty is due to?" Very few mention businesses or income generation. "Most don't realize there are no jobs." (Soars, 2010)

* Does the teen know how to look for a job? Make up a resume?  Only 52 percent of former foster-care youth surveyed nationally are employed at the age of 21, and about 22 percent become homeless for one or more days sometime after aging out of foster care. ( p. x, O’Hanlon, Sherretz, & Wessel, 2012)
* masonry, tailoring, handicraft, and construction,
* carpentry, tailoring, mechanics, and driving school,farming.

## Educational:  (includes *medical*/nutritional)

Quality education is a key driver for poverty reduction, holding tremendous hope and potential for Mozambique.(UNICEF, 2014  #756)

African Development Bank President Akin Adesina put it best when he said recently that the greatest contributor to Africa’s economic growth is not physical infrastructure, but gray matter infrastructure, people’s brainpower. (Gates, 2016)

***It was possible to provide a little extra guidance at the right moment and dramatically altar a student’s life for the better.*** (Bornstein, 202)

*The task of the modern educator is not to cut down jungles, but to irrigate deserts.* C.S. Lewis, The Abolition of Man

As Postman’s groundbreaking book, “The End of Education” highlighted, schooling is too often reduced to trivial purposes and narratives that fail to recognize the serious spiritual and intellectual dimensions of learning.   By drawing attention to the fact that education is not the same thing as schooling, Postman broke down self-limiting and myopic educational lenses, and opened up educator’s visions to wider vistas that extended beyond school properties.    The more human ***lasting?*** telos of education he was a proponent of better suits the model needed by aging-out orphans. As Postman insistingly argued, if we don’t have the right “end” in our aim, we would most certainly reach the “end” of meaningful education.  Many who would look at the Mozambican model with its rote learning style and disappointingly small secondary school graduate numbers would conclude that meaningful education is indeed missing in the nation.  Considering the fact that only 10% of the potential student population ever graduates from secondary school, and amongst those who wear the cap and gown, only 50% of them know how to read and write, it could be argued convincingly that meaningful education is lacking.

 and elaborate narratives that would .  subvert the pointlessness of a shallow education.

educational shortcomings?, risks in their physical and emotional well being and development

The Government of Mozambique envisages education as one of the central pillars in the efforts to reduce the country’s poverty.  (p 7, Justiniano…2005)

One of the most important things to learn in sub-Sahara Africa, the region with the highest HIV/AIDS prevalence in the world, is how to avoid contracting AIDS.

Education is recognized by many as the foundation for human flourishing within any society (Spears & Loomis, 2009). For those with a Christian worldview, education that promotes flourishing involves character development and the teaching of values and ethics. It also moves students towards **“more truthful ways of seeing and being in the world” such that there is a** “capacity for connectedness” (Palmer, 2007, Pg. 3,6). In African society where relationships and community-mindedness are fundamental, this type of education is crucial.

Education is also an empowering process for aging-out orphans as not only does it provide them increased opportunities to enter society, but it can also restore their sense of dignity. We are all created in the image of God, and because of that have intrinsic inherent value. However, orphans often have a harder time believing this due to their experience with abandonment, and for some, marred images of parental/authority figures (Shah, 2016).

Trust has been compromised, so educational endeavors are key in

 p 29  The poor pupils feel humiliated because they don’t have clothes and money to buy materials (Teacher, Morrumbala)

for poor families, limited resources or food shortages means that food becomes a household priority, with little room for expenses related to schooling.

The majority of these orphans are not enrolled in school, because the families that take care of them cannot afford the extra costs

p 32 “Now you are grown up – arrange your life, the school doesn’t give anything – **you can’t eat the school** [a escola não se come]” (a mother, Josina Machel School, Nicoadala)

*"We want to go to school but I must help uncle in the fields. He said, 'You are not my child so I cannot send you to school.'" (Girl, 16) (Foster, 1998)*

*"When my ballpoint finishes, I sometimes absent myself from school and sell manure to get money to buy a pen. I am not pleased being absent from school." (Boy, 13) Foster, 1998*

    approximately 21% of the girls are married by the age of 15 years, and 57% by the age of 18.

relational  Psychosocial support:  relational trauma healing

*The helpless put their trust in you. You are the defender of orphans . . . .* [17]*Lord, you know the hopes of the helpless. Surely you will listen to their cries and comfort them.* [18]*You will bring justice to the orphans and the oppressed, so people can no longer terrify them.*

*The world is not shaped for the helpless.* Pearl Buck

*“Poverty is the greatest form of violence”*said Ghandi **(**Dear, 2011)

*“Where do you need to go?  How much money do you need to eat?”*

*Questions to an aged-out orphan from one of his former caretakers*

When I overheard the above interchange, I was aware that most of the interactions and conversation I was observing would be what is classified as perfunctory.  N**othing touched on the relational**, although that is a critical component of **Mozambique culture (Gossman, 2015)**. Research conducted by Morris reveals the relational need for aging out orphans is paramount: *What we have learned is that the* ***key is in the relationships***(p 45)

The AHURI report also points to the importance of relationships with others as an important resource for young people, particularly those on a volatile pathway (p.3, 2010).

Relationship breakdown was often a source of losing housing (AHURI, 2010). This was corroborated in numerous recorded interviews this researcher had access to that had previously been conducted with aged-out Mozambican orphans. One young man described 5 different housing situations he had been a part of in the five years since he left his orphanage, and each transition time was proceeded by the same comment: “We had a misunderstanding so I had to leave.”

Studies from the USA reveal that 25 percent of foster-care alumni suffer from post-traumatic-stress disorder.( p. xi,xii, O’Hanlon, Sherretz, & Wessel, 2012)

The response to trauma includes shattered beliefs about the self, others, and the future (Seligaman, 2011).

One aged-out orphan noted how she learned to lie as when she was 20 and at boarding school she would be asked, *“Why won’t your family come here?”  She said she replied, “They will come, they will come.  But I knew they wouldn’t come.   So it is kind of difficult.”*

She continued,

I asked my cousin who lived near in town,  “*Why won’t you come and visit me?”*

She just said*, “When you graduate.”* She didn’t care.

I wasn’t surprised though. It was just like when she wouldn’t let my sister live in her or her parent’s home, but then when my sister was going to get married, suddenly this cousin wants to be paid bride price, even though she never cared for her.”

Interpersonal trauma is a violation that results in feelings of powerlessness, hopelessness, and intense fear.

They overwhelm the internal resources that usually give people a sense of control, connection, and meaning (Bryant-Davis, 2005, p 3).

Trauma-informed practices consider potential impacts trauma has on a person’s worldview and coping strategies.

…

 It sees a person beyond just their specific traumatic experience by **considering biological, relational, emotional, cultural, spiritual, and other influences.** It takes a **strengths-based approach** to care that seeks to identify and utilize a person’s unique characteristics, skills, relational supports, experiences, and others assets. This care model’s primary focus shifts from problems or deficits to the inherent resources a person has which they can use to counteract challenges. It encourages service providers to take a cooperative role by **increasing opportunities s**o that people can make informed decisions because it believes people are experts of their lives. Ultimately, it affirms the inherent dignity and equality of all people **because they are image-bears of God**.

Adverse childhood experiences (ACE).

Early childhood experiences have lasting emotional and psychological effects (Early Childhood…, 2010)

Furthermore, early-life poverty may harm, in part, by warping and eroding bonds between children and caregivers that are important for healthy development (Velasques-Manoff, 2014). This stress goes so far as to affect brain development (Velasques, 2014).

Children tell CARE they have no adults to turn to for help and feel isolated from the community. Psychosocial support should therefore be a priority and a key component of OVC interventions. (p 8, http://www.crin.org/en/docs/Rwanda%20Nkundabana.pdf)

many of the orphans felt their childhood ended and they were forced to take on adulthood in an accelerated amount of time. The results also showed that losses for an orphan started at the illness of the parent, not just at the death. (p 11, Johnson , 2015)

situates safety as the first stage in her three .stages of recovery. From psychological trauma, with .remembrance and mourning. and .reconnection. as the next two stages (Herman, 1992: 155-156). Herman, J. (1992) Trauma and Recovery: The Aftermath of Violence . from Domestic Abuse to Political Terror, Basic Books, New York.

**New adult expectations can pose stress for vulnerable youth who do not have appropriate education or skills and cannot secure decent employment (p 1**0, Southern Development Community Secretariat, 2010).

higher risk for depression, substance abuse, and even suicide. Compared to 22 percent of the general population, 54 percent of foster-care alumni in a two state study had a least one mental health problem during a ten year period (p. xiv,  O’Hanlon, Sherretz, & Wessel, 2012).

“t***he big background factor that nurtures resilience is unconditional love.*** **The people who survive and rebound from trauma frequently had an early caregiver who pumped unshakable love into them, and that built a rock of inner security they could stand on for the rest of their lives” (Brooks, 2015)**

**Recovering from trauma is mainly an exercise in storytelling**. As Richard Tedeschi, a psychology professor at the University of North Carolina at Charlotte, has pointed out, **trauma is a shock that ruptures the central story that you thought was your life. *(Brooks, 2015)***

These are based on PERMA: positive emotion, engagement, relationships, meaning, and accomplishment—the building blocks of resilience and growth. (Seligaman, 2011)

relationship skills—including fostering trust, constructively managing conflict, creating shared meaning, and recovering from betrayal. (Seligaman

Group counseling and art therapy sessions are conducted for OVCY…dance/arts clubs have been established , breaking down isolation.

p 190  Host family would introduce him to their relatives with "This is my uncle." ...

"**When they did this, I felt how badly I wanted that.  I wanted to have a mother next to me and a father by my side.  But for me, that is not possible in the traditional way."**

p 194   When people ask me who Claire...I don't know what to say.  "Guardian. Aunt. Mother.  Big Sister.  I don't know," I tell them.  They're just my family. ..  They are the people who brought me from the dust and gave me life.  (Gachaqua, 2014)

most orphans across the planet do not get the opportunity to share their stories, much less start the healing process necessary for them to experience how joyful and rewarding life can truly be.

(Fast, 2015)

**Psychosocial** (Communication, trust…): With orphanage/family/authority, with other youth

*Building trust is often a tough piece because they feel such loss in their life* (Morris, p 45,46).

*For kids in care, I think* ***the biggest challenge is lacking the safety net****.* (Morris, p 46)

People need a handrail not a safety net. (Grigg, Towards a Slumdweller's Theology, Course Outline,December 1994(Revision 14))

Philip A. Fisher, a psychology professor at the University of Oregon, cites unconditional love as the most important factor in nurturing resilience. ***Those who rebound from trauma frequently had an early caregiver "who pumped unshakable love into them, and that built a rock of inner security they could stand on for the rest of their lives."***

The Bible is replete with examples of resilience through such faith and hope.

**Political Issues:**

**A lack of close collaboration between the relevant ministries concerned with adolescent and youth issues prevents the provision of a continuum of services for OVC & Y (p 12,**Southern Development Community,  2010).  Children and youth services are generally split between different government ministries, and Social Welfare Ministries that attract the most donor funding only cater to children to the age of 18.

scale UP OVC programs

**when the social template of the community is not reflected in the government, dissonance occurs, (Smith, 2009)**

## Chapter 7: Theological Framework (or shift it up).

***History, despite its wrenching pain, Cannot be unlived, but if faced with courage, need not be lived again***. —Maya Angelou, “On the pulse of morning” (Pemberton, 2012, p. 202).

### Rationale for Transformational Conversation or Action-reflection Theological approach

**According to Gray (2014), in *Action Research and Change, “*the action researcher becomes directly involved in the research process as a change agent, devoted not only to studying organizations, communities and process, but also to improving them” (p.328) .**

Academic social analysis is not limited to mere scholarship but should be a tool for justice (Holland & Henriot, 1983).

Kingdom-minded Christianity seeks to eliminate barriers in providing help to the world's poor (p 74, Snyder, )

*Speak up for those who cannot speak for themselves; ensure justice for those who are perishing.* [9]*Yes, speak up for the poor and helpless, and see that they get justice. Proverbs 31:8-9 (NLT)*

“Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.”

Martin Luther King Jr, from jail cell in Birmingham, AL , 1963

Do not be interested only in your own life, but be interested in the lives of others. Philippians 2:3,4

*Do not deprive . . . the fatherless of justice, or take the cloak of the widow as a pledge. Deuteronomy 24:17*

*Defend the cause of orphans. Fight for the rights of widows. Isaiah 1:17*

*Give justice to the poor and the orphan; uphold the rights of the oppressed and the destitute.*

Psalm 82:3

*Once our eyes are opened we can’t pretend we don’t know what to do. God who weighs our hearts and keeps our souls knows that we know and holds us responsible to act. Proverbs 24:12*

*To him who knows to do good and does not do it, to him it is sin.*

*James 4:17*

“Theology beings in the truth of story- God’s story, my story, our story” (p 19, Grigg, 2009)

Urban theology involves communal conversations with the potential for social transformation (p 21, Grigg, 2009)

## Chapter 8: Conclusions

**Having an exit plan: The future is changed by those who first imagine it different- quote. Imagination**

Evidence indicated that critical components of improving the success of aging-out orphans involved organizations doing adequate pre-planning so that a gradual transition that facilitated access to practical and emotional support was provided. In addition to this, young adults that were included in the planning process fared better than those who were denied the opportunity to be involved in planning for their future. The greatest success occurred when individual differences were accounted for, so exit plans could be catered for personalities, talents and previous life experience.

Widespread extrapolation of these results cannot be extended beyond sub-Sahara Africa without further studies being indicated due to the relatively small sample size and the need to determine the extent that cultural differences influence the data

Statesman Nelson Mandela claimed, “There can be no keener revelation of a society’s soul than the way in which it treats its children” (p 54, Malik, 2014).

Yes, courage and vision is desperately needed when one recognizes the current condition of aging out orphans in this world. And if Mandela is right about society, there are a lot of nations whose aging-out orphan treatment and policies (or lack therof), reveal an immediate need for a trip to the emergency room.

## Recommendations

***"The one who does not risk leaving something behind will find nothing."* African Proverb**

**has the capacity to better inform and instruct those involved with helping “aging out” orphans navigate a successful transition to independent adult living.      The intended purpose of this research is that it will lead to improved outcomes for this presently under-served and under-resourced population.**

A roaring lion kills no game. (You cannot achieve anything by just talking about it.)

Research generally progresses by each new discovery laying the foundations for future work (Allen, 2012).

*The Atlantic* cogently observed that "data derives its value the same way it derives its vulnerability, through its utility and sharability."

Given the extreme vulnerability of this population (Hayden, 2016)

of the 2 billion Christians in the world, if 7% would care for an orphan, looking after the child in their distress, there would effectively be no more orphans.

Church is God’s primary means to care for orphans- of ALL ages. Set up big brother/sister mentorship programs…

multi-faceted approach, addressing issues such as food, shelter, medical assistance, education, psychosocial support, advocacy and economic stability.

Swaziland model of Children’s Hopechest and AIM similar to this: The Nkundabana model mobilizes adult volunteers from the community - Nkundabana - to provide guidance and care for children living in households without adult support. Trained and supported by CARE in counseling, active listening, and life skills instruction, these volunteers provide the best alternative for children with no adult family members available for guidance and care. **By making regular visits**, Nkundabana can encourage children to attend school or seek medical assistance, as well as provide an important emotional outlet in the form of psychosocial support

Walter Brueggemann describes the role of prophetic ministry as helping people see beyond the current, apparent, broken situation to imagine a new reality according to God’s vision of redemption (Kao, 2011)

**translate between the world as it is and the world as it might be**

The prophetic voice is usually completely uncredentialed and without pedigree, but does not hesitate to imagine their contemporary world differently, as they are moved by God’s spirit (Tippett, 2013)

If possible to live with a mom, grandparent, or auntie, antedoctal, as well as documented evidence  (Enbleton, Ayuku, etc,, 2014) indicate they are the usual people orphans will end up living with.  Indeed, **kinship ties are prominent in African society.**  Community ties are also strong, adeptly noted by the well-known African proverb, *“It takes a village to raise a child.”*

Family, extended family, community care, institutional care, self-care/independence

**Bui Doi**

**They're called bui doi-**

**the dust of life**

**Conceived in hell and born in strife**

**They are the living reminders**

**of all the good we failed to do**

**That's why we know deep in our hearts**

**That they are all our children too.**

*-From Bui Doi, 'Miss Saigon'*

Every disadvantaged child bears witness to a moral offense: the failure to secure her or his rights to survive, thrive and participate in society

Uganda, Kenya, Cambodia, Ethiopia, Rwanda, Malawi, are less than 25% urban and all have orphan problems.   Craig Greenfield is one Christian voice…{UNICEF, United Nations Children's Fund. (2012, February). The State of the World’s Children 2012: Children in an Urban World. In A. Aslam & J. Szcuka (Eds.). New York, NY: UNICEF.

*"Blessed are those who have regard for the weak; the Lord delivers them in times of trouble."* Psalm 41:1

Hebrews 13:5 - *"I will never leave you nor forsake you*."

If your living isn’t about giving, then you’re already dying. You’ve got to use the life you’ve been given to give others life. (Mark 8:36, paraphrase).

Why do many Christians feel the need to rush to defend God to a broken world, yet not race to defend God’s image in the world’s broken?

What if God would rather that instead of us rushing to his defense in the world, that we would rush to the distress of the broken who actually carry the image of God into the world?

*You are where you are for such a time as this. Not to gain anything, but to risk everything.*

The reason you are inside the gate for such a time as this—is to risk your life for those outside the gate.

*If I perish, I perish.*

*There are those who would rather turn a blind eye to the needy than turn to the needy and be like Christ.*Ann Voskamp:

That’s how it is for children who have been discarded and forgotten. When you first encounter people who are not willing to throw you away, you notice them immediately. You notice what they look like, what they say to you, and the way they look at you. You notice it all because you have to, **because you need to**. Some part of you knows that these images will be the only thing that will sustain you in the future, through the **darkness you know is coming** (pp. 38-39. Pemberton, 2012).

These institutions and people were all important to me, giving me what I needed most: a sense of connection to something greater than myself.(p.123, Pemberton, 2012).

“You are never too old to have parents. (p. 204, Pemberton, 2012).

Tutela -Mozambique: born after working with orphan youth: A demonstration of the circle of protection that a child needs as they grow up; the circle includes parents, extended family, school, church, community and society as a whole

——

Justice is the work of community. It cannot be pursued alone. Justice is a manifestation of Christ’s body working at its very best.

Hoang, 2012)

The entirety of Scripture emphasizes that true worship, by definition, must always have us thinking about our neighbors in need, just

(Hoang, 2012)

—

most orphans across the planet do not get the opportunity to share their stories, much less start the healing process necessary for them to experience how joyful and rewarding life can truly be.

(Fast, 2015)

i**t takes continued support to nurture a child to the point that their life has sustainability**(Fast, 2015)

Most institutions, after a certain period of time, reach a stage in their relationship with their children called a “phase out”— meaning that the rescued minors are sent back into the world to fend for themselves. In many cases, those “phased out” children have not gained the physical or emotional preparation they need for the hard life ahead of them, and the next cycle of neglect begins.

(Fast,2015)

provide permanent, secure homes for these roughly 153,000,000 children.

**Orphans are not orphans because they lack food, shelter, clean water, or proper clothing although these are all necessary essentials. These vulnerable children are orphans because they lack family!**

Orphans lack family–advocates committed to providing security and building significance and character into them. **The principal institution for socialization for children comes from family.**

In popular culture, Little Orphan Annie lights up Broadway, singing about how wonderful it will all be “Tomorrow.”

—-

While walking through the streets of Kibera, Kenya's largest slum, SIT Study Abroad student Jessica Posner spotted a young girl rummaging through a pile of refuse and human waste. When Posner asked the girl why she wasn’t in school, she replied, *"School is only a dream and dreams don't come true."* (From APU magazine?)

Have observed amongst my orphan friends how hungry they are for security and love.

Those are two things (security and love) we know they will get in your family as when you offer that to them, your source springs from God’s eternal well.

If something hurts one part of the body, it hurts the entire body”

…transformation from poverty in the biblical narrative of redemption. Transformation, Meyers argues, happens when the impoverished find their place in this biblical story. Moreover, Meyers sees that a biblical approach to poverty as inherently relational. Poverty is a product of broken relationships with others, with creation, and with the economic, political, social, and religious systems in which each of us live. People move out of poverty as these relationships—especially our relationship with God as his children—are restored.

 the nature and importance of *holistic development*, affecting every aspect of a person’s life.

http://www.christianitytoday.com/ct/2016/october-web-only/best-ways-to-help-poor.html

*Walking with the Poor*by Bryant Meyers

proverbs are cited from *The Wisdom of African Proverbs: Collections, Studies, Bibliographies,*edited by Stan Nussbaum. (Colorado Springs: Global Mapping International, 1996-1998).

Ryszard Pachocinski, *Proverbs of Africa,*(St. Paul, Minnesota: Professors World Peace Academy, 1996), p. 142.

Jay Moon, *African Proverbs Reveal Christianity in Culture, (Eugene, Oregon: PICKWICK Publications, 2009),*p. 136

David Maranz, *African Friends and Money Matters,*(Dallas: SIL International, 2001), p. 88.

It is not unusual for African children to stay for long periods with their grandparents or aunts or uncles. Even the wider community gets involved such as neighbors and friends. Children are considered a blessing from God for the whole community. This communal responsibility in raising children is also seen in the Sukuma (Tanzania) proverb *"One knee does not bring up a child"* and in the Swahili (East and Central Africa) proverb *"One hand does not nurse a child."*

*'If you want to go fast, go alone; if you want to go far, go together.'*

*"A luta continua*" is a popular saying in Portuguese that means "*the struggle continues."*

 Ethiopian proverb: *“When spider webs unite, they can tie up a lion.*

[*"An empty stomach can make a person lose his or her cattle; that is, when the stomach is empty the legs become weak and you can't run after your animals.* (English)" Toposa (Sudan) Proverb](http://afriprov.org/african-proverbs-calendar/58-2014-calendar/671-april-2014-qan-empty-stomach-can-make-a-person-lose-his-or-her-cattle-that-is-when-the-stomach-is-empty-the-legs-become-weak-and-you-cant-run-after-your-animals-englishq-toposa-sudan-proverb-.html)

“*A child on his or her mother’s back (or hands) does not worry about the journey”*so says an African proverb.  (Sumate response and surprise

Universal proverb popular in Africa: “*Every journey starts with a simple step."*

[**African Proverbs, Sayings and Stories**](https://www.facebook.com/afriprov/?hc_ref=PAGES_TIMELINE&fref=nf) [June 1](https://www.facebook.com/afriprov/posts/10153830432603422) ·

*"It takes a whole village to raise a child."  Igbo and Yoruba (Nigeria) Proverb*

The literary translation of this Igbo Proverb is: *"The child is not just owned by the parents."* An example of the "Contemporary Use' of this proverb, especially in Nigerian cities, is that if a person becomes famous everyone wants to take ownership of/advantage of him or her.

The Yakoma of the Central African Republic say, *Kota keke non ti ne ya*, meaning, *“Even tall trees can fall in a strong wind.”* Tall trees often symbolize stability. They protect people from intense heat. When we face real danger, only God can provide a secure shelter and protection. He is like a tall tree, but one that can never be shaken or uprooted.

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This section to the theology section? Or is your theological conclusion, but in the conclusion don’t introduce new information.

***Divided by faith*, Christian Smith and Michael Emerson**

White Christian evangelicals sometimes do not see systems

Allows people to attribute poverty to individuals rather than systemic structural injustices and inequalities

 This perception, contend the authors, is not so much informed by racism but by a commitment to an individualized theological worldview that blinds many white evangelicals to certain societal injustices.

The authors extensive research suggested an intriguing pattern: Most white evangelicals deny the existence of any ongoing racial problem in the U.S., and many blame the media and African Americans who refuse to forget the past for any lingering racial conflict

racialization that “‘(1) are increasingly covert, (2) are embedded in normal operations of institutions, (3) avoid direct racial terminology, and (4) are invisible to most Whites.’ It understands that racism is not mere individual, overt prejudice or the free-floating irrational drive of race problems, but th**e collective misuse of power that results in diminished life opportunities for some racial groups.”**

solutions, both top-down (structural) and bottom-up (individual or grassroots) approaches to the problem.

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“Sacrifices, blessings and curses, family and other relational practices, drought and famine are all familiar ground to the African,” she said. “Unfortunately, some have embraced the Old Testament teachings and picked and chosen what is relevant to their situation from the New.”  Natalie Cameron, spokesperson at Oasis International, which helped to develop the African Study Bible (ASB).

The ASB, which follows in the footsteps of the pastor-focused African Bible Commentary, is intended to disciple those in the pews.

evangelicals only see “one dimension of the problem” (individual accountability and responsibility) or fail to acknowledge that changing the current model of living will require different cultural tools and could indeed be quite costly. I

If you follow the path of the elephant through the tall grass, you do not get soaked with dew.

ga-dangme, ghana

traditionally, this meant that youth should follow the path of the elders. now Christ is our “elder” or “elephant.”

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Most standard poverty measures assess wellbeing solely in terms of “neutral” social indicators, like calorific intake or years of schooling, and many development practitioners and scholars assume these are the only real aspects of poverty.) However, as Mother Teresa understood, poverty is not always reducible to material factors, and it often involves deprivation of dignity and self-worth.

Talking about advocacy Isaiah 58:6,7 :  break every yoke, **dismantle systems of oppression**

The way to get things done in Mozambique is through relationships - knowing the right people and knocking on doors to meet more people.

The devaluation of the metacais to the US dollar over the past year was 84.8 per cent.

contributing to the shortage of foreign currency, the Bank added, was the reduced flow in foreign direct investment and the slowdown in Mozambican exports “within a framework of difficulty in financing the budget deficit, and of increased debt servicing”.

These factors, plus the military instability caused by the low level insurrection waged by the Renamo rebels, all contributed to increased inflation. The yearly inflation rate, calculated from the consumer price indices of the three largest cities (Maputo, Nampula and Beira), reached 24.92 per cent by the end of September. Zandamela warned that, by the end of the year, the inflation rate could reach 30 per cent or higher.

"Out of the depths I cry to you, O LORD!

O Lord, hear my voice! Let your ears be attentive to the voice of my pleas for mercy!"

# Appendix

## Interview Questions

* How long have you and your organization been involved in orphan care?

At what age do you begin to implement measures to prepare the youth for when they will exit? How long does that process last?

What are the components of the exit plan you implement for your youth?

Are there any steps you take to empower youth to take an active role in their own exit plans?

* What minimum skills does an orphan youth need in order to successfully transition from your care facility?

If you could write the ideal storyline for a youth aging out of your organization, what would it be?

Are those who age-out from your facility allowed to come back to visit?

If so, are there any procedures they must follow in order to visit?

If they wanted to come back and stay for a short while, what is the maximum amount of time they would they be allowed to stay?

If a youth who leaves your facility ends up homeless, what measures are available to help them?

What is your perception of the value of government or international regulations you are aware of that determine the timing and specific actions you implement with aging-out orphans?

What are the strengths you feel your youth possibly acquire at your facility and take with them when they leave?

What are unique challenges aging-out orphans face compared to youth of similar age nationally or internationally in making the transition from leaving their family homes to independent living?

What are unique challenges aging-out orphans in Mozambique face compared to orphans aging-out of care facilities outside of Africa?

What is the theological basis for your organization’s work and how does it influence your exit strategies?

Without revealing names, can you share the story of a few of your orphans who transitioned successfully and unsuccessfully to life outside your care facility?

If financial and personnel limitations were not a factor, what additional measures would you implement to prepare your youth for exiting your facility?

1. *Former Mozambican Prime Minister Alberto Vaquina ,UNICEF, opinion leaders, 2014  Our children in 25 years.* [↑](#footnote-ref-1)