

**STREET CHILDREN MOSHI: A STUDY OF THE PHENOMENON OF THE
STREET CHILDREN IN MOSHI-TANZANIA
“MASORO”**

by

[Edith Chenga Chamwi]

[Aalborg University]

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Supervisor: Ms Helle Johansen

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ABSTRACT

This research aims to investigate the lived experiences of the street children in Moshi-Tanzania, although street children can be found in all over Tanzania, and the perspectives may vary regionally. The main purpose of the study was to describe and get the diversified responses of the street children's experiences directly from the point of view of the street children themselves, in order to come up with a social work intervention that the children think might support them.

In most cases the beneficial agencies, such as government institutions and non-government institutions are to define the phenomenon- street children. But this study wanted to get directly involved to the lives of the street children.

The study took place in Moshi- Tanzania. I spent seven weeks on the street with children. The theoretical methodology of the study is guided by a constructivism research paradigm, and hermeneutic phenomenology approach. This approach was appropriate as it is descriptive, and it attempts to take hold of things as they appear, and interpretive. Children were my basic focus for the knowledge and data acquisition during the entire research process through which they contributed to the data collection stage, with the aim being to achieve insight into their experience and perspectives as well as their everyday lives on the street. The primary instrument for the collection of data was a semi-structured interview, and observation documentation.

In all, eight (8) children were interviewed, and 3 adults officials from the department of social welfare in Moshi region, a number of social educators, and an official from non-governmental.

The research results were shown that poverty, Rural-Urban disparity, cultural practices as well as the effects of Structural Adjustment programs (SAPs), contributed directly or indirectly to the phenomenon of street children. But these research results are common to many other studies, that have been conducted in the rest of African continent. However what surprised me was the unique name, that keeps on reoccurring during the fieldwork. "Masoro." Masoro is being used by the majority of the street children in Moshi. It is the name "Masoro", which the children identify with. This could be understood as "street children" have accepted that they are masoro and live like masoro.

ABSTRAKT –DANSK

Målet med denne undersøgelse var at undersøge gadebørnenes levede erfaringer i Moshi, Tanzania. Dog findes der gadebørn overalt i Tanzania, og perspektivet kan være forskelligt fra region til region. Hovedformålet med dette studie var at beskrive og indsamle de forskelligartede svar om gadebørnenes erfaringer direkte fra gadebørnenes eget perspektiv og finde frem til en indgriben i form af socialt arbejde, som børnene tror kan støtte dem. I de fleste tilfælde er det de givende instanser, statslige som ikke-statslige institutioner, der definerer fænomenet gadebørn. Men dette studie ønskede at blive direkte involveret i gadebørnenes liv.

Jeg tilbragte syv uger på gaden sammen med børn. Studiets teoretiske metodik er guidet af et konstruktivistisk undersøgelsesparadigme og en hermeneutisk fænomenologisk-tilgang. Denne tilgang var passende, da den er beskrivende og forsøger at tage fat om tingene, som de fremstår og så tolke efterfølgende. Børn var mit grundlæggende fokus for indsamling af viden og data igennem hele undersøgelsesprocessen, hvor de bidrog på dataindsamlingsstadiet, som havde til formål at opnå indsigt i deres erfaringer og oplevelser såvel som deres daglige liv på gaden. Det primære værktøj til indsamling af data var semistrukturerede interviews og dokumentation på baggrund af observationer.

I alt blev otte (8) børn interviewet, og 3 voksne offentligt ansatte fra socialministeriet i Moshi-regionen, socialpædagoger og en ikke-statsligt ansat. Undersøgelsesresultaterne er ikke meget anderledes end de studier, som er blevet udført på resten af det afrikanske kontinent. Dog blev jeg overrasket over det unikke navn, som bliver ved med at optræde i feltarbejdet: "Masoro". "Masoro" anvendes af hovedparten af gadebørnene i Moshi. Det er navnet "Masoro" børnene identificerer sig med. Det kan opfattes som, at "gadebørn" har accepteret, at de er masoro og lever som masoro.

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ACRONYMS AND ABBREVIATIONS

CRS: Christian Relief Services

CSO: Civil Society Organizations

CDO: Community Development Officer

DSW: Department of Social Welfare

DCPT: District Child Protection Team

ELCT: Evangelical Lutheran Church of Tanzania

FGM: Female Genital Mutilation

FGDs: Focus Group Discussions

HIV/AIDS: Human Immunodeficiency Virus/ Acquired Immunodeficiency Disease Syndrome

HCA: Human Capacity Assessment

LGA: Local Government Authority

MDA: Ministerial Departmental Agency

MVCC: Most Vulnerable Children Committee

MVC: Most Vulnerable Children

MOH: Ministry of Health

MKUKUTA: Mkakati wa Kukuza Uchumi na Kupunguza Umaskini Tanzania

MDGs: Millennium Development Goals

MCDGC: Ministry of Community Development Gender and Children

NSGRP: National Strategy for Growth and Reduction of Poverty

NGO: Non Governmental Organizations

NCPA: National Costed Plan of Action

NCPAC: National Costed Plan of Action Committee

SWO: Social Welfare Officer

UNCRC: United Nations Convention on the Rights of the Child

UNICEF: United Nations International Children Education Fund

VEO: Village Executive Officer

VAC: Violence against Children

WCPT: Ward Child Protection Team

WEO: Ward Executive Officer

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CHAPTER 1: INTRODUCTION

1.1 Problem Background

Charles Dickens' literary classic *Oliver Twist* published in 1838 is about a young orphan boy and his plight to escape and be rescued from a life of misery and misfortune. Oliver is depicted as a relatively passive victim, a boy at the mercy of those around him who have more authority, means, and relationships. Under the backdrop of an unforgiving society, the novel illustrates the effects of industrialization on 19th century England. And perhaps most poignantly, the book illustrates, in embryonic form, the impression that poverty, injustice, and mistreatment can have on the face of childhood. Despite Oliver's deep misfortune, Dickens is deliberate in affording Oliver that special human capacity to forgive, to maintain pure heart even in the face of temptation and evil, and to act, be, and strive for good. Though Oliver regularly encounters hardship, his persistence of strong heart and mind are, in true fairy tale form, eventually rewarded; he is reunited with long lost family who is conveniently of the upper class. It is only in the end though that Oliver comes to know that love and trust from adults can be available to him too, a poor, deprived orphan.

Much classic children's literature uses orphans as protagonists. Social scientists too have had a long-standing fascination with orphans, and have engendered specific names and definitions for related child communities. "Orphans," largely speaking, are children who live in the absence of both parents, and have also been defined as children who have lost at least one parent to death (UNICEF, 2002, 25). In literature, the life of the orphan or runaway needs to be, for literary and fantastical value, somehow unreal to those who are most likely to read these tales; these children can, in the absence of regular adult supervision, lead lives of adventure, trouble, magic, and timelessness. The appeal in an orphan protagonist is perhaps in the unusual, independent, reflective lives they are thought to lead, and the potential to contrast their predicaments through victimization on the one hand, and bravery and courage on the other. In these stories, themes of turbulent thought and behavior are often counteracted with themes of freedom, escape, and rescue.

This classic premise is illustrated in *Oliver Twist*, *Cinderella*, *Huckleberry Finn*, *Little Orphan Annie*, and *Harry Potter*, to name a few. All these works have in common that they take place in depressed times, suggesting that orphan hood somehow becomes especially meaningful during times of crisis and tragedy. Bringing fantasy into these times through fiction represents a diversion from that reality, an exploration into hope and possibility. The *Orphan Boy* by Tololwa M. Mollel published in 1995 portrays a young orphan who saves a

poor herdsman; it takes place in a Maasai community in East Africa and is representative of some of the most significant social problems facing the world today: orphan hood, illness, and poverty in Africa. The story mirrors the experiences of many children living in communities deeply affected by HIV/AIDS. Emerging children's literature, such as this work on orphan hood, reflects the social atmosphere and historical moment in which it is written (Mills, 1987, 227).

Psychological and sociological literature on these child communities parallels many of these same themes, but also expands on the distinct psychological and social consequences associated with orphan hood. The substantive difference between the two is that findings and interpretations are based on empirical evidence, as opposed to a reliance on fantasy and imagination. Many characterize these child communities as displaying both bravery and hopelessness (Verma, 1999, 15), lacking in resources but savvy in obtaining them (Aptekar & Heinonen, 2003, n.d.). They are also characterized as lacking and wanting of affection (Mills, 1987, 228). Orphanages and asylums as places where parentless (also referred to as "abandoned," (Nelson, 2005, 476) children grow up have been the subject of much social science research on abuse and neglect. Seminal work centered on maternal deprivation and the resulting "disturbed personality development" of children raised in institutions without parents (Provence, 1962, 189).

This perspective became foundational to the study of orphans, and provided a psychoanalytical orientation to inquiries on orphans. Later work on institutionalized children continued to show similar trends regarding significant effects on early brain development (Zeanah, Nelson, Fox, 2003, 885), particularly concerning a compromised ability to recognize facial expressions of human emotion (Parker & Nelson, 2005, 622). Considering the "ubiquitous presence of [child] abandonment," (Nelson, 2005, 476), Nelson (2005) called for more interdisciplinary, particularly applied, work on orphans, and others called for this work to include studies on children's independence, abilities to adapt to social contexts, capacities to care for themselves and perhaps others, and social networks (Connolly & Ennew, 2001, 131).

This fascination with orphans in both social science and in classic children's literature would suggest that the "culture of orphan hood" might be in some way fantastical and unreachable, while simultaneously representative of extreme pathology, resilience, or adaptation. Whether from social science or from literature, most works strive for happy endings. Practitioners in social science and public health attempt to devise interventions that promise to "cure" these children of their disadvantage. Fantasy has the requirement that the

orphan does well in the end and continues to live a happy life. Still, the mechanism to arrive at this happy ending, and the underlying cultural characteristics that might enable that mechanism, is often hidden from the discussion. In most research cases, orphans may arrive at this happy ending by way of others' efforts: social intervention, medical treatment, or relief aid (Connolly & Ennew, 132). But, in the case of fiction, children themselves must strive to release themselves of this misfortune; they must dream, plan, and execute if they are to defeat their destitution. These differing perspectives illustrate the divide between helplessness, agency, and independence in orphans.

In reality, no promise of a happy ending actually exists; many children persist in these situations of orphan hood and homelessness, making the best or worst of their situations. Still, there is an understanding that it is not enough to simply survive this life. Essentially, given the constraints of their situation and regardless of the mechanism, children must achieve. They must achieve health, they must achieve survival, they must achieve learning, and they must achieve relationships. But what role does "achievement" or "success" play? Achievement leads to success, allowing children to move from one social sphere to another - upwards, downwards, sideways - depending on the nature of achievement; it allows them to move from a situation of detriment to a situation of success. Achievement empowers and spreads, allowing children to develop in healthier ways, ask for and expect better things from life, engage in wholesome relationships, and contribute in personally meaningful, satisfying ways to society. It plays a preventative role too, in that success encourages healthy thoughts and behaviors, and promotes even further achievements.

This study highlights this concept of "achievement." How is it understood, practiced, and told — from the standpoint of children whose orientations are viewed as ambivalent (Verma, 1999, 17), who display simultaneous potential and misfortune? To challenge the assumption that these children are different from what is normal, expected, or ordinary to all children of whom are orphans, with former street children (children who are now in rehabilitative care after having lived on the streets without parents), and school-going children who live with both parents. In so doing, it captures a broad range of childhood experiences as determined by socio-economic inequality in Tanzania.

All data were collected in Tanzania, a country recovering from years of economic hardship, unrest, and inequality, and currently on the brink of economic development due to recent and significant political shifts. In this sense, Tanzania is a prototype of the positive effects of globalization, the principal socio-economic phenomenon of the 21st century.

Street children are an undesirable phenomenon because traditionally, we used to see the children being cared for and supported by families and communities. Today, there are a rising number of children, who are lacking this very crucial support, and seem to live on the streets by themselves. This tendency considered undesirable. UNICEF report posits that these children are on the street full time. They are lacking the so-called primary socialization and modeling framework of the family. Primarily, family had a role to foster healthy growth and development of a child. For children, who are full time on the streets without parental care, they seem to be at risk developmentally. These studies suggested and viewed the children as vulnerable to the structural changes. Vulnerability may refer to a probability that an individual becomes impoverished due to certain various situations (PPA definition).

The UNICEF and many other studies that have been conducted on street children has until now approached this problem of street children in “Risk” and “Vulnerability” perspective. The question is whether these children are vulnerable or strong and intelligent enough to cope with some changes that occurred in their communities of families. James and Prout (1997) argued that, children are individuals, who are active social actors, which means that they are no longer incompetent, passive and objects of the adults.

1.2 Definition of the Street Children in Tanzania

“Street children” can be characterized as one sub-set of the orphan populace, which also includes abandoned children, foster children, and runaways. What distinguishes “street children” is their characteristic engagement in “street life,” including menial jobs, begging, gangs, and sleeping in alleyways and trees. In many developing countries, they comprise most of the orphan population. Their existence represents both a cause and input of national underdevelopment; the street is their home and source of livelihood and thus local economies and street children rely on each other for sustenance. Because they mostly dwell in urban areas, they must contend for resources in an already competitive context. This context puts their skills of survival, negotiation, relationship, and life management under pressure. They grow up only with the support of each other, in largely unpredictable situations.

While issues of child labor, child homelessness, and orphan hood have been prevalent since the advent of industrialization, recent demographic and migration shifts have led to increased implications for both public health and education scholarship. Scholars generally agree that child labor represents a violation of human rights, and that homelessness and orphan hood indicate major mental and physical health disparity, alongside sparse access to

learning opportunities (Jacquemin, 2006, 389). The HIV/AIDS epidemic complicates the situation, particularly in Sub-Saharan Africa. Worldwide, an estimated 15 million children have been orphaned by HIV/AIDS, 12 million of whom are in Sub-Saharan Africa; this amounts to approximately 9% of children who have lost at least one parent to AIDS (UNICEF, 2002, 14). In the coming decade, numbers are only expected to swell. As an emerging demographic trend of orphan hood invades childhood in Sub-Saharan Africa, new cultural and social understandings of what it means to be an orphan, a homeless or parentless child, or “street child” will too materialize.

As a distinct child community, street children represent a range of risk and protective factors, thus making them an opportune community to study from the point of view of social work profession; as the community expands and changes with the increased flow of AIDS orphans, refugees, and immigrants, they become an important community to study through the perspective of culture. Around the world, street children have espoused similar gang cultures, hierarchies, democratic processes and divisions of labor, whether in Brazil or in Botswana. Yet, how well developed those groups are, how “successful” the gangs are in obtaining resources, and how they strategize around gaining access to social resources is highly variable across the world. These paradoxes suggest that there are commonalities to the street child experience, but how they are expressed and developed at the local level are highly context-specific.

At this juncture of globalization, it is increasingly important to strive for descriptions, accounts, and explanations of the various child cultures that are newly emerging in the global arena, especially as they relate to child health and development. As they represent in budding form the future of national and global development, their cultures of achievement in particular need to be understood so that public health, educational, and social services can truly and effectively nurture and accommodate this expansion. Understanding their cultures of achievement allows an appreciation of their priorities, capabilities, possibilities, potential, and goals for succeeding in the future. Street children are an appropriate representation of this new trend in global childhood because they characterize a spectrum of possibilities and challenges from the standpoints of social work and culture, and because arguably, they represent childhood in one of its purest forms: existence without accountability to adults, in a society governed by adults.

Furthermore, in this globalizing context, while many are new to the streets, they take on the relatively steadfast brand of child homelessness and child labor that has characterized

developing countries for decades; this perspective - the combination of the old and new- allows a comprehensive view of orphan hood.

The word “street children” consist of two words” street “and “Children”. According to the International definition of a child as drawn up by United Nations, and adopted as legal definition of Tanzania in the Law of the child Act 2009, a child or children are defined as any person, who is under the age of 18. This is to say that, if the community members can correctly identify a person as a child, then they can ensure that they are receiving all of their rights (Mkombozi 2011, 84).

Mkombozi is an NGO operating in the northern part of Tanzania. They established the fact that street does not bear children, but people do. Mkombozi rather use the term “street involved child” (ren). Consequently, in this region, it is publicly correct to call these children “street involved children” and they no longer use the term street children.

However, Mkombozi categorized “street involved children” into two groups.

1. *Part time* - Street included children: This alludes to those “children on the street” who take part in some financial exercises going from disagreeing of made wares, nourishment or scrap iron. The majority of them return home at the end of the day, and they help a piece of their profit to the financial survival of the family unit. They may be going to class and hold a feeling of having a place with a family or family unit. They might inevitably decide on a changeless life on the street in view of the monetary delicacy of their general public/ family circumstance.
2. *Full time*- street included children: This alludes to those “children on the street” who really live on the streets; families ties may exist however are frail and kept up just easily or infrequently. The majorities of these children have no changeless habitation and move from spot to place and from town to town.

A UNICEF (2012) classified street children in a group and calls the group “Urban children”. The term “urban children” and the term “street children” according to UNICEF are being used interchangeably. However the term “Street children” came about to show a distinction from the community of “homeless” children. While the “homelessness” phenomenon refers primarily to the idea of not having a permanent place of residence, most often forcibly or without much choice, “street children” refers to the community of children who spend most of their time on the streets, out of school and out of homes, to work, play, sleep, and eat. Street children may have chosen to go to the streets, influenced by “pull” factors such as a need for independence, freedom from abuse, and gang membership, or may have been forced to go to the streets by “push” factors, such as financial need, orphan hood,

and domestic abuse (le Roux & Smith, 1998, pp. 683). Furthermore, the term carries with it the suggestion that “street children” is largely a problem of the developing world (Aptekar & Heinonen, 2003, pp. 12), while “homelessness” is an issue of the industrialized world.

Amnesty International classified street children into two groups;

- (1) Children on the street, and
- (2) Children of the street

1.2.1 Problems of the Definition

The distinction of the definition of children “on the street” and “of the street” as well as “street involved children”, and “Urban children” have been useful but overlaps, regardless of the reasons why they end up being “on the street” or being “of the street”. The perception we have when defining children or childhood matters a lot. If a society views its children as passive, weak, incompetent, objects of the adults, this could shape one’s definition on a child.

These studies, which largely employed a public health perspective, were of great value to establishing the street children literature because they confirmed that street children need to be understood from the standpoint of “risk”: the particular lifestyles that make them susceptible to health risk (Anarfi, 1997, pp. 281-306), the characteristics of street life that prevent healthy behaviors and instead invite more dangerous experiences and behaviors (le Roux & Smith, 1998, pp. 684), and the causal factors that bring children to the streets (Kaime- Atterhog, 1996, pp. 28). Most of these studies drew on single regions to forecast incidence and prevalence of street children worldwide (Aptekar & Heinonen, 2003, 84); some used comparative approaches to show similarities in statistics across the globe (Lalor, 1998, pp. 760). The finding that there are far more street boys than street girls in general is widely accepted; the findings that most street boys are regularly attacked (by other street boys or by police) and that many street girls are frequently raped or sexually attacked (Lalor, 1998, 777) are also common.

This focus on “risk” in the public health literature drew the attention of psychologists. From a psychological standpoint, street children represent a classical paradox in which they exhibit both extremes of the risk and resilience continuum. On the one hand, they experience highly unpredictable, unsafe, and unsheltered lifestyles in which they are frequently abused, exploited, and neglected. On the other hand, many street children have demonstrated an extraordinary capacity to overcome this hardship, demonstrating those exceptional cases in which children are capable of living and thriving independently, particularly when they have fled from regular abuse from caregivers. While psychologists were interested in street

children's psychological functioning, most assumed they were at risk for abnormal development. The dialogue shifted in 1996, when some recognized a skew in this research which tended to sensationalize their misfortune and focus on pathology in lieu of investigations of their social environments (Connolly & Ennew, 1996, pp. 133). Ostensibly, many predicted the rapid growth in numbers of street children, one that is largely connected to the HIV/AIDS epidemic, and understood that children's social environments would be changing as part of the course.

Despite the complexity of this phenomenon, the focus of this study will be on the children of the street, and the perception of children is drawn from the fact that, children are regarded as social actors, who aim to order their own lives in interaction with adults. However, children are a minority group who lacks power to influence the quality of their lives. This perception is particularly anchored in the so-called "new social studies of childhood". Sociologists and anthropologist has been the main actors in developing this new social studies particularly during the last ten to fifteen years. Since then, this approach is being seen as increasingly dominant within the social sciences (Lavallette and Cunningham 2002, pp. 42).

1.3 Historical Background of the Street Children Phenomenon in Tanzania

An East African country with deep cultural and linguistic roots in the Bantu tradition, the United Republic of Tanzania is symbolic of the post-colonial society now under the pressures of globalization, national loan repayment schemes, and large-scale epidemics. Having undergone massive economic reform from the time of independence to the time of first president Julius Nyerere's resignation in 1985, and now with new political leadership, Tanzanians hold a deep faith in the old traditions of "African Socialism," but understand the new need to compete effectively in a global economy. These competing interests make Tanzania a complex and interesting locale for research in collective psychology, development, and culture.

Approximately two and a half times the size of California, Tanzania is one of the poorest countries in the world, with a population of 39,384,223 (2007). Having a national median age of 17.7 years, Tanzania has already seen the effects of a larger childhood than adult population. Life expectancy figures have steadily declined since 2000, with 2007 seeing the first noticeable increase in at least seven years, currently at 50.71 (49.41 for men, and 52.04 for women). The estimated prevalence of HIV/AIDS in Tanzania in 2003 was 8.8%,

forecasting that about 1.6 million people are living with the disease. As Tanzania attempts to rebuild in the face of national loan repayment and HIV/AIDS, it is concentrating its efforts on competing in a global economy; this means that education curricula and mass media messages also cater to this collective message, and children are supposedly acquiring these messages in a way that will allow them to improve the future of Tanzania. A deep trust in education remains an emphasis in Tanzania, reflecting the remnants of first president Julius Nyerere's belief that education ought to prepare citizens for an ethic of "self-reliance". Increasingly, the need to be and be seen as an educated person is more important to Tanzanians, and this has clear implications for child development and achievement.

During this period, Tanzania had experienced a great financial constraint that led to greater social mobility. Cities like, Dar- Es- Salaam, Arusha, Morogoro, Moshi, Tanga, Mbeya, Mwanza, were reported to be overpopulated with people from rural areas. It is believed that during this period there was a tremendous increase in unsupervised children, who were working in these cities. Government-officials and the public had a negative attitude towards these children and they considered them to be hooligans, vagabonds and prone to crimes. The government thought a quick fix to resolve this was to push them out of certain areas, then drive them further underground or simply harass them to discourage their lifestyle and activities. Contrariwise, the Tanzanian government failed to provide a good solution to this problem due to the fact that, the government was ignorant on the subject of urban street children.

According to the study's suggestions by Lugalla & Mbwambo (1999) the specific reasons for the child migration to urban cities in Tanzania were pointed out. Lugalla urged that, there were ecological and historical reasons for the majority of these children to leave the rural areas. Their study suggested that the highest percentage of these children were migrating from Dodoma. Dodoma is situated in central Tanzania and had experienced severe drought in the 1980s. This region is infertile and agricultural production survives by Sherlock. Dodoma is more or less a semi- desert due to the severe drought and an overgrazing had destroyed the natural environment in some of the areas. In addition to that, Lugalla posits that, there are some regions in the country, which were forgotten by the Tanzanians official policy planners. Planning for the development of these regions was less of a priority and this resulted in these areas to be underdeveloped. Social services were very poor and consequently these areas could not attract people and they had to migrate to urban cities to search for work.

1.3.1 Street Children as Social Problem

From 1886, Tanzania belonged to German East Africa and then shifted to British hands after the First World War. Called Tanganyika at the time, the nation gained independence from British rule in 1961 under the leadership of Julius Nyerere, Tanzania's first president (please see Appendix 1 for a map of Tanzania). When Zanzibar, the main island off the eastern coast of Tanzania, became part of mainland Tanganyika in 1964, the country changed its name to Tanzania and is now formally known as the United Republic of Tanzania.

The word "ujamaa" comes from the Swahili word for "extended family." Its contribution to social and economic policies in Tanzania certainly encouraged a sense of community which Nyerere considered to be a uniquely African model of development. The philosophy held that every individual was committed to communal service, and that co-operation and the collective good were to be every individual's priorities. Ultimately, it implied that advancement and service be distributed horizontally, not vertically as might be characterized by the capitalist perspective.

Tanzanians valued this self-reliant "African socialism" and the principle of trading in "traditional" way, one that honored the indigenous, rural, and community-oriented ways of living. This ethic reinforced a collectivist ideology (Hofstede, 1980, 89). Nyerere's ujamaa was ill-fated, however; the ensuing years saw the oil crisis of 1970, failing exports, and civil strife with Uganda while Uganda was under the rule of Idi Amin. Nyerere resigned in 1985, leaving economic policies open to massive reform.

Ujamaa ultimately failed as an economic policy, but its influence on the social sector and local culture persists even today, and Nyerere continues to be revered as "Mwalimu," which translates to The Teacher. In the late 1980s, Tanzania was compelled to enter into advance concurrences with the World Bank and the International Monetary Fund. The ensuing structural conformity projects (SAPs) obliged social parts to charge client charges, the gathering of which was intended to ease national obligations. Vavrus (2003, 2005) has composed broadly on the effect of the now old Saps on nearby culture in Kilimanjaro. Her work demonstrates that Saps encouraged a "feeling of relative hardship," encouraging an aggregate feeling of maisha magumu ("a troublesome life") and across the board disappointment. At the neighborhood level, this is portrayed by expanding yearnings for instruction, business, and wellbeing, which are met with declining open doors and obstructions in access.

While SAPs continue to have a significant influence on Tanzanians' daily lives, other inputs have changed Tanzania and contributed to this feeling of "relative deprivation" and "a difficult life" (Vavrus, 2003, 275). Tanzania's recent history is shaped with both successes and downfalls in national development. The US Embassy bombings of 1998 had a significant impact on national security, and subsequently affected tourism and trade. At the end of 2005, Jakaya Kikwete of the Revolutionary State Party was elected President in a landslide victory. His win indicated a leap forward for the many Tanzanians who believed in his ability to transform Tanzania to a nation that could compete in a globalizing economy.

At this juncture of globalization, it is increasingly important to strive for descriptions, accounts, and explanations of the various child cultures that are newly emerging in the global arena, especially as they relate to child health and development. As they represent in budding form the future of national and global development, their cultures of achievement in particular need to be understood so that public health, educational, and social services can truly and effectively nurture and accommodate this expansion. Understanding their cultures of achievement allows an appreciation of their priorities, capabilities, possibilities, potential, and goals for succeeding in the future. Street children are an appropriate representation of this new trend in global childhood because they characterize a spectrum of possibilities and challenges from the standpoints of psychology and culture, and because arguably, they represent childhood in one of its purest forms: existence without accountability to adults, in a society governed by adults. Furthermore, in this globalizing context, while many are new to the streets, they take on the relatively steadfast brand of child homelessness and child labor that has characterized developing countries for decades; this perspective - the combination of the old and new - allows a comprehensive view of orphan hood.

While psychologists were interested in street children's psychological functioning, most assumed they were at risk for abnormal development. The dialogue shifted in 1996, when some recognized a skew in this research which tended to sensationalize their misfortune and focus on pathology in lieu of investigations of their social environments (Connolly & Ennew, 1996, 278). Ostensibly, many predicted the rapid growth in numbers of street children, one that is largely connected to the HIV/AIDS epidemic, and understood that children's social environments would be changing as part of the course. Because they typically are not held accountable to any adults, they are thought to exercise more choice while living on the streets; they make their own choices and reap the consequences.

Street life enables them to explore possible play environments, budget and plan their own time, and engage in activities that bring income, which they regard as 'work.' While

some argue that street children make a conscious decision to go the streets (Aptekar & Heinonen, 2003, 18), others have found the contrary; two-thirds of children interviewed in a Ukrainian shelter chose to leave home to seek refuge on the streets (Kerfoot et al, 2007). However, recent evidence pointing to domestic abuse and orphan hood suggest that in Sub-Saharan Africa, many children in reality have little if any choice in the matter. They tend to travel in gangs, and they adopt a group identity of which others form impressions, most typically fear and disgust (Connolly & Ennew, 2001, 685). Still, that group identity gives them power in an otherwise powerless situation.

It was typical to see children between the ages of 10 and 18 meandering around on the streets taking part in distinctive activities for the survival. It is assessed that there are around 800 street included children in Moshi (Mkombozi statistics report 2012) despite the fact that the figures could be higher or lower because of the absence of national factual information. This information makes their appraisal speculative. Children perceivability on the street, it demonstrates the presence of the tremendousness of the issue.

The impression of the street child by general society and the administration orgs in Tanzania is seen as a social issue. Merton, (1976) contended that; the conditions considered tricky, when a lot of people in the society accept that something ought to be carried out aggregately. He further declares that” issues are not just the conditions or outer occasions themselves; there is likewise a never-ending, interpretative component (Merton, 1976, 195). Swart (1998) set that, these children face potential sick utilize and backlash as a part of light of the way that they stay in the urban scene, which are overpowered by the people who wield money related and political energy, and any attempt of interruption by segments considered undesirable and for this circumstance street children will defy the potential abuse. Regardless of the way that the urban shape is open space, forces and diverse parts of the general public as illegitimate have seen access to particular parts of the all inclusive community, especially street children. This recommends that they have no honest cases to the home of those spaces.

1.3.2 Social Work Interventions to Street Children in Tanzania

There were two common approaches to address the problem of street children in Tanzania during 1990s.

1. Institutional approach was the most common method used in Tanzania and at times, a practice called correctional approach was exercised. This approach tends to see the street children as wrongdoers, who need to be removed from the streets, constricted

for a period and hopefully rehabilitated. It appeared to be little evidence that this approach has had a positive outcome.

2. The centre-based approach. This approach assumes that it is possible and desirable to remove the street children from their street environment for at least short periods'. Individual children may make use of these centers purely on a voluntary basis. So much will depend and be determined by the centre's ability to meet the needs of these children. This also may mean staffs that are trustworthy to support these children.

Non-Governmental Organizations (NGOs) run most of these centers. The most known names for these centers are "Dogodogo" in Dar- Es- Salaam, "Kuleana" in Mwanza, and "Mkombozi" in Moshi-Arusha and so many other centers in Tanzania. The centers may address basic health and education needs, provide further education or vocational trainings and offer opportunities for the street children to express their needs and fears for them to receive helpful support and advice.

These centers have much to offer to street children, as it has been demonstrated in many programs, but this requires very skilled and dedicated staff to work on these programs, making them attractive and agreeable to the young themselves. There have been some critics to these centre's operations posed by (Children dignity forum¹). These centers only catered to the child, who has some degree of understanding, maturity and initiative and support may not be accessible to other children, who perhaps needed more help

1.4 Research Questions(Problem statement)

Research Problem statement:

The main intention of this research is to seek to understand the needs and the problem of street children. The changing concept of the child and childhood needs; in so doing, it captures a broad range of childhood experiences as determined by socio-economic inequality in Tanzania. Since it has been argued that the concept of childhood is changing, even disappearing in the modern societies, due to the profound economic and political transformation. Surprisingly, Until now, psychologists approach the street children problem in "Risk". Seen from a "new sociology of childhood" standpoint, whereby children are seen as competent "beings". who could actively be involved in the construction of their own social lives, the lives of those around them and the societies they live in .

¹ CDF- Children Dignity Forum is non profit organization, which is striving to contribute to the welfare of the Tanzanians children.

Street children phenomenon represent a classical paradox in which they exhibit both extremes of the “risk” and “resilience continuum” (Donald & Swart-Kruger, 1994, 169). This paradox could be shown ,On the one hand, they experience highly unpredictable, unsafe, and unsheltered lifestyles in which they are frequently abused, exploited, and neglected. On the other hand, many street children have demonstrated an extraordinary capacity to overcome this hardship, demonstrating those exceptional cases in which children are capable of living and thriving independently, particularly when they have fled from regular abuse from caregivers. Possibly this study will challenge the assumption that these children are” weak” and different from what is normal, expected or ordinary from so called normal children(children , who live with their parents).Although the street children phenomenon presents an important challenge to many countries, including Tanzania, the situation in Tanzania has escalated severely by lack of significant research on the phenomenon.

In spite of the fact that the size of the street children sensation in Tanzania may not be in the extents of some different nations in Latin America and other African nations like South Africa, see (Aptekar 1994, 35), the issue is advancing with the minimum consideration. Currently, the only legislation directly addressing the issue of children is the law of the child act 2009.The passing of the Act indicated an increase in political commitment to children’s rights, including protection from violence and abuse. Currently, the only legislation directly addressing the issue of children is the Law of the Child Act, 2009. Although the act is a step, up in the direction to confirm that the rights of the child and outlining the responsibilities of their duty bearers. It has been said that the act is vague and unspecific on how concrete it put these affirmations into action. In late 2012, the government began releasing the long awaited regulation, which will outline the implementation of the Act. However, these regulations still lack specific methods or tools for addressing the needs of the street children Spector & Brook (2013). This may indicate the reasons why this study is of importance; feasibly it might suggest a valuable intervention and specific methods that might be helpful and protective factors that will support a child to cope with the difficult circumstances and to re- establish a normal life.

To understand the situation of the street children in Moshi region in Tanzania and the possible programs that will fully tap the needs and their potentials to make them contribute to the solution of their problems, to contribute meaningfully to society. The following questions will stand as a guide:

- i) What are lived experiences of the Moshi’s street children?
- ii) How the street children of Moshi do perceived and characterize themselves?

- iii) What are the factors that account for Moshi's street children?
- iv) How effectively can social work intervene to re- establish a good coping strategy?

1.5 Justification of the Study

These children have the right to be protected, As far as the child rights in 1989 are concerned. They have the right to choose to be on the street, this right should be respected and again, rights to have options open to them, should also not be neglected. The situation of these children ought to be the worry of all stakeholders. These children can possibly help the advancement of the country. These children possess the most reduced strata of the social step, because of how individuals see them. They are all over the place yet, they stay imperceptible. The centre of consideration ought to movement from saw insufficiencies of these children to the social judges, political disregard and the structural irregular characteristics, that had helped their presence and frustrate any creative medicinal techniques.

1.6 Research Objectives

The main objective is to study the understanding of the phenomenon of street children in order to suggest the key and effective intervention strategies to the street children problem.

1. To determine how the street children phenomenon is defined by the street children themselves and evaluate their experiences and expectations of street children in North-Eastern Tanzania
2. To explore the depth and diversity of the street children experiences directly from the perspective of the children themselves, in order to come up with a social work intervention that the children think might support them.

Thus, the study will look at the situation of the street children at Moshi, Kilimanjaro in Tanzania and the study aim to present the causal factors, which are specific at the Moshi region in Tanzania.

1.7 Report Layout

This research paper has four chapters, that each chapter outlines a different part of the research process. I decided to start each chapter with an introduction section, which will inform the reader what, she / he should expect within a chapter. Chapter 1: consist of a brief understanding of the street children in general and specific terms. However, this chapter informs the reader of the problem background, definition of the street children phenomenon

in Tanzania, the problem of the definition, specific objectives of the study, as well as research questions, which guide the whole study.

Chapter 2: Outline the theoretical methodology that is inspired by Creswell (2007) and Kvale (2009). This chapter is the skeleton of this study. It consists of paradigm-constructivism (metaphysics), philosophy that related to ontology and epistemology of the study, interpretative framework, hermeneutical-phenomenology (qualitative study) and special additional section, which is the summary of the chapter 2. Chapter 3: outline of the data collection. This specific chapter, I have divided it into two group which is data collection part A and data collection Part B. – Data collection part A consists of the researcher presuppositions, sampling, descriptions of researcher participants as well as description of the data collection site with a map. Data collection part B- consist of data methods used, transcription process, reflections on my positioning as researcher in Tanzania, validity as well as reliability of the study. Chapter4: consist of the empirical findings or Research results. Chapter 4 it is also divided two parts. Interview results part A and part B. Part A: consist of the research findings that are answering the research guides questions: Part A answers questions 1 & 2. Moreover, interview results Part B: answering the research guides 3&4. Chapter 5 of Conclusions offers some final comments and recommendations, as well as reflecting on the limitation of the study and suggesting future research options.

CHAPTER 2: RESEARCH DESIGN

2.1 Introduction

This is a qualitative study and there is no agreed upon structure for how to design a qualitative study. There are variations of books on qualitative research. However, there are certain principles that work from when design a qualitative research study. Authors who discuss the procedures of qualitative studies are many. Nevertheless, I am impressed by Creswell is way of contextualizing and organizing the qualitative study.

Creswell poses three essential elements researchers bring to their studies, which are Philosophical assumptions, Paradigmatic, and The interpretative frameworks. The philosophical assumption related to ontology, epistemology and methodology. Interpretative frameworks operating at a less philosophical level, they provide a pervasive lens or perspective on all aspects of qualitative research project. Pragmatism is not committed to any one system of philosophy and reality. These identified as objective of the study based on “how” and “what” to research.

The following chapter will discuss the philosophical assumptions of this study, which is constructivism, followed by ontology and epistemology that led to constructivism philosophy. Moreover, the chapter will discuss the interpretative frameworks of the study as well as the research approach.

2.2 Constructivism (Metaphysics)

The theoretical methodology that guide this study design will be carried out from” a new social studies of childhood” this perspective is particular relevance for my study because it argues that, childhood is socially constructed and rooted in the particular social, historical, and cultural contexts. The theoretical perspectives have influenced my position as researcher, from the time when, I am developing the research objectives, research main questions until the conclusion of the report. The social studies of childhood directly connected to the construction of children as subject. Constructivism philosophy supports such existences of knowledge.

In the book of qualitative inquiry and research design, they represent four paradigms, which are considered as the fundamental first step for the researcher to have in mind. A researcher may have one of these Paradigms in mind before designing and conducting the research. In

other words, researchers bring their own worldview, paradigm, or set of belief to the research project, and these inform and conduct and writing of the qualitative study.

The paradigm is “a basic set of beliefs that guide action”. In other words (Metaphysics) that deals with ultimate or first principles. Other authors like (Lincoln & Guba, 1985, 84) called them Philosophical assumptions; but they are broadly conceived as research methodologies.

The four inquiry paradigms identified by Guba are; positivism, post-positivism, critical theory and constructivism. However Creswell, (2003) call them; Post positivism, constructivism, advocacy/ participatory and pragmatism.

I will not go into details about each by everyone, on their characteristics, nevertheless; I will focus on constructivism paradigm. After extensive consideration, it was decided the study belongs to the constructivism paradigm. Studies by Guba and Lincoln (1990:10), within this paradigm are distinguished by their ontological relativism rather than realism as it is acknowledged that: a child under study has her or his own version of reality instead of existing within a single “true” version of reality. Hence in ontological terms reality is relative to the context, within which the individual exists, and thus both local and specific and socially and experimentally based (Ibid). It is changeable and not necessarily true as is assumed the case in positivism and post-positivism studies but is certainly informed (Ibid).

The final aspect of constructivism paradigm is defined around the aim of finding a happy medium between the different realities of the respondents. The empirical part of the study is certainly situated within the constructivism paradigm (i.e. seeking to construct a consensus reality of the street children through obtaining the perception, the life experiences of each and searching for a common ground, which may later suggest an effective social intervention).

This part does contain some elements of the “Critical theory” in that the overarching goal of the study is rather ideological in nature. That is the empirical findings that are constructivist in nature will ultimately be used in a more critical manner to either refute or support the underlying assumption in the existing literature about what is already known about street children. The goal is not to compare the studies to another part of the world, but it would be appropriate to get a literature review in which social interventions applied in all manner of contexts seem to work more effectively on this issue of street children. However, for a study to truly belong to the critical theory paradigm it must have a more transformational methodology. This study is seeking to not only critique existing notions, but to create more informed consciousness in its often marginalized participants for the purpose

of instigating change (Guba & Lincoln 1994:110). Hence, although it overlaps somewhat with the critical theory paradigm, and is certainly not related to the “harder positivism” and post positivism paradigms, this study can be said to belong to the constructivism.

2.3 Ontology

The answer to the ontological question asked by Guba & Lincoln (1994:108) – what is the form and nature of the reality, and what can there be known about it? From this study point of view is that the reality is construct relative. The social reality of street children is not stable. Children’s reality has been influenced by the context within which they exist. However, my personal experience in this field of street children leads me to believe in a more relativist rather than realist ontology, compliant with the constructivism paradigm of this research.

2.3.1 Epistemology

Epistemology is concerned with what creates acceptable knowledge in a given field of research (Remenyi et al. 1998:103). The answer to the epistemological question asked by Guba & Lincoln (1994). From this study point of view is that knowledge is created in the interaction between researcher and respondents, and there what can be learned is subjective and therefore potentially biased in nature. This Interaction was through interviews. The interview is a conversation with a structure and a purpose; it involves careful questioning and listening with the purpose of obtaining thoroughly tested knowledge.

In the process questioning and listening involves the interpretations of the meaning and action. Interpretations are necessary because we are moving into the subjective world of the respondents. Indeed, researchers from the positivism and post-positivism paradigms cite this epistemological subjectivity as the main weakness of the critical theory and constructivism paradigms, yet this still constitutes acceptable knowledge in these more-qualitative research fields (Guba & Lincoln 1994:111) state that in such subjectivist epistemology:

“The researcher and the object of researching are assumed to be interactively linked so that the findings are literally created as the investigation proceeds”. Therefore, knowledge comes from the reconstructions made by the researcher’s aim of finding a consensus reality- and thus knowledge base- potentially guiding the responses of the participants too.

In other words, the relationship between the knower and the researcher has been as illustrated by Guba & Lincoln. In this study, I position myself as “traveler”. The relationship between (i.e. knower and researcher) is aiming at exploring the subjectivity for constructing knowledge, considering the philosophical assumption as constructivism, which holds the researcher in this study.

In the traveler similitude, a researcher is the traveler on an excursion to a removed nation that prompts a story to be told after returning home. The researcher – traveler meanders through the scene and enters into discussions with individuals he or she experiences. The traveler- researcher investigates the numerous spaces of the nation, as obscure territory or with maps, meandering unreservedly around the region. The researcher – traveler, in accordance with the first Latin significance discussion as “meandering together with” strolls alongside the neighborhood tenants, making inquiries and urging them to inform their own particular stories regarding their living world. The traveler may decide to spend a longer time in conversation partners such as anthropologists. The traveler will listen to the stories told in its originality. The researcher will make interpretations and bring back the stories to home audiences. The journey may not only lead to a new knowledge; the traveler might change as well.

In this study, I have posed as “traveler” metaphor because the miner metaphor approach as it said in Guba & Lincoln tends to regard the interview as a site of data collection separated from the later data analysis. This means that the study used a wholly – inductive approach. The qualitative data, which were collected through the semi structured interview and observation of programmer activities and in- depth interview with children was a process done together with the children.

The inductive approach is not purely due to its use of the pre-existing expectation (i.e. previous literatures) and presuppositions, which helps into the interpretations of the meaning, and exploring of the subjectivity world of the children. It seems less than ideal, but is an important fact to recognize, especially given the nature of the study:

“The nature of the study is to get experiences the children’s of the street in order to suggest an effective social work intervention”

Firstly, that it is certainly possible that multiple knowledge’s exist given the different, social, cultural, economic, and ethical and gender contexts during the study. And secondly, that the children may not provide a true account of their knowledge given that the topic is likely to be new to their thoughts (i.e. probably have never considered, that challenges they face in their everyday life on the street have to be tackled. Thus, their responses will be

biased towards what I as the researcher will ask them. Hence, the study's location within a constructivism research paradigm has been illustrated.

Ontology = RELATIVIST
 Epistemology = SUBJECTIVIST
 Methodology = HERMENEUTICAL- PHENOMENOLOGY
 Research paradigm = Constructivism

2.4 Interpretative Frameworks (Symbolic Interactionism)

2.4.1 Theory Underpinning the Study

I see the contemporary social world as messy and hence we need a better interpretative framework within which to attempt to make sense of this complexity and change in the children's social world. The heterogeneous nature of the social world calls for description strategy. Instead of looking for laws of whole categories of events and things; rather than searching for simple answers to questions like "why do children continue to be poor and on the street? We might instead look for a linkage of connectivity of things or events regarded as dependently connected (Ayuku, Kaplan, & Baar, 2004, pp. 293-311). Perhaps we can identify the social intervention, which can help the children to cope with the difficulties circumstances.

Instead of naturalism, I therefore suggest an approach to social sciences theorizing that emphasizes "agency" and "heterogeneity" in the make-up of social facts. "Agency" has been interpreted as collective action practiced within in a peer-cultural context.

The alternative approach therefore makes it possible for the research and its analysis to center its attention on the human dimensions and the complex experiences of the children. Nevertheless, by prioritizing heterogeneity I acknowledge that to some extent, there are degrees of predictability in social experiences, but I underline that these patterns have less to do with the regularities associated with the laws of nature. I also believe that the foundation of any social action and outcome is socially located and culturally constructed. Individual actions are therefore situated in the sense that they are responsive to the institutional context in which the actors chooses to act. From this perspective, human beings are subjective and relational agents involved in negotiation.

In this report, I view children as social actors, who are competent and have the influence to their own lives, and I am against the view, which constructed street children as

powerless victims. If one views these children as victims, one ignores the local histories, and personal narratives, which could offer crucial account, understand of children.

However, “the new social studies of childhood” does not represent single coherent theoretical approaches which will help to interpret the action and behavior of the participants. It is therefore necessary to apply symbolic interactionism that could apply to define and explain some action of the children. Typical interactionism is predominantly focused around the work of George Herbert Mead (1863-1931) about authenticity. The logic contends that performing artists never see reality, as it is noticeably seen and characterized protests or circumstance in their surroundings as per the utilization they have for those articles or circumstance. There are five thoughts which are significant to the entire hypothesis:

1. Firstly, society is made up of interacting people (social interaction) who are always experience a few changes and the general public all in all.
2. Besides, human activity is not just the result of the interaction between individual additionally of the interaction inside single person. This thought advocates organization, and that individuals act as indicated by how we are thinking in a specific circumstance.

Hypothesis proposes that, we individuals act as indicated by our meaning of the environment that we are in. our thought underscores on the definitions that may be affected by our interaction and additionally our reasoning. In addition the thought clarifies that people groups activity are created by the current circumstance which constitutes of the present interaction, speculation and definition Charon (2001: p 39).

On the other hand, Charon contended that our past impacts our activities today. Typical interactionism sees individuals as exceptionally dynamic instead of inactive one. This infers that performer interacts, thinks, characterizes, suggests his or her past and acts settle on choice.

Symbolic interactions applied in this study of street children based on the children’s actions rather than their personality. Children’s actions why they leave home, and how do they interaction on the street and how do they survive? Symbolic interactionism would view these groups of the children as a group that consists of individuals who interact to each other; their interaction is manifested by the role taking, communication, organizing them while on the street, interpreting one another, adjusting their acts, according to who has power in the group. Children directing and controlling self as well as sharing strategies on how to avoid the police and local authority, which are after them.

2.5 Hermeneutical -Phenomenology (Qualitative Study)

Since the center of this research will involve an expert dialog with the children, the methodology will be qualitative. In picking the research method, whether qualitative, quantitative or both, the researcher need to consider the subject, time and accessibility of the monetary assets (Gilbert, 1993, p. 96). With this attention and it being one of the social science studies, one needs to pick a qualitative method to embrace this study. According to (Creswell, 2007, p. 59) there are five qualitative approaches to inquiry. A researcher is required to be more being more specific by pointing the specific approaches to the research question. Creswell 5 approaches as: Narrative research, phenomenology, ground theory, ethnography and case studies.

Since the aim of the study is to examine the perspectives of the street children in Moshi, the study located at Phenomenology. Phenomenology describes the meaning for several individuals of their lived experiences of the concepts or phenomenon. However, within phenomenon approach, there are two types of the phenomenon approach, which is; hermeneutical phenomenology and transcendental phenomenology (Van Manen, 1998 p.4).

Hermeneutical phenomenology approach has proven to be the best approach since it involves in-depth interviews. Contrary to transcendental phenomenology, Phenomenology approach does not compile with the set of rules or methods this approach according to Van, it has six activities,

1. Researchers first turn to a phenomenon (an abiding concern), which seriously interests them, as for this I choose street children, I defined the concept and do a reading of the concept, and get different definitions of the different organizations (see the earlier chapter).
2. In the process, they reflect on the essential themes, what constitute the nature if they lived experiences, as for this, this study chose the resilience and how to re-establish a social intervention, which can help the children to cope with the difficulty circumstances.
3. The researcher writes a description of the phenomenon, maintaining a strong relationship of the topic inquiry and balancing. In chapter 4, I will describe the perception of the children of the street.
4. The phenomenon is not only described, but it is also seen as an interpretative process in which the researcher makes an interpretation. Chapter 4, I will use different theories to interpret what I could hear from the children.

5. The researcher mediates on different meanings of the lived experiences; this could be made possible through different theories of the social sciences.

According to Van Manen transcendental phenomenology is focused less on the interpretation of the researcher. It focuses more on the description of the participants. Since this study uses pre-existing expectation, or assumption, and interpretive framework, which helps to understand the phenomenon, I suggest the hermeneutical phenomenology qualitative study rather than transcendental phenomenology.

Hermeneutics wonder concentrates on the depicting, understanding, investigating, and interpreting to comprehend social circumstances. It helps additionally to see how the members in a social setting see their general surroundings. It is imperative to note that qualitative research based upon a start that there is no single measurable solid truth, yet various social measurements that rise up out of the complex societal interactions (Creswell 2007, 85). In order to look at these multiple perspectives, it is important for the researcher to be at the fieldwork where the street children are, and to participate in asking the children questions, observing their lifestyles and active interacting extensively in the field. However, this is the general case of all the qualitative studies.

Nonetheless, the qualitative research has its hindrances as the predisposition of the researcher being the principle one, which can impact the study from the configuration, information gathering and dissection of the perception. These inclinations in qualitative research are because of human interaction inherited in the interview circumstance. As a researcher, I must be mindful of these circumstances since the start of the study, I need to make a decent attempt to keep up as targets as possible.

2.6 Summary

In the above chapter, I situated into hermeneutical- phenomenology qualitative study, which seeks to describe the social world of the street children in Tanzania. Street children is a complex area of study, and one that I can only begin to sketch with some clarity, I have demonstrated constructivism philosophy as it is believed to be suitable for this study, which uses social sciences theories as lens to narrow down the study and perhaps, we will come closer to the clarity of the phenomenon.

Methodological reflection, I have to trace it out that the use of the theoretical blueprints are simply unworkable, local context may be taken into consideration both in developing a research as well as in pursuing the research practices. The fact that I used as a

philosophy assumption, with western background to explain the phenomenon in non- western world. This may not be see as weakness, but rather as a challenge, which I have faced when I made methodological decisions.

CHAPTER 3A: DATA COLLECTION

3A.1 Introduction

Information gathering procedure has some interrelated exercises went for social event great data to answer rising research questions. These exercises are finding a site or an individual, getting access get to and making affinity, examining intentionally, gathering information, recording data, investigating field issues, and putting away information.

This chapter gives an account of those data collection activities, the pre-supposition which was the researcher preliminary thoughts of the phenomenon, which has played a big role in locating a site. Description of the interviewer- participants, description of the field-, which followed by a map of the area, the methods used, and the problems and issues encountered. The study of street children in Moshi Tanzania started in January 2014. The research process involved pre-fieldwork planning, establishing and entering the field, the fieldwork, analysis and the writing of the report. Pre- fieldwork activities included formulating the project proposal and establishing the institutional links.

3A.2 Presupposition of Street Children

Understanding depends on certain pre- judices or presuppositions as Gadamer argued. Knowledge of what others are doing and saying, of what their actions, always depends upon some background or context.

Street children as a phenomenon came to my attention, when I was in Tanzania Dar- Es- Salaam for holiday. I saw a number of the children, who are dirty but they were busy on different activities. Some were cleaning cars, some were begging, and some were relaxing under the tree. The need to know more about the situation and characteristics developed in me.

The number of street children in Dar- Es- Salaam Tanzania began to increase day after day. In 2001, I started volunteer work at a centre for street children called” Dogodogo”. The intention was to learn more about these children. However, the centers was depending on donors for survival. It was not possible for me to continue as a volunteer. My experience with these children was, every day; children daily confronting me with a new and different situation related to their families. It was difficult for me to accept, that these children had no family contact. I felt obliged to question myself, what is the standard definition of these children?

I thought that, these children had no homes and no family contact or no community attachment. I frequently believed that street children was a homogenous existing group, homeless. Surprisingly these children had to say, they have no family contact, so that, they may get attention, one may feel pity and help them. Soon after, I found it out that they are all having some kind of network, family or community behind them. They are on the street for different reasons. One of the common reasons, I believed was the arrival/ presence of NGOs sector in Tanzania. Most of the NGOs in Tanzania would exist because of these children. They will write a good project proposal, which will describe how miserable the children are, so they can gain western donor attention. The rise of the NGO sectors in Tanzania articulates the problem of street children. The existence of the centre somehow encouraged the problem of the street children. The question is whether, the centre approach can be discouraged, and encourage community-based approach, whereby the emphasis is based on the community responsibility. This I had in mind, when I started the fieldwork in Moshi- Tanzania. However, when I formulated the interview question, my mind and focus was, whether these children have some kind of community connection, and whether the community based approach will be a good approach. Will it be a good approach, considering their life experiences?

3A.3 Purposeful Sampling Strategy

Sample refers to a special subset of the population observed for making inferences about the nature of the total population itself. Since the focus of this study is “Street children”, my study population is therefore defined as Street children, and as long as there are street children all over Tanzania. I have chosen Moshi, Northeastern part of Tanzania. Due to this fact, it is very important for me to enter the field of data collection with the help of the NGO.

The function of the NGO will be to guide me to the areas, where children, who have experience the phenomenon. As I said earlier, I had no enough resources to help me to spend more time on the street to identify the children by my own. Our agreement with Mkombozi is they will help me to identify the common areas, where the children found. It has been argued that, when one conducting a phenomenological research, data is collected from the individuals who have experienced the phenomenon (Creswell 2007, 85) when the function of the NGO was over, I worked independently in the process of data collection.

Since data collection, process involves the gaining access and making rapport. This will justify my choice of this region Moshi, where NGO-Mkombozi operates; they provide a number of documentations in Swahili language, where the lives of the children are described.

It has been said that Mkombozi is a leading NGO, when it comes to the publication and advocating work of the children of the street in Tanzania.

3A.3.1 Description of Researcher Participants

There were in total eight (8) children of the street. Unfortunately, they were only boys by the age 11 to 18. The intention of the study, was to make a gender balance, that is to get some girls and boys participants. However, during that time, it was not possible to get girls participants. I tried hard through children's network, but it was not easy to get girls participants.

These children had all been on the street more than one year. They could all speak two languages, which are Swahili and Chagga. The children had one characteristic, which was, they are experiencing the life of the street. They were all willingly to say, where they come from; seven of these boys come from rural Moshi in Kilimanjaro region. There are five districts in Kilimanjaro. My meeting place with the children was at Urban Moshi at the area of mbuyuni and Moshi central station.

None of the children had completed primary school; even the eldest in the group had not completed the universal primary education. They are all hoping get a stable family life one day. Nevertheless, they could not say how, they are going to get the family. These participants, seems to have some contact to their mothers. Five (5) out of the 8 said they are sending money to the village to their mothers. Two out of the 8 children, they knew their father, but the rest of the children, had never met or seen their father. They come from single mother families but live with two generation in one house. It means that, they had to share sleeping room with animals. It is very common in the rural areas to share sleeping room with the animals. However, these children ended up on the street. They spend their daily life on the street engaging on the different activities on the street.

3A.3.2 Selection of the participants

Participation in this analysis was on absolutely autonomous basis, and in some respects availability of the participants on the street. My aboriginal point of acquaintance was with the administration of amusing abundance (DSW) amid in Moshi. I could not be on the street for gathering information without the permission from the welfare officer at Moshi Municipal. Mkombozi center for street children had directed me to welfare office in Moshi. I was supposed to get a letter of acceptance from the department of child welfare.

First, I had to write an application letter for permission, then I had present my research proposal, at last they would discuss parameters of my research it took about two week for the accomplishment of the process. It was a bit difficult to get a permit due to bureaucracy at Moshi Municipal offices. Finally, I got a permission to collect data in all five districts in Moshi. However, I could not finish to cover all districts due to economic constraints

The alternative of the accouchement who alternate in the abstraction was an absorbing process. I started with creating an accord with the accouchement on the street. I saw a group of the children, playing football at mbuyuni area in Moshi. Mbuyuni is located at the urban district in Moshi. It is a place, where local market is located. It means that, there are so many activities. Street children likes to base at the market places. When I saw children playing football, I observed their game, after sometime, I went to introduce myself as student, who want to know a about the life of the children on the street.

They laughed at meet, and they continued to play football. I asked them, if I could play football with them, they refused, and they claimed, I was a women, a girl, I could not play football. I convinced them, that I could play football. They ignored me, and they continued to play football. At the end of the football game, they were all hungry and they needed to eat. I asked, if they would take me to the place, where they eat. They were skeptical too. The following day, I met up at the same place, because I was told by Mkombozi that, mbuyuni is a meeting point for the children. They saw me, and they were a bit curious, why I have to come to their so-called football ground. They were more skeptical and distrustful of an outsider a female adult. I had to tell them repeatedly my intention: they wanted to know where I came from, what I did, and they were excited to play with my phone Huawei P2... some of the children wanted money to participate. I refuse to give them money, they withdraw themselves from contact with me. I had to meet up at the same place and observe them repeatedly for about two weeks to make myself familiar to them. In the third week, a group of children was beginning to open up to me; they could trust me. They took me to some places in Moshi town, they showed me, where they eat and where they work as iron scrappers. Later on, I extended my relationship with the children from this area. I took part in various activities, which involved them, I started to share a meal with them, playing football, and different games, which was available on the street. At last, consent was reached among this group of children, who were available and willing to work with me.

They were also willing to assist me to identify the children, who are in the same situation as them. In this way, I selected my sample. A sample of 15 children, who share the

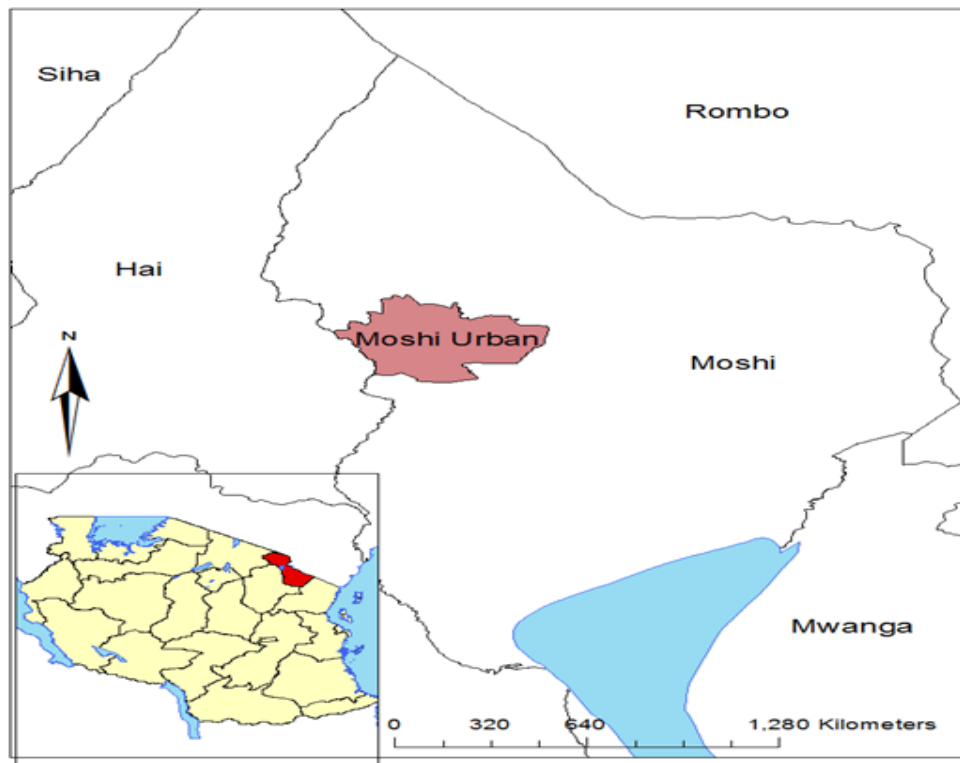
same life experience, living and working on the street, without the guidance of their so-called parents.

3A.4 Description of Data Collection Sites

The data collection activities were carried out in Northeastern Tanzania- Moshi². Moshi is a Tanzanian City with a citizenry of 184,292 according to the 2012 census. The city is in the Kilimanjaro area and is anchored on the lower slopes of Mt. Kilimanjaro area an abeyant abundance that is the accomplished Mountain in Africa and the additional better in the world. Moshi Municipality covers about 59 km² and is the smallest municipality in Tanzania by area. The most common ethnic people are Chagga and Pare. Moshi is divided administratively into six districts that are; Hai district, Rombo, Moshi rural, Moshi Urban, Mwangi and same district. It has 21 wards. A district is accumulating a numbers of wards. I was gathering my data with the children from Urban Moshi district in the areas of Mbuyuni market, central market and Mbuyuni Stand.

Moshi is often considered rich and cleanest town in Tanzania. The richness of the area is caused by the coffee plantation and tourism industry. It has been said, 1990s there was declining of the economic activities in the rural areas, which caused by failing prices of coffee in the world market, and falling of the income from other generating crops, the prolonged drought, that exacerbate the problem of the economy. These changes cause the big population growth from rural areas migrating to urban areas. Nonetheless, The Forum on the environmental held in April 2010 in Rio de Janeiro, documented Moshi Municipal as one of the council that excelled in environmental and water sanitation. Moshi selected amongst four cities in Africa to be clean.

²http://www.moshimc.go.tz/index.php/2012-02-16-20-10-58/background_download_d.04-08-2014

Figure 1: Map of Tanzania- Moshi

However, my data collection sites were Moshi – Tanzania. Moshi has same characteristics like many other regions in Tanzania. My interest was to get a specific data on general situation of children in Moshi, but it was difficult to get an access those data. Therefore, I had to give the general situation of Tanzania.

3A.5. The Political, Demographic and Economic Context of Tanzania

According to Violence against Children survey, sexual, physical and emotional abuse are becoming a common practices in Tanzania. Many more children are experiencing violence and various forms of abuse, which pose serious negative impact in terms of emotional, social, and health wise throughout their life. The report reveals that all children, boys and girls are being sexually, physically and emotionally abused. Due to various reasons including feelings of guilt and shame, most children are not ready to expose the abuse and for those few who seek help, very fewer receive services, a situation explained by the fact that child protection programs are relatively weak, that the structures and systems for child protection are ineffective.

The reports reveals also at the efforts to strengthen child protection programming are still on a nascent stage. With a high commitment to protect the rights of children, the government is increasingly prioritizing child protection and the key stakeholders are currently working with the government to support the establishment of child protection system in the country. So far, so much has been done in terms of improving the legal framework for protecting the rights of the children but the challenge remains on how these laws and policies can be translated to deliver lasting impact for the children. Stakeholders and key institutions work hard to prevent and to respond to abuse, neglect and exploitation of the children.

The National Strategy for Growth and Reduction of Poverty (NSGRP) famous as MKUKUTA in Swahili. This is a national guiding framework that prioritizes poverty reduction and its many forms measured within the broad based outcomes of Growth and reduction of improved quality of life, income poverty, good governance, social wellbeing, and accountability.

MKUKUTA goals include reducing extreme poverty, ensuring access to equitable quality education, ensuring adequate social protection and the rights of vulnerable children, improving the justice system for the poor and vulnerable children. The strategy sets out goals which interest with the most of child protection issues. Some of the goals around education, child mortality and gender inequality are directed to dealing with child protection issues. The implementation of the strategy connects us with international community and contributes towards the achievement of United Nationals Millennium Development Goals (MDGs) poverty reduction and children to have access of the quality education have been prioritized higher in Tanzania's Development Vision 2015. It is considered to be the commitment of the Country toward the goal of MDGs 2015.

3A.5.1 Tanzania with Donor Relationship

The commitment of the Tanzania towards MDGs, symbolized the existing relation between the country and the international community. Tanzania is a member of United Nationals. But it is also one of the largest aid recipients in sub-Saharan Africa. Tanzania received around US\$ 27 billion in aid between 1990 and 2010. Currently, around 40% of the national budget and 80% of the development budget come from foreign aid. The relationship between donor and the Tanzania government changed over time. It has been argued that, donor's aids come always with the conditions. The country recipient has to abide by the conditions attached to the aid. Tanzania had to adjust their policies and structures of the country due to the aids conditionality for example Structural Adjustment Programs (SAPs).

Currently the main donor aid has been based on the national development strategy of the Tanzanian government, National Strategy for Growth and reduction of Poverty or in Swahili (Mpango wa Kukuza Uchumi na Kuondoa Umaskini Tanzania (MKUKUTA). The joint assistance Strategy in Tanzania was major bilateral and multilateral donors and the Tanzanian government in 2006. The second MKUKUTA has been implemented since FY2010/11 (United Republic of Tanzania 2006a) Along with the formulation of these strategies, major bilateral and multilateral donors shifted their aid modalities from project aid to basket funds and the General Budget Support (GBS). In the early 2000s, GBS is non – earmarked aid, which is directly disbursed into the recipient government budget (Development Partners group in Tanzania). Eleven bilateral and three multilateral donors have been providing GBS, and its ratio to the entire aid to Tanzania increased from 33% in FY2003/2004 to 51% in FY2007/2008.

3A.5.2 Key Child Protection Issues in Tanzania

UNICEF in Tanzania has conducted a survey on violence against children. The survey reveals that almost a third of children aged from 13 to 24 experienced at least one incident of violence before the age of 18. Among the children's protection key issues in Tanzania, sexual, physical and emotional abuse have been the most common issues. The survey further exposes that the most common form of violence is a sexual violence. It is very common among female's children. They experience exceptional sexual affecting followed by attempted exceptional sexual intercourse. Further added the analysis letters that a part of males in the aforementioned age accumulation added than 13 percent said that they experienced at least one instance of animal corruption above-mentioned to the age of 18. Most children experience physical violence in school, and at homes perpetrated by teachers and relatives who punch, whip or even kick them in what considered as the accepted means for the correction of behavior in Tanzania.

3A.5.3 The General Situation of Children in Tanzania

It has been argued that violence towards children is caused by poverty. The National Participatory Poverty Assessment (PPA), is implementing so-called Poverty Monitoring Master Plan, which aim at improving forces, that gives rise to different forms of vulnerability. It is necessary for the specific policies and measures to respond effectively to different forms of vulnerability. PPA report also describe among the other groups describes are children, and children with disability. These are the most vulnerable social group in the

country. Vulnerability does not only reflect on the probability of impoverishment but also the capability of an individual to cope with the situation, while different people and social group are vulnerable to different forms of vulnerability. Children are considered to more vulnerable because of their survival, as children grow and mature physically and mentally their capability to cope with vulnerability also increases. These strategies are necessary since they want to reduce the numbers of victims of violence among children in Tanzania.

Chronic poverty, amusing abrasion and HIV/ AIDS communicable accept added the vulnerability (PPA). Children basal needs for affliction and aegis is not getting met. Traditional safe net provided by continued families and the association are weak. HIV/ AIDS and extreme poverty continue to adversely impact on the wellbeing of children in Tanzania. An increasing number of children is orphaned and discontinues schooling or sometimes survives without the necessary required education materials and service. Some of the children live with the parents, caretaker, or relatives, who are sick and dying from the pandemic. This kind of a situation has profound effects on the lives of children emotionally and psychologically. Children feel distressed and neglected as they struggle to cope with the vulnerability. Children engage on the economic activities to support themselves and their families. The impact is so profound and extensive as orphaned children take care of households become even more vulnerable. The earlier population census of 2002 showed that about 10% of all children in Tanzania had been orphaned-close which figured to 2 million children.

3A.5.4 Child Protection System in Tanzania

Violence against children is a serious problem in Tanzania and this is what has been revealed in the interview results of this study. It will talk about this more in chapter 4. But in general, violence seems to be an issue, and is experienced by most children in Tanzania. According to VACs report, violence against children is serious violation of human rights. VAC have conducted a first and of its kind in Tanzania on violence against children. Survey examined and described the magnitude of all forms of violence against children (Sexual, physical and emotional). Violence is serious violation of fundamental rights of the children's safe childhood (Convention on the rights of the child 1989).

The government of Tanzania is committed to protecting the rights of children and efforts to review legislations related to children began way back in 1989. To demonstrate its commitment to protect the rights of children, the government ratified the UN- Convention on Rights of the Child (UNCRC) in 1991. To further, demonstrate the desire to adopt

international codes on its domestic laws. The government of Tanzania through the ministry of community Development Gender and Children (MCDGC) came up with child development policy to provide favorable environment for child development and protection. In 2009 the government enacted the law of the child act, while this may be considered a remarkable progress in terms of improvement of the legal framework for the protection of children's rights. Despite of the law 2009, there have been reported the numbers of children, who are experiencing violence (VAC, 2009). This implies that so much has to be done to translate laws and policies into action that may produce lasting impacts on the children. These domestic laws and policies provide the environment for protecting the rights of children and lay a ground for the establishment of the child protection system, which can act as the key operationalizing a protective environment for the children in the country.

Currently the government is working with the various stakeholders towards the establishment of child protection system. The National Coordinated Plan of Action (NCPA) provides a guiding framework for the multi sectoral efforts to protect the rights of children. According to NCPA 2007, the following is a perceived structure of child protection services in Tanzania, which has been aligned with the social protection structure.

3A.5.5 National, District, and Wards -Child Protection Team

National Level:

At the national level the ministry of Health department of social welfare (MOHSW) develop policies, formulate plans and coordinate efforts of government, development partners and NGOs to roll out plans and deliver social and child protection services to most vulnerable children committees (MVCs).

A: The Department of Social welfare (DSW)

- Provides leadership role, capacity requirement at national and regional level and coordinates other MDAs
- CP planning and coordination through NCPA which provides a consistent approach through five strategies plan.
- Provide guidance of legislative and regulatory framework.
- Human development and planning
- Advocacy and campaigning
- Coordinate the NCPAC

B: National Child protection Advisory Committee (NCPAC)

- Made up of the government ministries and key NGO specialists
- Support coordination of CP system and provide linkage to state and non state actors.
- Monitoring and use of statistics
- Designing, coordination and information sharing.

District Level:

The district level government recognizes child protection and prioritizes it through implementation of the national policy, creates support and empower village MVCCs, develops annual MVC plans and maps need based on the MVCCs input and direct the resources from public and private sources to the village level. Child protection planning and resourcing provides coordination mechanism, operational collaboration, child protection regulations and joint monitoring.

A: District child protection team

- A multi sectoral team, which provides leadership on child protection system through
- Planning
- Mentoring and support
- Representation.
- Local Community Level
- Local level MVCCs identify the MV children in their communities and inform the district level of need, monitor the MV children status and coordinate local delivery of services by government and NGOs service providers.
- Ward Child protection Team (WCPT).

At the local level:

- plays and intermediate role on prevention and response.
- Representation from the village and street level
- Village/ street MVCC (CP enabled).
- Characterized by the volunteering role:
- Prevention
- Identification and reporting

While this is what is perceived to be, the human capacity Needs Assessment (HCA, 2006) for NCPA, made the following observation:

- That though components of child protection systems are found in the pilot districts, they lack coordination and therefore not performing effectively as a system and the MVCCs lack the necessary support to play its coordination role at the local level.
- Due to the lack of coordination MVCC level hardly have a contact with any NGOs or Government service provider, who in most cases provide unreliable services.
- Village and districts level activities go uncoordinated and no district is reported to have significant transfer of funding or services to MVCC level.
- NGOs and MVCCs report lack of systemic attempt to coordinate supply and demand, that the resources are distributed on a supply-driven, top down process.
- The National government does not provide adequate support in terms of funding services and coordination and the national coordinating bodies seldom meet and on inadequate preparation.
- The department of social welfare (DSW), responsible for coordinating child protection system is understaffed and lagging behind in the government's decentralization programme and lack influence and resources to promote NCPA.

CHAPTER 3B: DATA COLLECTION

3B.1 Procedures

There are wide varieties of methods that are common in qualitative study. In fact, the methods are largely limited only by the nature of the research and the imagination of the researcher. This study, however, limited itself to three methods which included Documentary review; Semi-structured individual interview; and Observation. The chapter 3 part A, was a basically the documentary review of the country social & cultural context of Tanzania. However chapter 3 part B, carries the application and used of the semi structured interview. It has been very challenging to operationalize tools for my observation. I have tried to integrate the method with life-form interview, where I had to observe their activities. Children mentioned that, they were sleeping on the curbs of the street, I was there to observe and participate of their daily activities. As I mentioned earlier, I spend most of my interview time on the street with them, and interviews and observation were done on the street.

3B.2 Instrumentation

The real instrumentation for this study was semi-organized interviews, whereby children were members in the research. Conventional ideas and methods for approaching research with respect to children have been challenged in the course of recent decades, and the new methodological methodologies perceiving children as skilful witnesses or co-researchers has been claimed. Researches concerning children regular lives has been completed, these has in this way motivated me and inspired to receive this methodology in this study. The clinician Per Olav Tiller was a trailblazer to utilize children as witnesses. For every Olav had censured utilizing grown-ups as witnesses with respect to children's issues. He contended that, if researcher continues utilizing grown-ups into Children's issues, we demanded that the idea of children as items in the social research. Numerous other researcher supplanted by the thought as children as able subjects, who must be considered more important as sources in research and additionally in the general public (Tiller 1989, 91). He contends that when children are utilized as witnesses within social and social research, it is imperative to push that, they are masters on the issues in regards to them. They have the stories to tell. Mixtures of new and imaginative research systems, in doing research with children have been created. Amid the previous decade, there are a mixture of methodological methodologies, including such media, composed stories, drawing, photos and so on to get understanding into children points of view and ordinary lives (Alderson, 2000, pp 241-58). Because of the percentage of the challenges circumstances, I was not having the capacity to utilize none of the said above systems. The interviews were led on the street, and a portion of the children, did not compose and read. A portion of the researchers likewise approach children's social practices and viewpoints by entering into new stadiums for investment in current social orders, for example, children's talk room on the internet (Tingstad, 2003, n.d.). I was not ready to adjust thusly of approaching the children by utilizing internet-children's talk room. It is a result of the nature and states of the children, who partook in this study.

Notwithstanding, I perceived that children are the essential wellspring of learning about their own particular regular lives; then again, stating that children have participatory rights in regards to the production of their own research is more questionable. On the other hand, these distinctive systems serve to extracts the privileges of investment in the research. Also they helps position the children as subject and abstain from imaging the children as articles. Alderson contends that children's rights to support, as expressed in the UN tradition

on the privileges of the child, request another approach that sees as skilled researchers on par with grown-ups.

This development of children as child researchers may be, in my perspective, might be extracts yet it may not be pertinent in the study of the street children. It is dangerous in the study of street children, since it touches on the inquiries of what it intends to be a researcher and what social sciences is. Street children, with their street conditions can not be the researcher. Not as far as informative, inventive and intelligent capability to investigate the earth, however being a researcher one need to have been taught as researcher, incorporates the information about the hypothetical points of view, methodological methodologies, and philosophical conventions in the social and human sciences.

It is essential to worry it in this study. The children were not taken as researcher, they were developed and set children as skilled researcher by virtual of their being children. In the less radical perspective, I would utilize option terms like associates, witness subjects or member, which, regardless of their differing qualities, all recommend that children are co-constructors of the diverse phase of the this study. It implies that they members in the diverse phases of the research process, seen as a typical significance making procedure. In this study have view children as co-constructors of information amid the research process. To which they help in significant routes in diverse stages went for attaining their viewpoints and encounters of the street lives. And additionally pick up knowledge of their commonplace lives as honed in the general population puts in Tanzania. They were not dependable patrons in the way that researcher is. Children cooperation in this study has been constrained in such a path, to the point that, they were included in the information gathering stage amid interviews. The general obligation regarding the research plan, the generation of significance and information amid the diverse phases of the research methodology, and really distributed the research is in the hands of me, the researcher. This position can infer an awry relationship between the children and the researcher. This will put the researcher in the position of force and control from that which concerns the child. However this does not imply that children ought not seen as equivalent and equipped members amid a few phases of the research process. Amid the interaction methodology of an interview, this was a stage, where the children have had assumed a huge part. Since I originate from Tanzania, I know the cultural of the area. I do speak the language Swahili. In additional to that I had experienced my childhood in Tanzania. Somehow, I have a great knowledge of the social and cultural background of children's of Tanzania.

In my case, I had also multiple and shifting identities. Perhaps were caused by the nature of the studied group- children of the Street. Frequently I was trapped in the duality between being “an insider” or “an outsider”; My sex, as women, my nationality, my race and the linguistic advantages of sharing the national language Swahili gave me the feeling of being “an insider” we could carry out conversation without any reservations. But still sometimes, I have to explain myself a lot to who are really I am, I felt like as outsider. I was seen as an outsider being a student, my general education background from Denmark Copenhagen. I was known to be higher educated women from Denmark, some affiliations to the first world- one of the rich countries in the world. This construction an outsider made me feel, I was placed in a more powerful position in terms of my status as a researcher. All these differing facet of my identity created ambivalences. It had affected the behavior of the children towards me. They would sometimes ask money for participation in the discussion. I had to refuse several time to reward them with money. I would always argue, we should work together to create a good and conducive environment for them, let write, / formulate together a report, perhaps would change their lives tomorrow.

In short these facets of my identity frequently, they interacted and contradicted each other in the exceptional ways and produced room for negotiation. They were also shifting in due course, depending on the context. They also influenced the way participants and the welfare officers and NGOs perceived me. I found myself consciously and sometimes subconsciously- silencing some aspects of my identification in the certain interactions/ encounters with the children. For examples, during encounter with children on the street, I found myself emphasizing sex, and my Nationality as Tanzanian, and my race and linguistic advantage of sharing the national language Swahili. De-emphasizing my professional and institutional status, I had hoped that this positioning could make children feel naturally and be able to share their experiences with me. Sincerely I did not want children to see me as part of Donor—from a donor country Denmark. That why it was important for me to emphasize linguistic advantage of sharing the language Swahili. This will change completely the way, they would answered me in the interview.

On another moment, I found myself emphasizing my local University Aalborg to increase my chances of gaining access to information and knowledge about the street children and policies of children in Tanzania. But this emphasizing was made, during the time, when I approached the local authorities in Tanzania includes the Moshi municipal council. The possibility of my total identification with researched was therefore a paradox (Mies 1991, p.61) and created a major identity crisis to me as researcher. The interview guide was

sectioned into five sections: Family background, Educational background, experiences on the street and family system and future ambitions.

The first section focused on how they relate on the family, and how children get attracted to the live of the street and the reasons for being on the street. The second section focusing on the how do the children get primary education. The fourth section is focusing on how their activities carried out on the street include positive highlights as well as any negative frustrating experience of the street. This section had about 15 questions; one of the core issues was also the intergenerational relationships on the street. The fifth section is focusing on how they relate with their family, while they live on the street. The sixth and last section is how we get the solution to challenges of the street lives. In order for me to contextualize the analysis of the children's experiences and to answer the research questions. I attempted to acquire an insight into children's everyday lives on the street. I spend most of the effort and time on the section four:

I therefore decided to divide the focus into two: The first focus is narrative of their everyday lives, what they are telling me. The second effort I put on the observation and life form interview. I had time to be on the street. I have tried to spend a couple of nights on the street and be on the street early in the morning. "Life form" interview: the focus for observation and asked children to call and acquaint about their activities and context in their accustomed lives, from the moment they got up in the morning until to bed in the evening. This anatomy of account is acceptable with children as adolescent as four old in their own home but I have tried to apply it to the street children (Andenas, 1991, pp.20-29). Life form interview is followed by asked to show and "do" what they do during the day. However life form interview can also be done outdoor surroundings that why I applies to the street children in Tanzania. Though I could not do it every day due to the risk can endure during researching period (Rogers, 2004, n.d.). During the dialogue, I asked whether the activities they described were done regularly. The answer was no. because street children they experiences life of one day at time. Every day has its own miracles. Interview was planned to last an hour but we carried out for and half an hour due to distraction of the street. Children were good to cooperate with me, and children were good in communication.

3B.3 Transcriptions

The researcher transcribed the entire interview to aid in the final analysis of the data. The interviews were conducted in Swahili; they had to be translated from Swahili to English. In addition, sometimes they were speaking their indigenous language (Chagga) I would translate to Swahili and Swahili English. The local staff at Mkombozi provided the interpretation service. There were no single street children, who could speak fluently English. It was to an advantage, I could speak fluently Swahili and English. The copy of the transcribed interview is provided in CD.

3B.4 Reflections on My Positioning

One major inquiry is whether it is conceivable to get experiences into children's encounters and viewpoints through talked dialect semi organized interview without undertaking an ethnographic study and therefore breaking down social practices through member perception too? Member perception clearly gives room to experiences into the complexities of children encounters in ordinary lives, and also for what Clifford Geertz (1953) calls thick depictions of social and social life.

Van Manen and all the more for the most part, hermeneutic- phenomenological points of view impact my perspective on this fundamental inquiry. A hermeneutic phenomenology is both descriptive; in that it tries to handle things as they show up, and interpretive, in light of the fact that uninterpreted phenomena don't exist. Taking into account the supposition that importance is multi-dimensional and multi layered, van Manen contends: dialect is a cognitive device (...) what we attempt to do in phenomenological research it to summon seeing through dialect that in an inquisitive manner appear to be non-cognitive. It might along these lines appear incomprehensible to pick the semi organized interview as the method for exploring children encounters and points of view. One commonsense purpose behind this decision is that, it would have been difficult to direct an ethnographic examination considering the present situation, accordingly, qualitative interview with children were a sensible method for deciding children encounters. Van Manens reflection underlines the need to be mindful the constraints of the dialect, in the meantime as this fundamental medium that the researcher need to trust to produce information of social life. By asking how we catch our involvement in dialect, and what the relationship is in the middle of dialect and experience, he contends:

Experience is constantly more prompt, more puzzling, more intricate, a greater number of ambiguous than any portrayal can do equity to. The human science researcher is a researcher creator who must have the capacity to keep up a just about nonsensical confidence in the force of dialect to make comprehensible and justifiable what dependably appear to lie past dialect (van Manen, 1998, pg.28).

This citation delineates a percentage of the colossal test that the researcher is confronted with at the present time examination and interpretation, and in connection to the diverse parts of the methodology of social interaction that is the research interview. An alternate major question here identifies with how children are conceptualized in research? Throughout these inquiries, I have attempted to reply on the segment 3B.2.2 on the instrumentation.

3B.5 Validity, Reliability and Generalizability

It has been argued by the positivists that one cannot produce strong generalizations about the object of study, when one uses constructivism tradition in the research. Constructivism worldview seeks to understand the world in which individual live and work. In this study, we have also recognizing and incorporate the agency of the children. I suggest that any attempt to generalize can be described as weak. However, it also has been argued that a strong emphasis on generalization produces objectivity that ignores the complexities and the deeper sociological, political and realities of the local people.

Recognizing children are different and incorporating their voices is therefore necessary. Children are agents who live and experiences multiple and sometimes simultaneous issue in their everyday lives. Therefore, we should build up our explanations from the components found in the particular cases of the area.

3B.6 Ethics Considerations

Leading research with children leaving under troublesome circumstances will additionally introduces a few genuine ethical contemplations. The principle concern was the manner by which did the framework come up short these children? Furthermore in what capacity would I be able to help their welfare? It appear to me, every after I talked to these children, I would go to my safe zone, a good home to see my children, who are well privileged. I could not feel quit, and in some cases depressed and disappointed. Sometimes, I

would feel like to give away all, what I have to help them. Thousands times, I asked myself, what could I do in my own small way to alleviate the predicaments of these children? I kept on encouraging myself on the, I am on the right spot to help. Since I do research on them, I will let the whole world to know about their conditions, perhaps, my work will affect the policy maker and other practitioner to focus on the street children. I have recognized that, these children, in spite of the fact that their living conditions might subhuman, they have adjusted to their circumstance and at times help us to manage our own particular disillusionments is lives. It was an enormous test to discover a harmony between my individual sentiments and my social work proficient decorum. Most are the things, which I had learnt was easier to excises- practices with the children, who are psychologically and emotional better off, than to deal with the children, who had difficulties I their lives and they spend all their means to find a good solution of their lives. I have to admit, that these children were intelligent and emotionally matured, and they gave me a lot of strength, they inspired me, they way they tackle their daily lives. They were full of energy and very optimism about life.

The most important ethical issue was about how children, who had directly participated in the study, could get something in return. I consider myself at I came from the upper class children compared to the children. I get involved on the street in order to satisfy my own interests in the first place. I attend them on the street to benefit my personal goal, pretensions and satisfactions, which are related to the acquisition of the higher level of education. I would have to meet up the academic standard. After sometime, I will pack my bag and go back home. But what should really be done for the needy of the children I met? How do they face the daily challenges of the street, they have shared with me? How could I just leave them alone with their problem? I am human being just like them, they have shared with me their life experiences on the street, I have somehow created a personal relationship with them, and I know them individually. How could I pretend as if they had not shared me something?

One could argue that, the 8 children participated in this study; they may experience a positive outcome, because they were able to speak freely about their lives and the major event, which could count as beneficial results of their participation. I am also convinced that, they will never regret to get to know me.

I passionate by the children, and children rights, I stand for children, my goals and ambitions is to give the children a voice in discussing their situation. It is a fundamental goal and idea to take this topic to write about them, is to extent their voices to Europe particularly

Scandinavian. Perhaps children will be empowered through this research and though the four weeks, I spend with them on the street.

This research is all about the children involvement and giving children a voice. Therefore, there are number of precautions, which I had to take into consideration. Though the children were found on the street but the utmost safety and privacy of the children was the primary concern.

I was not difficult to get consent from the children, once they had accepted / trust me; it was very easy to get their consent, which I had to ready loudly to them. And I have asked them to sign with the thumb finger. I told them I would like to have their acceptance. Since it is a voluntarily to participate in the study. No one should feel forced to participate, if he does not feel good.

3B.7 Summary

The data collection chapter has been wider and depth. My intention was to provide the reader the in-depth of the social and cultural context of the children of Tanzania. Perhaps will help give the reader rational explanation of the interviews results. Those elements mentioned in chapter 3 are very much connected to the interview results: as it is stated on the general key issues in Tanzania is violence. It has also revealed at the children, are running from home because of the violence. I will discuss more in chapter four interview results. Another point, which I want to stress it out, this, is a Hermeneutical –Phenomenology is a phenomenological study. And the main instrument for data collection was semi-structured interview, where the life-form interview was applied. This type of interview may characterize as case study because a researcher write a case and the stories of the individual children on what they had experienced.

CHAPTER 4A: INTERVIEW RESULTS

4A.1 Introduction

The following chapter will highlight the important themes and experiences revealed from the interview. These themes were designed according to how the children answered the questions, and of course, it depends on the design of the interview questions. The design of the interview questions were aimed to get the answers to the research main questions. I will present some of the results by illustration (table). However, the themes will not be presented into tables. As I have said, in the previous chapter Violence was one of main theme, which had appeared though out the interview. Children experienced violence while on the street and violence at home. I will also discuss some of the experiences of the street children. Furthermore on how do children characterize themselves? I will give the general overview of the childhood in Tanzania context, perhaps this will give more understand of why do children experience, what they are experiencing today. In interacting with the children to gain knowledge about their experiences on the street, there are some of the causalities of the street children in Moshi Tanzania. On the following snit will applied theories to underpinning the causes of the experiences of the children in Moshi. In another words, I will go deep on the factors, which accounted for the street children in Tanzania-Moshi. On this chapter, I highlight the interconnection between the experiences of the children and theories. I will therefore address some of the experiences the children, with respect to how they came to the street, and general conditions of living in the street of Moshi. Perhaps will give us picture of their coping mechanism on while children on the street. This will go directly to the answer to the first question on what are some experiences.

4A.2 What are some experiences of street children in Moshi-Tanzania?

The Street children- when one come around Mbuyuni central market in Moshi, one will observe the number of children especially boys rendering around town carrying things. If one observe carefully, will find out that, there are two by two or there are in-group of five talking together. These children are associated into group. I have realized there is stratification among them. In a one group of street children, there must be two or one child by the age of 17 to 18. These are children, who have power and control in the group. In another words, they provide security in the group. They also provide the direction, and divide duties of the day. They are physical fit and consider braves in the group. They are likewise

physically fabricated, and have ability in road quickness. A hefty portion of these young men 17 to 18 had attempted a great deal of diverse things; they have had a few brushes with law as police captures for different negligible offenses, including pick pocketing and vagrancy. In this gathering of road children, embody additionally children by the age of 12-15 years who have gained a considerable measure of gathering distinguishment and admiration, by temperance of their long relationship with the road life. A gathering has a long standing relationship with one another. They have been in the city for at the very least three years. Huge numbers of them they have been getting by in the city since the age of 9-10. And they have little contact to their parents or communities. Members in one group can be around five to eight and it very rarely to accept girls in the group. They said at girls are weak; it is hard to survive on the street and it s difficult to protect them.

These boys were very active sexual. Some of them they are engaged in some sexual activities and most of them had tried drugs and hash and alcohol. I had observed they spend most of their money on buying masia roots- herbs- (mikongora³) which had believed to increase more sex pleasure. They reward themselves by using each other sexually and use drugs. If they happen to have a girl on the street, it is not for a causal relationship, majority of the girls were in some kind of romantic relationship with the older boys. And when they meet, they will talk not other stuff than sex and drugs/alcohol. A group will also comprise boys by the age of 5-9. These are new comers. They are normally by two or three months on the street. They need others to learn the street life and protection-security. These groups are at mercy of the older members. What I observed, was a group of street children, comprises of the different members and each member has its own duty. The member of 5-9 are seems to be more vulnerable, isolated. They are to serve the older members. When they work, they had to share their money to the rest of the group. However, they had not to say no to sex, when the older ones commend them. The new comers are allowed to occupy a certain areas.

The children, who participated in this research, came from a group, which comprises all these children from different age group. The older member- participants were there to control the younger ones. Somehow they helped me to control the information of the rest of the group members. They knew the truth, they were good to control, what they should say and what should not say. I other way it was good, they were part of the interview, so that they could help me with discipline in the group. When I had first contact with them, the younger member of the group, had interests to play game and interested on phone, which I carried.

³Mikongora is Swahili words for the roots, which community of Moshi believed to increase the sex pleasure.

But the older were more curious; they were interested to know me, where I come from and why I am there. These older members they stopped the younger one to play with my phones and rather, they should get to know me more. As I said before, I engaged myself into their daily activities. My second week with them, we went to the “mama mtilie” it is a street local restaurant for low paid workers. Where we ate together, it was difficult to refuse to pay for them food. I introduced myself as a poor student, who had no money, so each and everyone should pay for his own meal. It is good enough the food was about 2 kr, which was about 1000 tshs. We ate together, we played football together, and we had fun together on the street. They look for me, we had our meet point and we would share the stories of the days both sad stories and happy stories. For instance, one the third week, they told me a sad story. One of their group members had earned enough money a night before. And he wanted to show that, he could drink twenty bottles of the “gongo” gongo is a local brewed. It is very strong local brewed. This boy wanted to show to the rest, that he was the strongest. Despite of the warning from the older boys, he did it anyway and he died to the spot. This was a sad story to all of us. I met the boy, who died at the first time, I arrived to the field, so it was a shock and sad news to me.

The bond with children were great and they hanged out with me throughout the whole day, and that was when my rapport with children for the purpose of my research began. I had a group of eight street children.

These names are not their really, names, we have agreed to use the nicknames:

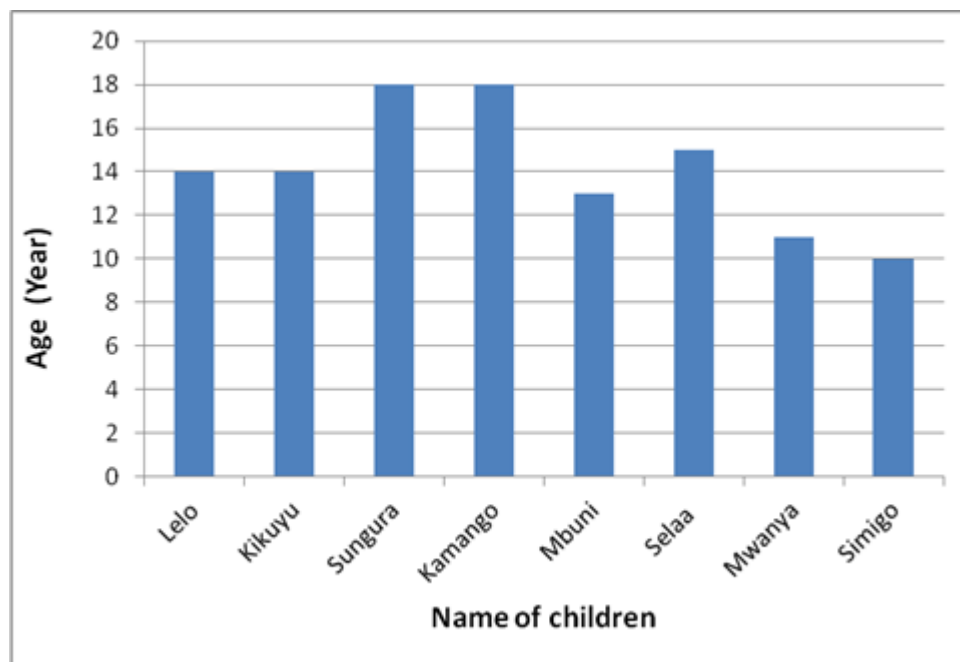
- Lelo, 14 years old from Uru Magharibi- rural district.
- Kikuyu, 14 years from Uru-Magharibi- rural district.
- Sungura, 18 years from Kibosho- rural district.
- Kamango, 18 years from Kibosho- rural district.
- Mbuni, 13 years from Uru kusini- rural district.
- Selaa 15 years from Njoro- Moshi urban district.
- Mwanya 11 years from majengo Moshi urban district.
- Simigo, 10 years from mfumuni- Moshi urban district. (Review the map of Moshi chapter 3).

Table 1: Age of participant

Name of Child	Age (Year)
Lelo	14
Kikuyu	14

Sungura	18
Kamango	18
Mbuni	13
Selaa	15
Mwanyya	11
Simigo	10

Figure 2: Ages of the Children



These children were on the street since they were 8 years old. According to children are rarely on the street when they are under 5 years of age. This is due to the fact that, when they are above 5, is when their body image change to that of and adult. They start to imitate the role of the family members, they are forced into criminal behavior or into the same kind of works that other poor adult do to survive.

This facts has been supported by Veale, & Lalor (1993) from their study in Ethiopia, They found out the children of the horn of Africa, begins the street life, when they are about 11 years old (pp.770). Street educators can meet the children of the age 5 and 6 on the street on the street of Moshi and Arusha. It is important to look at the age of these children, because it helps to define the phenomenon. The diversity of age of street children underscores the uniqueness of the street children, and can be helpful, when we want to identify the effective social intervention.

Street children accept some of the abhorrent experiences, and one can alone accept their affairs by actualization their experiences, while the actual affairs of all artery accouchement cannot be addressed to anyone satisfaction, their adventures ,when appear my burn the adapted responses from assorted stakeholders. The catechism was how did you get to Moshi?

Lelo who is a 14 year old boy from Uru Magharibi- rural district region said; I used to live with my mother, together with my nephews, sisters and brothers. We were 8 all together in the house. We use to sleep with cattle's in the same room. My mother and father were divorced. Each one of us, have to help in the house. Some would take care of the cows in the field; some will help in the farm to cultivate some grows for food. I had a special assignment, which was to take care of the cows and milk the cows. One day while in the field, one of the milk cow disappeared. I had to travel a long distance to look for a cow, I knew, if I come home without the cow, my mother will beat me. We were depending on that particular cow for milk production, because this cow was a good source of milk. On the process of searching for the cow, I saw a car-fiat, which is transporting food from the villages to town. The driver of the car offered me a lift. Since I was tired, I said yes. When I was on the car, the driver persuaded me to go to town- Moshi, where I could help him to carry the cargo and he promises me to give good money. I was attracted with this offer; I decided to follow the driver. I was convinced that, my mother will be happy, if I send her money than if I tell the cow was lost. When I arrived at Moshi town, the driver made me work; I had to work hard without the proper food. When I asked him for money, he would beat me. I had to live that kind of life until I got tired. I had nowhere else to go. I did not know Moshi. One time, while on the street at mbuyuni, I met Simigo. He introduced me to some places, where I could get a cheap food. I could not imagine going home, without money, my mother would be mad at me.

Lelo continued with his first experiences in the streets of Moshi. When it is evening, I had to find a place on the floor to sleep. Sometimes, I would sleep at the church building and sometimes at on the street. I had to work as iron crappers. The little money I got, I would buy some food. Money was not enough to send it home, but it was enough to make me survive on the street.

Simigo, a 10 year old boy from mfumimuni urban district Moshi claimed that, after my mother banned to yield me aback to school, my mother larboard abrogation me with the grandmother. We had to go to the acreage every day, and we had actual little aliment to eat. I did not adore active in the village, area it was difficult to breed due to drought. I did not enjoy

living in my village, so I went to mbuyuni market in Moshi town in order to help the small business sellers. After carrying goods at the market for a couple of days, I saved some money to send home to my mother. This lifestyle was very attractive, because I could make money so quick. I met some boys, who could show me, where we could find work. I had to save some money so that I could help my sisters back home. These stories of Simigo and Lelo are very different from Sungura from Kibosho rural district. Sungura is a boy of 18 year but he look like 10 year old boy. He is very contended, and he is the oldest in the group.

Sungura said I have travelled for 10 km from the village to town Moshi. -- I met a met a boy at himo and we started to move together. I we use to stole tins of milk from the sellers at the market places, and we will sell them again to people on the market. I could steal all sorts of this from the market and resell to others. This lifestyle was very risky for me, one time, I decided to work for women at the business sector who sold nourishment (mother mtilie) I will wash her dishes, get her water, and she will in return provide me sustenance. What's more some cash, whenever I was wiped out, she would purchase me a medicine. She is the main decent individual I have known. One time she had to fire me, because she claimed at the there is no more customers to her shop, because of me... I had to leave the place and try to find other good job. When I got enough money I would spend them, and some money will I send them to the village to my mother.

The experience of every individual child is very different and unique in their own perspectives but they are also share very similar characteristics. Kamango was 18 years old boy from kibosh rural district; he came to Moshi town, since he was 13 year old. He stayed on the street for almost 5 years. He is also the oldest in the group. He is the one who dictated the rest of the group members. Kamango said, the first time, I came to Moshi; it was with my mother's sisters. She used to come and sell goods at the mbuyuni market. And we went back after the late hours in the evening. A couple of weeks later, I decide to come back alone without my mother's sisters. I came back alone. I did not like the school, because the teachers used to beat us, if we come late at school. I did not want to stay at home to serve my mother, the option was to spend time on the street. I decided to life my live on the street of Moshi. It was very attractive, because I had not to take care of the household. I had to life freely, without being responsible for my younger sisters. In the evening I had to roam the market to find a place to sleep. If the police catch me, they would beat me. But I had to be extra creative to avoid the police and watch doors. I would visit my mother, when I have enough money because my mother does not really care if I attend school or not. If I offer some money, my mother would keep quiet. Nobody really care, if I attend school or not.

The story of the next participants was very exciting. Sela was 15 year old boy from Njoro. Sela said he was in fact staying on the street of Moshi with his father Mzee Muro. His father had been a tour guide. The father use to take the tourist to climb the Mount Kilimanjaro. Therefore, he had to spend some time on the street to find, look for the tourist, who want to claim the mountain. His father earned money from the tourists. His father was incapacitated, and did not have any benefits or retirement. During the low season, where the tourists are few, they had to find a creative way to get a living. They would be on the street stilling, and do other small crimes. They had no proper house; they end up sleeping on the street or outside the government offices. Sela's mother had no contact with them. We are here. Sleep on the corridors with my father. My father is known in town, so we always get some food to eat. It is very difficult during the raining season. There are a few places to sleep, sometimes, we had to stand, until the rains ends. Sometimes no more sleep, because everything is wet. Sela mentioned some other problems they uncounted while on the street.

During the cold season June- August, this is the period, where we suffer most. It is very cold during the night. I have to cover myself all over my body. Because of the water and there are many mosquitoes. We suffer malaria very often. Sometimes, we have no money for medication. We suffer a lot. These children have the similar everyday experiences. The daily experiences of the children confront every reasonable definition of a child. All the children in my study had gone through some traumatic experience. Which in many cases, are characterized by abuse, and violence from police or parents? The most common abuse was the sexual abuse whether they experienced with their group members or with the adults while they are on the street. This abuse was of physical, emotional or sexual abuse. For these children negotiating the complexities of the unfriendly urban streets is an art of the survival, and sheer guts.

Mbuni is 13 year of kid from Uru Kusini- Rural region Moshi. At the time I reached him, he had just been in Moshi for four months, and there was no immediate sign that he was backtracking home to his town. Moshi was extremely peculiar and disorderly for a provincial child like him; he prospects exceeded the danger connected with living in the city. Mbuni substance that; I was at town and a companion of mine was coming to Moshi town, so I let him know to bring me laong and he concurred. A short time after we got to Moshi, our cash got emptied. So we made a go at asking. That day I got 7000 Tshs. (25 kr.) It was then I acknowledged there was cash, pain free income here, so I choose not to about-face home and rather to invest more of an opportunity in the city to get more cash.

However how as his living condition in the road of Moshi? As indicated by Mbuni I rest anyplace I get. On the off chance that I get a cardboard I simply spread it out and think about it. A number of the children I met. They were dozing at mainstream place around evening time, which called Mbuyuni focal business. This is the spot, where it is not difficult to get transportation to an alternate piece of Moshi with vivacious business. It is likewise a spot to profit. This spot give an alluring channel to the children to gain their day by day living by filling in as doorkeepers at the business. At the night, this same spot turns into a cabin place for the children. It is exceptionally helpful on the grounds that they wake up in the early hours of the morning and begin working in that spot. The most popular of their sleeping is at the ruins old train at railway station which is close to the market.

But when I asked Simigo and kikuyu, they said, when you sleep there at the trains ruins. It is very popular place for many children. Sometimes when you sleep the older guys come with the blades (razors) to cut your pants and strip you naked and steel your money. Or sometime they will rape you. So we hardly sleep there, if someone attacks me Ah! There is no one report to police, I used to sleep there, I got a lesson. I no longer sleep there, but because of all these abuse. I sleep at the cold store (Kikuyu).

There is no protected spot for the children in the street of Moshi. The length of the rest in the street they inclined to misapply of numerous types. Really nobody knows the reach out of the misuse these children are subjected to a while, they are on the street. In the interest of reason is there never reports these unlawful acts to the powers because of the awful recognition to these children. As we took a gander at some time recently, the nearby government wishes to wipe out these children, they are undesirable. They were considered as grimy. These members are the study, they communicated that, individuals would come to hunt us in our pockets, in the event that they don't get cash from us, they will pound us. They will stop, when you holler and ask with them. By the by, in the event that you don't holler they won't quit beating you (Mwanya).

Kamangu 13 years of age kid claimed that off and on again the more established young men strip you bear, when you are dozing and assault you. A percentage of the more youthful young men like us concurred deliberately yet others will stand up to. In any case, on the off chance that you oppose, they will hold up until you are sleeping soundly. They separate 2 and 3 a.m. to strip you stripped and would whatever they like to do to you (Kamangu).

Kamangu had been on the street for the past of two years, and has no immediate arrangements to backpedal home, regardless of the barbarous substances of day by day

presences on the street. Another participant was Mwanya 11 year old. He had terrible experience, he had time to speak about her experiences, and he did not want his voice to be heard anywhere else. He was very bitter inside. He was untrusting, and hard time. Among the participants, Kamangu had been on the street for about 6 years. Actually he said he has a child with a girl called mimo. He also claimed that he had the first child, when he was 16 year. But the mother ran away with the child.

4A.2.1.1 Violence

“Hej sister (.....) Let find a good place to stand and talk.... if the police caught us, will have kibano⁴. (Sungura)

The above quotation, indicate that children are afraid of the police, Sungura was warning me. We were standing at main bus station at Moshi town. I was talking with some of street children, and Sungura warned us, because we were standing to a place, where everybody could see us. We were not doing anything criminal, but it seems like police, watching and hunting the children, who appeared as street children.

Violence it the most common form of the abuse, which street children are experiencing. Suda (1997) also reports it in the study of the street children in Kenya that:

The most common forms of the abuse experiences by the street children during the course of their work include harassments by the police and other law enforcement agencies, rape by some night watchmen, rape by the older street boys, sexual exploitation, and lack of food and lack of sympathy or contempt from the public (p.231). The insecurities experiences by the children on the street prompt many of the children to arrange their own protections on the street. They best way to be on the street for the younger boys, is to be around the older boys and to work in groups to carry out the weapon such as knives, razors blades and some of the poisons. The boys creates bond together to avoid harassments. Sometimes pay some money to the older person to protect them.

Violence can also come from their family members. Most of the children I met, they had experience abuse violence from their closet person that include father/ mother or primary school teacher. The existence of violence, they also make children more vulnerable to abuse and other forms of violence. Interviewed children reported to have experienced or witnessed various form of the violence. The violence, which children fear most, is indicated as Female Genital Mutilation (FGM). They have experienced it on their own sisters. They wish not to be

⁴ A kibano is a Swahili word, which means to excise violence against one, who are deviants

part of it. They prefer to hang on the street than to be the part of the practices. Children said also that rape is wide spread in the ward, family conflicts and separation is also considered a child protection issue which end up with children lacking enough support from the parents making them more vulnerable to abuse and other forms of violence. The child protection issues mentioned by children include corporal punishment at school. When this was crosschecked with adults it was found to be the case and they even insisted that they hold on to their culture, others said if they don't practice culture they are regarded as betrayers and will pay the price. Local government leaders agreed though agreed that these child protection issues exist; they said they are using their authorities to resolve the situation.

4A.2.1.3 Drugs

Interviewed children reported to have tried or took some form of drugs, the most common and available intoxicants were the gasoline, or petroleum, which is very easy for the children to get access. They would still the gasoline from the parked cars. Children reported to try the different form of alcohol. Some of the boys they admitted to spend most of their income to buy a local brew- (Mbege)

..."Sister it is necessary for us to use alcohol..., because alcohol made us sleep..." It makes us also to forget our problems, which we face on the street (Simigo).

Sometimes, when the police are tough on us and when we miss home, we turn to alcohol; we can get it cheaper than anything in the market.".....

The use of the alcohol and drug can be viewed as a risk factor in a number of areas including sexual abuse and infection with HIV/ Aids. It seems like the children have little knowledge of the use of these intoxicants agents.

These children have exposed to the lives, whereby they can be confronted with all possible ills. They talk about drug use, prostitution, pickpocketing, and other activities, which borders on criminality. Nonetheless, five of the children I interviewed, they have experienced prostitution. Some of the Interviewed children had admitted that, they had engaged in illegal activities including sell and use of the drugs. There is however, evidence from other studies that seem to confirm the male prostitution among the street children. For example, a study conducted in Kenya, many of the children were abusing some form of drug and engaging in the male prostitution. Glue sniffing is the most common abusing form of drug in Moshi and Kenya. "Wee" marijuana is the second common drug form in east Africa.

Disregarding the troublesome live with medication and prostitution, a number of these children take part in odd employments to keep up themselves. For Simigo 10 year member,

he confessed to profit to provide food for his day by day costs on the street. The troublesome circumstances on the street are the physically difficult as well as represented some wellbeing danger.

Simigo 10 he said: Sometimes we need to battle to get a few burdens to convey. The greater young men will rebuff us off the transports that bring the products, and now and again the business ladies decline to give us a chance to convey their heaps in light of the fact that they guarantee we are so little it is not possible convey or we smell on the awful day, I will profit, and that implies no sustenance. I at times go to couch with no nourishment and I holler (Simigo).

The live experiences of these children on the street of Moshi and Mbuyuni market, they underscore a critical actuality, and that is the disregard of the area of the populace, children, who don't have the imperative ability to capacity in a riotous and grown-up environment. These children, however they have effectively experienced a portion of the troublesome circumstances of lives.

A number of these children have been denied of their childhoods, and the abilities accessible to them are those gained from the cruel substances of the streets. Their stories are convincing, as well as it provides for them voice, which has been covered from the significant talk of social and human improvement.

4A.3. How do street children characterized themselves?

For every phenomenon, there are always some general characteristics. I have mentioned on the earlier chapter the definition of the street children from different organizations. Organization like UNICEF, AMNESTY INT, have classifies the street children into different group and give them common characteristics. The children themselves, on how they define themselves, will answer the following research question. A significant number of these children, which I met, had a great instance of family relinquishment or disregard the general qualities of the street children for different studies. For example Aptekar, in their investigation of the street children, battle that, huge numbers of street children have a spot they call home, where they return after their day by day experiences with the street. A significant number of these children in Tanzania Moshi likewise have a spot to resign after their day by day errands on the streets (Aptekar, 1999, pp. 35-46). Be that as it may, there are likewise countless children; consider the street as their lasting home.

Mkombozi habitat for street children in Moshi further yielded that characterizing these trouble children as the street children is possibly negative for the children. Mkombozi chose to describe them as street included children. Mkombozi demand that; you see, when we continue calling them street children, it is a shame that we put on them. The statement actually implies some individual who has no home and simply moving around the street. Yet that ought not to be the situation. The vast majority of these children has a home or fit in with a group. It is not genuine that, that fail to offer a spot to have a place. Yes, there are additionally those children of the street who were conceived on the street (Mkombozi Director, 2014).

In spite of what others consider them. The primary objects of this study are to figure out how the street children described themselves. Children as the on-screen characters, equipped creatures have their own particular conceptualization of who they are. In looking to figure out how the street children described themselves the accompanying perspectives were acquired. Some could acknowledge they are street children and others were dismissing:

Sungura 18 from kibosho said: A street child is an individual, who has no body to watch over him, and he is meandering around and need to battle for himself and think about the street. On the off chance that a child has folks and he decides to stay outside for his own particular reasons, he is not a street child.

Kamangu 18 said likewise: Children who have been abused by their family, and need to battle consistently to discover sustenance to consume

Mbuni 13 year said, “Those of us who have moved from home and bringing home the bacon on the streets. We are own pioneer and we don’t need to listen to anyone however our own particular sense.”

Kikuyu 14 additionally grouped the street children as: We are masoro ... we make life for ourselves in light of the fact that nobody truly thinks about us, to the individuals who appear to look after, their own particular diversions. Some individuals get to be rich due to us. A hefty portion of us don’t have the foggiest idea, where our guardians are, and our guardians don’t know where we are children who go to the solace of their house are not genuine street children (kikuyu).

The regular trademark which children had communicated is “Children who go to the solace of their house are not genuine street children “this sentence, depicts the way of these members, they have no solace home to go to at the end of the day. They are children of the street. Yet the vast majority of them, they do have some contact with their groups or a few folks oversee some place. Once in a while sends some cash to their relatives who are

abandoned in their group. It is hard to defend that these children are for the most part relinquished as they claimed. There is a discord that their families may have relinquished street children. However from the orders of the street children by the members in my study, it was their choice to leave their homes. Obviously, they were all needed to leave due to an ill-use or roughness from their moms. They decide to stay outside for their reasons. Accordingly, an affirmation could be made that these children may have deserted their families than their families surrendering them.

Aptekar (1998) further claimed that, we discovered impressively less dismissal by the folks than normally believed, children let home alone for the mixture of adventure, great sense, opportunity, in light of the fact that they were irate, at being abused or overlooked (p.191). The actualities that street children eventually forsake their families do not clear the family organization of its fundamental obligations towards the children. Children will as a rule desert their families for the pitiless state of the street, on the off chance that they see the street to a feasible choice to their present troubles at home. From the meeting there were reoccurring themes among the themes, which reverberated were Masoro, cultural practices, and strength.

4A.3.1 Interview Results after Themes

4A.3.1.1 Masoro

Masoro is a word from Chagga tribe, which means waste product. It is waste which can not be recycled and can not even use to animal food. I was very surprised to hear that some of the children including the participants of this study. They call themselves “soro kubwa” or soro ndogo pa Swahili: This means young street boy and older street boy. In seeking of finding out on how do they perceive themselves?

Lelo 14 said; (...), “we are masoro” who does not spend nights at home... we do not care, if people call us mosoro. We are truly masoro (...) People contempt us... (Lelo).

This citations show that the general public dislike street children, they call them masoro, they wish to remove them from the cities. Children are seen as hooligans and that they should forcefully removed from the street. A research was conducted by Mkombozi, which want to know the general attitude of the community towards street children. The study shown than the majority of the community members sees them as masoro and they should be removed from the street.

Interviewed children said: we were treated violently, scorned and subjected to hostility by the police and security guards.

Most of these children were fearfully of the police. Sometimes the local government Moshi municipal would attack them and transport the children to remote places far from town, and drop them off to the centers, which are primarily for the orphanage children called Amani.

Since this word “masoro” was used to express on how do street children perceive themselves and how the community treat them. I have chosen to apply a labeling theory, which has the theoretical foundations in symbolic interactionism. Perhaps this theory will helps us to explain why these children perceived themselves as masoro and behave as masoro. And why does the society dislike the Children.

According to Becker (1963) posits: any social group creates deviance by making rules, whose breach creates deviance, and by applying those roles to particular people and labeling them as outsiders from this one whom that labels has been successfully applied.

From the above quotation, it is understood that every society has rules and laws, which if violated entail sanctions of it members. At the same time there are rules- especial informal one, if one violated, society will label them as outsiders. In additional to that, there are also some roles so called social roles. . A social role is a set of the expectation society have about the behavior. It means that it is behavior which every individual in the society has to excise accordingly. In the case of the street children being beaten should viewed that: It is both written and unwritten roles for the children between ages 6-18 to be enrolled at any school. Those children who break such rules or who failed to play their role are said to commit so called “status offence”– in that the offence committed is not in itself condemnable, its qualification as such depends on who violates it. Street children are easily condemned and label for being on the street simply because they are not supposed to be there. Police excise forces and power against them because they have been labeled as criminals who have committed status offence.

Status offence become worse ,when the society see a child on the street selling harsh or engaging in the criminal activities, the society will label the child as outsider . In one single word, children produce deviance. Abnormality for humanist does not mean ethically wrong, yet rather conduct that is denounced by the general public. With this comprehension a freak conduct can incorporate both criminal and non criminal exercises.

Humanist has figured out that degenerate parts compellingly influence how we see the individuals who are doled out those parts. They likewise influence how the degenerate on-screen characters see himself and his relationship to society. Maybe this could clarify why the

street children in Moshi called themselves masoro and live and acknowledged as they are masoro.

This labeling hypothesis is applicable in this setting on the grounds that the hypotheses propose that individuals get labels structure how others see their inclination or conduct. Every individual is mindful of how they are judged by others on the grounds that he or she has endeavored my distinctive parts and capacity in the social connection and has possessed the capacity to gage the response of those present.

On the other hand, labeling hypothesis expands upon a subjective origination of the self, yet as others intercedes into the truth of that singular's life. On the off chance that abnormality is a disappointment to adjust to the tenets saw by the vast majority of the gathering society, the response of the gathering is to label the individual and having outraged against their social or good standards of conduct. This is the force of the gathering.

4A.3.1.2 Cultural practices whereas encourages boys to be on the Street

Cultural practices have to some extent a role to play in causing the children to be on the street. Some of the interviewed children left home because of the family problems as well as being pulled toward the street to find refuge from social responsibility at home. Generally, little girls, at exceptionally youthful ages start helping their moms look after their young kin. A few young ladies have been taken to an aunt or uncle a nearby part of the family for aiding in the family. Until the age of the five or somewhere in the vicinity for young men, and until puberty for young ladies, children have just about the most contact with their moms, sister and other female relatives. Among Chagga tribe, they polish adolescence services for young men and young ladies making the move to adulthood. When the child declared adult, they would find a girl so that they can get married. When one is married, the responsibilities increases one has to be responsible for cattle and farm.

In order to avoid the earlier marriage and responsibility the child would run away from home just before turning adult. The streets would become a solution a possibility of experiencing freedom. Children, who participated in this study, come from the single mother home. And they have siblings to take care of. It means that, if you are born a boy in the family of the single mum. One has to be the father-like figure in the family. In another words, one has to be responsible for the mother and the rest of the family member. It is a big responsibility for the many of these children. If you are born a boy in the Chagga family, one should not expect a big help from the rest of the family. But the society and community expect to direct and guide the family. Boys have some degrees of authority and power they

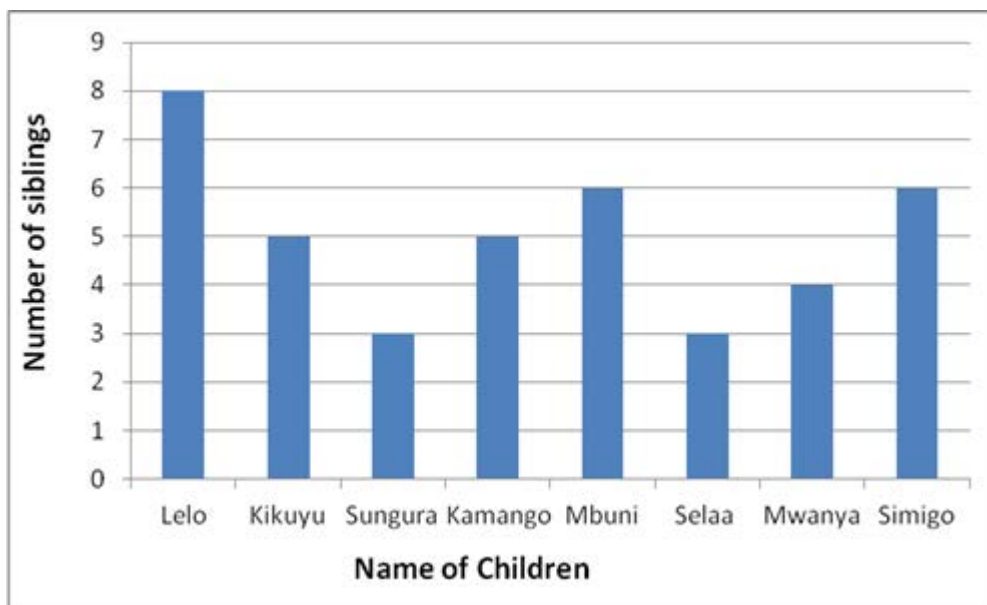
would be expected to handle within the family and the larger society in the future. Boys are prepared to inherit the family property. In most cases, a farm is huge, and no farming equipment attached. If the family business failed, one will have to carry the blames. Most of these boys, I interviewed could find the street as the place, which they get a peace of mind. No responsibility on their shoulder. There are only one thing to care is their own life on the street. But for only two of my children participants' Sungura 18 and Kamangu 18 from Kibosho rural district, were somehow caught between this cultural practices and community expectations.

Sungura 18 said: after my grandpa died some members of the extended family fought over his property. In our culture Kibosho community, the women are not supposed to inherit property, so my mother was left with nothing. And my mother had 3 children alone... I had to help her as boy..... (Sungura)

But much bigger reasons for the street children in Moshi are attributed to dysfunctional system and drought.

Which I will discuss more to the next, when I discuss the factors accounts to the street children in Moshi.

Figure 1: Name of Children



4A.2.1.3 Resilience

Resilience alludes to an element procedure enveloping positive adaption inside the setting of noteworthy affliction (Becker, et al, 2005, n.d.). Misfortune incorporates negative life circumstances that are known to be fulfilling connected with the conformity in troubles. Furthermore the positive adaption is typically characterized regarding behaviorally showed social capability of accomplishment at the gathering advancement stage undertakings for instance the new street comers, to be effective have the capacity to coordinate on the street without issue (Luthar et.al, 2000, pp. 543-562).

How could positive adaption happen? The answer is: I observed that most of these children as we elaborated in the above chapter are under difficulties circumstance. Almost all interviewed children come from the broken family. This is to say, a family of single mother consist of many siblings. These children ran into the street, where there so many dangers. Despite of all that adversity, I observed that these children have developed networking systems, which helps them to negotiate terrible environment of the street. They seem happy and satisfied with their life. They share and coordinate on issues. The individuals who have been on the street any longer frequently give the backing and security to the new contestants. Nonetheless, there are more seasoned, some gone after the more youthful, defenseless and newcomers. I have experienced that, when another person into street life. They will participate to verify that new, has a great and steady framework around him. These children are their own particular moms and fathers. They have picked up authority of the street and have the capacity arrange challenges clearly. They are sincerely solid, and created a daring mentality on the street.

.... to be on the street, one has to be mature and strong, one has to follow up the rules, which we are making to each other. Otherwise, one has to live in the centers. Street is not for weak children... (Kamangu).

The above citation manifests that the children have their own rules, norms which guide them and requires social competence to adapt the rule, and norms to live or survive on the street. They are smart children and many find comfort in what we consider very difficult lives. It appeared to me that they mad the best out of their difficult circumstances.

CHAPTER 4B: INTERVIEW RESULTS

4B.1 Introduction

Street children have terrible experiences but seem to adapt to the circumstances. Chapter 4 part A had presented to you some of the experiences. Chapter 4 part B intends to underpin some of the factors which account for the street children in Tanzania particularly in Moshi. The factors will be divided into two levels, which are macro and micro. However, these factor causes are not what the children said, but drawn from my pre understanding and theory of development of Tanzania.

4B.2 What factors account for the street children in Moshi- Tanzania?

To understand the causes of the problem of street children in Tanzania, it is necessary to go through the social policies of Tanzania and to know the key provider of the social service in Tanzania. In the following snit, I will go through development of the Tanzania.

Before Structural Adjustment Programs (SAPs)

Since independence from Britain in 1961, Tanzania continued with a capitalist economic model for the 6 years of the administration of the President Julius Nyerere Kambarage, with farming and production for export remaining in the private hands (Samoff, 1990, n.d.). However, by 1967, Nyerere realized this kind of economy could not reduce the multiple disparities left in the wake of colonialism. This is because the inequalities persisted in all level such as regional, ethnic, and rural-urban inequalities (Nyerere, 1968b, n.d.), Thus Nyerere embarked on a course of implementing a Marxist ideology based on socialism and self-reliance Ujamaa na kujitemeea policy. The term ujamaa is a Swahili word meaning family or family hood.

The center of “ujamaa” is the customary expanded family and tribe structure of the most ethnic gatherings, which gives a skeleton to shared aid and collaboration. It was accepted this structure would give the establishment to communist generation. Nyerere actualized a clearing monetary redesign of the framework which planned to deliver an interestingly African manifestation of communism (Earl, 1989, n.d.). The strategies, which were for the most part macro, involved the state taking the heading part in national advancement. These incorporate broad mandatory villagization, nationalization and value control. The nationalization of the private possessed organizations and creation and

administration of the state endeavors was focused around the presumption that the state was in a finer position to guide the general public towards feasible improvement and subsequently encourage the well-being of its subjects (Tripp and Swantz, 1996, n.d.). Nonetheless, an alternate legitimization for the nationalization was and far reaching association of the state in the beneficial exercises was the capability of the state to control negative externalities, misuse economies of the scale and work firms at formally ideal level. The state therefore controlled everything from agricultural collectivization to transportation and utility services. Economic decisions and property were claimed to be national and publicly owned. From this time on both men and women, children were identified as citizens with equal rights. People were supposed to deal with one another as people. The state therefore stood out to be the sole provider of social services to its citizen.

Social service is the responsibility of the state

The provision of the education, health care and medicine and modernized agriculture was state states responsibility without any cost to society (Hyden, 1980, n.d.). These needs were treated as basic rights and entitlements of the citizens. The Tanzanian socialist state therefore legitimated its existence through the provision of these goods and the services to the all citizen including children (Ghodsee, 2003, pp. 19-37).

In the 1980s, Tanzania's smooth path to material progress was abruptly challenged. At the outset Nyerere identified external forces for his country's poor economic performance (Vavrus, 2003, n.d.). These forces comprised bad weather, increased in oil prices at the international market, the war with neighboring Uganda, and unfavorable trade relations with some countries. The World Bank on the other hand identified the inefficiency of firms managed by the Government as well as poor policies and socialist ideologies adopted following its independence. According to World Bank data, by the 1980s Tanzania was the world's second poorest country in GDP per capital terms.

These problems and criticism paved a way for the World Bank and IMF to prescribe conditionality reforms favoring capitalist-oriented policies and change of political ideology. On the other hand, it can't say that the change occurred without safety. Truth be told it is recorded that trying to piece contingency changes, which recommended by the World Bank and the IMF, Tanzania attempted its own particular recovery program in right on time 1980s- the National Economic Survival Program (NESP) in 1981-1982 (Vavrus 2004), which was depict as a disappointment by most individuals from the west. For instance, a report for the World Bank that was to make ready for sub-Saharan Africa: From emergency to practical

development. Goran Hyden approached African states to for the last time relinquish endeavors to change society on the premise of open area, and for their government and benefactors to rather advertise an empowering environment for indigenous monetary and socio- political changes (p. 18).

Tanzania Adopt Structural Adjustment programs (SAP)

In 1986, Tanzania forced to adopt Structural Adjustment Programs proposed by the World Bank. This led to the Liberation of the trade and finance, cost and sharing for service, elimination of consumer and agricultural subsidies, reduction of civil services employment and the privatization of the programs in many sectors, including education and agriculture. These changes implemented with a view to enhancing democracy and competitiveness.

According to Gibbon (1992), the final and the strong push was provided by the World Banks influential 1989 report, with government policies being criticized for the lack of market oriented economies (n.d.). To meet IMF and the World Bank standards, the Tanzanian government terminated its policy of acting as the sole provider of all social services and become enabler (World Bank). While these IMF and World Bank principles may enable access to new markets and new ideas that would enhance the welfare of men and women as well as children. The global political economy has affected women and the children in the different ways.

The results of the implementation of SAPs, Tanzania now had to pay for what previously was conceived as 'right'. As far as children and women's needs were concerned, husbands, fathers, brothers and uncles had to fill in the gap left by the state. Many families fail and struggled to meet their basic needs. Many men struggled to meet the need of their wives. Restructuring / adjustment has shifted the boundaries between public and the private spheres as states increasingly rely on the private sector, including the family, for social services and basic welfare. This is often occurs alongside the intensification of unpaid female labor as development partners were the state be as the key partner. This is to attempt to compete in the global economy.

The impacts of SAP changes have along these lines been particularly destructive for the most children and ladies. Ladies got longer workdays, less get to essential assets like area and work now and again, lessened open doors in type of compensation vocation and instruction, and expanded monetary obligation regarding families and groups. The customary

family framework is never again having the capacity to help their children. Flippant child rearing is constraining the children to go to the street. Each child in this world was yielded by some individual. By no issue of these children, they fall into wrong hands that compel them onto the street.

-Failure of the family (poor parenting) as micro causes

The extended family in Tanzania or Moshi has an important role of socialization, and it is defined as the comfort zone for all members of the family. Children are valued and protected. One can wonder, what is really happening since the family left the children on their own on the street. The answer could be so simple. Tanzania is going through a big economic and social transition.

In this stage, many families cannot find their position. The traditional function of the extended family is fading away. In the olden days, families took very good care of their children. In the Chagga tribe, every child had a caretaker, the behavioral correction of the children, were done collectively. Many children meant a family had the manpower to farm on large tracts of land. Children were the part of the family development. In this modern time, children do not want to be dirty. They want to be enrolling at school no more farming. As I mentioned earlier that the failure of the family were caused by the economic changes facing Tanzania since the time adaptation of SAPs.

However, the family system and parenting have contributed to the street children in Tanzania Moshi. This could be viewed this way. Families with a mother are the primary caregiver to children. They cannot meet with the need of these children. Given that, a family can have between 3 to 8 children. It is practically impossible to provide for the children. Mothers can have some business a small trade, but it is not enough to provide, and sometime mothers choose to have children from the different men. She hoped to get some kind of relief, but it ends up to be a big misery.

The dysfunction of the family framework, which is symbolized by parental division and flippancy, has been ascribed to children fleeing from home Gosalia (1992). The family as a fundamental foundation for the correct advancement of children is under bar. As per Mufune (2000), modernization of the general public has contrarily influenced the conventional African family framework. The dysfunctional family framework and absence of child rearing had made the children, not to delight in the association with their relatives. It was extremely clear, that children were not happy to discuss their families. For them their families were the various related, they captivate with every day on the streets.

I found it relevant to use a “dysfunction” as concept. The concepts function and dysfunction was used by Sociologist Merton, when he had extended and modified structural-functionalism. Sociologist Robert Merton introduces these concepts in the 1957. The term “Function” and dysfunction has been defined as:

Function is those observed consequences, which make the adaption or adjustment of a given system. Whereas dysfunction are those observed consequences which reduce the adaptations or adjustment of the system.

From the above definition, it is clear that if any elements or unit of social structure fulfil the need of the structure and contribute in its adaptations or adjustments, we will call them the function. However, if the unit, institution or custom creates obstacles or has some limitation in adaption or adjustment, we call the function of the unity as dysfunction.

4B.3 How effectively can social work intervene to-reestablish a good coping strategy?

The traditional extended family no longer exists in many communities in Tanzania. And a normal Tanzanian society needs need to start thinking about a coping mechanism to deal with this reality. There are also a need to think of the good and effectively social work intervention to reestablish a good coping strategy for the street children. From the above description of how the children characterized themselves. I found it relevant to apply interactionist perspective. Interactionist approach reveals to us that we use symbols not only to communicate with each other but also to create and sustain what we experience as the reality of a particular social situation.

These perspectives will appropriate to use, because the children perceived themselves as masoro. Labelling has taken its effects. Therefore, there is a need to come up with the social work intervention, which will work against the labeling effects to the street children in Moshi.

. This perspective has its focus on the concrete details of what goes on among individuals in the everyday life. It is evident that the children perceive themselves as masoro. This perception is cause by the general perception of the children. The general public attitude towards them tends to be negative. Interactionist perspective will reveal to us that the symbols are not only use for communication but also to create and sustain what we experiences as the reality of the particular situation.

Simigo said, “People don’t like me, they saw me as nomadic. Thought, I was just like the other street children but they did not like me only me...”

The above citation is the individual perception. Perhaps, not all the street children feel and view this way. The most important approach for social intervention though interactions will be based on the individual definition of the problem. The interactions model has its theoretical roots in phenomenology and symbolic interactionist. Phenomenology is primary a philosophical movement that focuses on how people define reality and not what social worker objectively define as reality. It is subjective definition of the social problem. This approach is based on the individual perception and construction of the reality.

On the reflection on the social intervention according to the description of the street problem situation, I have decided to divide the intervention into two levels.

1. The social intervention, which is designed to counter the stigma / labeling from the community, is society level.
2. Another plan of intervention will be work with street children with their families.

This approach will involve the individual approach to the children. The street child, who has fairly regular contact, an alternative is to work with the family and obviously with the street child to some degree. The most important is communication and create dialog between the families and the children.

Perhaps it will be expensive, but it may occur to be the most effective way to deal with the problem of street children. However this intervention suggestion is based on the interview results. The lastly intervention, which I think it will be relevant according to the findings, The child protection system in Tanzania, which is placed for all level, national , district and wards level has be effective and have good cooperation with the NGOs and the local communities. This will helps to identify those children, who are need of immediately help. Perhaps it helps to work as preventative means for the street children in Tanzania.

- Strategies designed to meet a specific need will work as way to empower the children. Therefore ,mpowement would be the possible intervention strategy in working with the street children.
- Street children need the intergrated perspectives approach such as ecological perspective, humanrights perspective, social development perspective as well as international social work coordination –advocacy.

Due to the limitation of time, I was not be able to write more about those strategies- social work interventions.

CHAPTER 5: CONCLUSION

5.1 Conclusion

This report has provided an insight into some of the lived experiences of the street children in Tanzania-moshi. The first section of the interviews results presented the experiences of the 8 street children in Moshi. And how this children perceived themselves. I tried to present their experiences with their own words. Their experiences on the street and how do they end up on the street and how people perceive them.

I have also tried to organize the dominant words or reoccurring into themes, and I had tries to use different theories to explain the themes. I applied –labelling theory and Sociologist Merton with his famous terms dysfunction and functional. All this effort is to try to come close to the understanding of the phenomenon. I did not mention about poverty. Perhaps one will assume it is the main cause of the street children. Poverty can be mentioned indirectly, when I describe the failure of the family in Tanzania, which cause of the economic reasons. The last section was about the possible social work intervention. Here I applied interactions approach, which I think it would be appropriate because the phenomenology-philosophical movement applied in this study and also because of the interview findings call for this approach to find a good and effective social work intervention.

In conclusion the situation of the street children in Tanzania is not of a great different from any other country in Africa or to any other part of the world. The most import is the street children are individuals, one can not classify street children as the one group. They are different, they story they share are different it is not homogenous group like many other people think or as I used to think before I conducted this study. Therefore it is very important to be taken seriously and be treated individually, case by case, family by family. They are individuals who are unique, they deserve respect and honor, just like many other children her on earth. In fact, when you spend time with them, you will learn to appreciate life and be thankful to what little think one hold to everyday life. The aim of the whole this study is to give them voice again.

5.2 General Implications for Research

Despite the clear differences in street children's and former street children's experiences in this study, the literature fails to make a clear distinction between the two groups and often takes the experiences of one to be the same for the other. This has serious

implications for prevention efforts that are informed by this literature. Furthermore, this study shows clear differences between children who have been on the streets for at least one year and children who have been in rehabilitative care for at least one year. Thus, it begs the question: what kind of rehabilitative care can bring about such drastic changes - such that former street children are more similar to school children than they are to street children - in children recently removed from the street environment, in this relatively short period of time? And, how long need a child be off the streets and in rehabilitative care, and what adaptive characteristics must he exhibit, to be considered a “former” street child? This study underscores the significance of these questions to expanding research and prevention efforts.

Secondly, both qualitative and quantitative analyses indicate the possibility that cultural values are transmitted to children differently according to children’s immediate living contexts, and perhaps other influences. The three groups in this study share certain concerns about life in Kilimanjaro; however, they have distinct values which could be associated with significant transitions in children’s lives (i.e. moving from the street environment to rehabilitative care) or to subtle variations in children’s daily activities. This idea that children within one culture experience and value cultural norms differently has been thought to be the result of “disjunctive socialization” (for example, see Rae- Espinoza, 2008 for a discussion on “disjunctive childhoods.” She proposes that for children, “the distinctions between values do not need to accompany great transitions in a child’s life, but may exist from subtle variations that are part of daily activity”). It refers to the distinctions and varying representations that stem from multiple sources of values including school, family, peers, and the media, which are ultimately transmitted to children. Thus, the values transmitted to children do not represent a cohesive system.

The qualitative findings in this study indeed suggest that children’s daily lives and activities are related to the values they place on experiences in their lives. Further study on how children are socialized disjunctively - particularly how they themselves experience the process of negotiating value for different life events and phenomena – is thus warranted as a follow-up to this study.

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Appendices

Appendix A: Interview Protocol for Street Children

This is the guide for the interview, and since the format of the interview is open-ended other questions may arise during the process.

Bio data

Name (optional)

Age.....

Sex.....

Family Background

1. How many siblings do you have?
2. What is the position are you in relation to your siblings, 1st, 2nd, 3rd etc?
3. Did/do you live with your family?
4. What is the composition of your family?
5. Do you have relationship with both parents
6. What are occupations of your parents?
7. What are education levels of your parents?
8. Do your siblings attend schools? If not why?
9. What grade are your siblings?

Education background

10. Are you currently in school?
11. Have you ever been enrolled in school?
12. What highest level of education do you have?
13. Did/do you like school?
14. What are some of experiences you had in school?
15. Would you want to go back to school?
16. What kind of school would you want?
17. How would you want the school to be organized?
18. Do you wish to play an active role in your education?
19. What system should be put in place to make school funny and meaningful?
20. Have you talked to anybody about school?

21. What contributions to the society do you wish to make when you grow up?
22. What do you expect your family to do to make your education process a success?
23. What do you expect the government to do to make education meaningful to you?
24. What is your concept of education?

Experience on the street

25. How long have you been on the streets?
26. What brought you to the streets?
27. How did you come to the streets?
28. What is your typical day on the streets?
29. What are some of difficulties you encounter on the streets?
30. What are some of support structures you rely on in the streets?
31. How do you fend for yourself?
32. How do people treat you?
33. Where do you sleep?
34. How long have you been sleeping there?
35. Do you have to always fight for the sleeping place?
36. What is your relationship with other street children?
37. How many street children do you think are in Moshi?
38. What is your relationship with police?
39. How does the general public treat you? Are they friendly or hostile? Why?
40. Do you receive any form of assistance from any organization in relation to education?
41. What services would you want from organizations and government?
42. Do you have any advice for other street children?
43. How do you feel about your present conditions?
44. Would you recommend the streets for other children?
45. What is your concept of street children?

Family system

46. How often do you see your family?
47. Do you have a surrogate family in the streets?
48. How are you protected?
49. Who cares for you when you are sick?

Future ambitions

50. Where do you see yourself ten years from now?
51. How do you wish to get there?
52. What do you think has to be done to reduce the number of street children in future?
53. Will street children really disappear?

The study of phenomenon of Street Children in North-eastern Tanzania

Appendix B: Subject Recruitment Consent Form

Who is the researcher and what is the research about?

This study is being conducted by Edith Chenga Chamwi from the University of Aalborg in Denmark. She is doing a research work as part of process in completing her studies for Masters Degree in Social Work at the above mentioned University.

The study is titled: The study of phenomenon of Street Children in North-eastern Tanzania. It is a qualitative study that tries to determine the understanding of the street children phenomenon in north-eastern part of Tanzania (Moshi), and how the phenomenon is conceptualized by the street children themselves. The study will involve interviewing street children with the consent of their caretakers.

If you consent to this request you will be interviewed at a time and place of your convenience, and the interview will be recorded for the purpose of analysis.

What happens if I refuse or want to withdraw later?

Participating in this study is voluntary and you can refuse now or withdraw yourself or your child at any time from the study without giving a reason.

Information

If you need more information on this research you can contact Edith Chenga Chamwi (phone 0715706466 or 0713745425) based at Mkombozi Centre for Street Children

If you want to contact an independent authority about this study, you may contact:

Mrs. Agness Urasa, Welfare Officer, Kilimanjaro Region.

Consent

I have read the information for this study and my questions have been properly answered by a member of the research team.

I agree / for my child to participate in the Street children study.

Name.....Signature.....Date.....

I have read and explained the study information to the caretaker of this child and have answered the questions they raised.

Name.....Signature.....Date.....

Witness for caretakers who cannot read or write:

I have witnessed that the caretaker of this child has been read the information for the study and has had his/her questions answered and has agreed to participate in the study.

Name.....Signature.....Date.....