THE PERCEPTION OF STREET CHILDREN TOWARDS THE COMMUNITY AND SOCIAL EVENTS ORGANIZED BY THE COMMUNITY MEMBERS IN FENOTE SELAM TOWN, AMHARA REGION

A Thesis Submitted to the School of Graduate Studies of St. Mary's University in Partial Fulfilment of the Requirements for the Award of the Master of Social Work (MSW)

BY: MELAKU WORKINEH TEBIKEW

ID NO: SGS/0425/2013A

ADVISOR: ASSAYE LEGESSE (Ph.D.)

FEBRUARY 2023

ADDIS ABABA, ETHIOPIA

ST. MARY'S UNIVERSITY SCHOOL OF GRADUATE STUDIES

MASTERS PROGRAM IN SOCIAL WORK

THE PERCEPTION OF STREET CHILDREN TOWARDS THE COMMUNITY AND SOCIAL EVENTS ORGANIZED BY THE COMMUNITY MEMBERS IN FENOTE SELAM TOWN, AMHARA REGION

BY: MELAKU WORKINEH TEBIKEW

ID NO: SGS/0425/2013A

APPROVED BY BOARD OF EXAMINERS

Dean, Graduate Studies_____ **Signature** _____**Date**_____

Advisor: _____ **Signature** _____**Date**_____

Examiner (External): _____ **Signature** _____**Date**_____

Examiner (Internal): _____ **Signature** _____**Date**_____

Declaration

I, the undersigned, declare that this dissertation entitled "the perception of street children towards the community and social events organized by the community members in Finote Selam Town, Amhara region" submitted by me for the partial fulfilment of Master in social work to St. Mary's university is my original work and has not been presented for any degree in this or any other university, and all sources of materials used for the thesis has been duly acknowledged.

Place: St. Mary's University, Addis Ababa, Ethiopia

Date of Submission: _____

Name of the Researcher: <u>Melaku Workineh Tebikew</u>

Signature: _____

Enrolment No: <u>SGS/0425/2013A</u>

Tell: <u>0903806820</u>

Email Address: <u>melakuworkineh2022@gmail.com</u>

Addis Ababa, Ethiopia

Endorsement

This is to certify that **Mr. Melaku Workineh Tebikew**, a student of **Master of Social work** from St. Mary's University was working under my supervision and guidance throughout his thesis work. His thesis work entitled "the perception of street children towards the community and social events organized by the community members in Finote Selam Town, Amhara region" is his genuine and original work. This thesis has been submitted to St. Mary's University, School of Graduate Studies for examination with my approval as a university advisor.

_____

Advisor   **Signature**

St. Mary's University, Addis Ababa, Ethiopia   **February 2023 G.C**

Acknowledgment

I would like to express my sincere appreciation to my advisor Assaye Legesse, Ph.D., from St. Marry University for his unlimited effort and support throughout the years and in advising me on my thesis work. This study was made possible due to his immense encouragement and professional guidance.

Special thanks go to all the participants of this study including street children, key informants, and group discussants from the study area who were very cooperative in providing the relevant information.

I would also like to take this opportunity to extend my deepest regards and appreciation to my beloved parents without whose support and love; I wouldn't be 'who I am and where I am now'. Final thanks go to all my friends for their professional and moral support in due course of the study.

Thank you all.

TABLE OF CONTENTS

Contents

List of Tables

Table I: Focus Group Discussion One

Table II: Focus Group Discussion Two

Table III: Socio-demographic information of key informants

Table IV: Socio-demographic information of interview participant street children

Appendixes

1. Informed Consent form for participants

2. Informed Consent form for the researcher

3. In-depth Interview Guide for Street Children

4. In-depth Interview Guide for Key Informants

5. Focus Group Discussion Questions

6. Observation Checklist

Acronyms and Abbreviations

AIDS   Acquired Immune Deficiency Syndrome

CSA   Central Statistical Authority

FDRE   Federal Democratic Republic of Ethiopia

FGD   Focus Group Discussion

HIV   Human Immune Virus

IFSSW   International Federation of School of Social Work

ILO   International Labor Organization

NASW   National Association of Social Workers

ORS   Oral Rehydration Solution

UN   United Nations

UNCRC   United Nation Convention on the Right of Children

UNICEF   United Nations Children`s Emergency Fund

EOS   Enhanced Outreach Strategy

HEWs   Health Extension workers

NSPPE   National Social Protection Policy of Ethiopia

Abstract

This study has described the perception of street children towards the community and social events organized by the community members in Finote Selam Town, Amhara region. Cross-sectional research design and qualitative research approach was used utilizing case study research strategy. The data sources were both primary and secondary data sources. For this study, a total of 21 street children and 6 key informants were included. Thus, 12 street children and 6 key informants has participated in Focus Group Discussion held in three separate groups. 9 street children were participated in semi structured interview.
Systematic non-participant observation and focus group discussion with two groups of twelve street children was also done. Data was analyzed manually using thematic analysis. The major finding of this study reveals that the perception of street children towards different groups of people and various events in the community varies based on the nature of treatment they receive from them.

Recommendations include that the Ethiopian government should vehemently work on the prevention of violation of basic human rights that are being committed by members of the law enforcement agency against street children, establish juvenile detention centers with all the necessary infrastructure and personnel for children who committed crime, the community should be actively participating to bring a favorable changes in the perception of street children towards the community, the labor and social affairs bureau and bureau of women, children, and youth affairs need to heavily invest in changing the living conditions of families of street children and street children themselves .

Chapter One: Introduction

1.1 Background

A community perception is the process through which sensations are interpreted, using knowledge and understanding of the world and become meaningful experiences to what they see, hear and touch (Bernstein, Clarke-Stewart, Roy, Srull and Wickens, 1994). The community perception in the ecological view provides information by the environment, whereas in the constructionist perspective it stresses how people make inferences about that environment. The computational community perception has focused on how the nervous system manipulates signals (Bernstein et al, 1994). Community perception allows people to understand the other people in their social world. In other words, individuals make impressions and judgments about other people positively or negatively which primarily based on observation even if pre-existing knowledge influences how we perceive an observation (Allen & Santrock, 1993). Since street children's are part of the community, the images of other community members by the eyes of street children are different from situations, places and street children's themselves.

Children are the future of any society. They, indeed, are an integral part of the society and they deserve the childhood, as it is their in-born human right. The UN convention on the rights of the child has ensured that every child in the world has right to survival, development, protection and participation (ILO, 2011 as Cited in Parbati, 2013).

Children are one of the most fragile and susceptible segments of the society. They exist in the world controlled by adults. Beside significant number of children in the world live without parents and guardians to take care of them. Even those who have parents may not obtain their basic needs for their parents have nothing to offer them (Berhanu, 1998 as cited in Azmeraw, 2015). Mtonga (2011), in his research found that street children perceived life on the street as

rough and dangerous and they felt hopeless and vulnerable about their situation but they had no other alternatives and choices but to live on the streets. Mtonga suggested that it is important to mention and recognize that street children have devised ways on how to deal with most of the challenges they face.

In comparison with Europe, Latin America and Asia, the problem of street children is relatively a new phenomenon in Africa. It is noticeable that the sub-Saharan Africa is the least urbanized regions of the developing world although it is currently experiencing the highest urban growth rates mounting large number of street children (Urban management programme, 2000; cited in Kibrom Berhe, 2008). Like in other parts of the world, the situation of street children is experienced in Ethiopia as major social problems; ignored and negative perception within the communities (Tadesse, 2006). There is no accurate information of about the number of street children worldwide and it often varies from one source to another. Even if we consider the data difference across the world, comparing with the global pattern, the information on street children in Ethiopia is relatively very limited. On this part, studies and reports on the subject have come up with different ballpark figure. In Ethiopia, studied literatures on the perceptions of street children's towards the community are very limited. As a result, in this study the researcher will attempt to describe the perception of street children towards the community using a qualitative and descriptive approach. This study will be conducted in Finote Selam town which is located in West Gojjam, Amhara region, Ethiopia.

1.2 Statement of the Problem

In Ethiopia, as is in many underdeveloped countries, there is high rate of population growth and children comprise nearly half of the total population. Children are at the center of societal interactions and economic functioning. The process of rapid urbanization poses

enormous challenges for the urban, social and physical environment. Many of the urban poor live in slums and squatter settlements with overcrowded, unhealthy housing, lacking basic services. It is under extreme weather conditions, poor sanitation and psychological distress that the majority of the city's children and youth live in the streets (Tsedey, 2005).

At the moment, the conditions of street children are a pervasive social problem in urban areas of the developing world. It is estimated that tens of millions of children live or work on streets of the world's towns and cities; and the number is rising with global population growth, migration and increasing urbanization (UNICEF, 2012). The growing number of street children is one of the most serious urban social problems which uncovered to streetism and face different problems in Ethiopia. In Africa the number of studies on street children is little known (Lalor, 1999). There are not sufficient available literatures (if not at all studied) regarding to street children's perception towards the community on in Finote selam and Ethiopia as well. Most of the researches and existing studies on the conditions of street children have largely focused on how they cope with the harsh realities of street life, the activities they engage in, reasons being at street, their family background and health status, role of various organizations in meeting street children's interests, their situations, how they cope up and way of survive, their ambitions and other concerns (Boakye-Boaten, 2006).

Here in Ethiopia, most street children's have a positive perception about cafeterias, restaurant and hotel owners and employees. The children consider these people as friendly and caring because, relatively speaking; they are the only reliable source of the daily meal street children's need. Findings from Redae (2015) revealed that street children receive assistance that would serve them for short time survival. Some people invite them like tea, lunch, dinner and give them leftover food (*bullie)* from hotels and restaurants. It was also stated that some even

give them cloth, shoe and small amount of money for provisions. Due to such supportive treatments they get from these segments of the community, street children hold a positive perception towards them.

Street children who work and live on the streets consider those people from the community who get drunk at night and fight with each other as a threat. These people are perceived by street children as careless and troublesome who may intentionally or unintentionally physically harm them. Concurring with that, Corona & Gülgönen (2015) also confirmed that street children perceive the street as a hostile place because they are afraid of being kidnapped or assaulted, and because they generally feel threatened by strangers that represent a potential risk for them (e.g., drunkards, men lying on the street).

The perception of street children, towards the police is mostly negative. As per the pre initial observation of the researcher, these children see the police as people who are careless enough to beat people up for no concrete reason in sight. This is due to the fact that street children have either personally experienced police brutality or witnessed it in the streets. In addition to that, street children are the usual suspects whenever something goes around. Additionally, a study conducted by Marie (2004), in Nepal, Kenya, Guatemala, India, and Philippines revealed that the most common and pervasive form of abuse street children experience is by the police. They force them to clean the stations, they beat them, they take money from them, and they torture them into confessing to crimes or to name who committed them. It is stated in the study that the police think every child who lives or makes a living in the streets is a bad child (Marie, 2004).

According to Marie (2004), girls are often asked for sexual favors on the pretext that they would get protection or they would be released from jail if they are imprisoned. And, in most instances, release does not take place even after giving in to the officer's demand. Due to this, street girls perceive the police as perpetuators of sexual violence on them. These stigmatizing, criminalizing and sometimes dehumanizing sentiments contribute to a negative perception towards some community members by the street children's. These differences in perception are mainly results of the kind of relationship or experiences they have.

A number of studies have been conducted on street children in different countries to understand or alleviate their problematic situation. Kirui (2015) studied factors influencing the number of street children and found out that family dysfunction, poverty, violence and conflicts were the major factors behind the rapid increase in the number of street children. Parbati (2013) also conducted a research on causes and situation of street children and concluded that social, family, economic, and other causes push children to the streets. He discussed that children in the streets are living with problems of violence, inadequate housing, drug addiction, unhealthy sexual behavior, and hopelessness.

A number of researchers have conducted studies on causes of streetism; situation of street children; challenges of street children; government and community responsibilities to help street children; the rights of street children; and coping and survival strategies by street children (Azmeraw, Z, 2015; Ba-ama, E, 2013; Dallape, F, 1989; Joyce, W, 2014).

Findings of these studies agree on family dysfunction, poverty, violence and conflicts as the major factors contributing to the problem. The studies also show that these children are encountered with problems like child abuse, lack of basic needs, and vulnerability to various life-

threatening situations. The studies show that street children have different coping mechanisms to these problems as governments and communities were not fully discharging their respective responsibilities to promote the basic rights of this group of children (Azmeraw, Z, 2015; Ba-ama, E, 2013; Dallape, F, 1989; Joyce, W, 2014).

However, the perception of these children towards the community they belong to and the events organized by the community members have been neglected. There are not enough local literatures regarding to the perception of street children's towards the community. The purpose of the study, therefore, is to fill the knowledge gap regarding this issue. Therefore, I found it relevant to conduct a study on the perception of these children towards the community they belong to and the events organized by the community members.

1.3 Research Questions

The research paper will answer the following questions. The main research question of the study is 'What does the perception of street children towards the community and the events organized by the community members look like?' The specific research questions are:

1. How do street children see various members of the community and social events organized in the community?
2. What are the treatments street children receive from the community?
3. What are the perceptions of street children's in response to the treatment they receive from the community?

1.4 Objectives of the Study

This research has the following general and specific objectives.

    A. General Objective

        The general objective of the study is to provide an in-depth description on the perception of street children towards the community.

    B. Specific Objectives

1. To find out how street children perceive different people and events in the community.
2. To understand the types of treatments street children receive from the surrounding community.
3. To describe the reactions/ behavior of street children in response to the treatment they receive from the community.

1.5 Significance of the Study

        Many of limited research and literature regarding street children tends to concentrate on factors that push them on the streets and ways in which they live (economic activities of which these children engage in). One important aspect on which very little research exists of street children is perceptions that street children's have about themselves and the community they engage in daily basis and also the role of community in supporting them access to basic human needs.

        All types of street children must be recognized by practitioners and policy makers who design and implement programs for them. Hopefully, the result of this study will enable different organizations, local and central government to device concrete ways by which the less fortune group of children such as street children can be given access to a sense of security and protection like their luckiest counterparts enjoy.

The study will try to describe street children's perceptions towards the community they have daily interactions with. Hence, the findings can be of such importance to institutions that seek, in their efforts to helping street children, to improve the relationship between street children and communities. Academicians can also use this study as a reference for understanding the perception of street children towards the community. The study can also be used as a base for further studies on street children in Finote Selam town as there are no enough previous studies conducted in the study area.

1.6 Limitation of the Study

According to UNICEF, there are three types of street children:

- Children who reside in the street: Children who have run away from their families and live alone in the street.

- Children who work in the street: Children who spend most of their time in the street, but who regularly go back to their homes.

- Children from street families: Children who live with their families in the street.

So, for the purpose of this study the researcher will only include two types of street children mentioned in the UNICEF definition. These groups of street children's are children who reside in the street, and children from street families.

This study is planned to be qualitative and the participants will be recruited using non probability sampling. Therefore, generalizations, regarding the perception of street children towards the community, cannot be made based on the findings of this study. For only those street children within the age range of 11-18 years will be participating in the study, its findings cannot be attributed to the perception of street children out of the aforementioned age range.

1.7 Scope of the Study

Scope refers to the domain of inquiry, the coverage and reach of the project. Scope involves both the substantive area of inquiry (the limits of the research topic) and the areas to be researched (the setting). The scope of a study is never just a question of how many, but always includes who, where, and which settings will be studied. (Richards, 2012)

Spatially, this study describes the perception of street children towards the community of Finote Selam town; it will never include participants from any other bordering places. The conceptual scope of the study is limited to assessing the way street children perceive the community members and events in the surrounding community (holidays, christening, weddings, and funerals); the type of treatments street children receive from the community; and the behaviors of street children's in response to the treatment they receive from the community.

1.8 Definition of Terms

Children: According to UN 1989, a child is every human being below the age of eighteen years, unless under the law applicable to the child, majority is attained earlier. In this study, however, children refer to only those segments of society between the ages of 11-18 years.

Street Children: The term 'street children' is used in this study to refer to those categories of children: a) who lack parents or escape from their parents and survive on the streets by themselves b) who work on the streets and live on the streets along with their parents (UNICEF, 2017).

Community: The term 'community' is used in this study to only refer to the people sharing same geographic location and holding significant interaction which contribute to the fulfillment of their life. It is never to refer to other categories of community like interest communities, cyber communities, action communities, or circumstance communities.

Perception: set of ways a person views or understands a person, an object or event.

Positive perception: refers to expectations about a person or an event that something pleasant is likely to be gained from.

Negative perception: refers to expectations about a person or an event that something unpleasant is likely to be incurred from.

Affection/feeling: an emotional response to one's observation or experience of a person, an object or an event.

Positive feelings: feelings of security, happiness, being loved, and cared by a person or during an event.

Negative feelings: feelings of insecurity, loneliness, sadness, and being left out by a person or during an event.

Behavior: the way one reacts towards certain people or events in different contexts.

Acceptable behavior: actions that are approved by the norms of the surrounding community. Such behaviors include industriousness, respecting elderly, and refraining from drug addiction criminal activities.

Unacceptable behavior: actions that are against the values and norms of a specific community. Such behaviors include harassing people, engaging oneself in criminal activities like theft, robbery, and drug addiction.

Chapter Two: Review of Related Literature

2.1 Definition and Conceptualizations

The term "street children" was first used by Henry Mayhew in 1851 when he wrote his" London Labor and the London Poor," although it only came into general use following the United Nations year of the child in 1979. Prior to this, street children were referred to as homeless, abandoned or runaways (Markim, 2007). The term, street children, is used in this study to describe children who live and/or work on the streets.

It is extremely difficult to find a standard definition for the term "street children" in the field of social sciences. Variations are due to differences in the various theoretical and ideological backgrounds of childhood specialists, as well as differences in time and place. Although this does not mean that there are no general frameworks or concepts that specialists can agree on and refer to, the definition and description of this phenomenon have been based on varied modes and approaches.

The World Health organization (WHO) classifies street children according to four categories:

- Children who live in the street,

- Children who have left their families and reside in the street, hotels, shelters, or abandoned places,

- Children living in protection centers or orphanages, who are at risk of becoming homeless,

- Children who have weak or insubstantial relations with their families, and whose circumstances force them to spend the night outside their homes.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) defines street children as "Children with severed family ties, who have found the street their only home; the street is where they stay daily; who all face the same dangers such as becoming involved in drugs or prostitution, and their presence in the streets gives them a sense of freedom.

The various definitions of "street children" rely on different criteria, e.g. some rely on place of residency (the street) to tailor their definition, while others rely on the type of familial relation and the nature of time spent in the street. These defining criteria can also be sub-divided into more detailed criteria. For example, familial relations can be divided among, children who are in daily contact with their families, children who have weak connections with their families, and those who have no family contact at all.

According to UNICEF 2017, there are three types of street children:

- Children who reside in the street: Children who have run away from their families and live alone in the street.

- Children who work in the street: Children who spend most of their time in the street, but who regularly go back to their homes.

- Children from street families: Children who live with their families in the street. (Bhaskaran & Mehta, 2011, as cited on Azmeraw, 2015).

Different countries may have varying definition of the child. But according to UNCRC (1989), a child means *"every human being below the age of 18 years unless under the law applicable to the child, majority is attained earlier.'*
But the most common definition of a street child or youth is:

"Any girl or boy who has not reached adulthood, for whom the street (in the broadest sense of the word, including unoccupied dwellings, wasteland, etc.) has become her or his habitual abode and/or sources of livelihood, and who is inadequately protected, supervised or directed by responsible adults" (Benitez,

as cited on Azmeraw, 2015).

Researchers, policy-makers and the media refer to street children as a pre-given entity in nature which is revealed through variables and visualized and defined by the investigatory gaze. However, they have been unable to provide a clear and unanimous definition of who the subjects are in their narratives.

In contrast, other definitions, in which the street environment does have a role to play, include both children who live on the streets as well as those who live with their families and carry out activities on the streets (Ataide, 1993; Bose, 1992). Most frequently, definitions of street children tend to oscillate between the portrayal of them as either victim or deviant. On the one hand, the deficient conditions of street life are emphasized. Accordingly, Dallape defines these individuals as 'those whose basic rights to food, shelter, education and health are continuously violated' (Dallape, 1989).

On the other hand, other definitions incorporate ideas and concepts which indicate the deficient characteristics of these individuals which differentiate them from others who are assumed to be normal, as in this definition introduced by Cosgrove (1990): A street child is any individual under the age of majority whose behavior is predominantly at variance with community norms for behavior and whose primary support for his/her developmental needs is not a family or family substitute (Cosgrove 1990, p. 192). For the purpose of this study the researcher will use

the three types of street children from UNICEF definition. The researcher believes the definition by UNICEF is more inclusive and reliable for this study.

2.1.1 Nature of Perception

It is common knowledge that humans are creatures that are capable of processing information obtained around them. Humans can assess what they see, feel, or think. Therefore, humans can perceive something according to their thoughts. Perception is an act to perceive an opinion on something in an environment. Perception is a word that is closely related to human psychology; it has been defined in various ways. According to Harvey and Smith in Martono (2005); perception is a process in assessing or building impression toward various things that exist in the human senses. While according to Nelson and Quick (1997); perception is a process used to analyze information provided by others. Rao and Narayan in Zulhernanda (2017) also stated that "perception is the process whereby people select, organize, and interpret sensory stimulations into meaningful information about their work environment".

Discussion of perception often contains various meanings, the varying meanings lie in the connotation of the term perception itself. The next definition of perception according to the Unumeri in Nurohman (2018) is that "perception is defined in accordance with the opinions and views of someone". And according to Solso (2008), perception is an advanced cognitive level in the interpretation of sensory information or referred to the interpretation of things that people sense.

2.1.2 Factors Affecting Perception

There are many factors that affecting perception, all of which have been explained by experts in their books. According to Mahmud (1989) perception is affected by 3 things, which are 1) mental factors, 2) emotional atmosphere, and 3) strong desire or attitude. Even so, Siagan

(1989) in his book stated that according to him there are 2 other factors that affecting perception, including: 1) the target of perception, if someone sees something and tries to provide an interpretation of what he or she sees, he or she is affected by the target of the perception, this target could be in the form of objects, people, or events. 2) Situation factors, perceptions must be viewed contextually which means the need to pay attention to the current situation of perception. In addition, according to Walgito in Mardianti (2018), there are 3 factors that influence perception, that are 1) perceived object, 2) Sensory organs, nerves, and central nervous system and 3) attention.

Based on the explanation above, it can be concluded that there are several things that affecting a person in responding to perceptions or the process of responding. These factors can be divided into 2, namely internal and external factors where the internal factors include: 1) individual attitudes when giving perceptions, 2) needs, 3) interests, 4) expectations and readiness, 5) interests, and 6) education. While the external factors include: 1) target, and 2) situation.

Accordingly, street children may react to people, things, and events in one or combination of the aforementioned ways. Possibly, based on the perception and feeling they construct, street children can become trustful and friendly about some people, objects or events. They can also feel threatened and therefore tend to react aggressively on others. With other people or events in the community, street children can feel threatened and consequently prefer to distance themselves from them. On the other hand, by distancing themselves due to the stress they have, street children may give others privacy.

2.2 Causes of Street Children

The factors that pull or push children to the streets are diverse and should be recognized that they have influence on these children's interaction with the community and hence affect their perception towards it. With such intention are the social, economic, and political factors contributing to streetism discussed below.

Social cause is one of the leading parameters that influence child being onto street. Drug addiction of parents, beggary, prostitution, and child labor are the major social factors that force children to life on the streets. Many prostitutes 'children, even though they are generally well taken care of, run away when they discover what their mother does for a living (Parbati, 2013). Handicapped children are often used as beggars. Certain children prefer to run way and end up in the street in the hope of finding another way to earn money. In some cultures, and communities, begging is considered as a job, as is being a guide for the blind. Children who earn money in this way run away to keep their earnings. Some children are forced to beg by their adoptive families, who keep all the taking (Kirui, 2015). Family related causes like beating at home, negligence by parents, harassment by parents and/or their relatives, family breakdown, including the death, imprisonment or sickness of one or both parents, divorce and remarriage are the major family related factors that push children to the streets (Rebecca, 2016).

Economic cause is another important factor for children joining the streets. Food insecurity, extreme poverty in urban slums, child work due to poverty, and Children that are deliberately "lost" by parents incapable of providing minimal requirements for subsistence are the major economic factors for streetism (Parbati, 2013). Ethnic clashes and politically instigated violence have also caused a rise in the number of displaced children (Mutuku and Mutiso 1994, as cited in Kirui, 2015).

Besides the above mentioned three causes, there are some other reasons that force children to live and/or work on in the streets. Some of these factors include behavior of their parents, behavior of teachers at school, and child's desire for independence (Kirui, 2015).

2.3 Treatment Street Children Receive from the Community

Vulnerable street children are frequently seen as dangerous outlaws who lack morality and pose a threat to their societies, and these results in them being transposed from 'children' to 'street children' to 'criminals'. This leads to a form of dehumanization, which serves to absolve the authorities of their obligation to grant them their human rights. It furthermore justifies different types of abuse toward them and fosters a culture of impunity, where violations such as police brutality, arbitrary arrest or 'round-ups' are accepted or even encouraged. Negative public attitudes also contribute to negative individual relationships, in the justice system and elsewhere. It can for instance translate into maltreatment by individual police officers or members of the public (Wernham 2004).

Street children are seen as a problem, and a threat to society instead of being viewed as children with problems who need help from society (Corsaro, 2011). Koller & Hutz (2001) came up with findings that street children are seen as victims, because they do not have shelter, clothes, food, or adult protection; they have to work on the streets instead of going to school, are sexually exploited, and so on. They are also perceived as transgressors because they often end up using drugs, commit robbery, make noise, and are grouped in threatening gangs. The adult environment is usually very hostile to street children because the street is traditionally not a place for children. Blackford et al (2008), on their research revealed that children who live on the street are generally deprived of the nurturing and love inherent in family life. As a result, it is difficult for them to form lasting, meaningful relationships as adults, and their ability to trust is

compromised. In addition, the transient, unstructured and undisciplined lifestyle of a child living on the street creates a pattern of behavior which makes it difficult to respect authority, deadlines and other responsibilities that come with adulthood.

According to Rebecca (2016), some people perceive street children as criminals who engage in theft, robbery, drug selling and using, and breaking into cars. Some people even defined begging as a criminal activity, while others saw begging as a sort of gateway to crime, or as associated with crime, for instance in the way that some children find opportunities to steal while begging. It was also argued that the criminal behavior gets worse by time, as the street children get more experience and become increasingly innovative in their exercise of criminal activities.

In addition to being perceived as criminals, street children were also seen as a threat to national security in Egypt. They were described as "a ticking time bomb" and as "terrorists", and participants predicted that the phenomenon of street children will lead to increasing crimes and terrorism in the future. To illustrate this, several participants brought up the involvement of street children in the revolution of Egypt in 2011, and the protests that followed in 2013. About 30% from those who took part in the revolution were recruited and paid street children" (Rebecca, 2016).

Street children were perceived to be victimized through organized crime in several ways. Some children end up on the street after having been kidnapped by gangs, who intend to exploit them for begging or crimes. Children who have run away from home or been kicked out are taken under the protection of adults living and/or working on the streets, and taught to work for these adults. Some express sympathy for the street children who were seen as being exploited by

ruthless and greedy leaders -adults or older street children-, and it was generally held that they do not get to keep the money they earn (Rebecca, 2016).

Street children are usually described as beggar, snatcher, misbehavior and speak out dirty words/awful talking; the most addicted people with shisha, chat and cigarette where their livelihood is on the street doing nothing. School children have defined street children as those who do not learn or work but rather spend on stealing, gnawing and looting. Nevertheless, most people illuminated that even if street children might be defined in such a way this does not mean that they have had negative image on them. The environment they live in matters and it is their problems that leads them to the streets and forces them to beg, use narcotic drug, steal and misbehave (Redae, 2015).

Sexual abuse of street boys and girls, both on the streets and in detention, features strongly in the repertoire of abuse of police power, ranging from use of derogatory language to rape. Sexual activities are often forced through violence or coerced through threats and exploitation - for example in exchange for freedom from arrest or detention, or for police protection from others (Wernham, 2004).

Although people have positive perception and feel poignant, they usually don't have contact and interaction with street children. People understand that street children sleep in chilly, rainy, and sunny weather and spend on the street without basic necessities and love of parents (Redae, 2015). Findings from Redae's study also show that there is time that people feel grief-stricken (very sad) about street children as these children are abused physically, sexually and psychologically in the streets.

Regarding the nature of Help Street children receive from their community, Redae (2015) stated that street children get assist that would only serve them for short time survival. For

instance, people invite them like tea, lunch, dinner and give them food that is *frifari* or *bullie* from hotels and restaurants. Some also give them cloth, shoe and small amount of money for provisions. Though this is one way of helping street children survive in the streets, it cannot bring lasting change in the living condition of these children. As indicated in the findings of this study, there were no as such well-organized efforts from the community to help street children bring a meaningful change in their lives (Redae, 2015).

Street children are victims of physical, verbal and sexual abuses. With regard to sexual abuse females were raped, forced kissing, touching private parts are the most common whereas males were victim of attempt of sexual abuse when sleeping by their friends and asking for same sex practice. Finding also showed that physical and verbal abuse were common among both sex groups. Street children also suffer from psychological problems like feeling unwanted and unloved, sad, lonely, inferior, and insecure due to these abuses (Azmeraw, 2015).

A study conducted by Ba-ama et al (2013) revealed that many street children are stolen of their personal effects and money and they were exposed to being knocked down by vehicles in the course of doing their businesses too. It's also reported that constant harassment from police and city guards against street children was common.

2.4 Perception of Street Children about the Community

A study conducted by Corona & Gülgönen (2015) stated that street children perceive the street as a hostile place because they are afraid of being kidnapped or assaulted, and because they generally feel threatened by strangers. Girls' fears are generally associated with male figures that represent a potential risk for them (e.g., drunkards, men lying on the street).

A research conducted by Salo (2009), revealed that street children have adopted unique values which make it hard for them to enroll and remain in school: they value the jobs they do to earn a living more than they value getting an education. Attending lessons in a normal primary school is difficult because they have to create time for work. They also value their independence and would rather be free to walk and work in the streets than be confined to a school. Salo (2009) suggested that if the street children were given money or food, they would not have to work and they would have time for school.

Many street children situate themselves at the margins of formal schooling. Most of them dropped school or perhaps never had the chance to ever attend formal education. Many street children drop out of school mostly because their parents can't afford to provide all the necessary school materials while others leave school for, they easily give up on education because of their poor performances. Considerable numbers of street children are also reported to have never had the chance to attend school in the first place. Contrary to findings from Salo (2009), both drop outs and those who never went to school perceive school as a symbol of self-failure: they see themselves as unfit in school and consequently the school being of no use to them (Dewayani, 2013).

2.5 The Emotional Affection of Street Children towards the Community

A study conducted by Francis (2011) found out that female street children are emotionally affected by the harassments they encounter daily more than their male counterparts. As indicated in this study street children in general are victims of harassment from their customers, adult gangs, and the police. But when it comes to being emotionally affected and experiencing fear, shame, loneliness, depression, girls were found to be more prone to.

Feeling of anger and dismay is also common among street children, following abuses they receive from local militias and police. There is growing anger among street children against the government institutions because of their inability to take effective measures to prevent child abuse. When those children sell things on streets they are subjected to abuse. Some of the perpetrators of child abuse are the police and city militias who patrol on streets on behalf of the government (Francis, 2011).

Street children who have been victims of sexual abuse also go through lots of psychological repercussions. These children oftentimes feel sleepless, depressed, lonely, hopeless and in despair. Findings from Yilma (2007) showed that psychological ramifications are among the atrocious effects of varied forms of sexual abuse among female street children. The findings of the study clearly show that sexually abused girl children who are living and working on the street develop and feel various psychological consequences including suicidal wish, worried of HIV/AIDS, hopelessness and feel unworthy (low self-esteem), being unhappy, depression, blame themselves for the happening, feel angry and shame (feel guiltiness), hate and fear of other gender and anxiety. Moreover, it was identified that victim children were experienced sleeping and eating problem, become drug and alcohol addicted and develop promiscuous sexual behavior.

Street children and young people expressed mixed feelings about working on the streets (Rosemary & Cree, 2012). Some perceived vending positively, claiming that it was fun and afforded them opportunities for play, leisure, education and self-improvement, and opportunities to socialize. Whatever their personal feelings about vending, street children believed that their work on the streets contribute to their family's income. Some street children consider work as a duty owed in return for their families' love and support (Rosemary & Cree, 2012).

2.6 Behavior of Street Children

Rosemary & Cree (2012) stated that large numbers of children were involved in vending in streets and sprawling open market places, both before and after school, at weekends and during holidays. They worked in motor parks, bus terminals and gas stations in major cities, retailing various wares from food and household goods to toys, second-hand clothing, mobile telephones and accessories. It's mentioned in the study that some of the children carried their wares on their heads inside cartons, woven baskets, plastic or metal basins; others sold from wheel barrows. More importantly, the study revealed that as vendors competed with each other for customers, customers were found to abuse children verbally and sometimes physically (Rosemary & Cree, 2012).

As mentioned in Mekonnen (2005), most street children tend to become sexually active earlier than most other group of adolescents and engage in sex with many sexual partners. The street girls are also more likely to be raped or forced into sexual relationship to ensure their survival and eventually likely to be vulnerable and at risk of acquiring HIV/AIDS. Majority of the children know the transmission and prevention of HIV/AIDS, and most get the information from nongovernmental organization and charities working on street children, but the use of substance and alcohol revert the situation, when they are in states of inability to control them indulged into unsafe sex (Mekonnen, 2005).

Majority of the street children take part in criminal activities but were not arrested by police where as some are caught and arrested by police. What makes the issue worse is that those children who were caught and arrested by the police are usually kept together with adults which in return pave ways for them to learn new ways of committing crime from the adults (Azmeraw, 2015).

Findings from Azmeraw (2015) also reveal that many street children abuse substances like chat, alcohol, cigarette, shisha, benzene and glue. Study finding also revealed that the majority of the respondents do not feel guilty for abusing substances as opposed to some of the respondents who feel guilty for abusing substances. The study reveals that street children do not feel guilty for abusing substances claiming it helps them cope with hunger, cold weather condition and forget the unfavorable life condition they are in and lets them feel happy regardless.

Tsedey (2005) in her thesis on Social Capital as a Survival Mechanism revealed that social group characteristics and interaction, trust and reciprocity, and social networks, Social Support and social interaction are the main social capital instruments of street children for survival. Groups formed by street children even have their own norms like working and sharing what you have, prohibition of use of addictive substance and smoking, and respect and honesty or expulsion from membership that would help them have group cohesion and get social support at times (Tsedey, 2005).

Street children use moving and sleeping in groups, seeking protection from friends, reporting to police, fighting back, restricting their time and movement to places where people are available are the most frequent means used by street children to defend themselves from abuses. Running, hiding, and giving money or materials are also usual methods used to avoid abuse in the streets (Azmeraw, 2015).

2.7 Theoretical perspectives underlying the study

Though I hold a constructionist perspective about reality, it will be vital to use theories that can help better explain the cognitive, affective, and behavioral aspects of street children in

their interaction with the community. It does not mean that I will be bounded only in the framework's demarcation rather I have the freedom to involve every experience and finding from the field since the qualitative exploratory approach allows that flexibility. Similarly, Creswell (2014) asserted that if the researcher could involve contradictory concepts from the objective, research question and theoretical framework as obtained from the setting and research participants, it enhances the credibility of the findings. Moreover, the following paragraph will illustrate it clearly. Accordingly, attachment theory, social behavioral learning, and systems theory will be used to guide the study and discuss findings.

2.7.1 Social Exchange Theory

This theory focuses on the dynamics of relationships and how they are formed, maintained, and dissolved. As a result, there are assumptions about the nature of both individuals and relationships that are embedded in the framework. This means that individuals seek those things and relationships that are beneficial to themselves. The theory assumes that humans are rational beings: have the analytical ability to calculate the ratio of rewards to costs. Social exchange theory also emphasizes the importance of dependence as a determinant of exchange outcomes. Social exchange differs in important ways from strictly economic exchange. The basic and most crucial distinction is that social exchange entails unspecified obligations (Blau 1964:91-2 as cited in Redmond, 2015)

2.7.2 Systems Perspective

The systems perspective sees human behavior as the outcome of reciprocal interactions of persons operating within organized and integrated social systems. It acknowledges the role of external influences and demands in creating and maintaining patterns of interaction within the system. In the systems perspective, the structure of roles is an important mechanism for

maintaining balance. Systems theorists argue that personal behavior is determined by societal

roles and expectations (Elizabeth, 1999).

The perception of street children towards the community, hence, shall be described in

light of the transactional relationship of these children with their peers, neighbors, religious

affiliates, and communal and public institutions and events. It is these reciprocal transactions that

provide a platform for the way street children perceive, feel, and behave with the community.

2.7.3 Social Behavioral Perspective

The social behavioral perspective suggests that human behavior is learned as individuals

interact with their environments. But behaviorists disagree among themselves about the

processes by which behavior is learned. They argue that behavior is learned through association,

reinforcement, or imitation (Elizabeth, 1999). Therefore, this theory can clearly be employed in

describing the attitude of street children towards the community as, we can infer from the

assumptions of this theory, children easily learn both functional and maladaptive behaviors from

people around them.

Chapter Three: Research Methodology

3.1 Study Area

Geographical Location

The study is conducted in Finote selam town which is currently serving as zonal administrative center to West Gojjam zone. It is situated 387 kilometers north west of Addis Ababa and about 176 kilometers south of the Amhara Regional state capital city, Bahirdar. This town has a longitude and latitude of 10°42′N 37°16′E with an elevation ranges from 1260 meters meter above sea level to 1937 meters. Finote selam is the name given by Emperor Haile Silassie I during the Italian invasion of Ethiopia. As elders from the town says, the story came up when the emperor came from England via Sudan to Addis Ababa in 1935. During their journey, they were passing through Fenote Selam peacefully. Thus the emperor acknowledged the acceptance and peaceful treatment of the community and renamed the formerly name Wojet to Finote selam which means ''a land of peace''.

The town is surrounded by Jabi Tehenan woreda which is bordered on the West by Burie worda, in the north by Sekela woreda, to the East by Dembecha woreda and to the South by Abaye gorge (Shegaw, 2018). Finote selam is known for its fertile farm land and dense forests with different stream. Finoteselam is crossed by the two rivers called Lah and Arara which flows from the north to south. Its weather condition is qola. It is also known by its production of teff, corn and coffee.

Population

According to 2012 E.C survey conducted by Finote selam Municipality, Finote selam town has a total population of 68831 people with the gender distribution being around 31909

men and 36922 women. Street children are expected to be 100-150 due to their mobile living condition. The total population of the town of course has increased in the years that have followed and it is believed that the population is closer to 80,000 but this cannot be confirmed until the next census which has been delayed by security concerns throughout 2018 and 2019. According to the survey among all the population 95.91% were Ethiopian Orthodox Christianity followers, while 3.34% were Muslims and 0.75 others. Moreover the city has also produced a more diversified way of life where, different functions and different social and economic classes now live together. However, illegal land invasion and illegal buildings make the population growth uncontrolled. Finote selam town has 4 urban Kebeles and two rural Kebeles with total area of 4247.9 acres.

3.2 Study Approach

The study is a qualitative research which *"involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them."* (Denzin & Lincoln, 2005, as cited in Creswell, 2007)

Qualitative research is conducted so as to get a complex, detailed understanding of the issue under study. This detail can only be established by talking directly with people, going to their homes or places of work, and allowing them to tell the stories unencumbered by what the researcher expects to find or what he/she has read in the literature (Creswell, 2007). For such explanations, a qualitative method of study is found relevant to describe the attitude of street children towards the community they live in. It is only by using such a method that the perceptions, emotional feelings, and reactions of street children towards different groups, objects, events and symbols in the community can clearly and adequately be described.

3.3 Study Design

The case study design is preferred in examining contemporary events, but when the relevant behaviors cannot be manipulated. The case study relies on many of the same techniques as a history, but it adds two sources of evidence: direct observation and systematic interviewing (Yin, 2016). The case study method helps to explore the real-life experiences of a bounded system or multiple bounded systems over time (Creswell, 2013).

The researcher chooses single case study approach called intrinsic. Intrinsic case study is used to study unique phenomena or scenario in order to communicate their nature and characteristics. It is an important type of case study to describe a certain phenomenon. In this study, 'The perception of street children towards the community and social events organized by the community members" is the case. Units of observation includes street children and key informants who are believed to be rich enough with information about the research questions of the study. The case is just the interest of the researcher to be studied (Baxter & Jack, 2008).

The study is descriptive as the research's main objective is providing an in-depth description on the perception of street children towards the community and social events organized by the community members. The research is cross-sectional: so data has been collected at one point in time.

3.4 Sampling Design

Within any research area, different participants can have diverse opinions. Qualitative samples must be large enough to assure that most or all of the perceptions that might be important are uncovered, but at the same time if the sample is too large data becomes repetitive and, eventually, superfluous. In case study, sampling applies to selecting cases and selecting data sources that best help us understand the case" (Stake, 1995). Thus, what is sampled occurs at two

levels, the case and unspecified data sources within the case. If a researcher remains faithful to

the principles of qualitative research, sample size in the majority of qualitative studies should

generally follow the concept of saturation (Mason, 2010). The most important point about

sampling, as it relates to qualitative data analysis, is that the sample is purposeful. Yin (2011)

defines purposeful sampling as *"The selection of participants or sources of data to be used in a*

study, based on their anticipated richness and relevance of information in relation to the study's

research questions."

For this study, Purposive and snowball sampling techniques are used to select

participants from the whole target population for the study. Accordingly, the participants in this

study had been selected using purposive sampling which is a non-probability sampling and best

fits for answering specific questions raised in this study. Purposive sampling uses the judgment

of an expert in selecting information rich case with specific purpose in mind and participants of

the study are selected by their experience on the study issue (Krueger &Neumann, 2002).

A purposeful sample is one that provides a clear criterion or rationale for the selection of

participants, or places to observe, or events, that relates to the research questions (Ezzy, 2002).

Patton (2015) provides the following description of purposeful sampling:

"The logic and power of purposeful sampling lie in selecting information-rich

cases for in-depth study. Information-rich cases are those from which one can

learn a great deal about issues of central importance to the purpose of the

inquiry…Studying information-rich cases yields insights and in-depth

understanding" (p. 264*).*

Snowball sampling is also used to reach street children who are mobile and cannot be accessible

easily. According to Polit-O'Hara and Beck (2006), this method is efficient and cost effective to

access people who would otherwise be very difficult to find. In this method, the researcher asks the first few samples, who are usually selected via convenience sampling, if they know anyone with similar views or situations to take part in the research. The snowball method not only takes little time but also provides the researcher with the opportunity to communicate better with the samples, as they are acquaintances of the first sample, and the first sample is linked to the researcher. This type of networking is particularly useful for finding people who are not easy to find and reveal their identities.

3.5 Population of the study and Participant Selection Techniques

The inclusion/exclusion criterion for this study, as for the street children who were going to be participated in interviews and FGDs, was their age, gender, their length of stay on the street and their willingness to participate in the study. Street children who are in the range of 11-18 years of were purposefully selected from the study population. Since the aim of the research is to provide a detailed assessment of the perception of street children towards the community and social events organized by the community members, it's preferable to include those who can express their feelings and ideas in a relatively comprehensive way. For that reason, street children who were in the age range of 11-18 years old are involved in interviews and focus group discussions. Children who've stayed in the street for more than a year had been included in this study. Since they are able to better understand and explain abstract concepts like community, social events, perception, emotion, and behavior, street children within the age range of 11-18 years were participated in the study.

As for the criterion for recruiting participants as key informants, they are selected based on their anticipated richness and relevance of information in relation to the study's research

questions. Community members from the police, the youth, women, hotel and restaurant owners and employees, local shop owners, and the elderly were taken as key informants.

3.6 Sample Size Determination

The population of the study area is estimated by the Women, Children and Social Affairs Bureau to be 100-150 street children. So this study includes 21 street children and six key informants who are believed to be rich enough to get data needed to answer the research questions. The sample size was determined based on data saturation as it's possible to determine sample size while collecting data in purposive sampling.

3.7 Data Collection Techniques

The main data collection tools which were used in this study include non-participant observation, in-depth interview and FGD. And, these data collection techniques had utilize semi-structured interview guideline, FGDs guideline and non-participant observation checklist as a tool of data collection. Each of these data collection techniques will be elaborated below.

3.7.1 Non-participant Observation

Observing participants in their actual place is more reliable: it is possible to see how they actually behave. In interviews participants may be asked about how they behave in certain situations but there is no guarantee that they actually do what they say they do. Therefore, systematic observation was used to fill this gap. Observation can also serve as a technique for verifying or nullifying information provided in face-to-face encounters (Beverley, 1998 as cited in Seble, 2016). Hence, direct observation of the feelings, behavior, and interaction of street children with surrounding community had been carried out by the researcher with the purpose of complementary or supportive information on the issue under study. The researcher has actively observed the study population for a length of three weeks.

3.7.2 Focus Group Discussion

FGD is an interview with a manageable group of people on a specific topic or issue. It enables researchers collect data and sees interaction among group members simultaneously (Patton, 2002 as cited in Redae, 2015). Braun & Clarke (2013) also mentioned that FGD creates an open, supportive environment in which participants talk in-depth on often quite sensitive issues and the interaction between participants can result in elaborated and detailed accounts. Because Focus Groups mimic 'real life', with people talking to each other rather than to a researcher, it's encouraged to use participants' real vocabularies and ways of talking about the topic.

Although one might imagine that sensitive topics might not be suited to face-to-face FGDs, because people would be uncomfortable talking about these things in a public forum, FGDs can actually be good for collecting data on sensitive or personal topics, perhaps even better than methods like interviews (Liamputtong, 2007 as cited in Braun & Clarke, 2013). Some researchers have found them good for talking to children and young people about sensitive and personal topics (Fox, Morris, & Rumsey, 2007 as cited in Braun & Clarke, 2013). People can feel less uncomfortable discussing sensitive topics in a collective rather than individual context – though in larger studies, the opportunity to participate in either an FG or an individual interview may be appropriate (Braun & Wilkinson, 2003 as cited in Braun & Clarke, 2013).

Some people argue that heterogeneity is good claiming it brings different views, and produces a more diverse discussion. Others argue that homogeneity is good, as it creates an easy or familiar social environment, meaning participants feel comfortable and start from a similar place (Liamputtong, 2011). Mostly, homogeneity seems to be favored as providing a shared basis for discussion (Liamputtong, 2011 as cited in Braun & Clarke, 2013). However in this study,

heterogeneous respondents are included. This is in order to get diversified and enormous information from different entities. The chosen background characteristics of respondents for this FGD were sex, age, family status, religion, educational level, and means of livelihood. So accordingly 12 street children and 6 key informants were participated in FGD for this study.

3.7.3 Semi-structured Interviews

As Yin (2011) mentioned, qualitative research interviews should be guided by open rather than closed-ended questions. The researcher has to let participants use their own words, not those pre-defined by the researcher to discuss topics. Accordingly, in conducting the in-depth interviews, both with street children and key informants, data will be collected using semi-structured type of interview which is prepared according to the objective and the general concept of the research. The topics about which the research tries to find out are emotion laden, close to people, and practical. To study these topics, asking open-ended research questions is recommended. The interview questions may be changed during the process of research to reflect an increased understanding of the problem (Creswell, 2007).

In this approach, the researcher will prepare an interview guide before the interview, but does not rigidly adhere to it, either in terms of the precise wording of questions, or the order in which questions are asked. Question wording and order are contextual, and responsive to the participant's developing account. The ideal qualitative interview is 'on target while hanging loose'. Participants are given the opportunity to discuss issues that are important to them and that the researcher hasn't anticipated, and aren't on the interview guide, so the researcher needs to be flexible (Braun & Clarke, 2013).

Added with the objective of the research and the philosophical stance of the researcher, a constructionist, semi-structured interview is utilized in collecting data for this study.

Constructionist researchers are open to accepting the subjective and diverse views, experiences, and reality of respondents. Semi-structured interview is essential and, therefore, relevant to collect detailed information on the subjective perception of street children towards the community they live in and social events organized by the community members. Based on the above explanation, 9 street children were participated in semi structured interview for this study.

3.8 Method of Data Analysis

Thematic analysis is the analytic technique which was used in presenting findings from the study. This analysis technique proceeds by extracting themes or generalizations from evidence and organizing data to present a coherent, consistent picture. Qualitative studies give data meaning, translate them, or make them understandable. Accordingly, I began the process with the view point of study participants and try to find out how they understood and defined their situations.

Because qualitative researchers study meaning, the quality of research into meanings and interpretive processes cannot be assured simply through following correct procedures. Interpretations and meanings are situated. A method applicable to one research situation might be inappropriate in another. Qualitative research is demonstrably trustworthy and rigorous when the researcher demonstrates that he or she has worked to understand the situated nature of participants' interpretations and meanings. The quality of qualitative data analysis depends on following well-thought-out procedures, and on ensuring that these procedures reveal the structures of understanding of participants (Ezzy, 2002).

The analysis of qualitative data essentially begins with a process of 'immersion' in the data. The aim of this phase is to become intimately familiar with your dataset's content, and to begin to notice things that might be relevant to your research question (Braun & Clarke, 2013).

Coding in thematic analysis is the process of identifying themes or concepts that are in the data. Thematic analysis aims to identify themes within the data. The researcher attempts to build a systematic account of what has been observed and recorded (Ezzy, 2002).

The researcher analyzed the data by employing the six phases of thematic analysis, which are familiar in qualitative research (Braun & Clarke, 2006). The researcher believes, thematic analysis phases should not be viewed as a linear model, where one cannot proceed to the next phase without completing the prior phase rather analysis here is a forth and back process to check over themes. Accordingly, he goes through the following six phases when analyzing the data.

First, he immersed himself into the data to be familiar with the data by involving in the data collection, transcribing, reading and re-reading the data as well as listening to the audio-recorded data at least once to become intimately familiar with. Moreover, an audio recording is used and a process of transcribing has undertaken.

Coding is the second phase that involves generating important features of the data of relevance to the research questions guiding the analysis. Coding is the process of exploring the data for themes, ideas, and categories and then marking similar passages of text with a code label so that they could easily be retrieved at a later stage for further analysis. After coding similar concepts, searching for themes cognizant with analytic memos has followed. This is done through searching coherent and meaningful pattern in the data which was coded in the previous phase. And, reviewing themes, defining and naming themes has come one after the other.

And then the researcher reflected on whether the themes tell a convincing and compelling story about the data, and then begun to define the nature of each theme and the relationship between themes. Finally, the writing was done with an analytic narration to tell the reader a

coherent and persuasive story about the participants, and to contextualize it in relation to reviewed literature related to this study.

3.9 Trustworthiness of Qualitative data

According to Krueger and Neuman (2005), chances for unfair, dishonest, or unethical investigation exist in all studies. Researchers must be fair, honest, truthful, and unbiased in their research activity. The researcher of this study have attempted to the highest of his ability to gather data as credible as possible. Feed-back from Members Checking, Peer Briefing, and Triangulation are methods which were used to assure quality of the data gathered.

3.10 Ethical Considerations

Throughout all phases of the research process researchers are sensitive to ethical considerations. These principles are especially important as we negotiate entry to the field site of the research; involve participants in our study; gather personal, emotional data that reveal the details of life; and ask participants to give considerable time to our projects (Creswell, 2007).

NASW Code of Ethics (2017) declares that social workers should respect clients' right to privacy. Social workers should not solicit private information from or about clients except for compelling professional reasons. Once private information is shared, standards of confidentiality apply. Social workers may disclose confidential information when appropriate with valid consent from a client or a person legally authorized to consent on behalf of a client. Social workers should protect the confidentiality of all information obtained in the course of professional service, except for compelling professional reasons. For such professional ethical reasons, the researcher has discussed issues of consent, confidentiality, and privacy with the street children, key informants and other concerned bodies.

Prior to any engagement with the participants of the study, the researcher has got permission from Finote Selam town Women, Children, and Youth Affairs office. It is only after securing such permission to do so that the researcher had engaged with the children themselves and/or their parents or guardians.

In any setting, researchers must consider the role of the child in agreeing to research participation and how the child's role evolves over the developmental and socio-cultural spectrum. Older children are typically involved in the decision-making process for informed consent through a process of pediatric assent (Baylis, Downie, & Kenny, 1999). However, there are conflicting interpretations of pediatric assent (Nelson & Reynolds, 2003; Wendler & Shah, 2003), and the assent process depends on both a child's decision-making capacity and developmental trajectory (Kodish, 2005). Furthermore, communities may have varying views on the autonomy and appropriateness of children to make these decisions. For example, obtaining assent for children aged seven years and older is relatively common practice in most countries (Wendler, 2006).

Though the issue of informed consent is a very tricky situation, in line with the UN convention on the rights of the child, the researcher need to seek the children's consent and ensure they are fully informed about what they are consenting to. And also since there are children's who spend most of their time in the street, live with their families in the street, consent is asked from both the child and his/her family. Relevant information on the purpose of the study; the potential risks and benefits of participating in the study; its duration and for what purpose the study is to be used was clearly communicated with the participants.

Chapter Four: Findings

4.1 Description of Study Participants

This section presents a description of the background characteristics of the study participants. The background information is supposed to elucidate the current status of study participants. Some of the chosen background characteristics (sex, age, family status, religion, educational level, and means of livelihood) are illustrated below. Among study participants, 12 street children and 6 key informants has participated in Focus Group Discussion held in three separate groups. 9 street children were participated in semi structured interview.

The summary of demographic information of the participants of FGDs, Key informants and in-depth interview presented in the tables below.

Socio-demographic information of focus group discussions participants

Table I: Focus Group Discussion One

Participant's code	Age	sex	Educational Background	Religion	Nature of contact with Family	Means of livelihood of the child
P01	12	F	G4	Orthodox Christianity	Lives with grandmother	begging
P02	14	F	G2	Orthodox Christianity	Lives with a single mother	Street vending
P03	14	F	G3	Orthodox Christianity	Lives with a single mother	Street vending

P04	16	F	G6	Orthodox Christianity	Lives with both parents	Street vending

Source: Researcher's Field in depth interview, 2022

Table II: Focus Group Discussion Two

Participant's code	Age	sex	Religion	Educational Background	Nature of contact with Family	Means of livelihood of the child
P1	12	M	Orthodox Christianity	None	Lives with a single mother	Begging
P2	14	M	Orthodox Christianity	G3	No contact	Begging, coolie
P3	15	M	Orthodox Christianity	G4	No contact	Begging, coolie
P4	15	M	Islam	G5	Lives with a single mother	Begging, coolie
P5	16	M	Orthodox Christianity	G3	No contact	Shoe shining
P6	16	M	Orthodox Christianity	G7	No contact	Shoe shining

P7	17	M	Orthodox Christianity	G3	No contact	Shoe shining
P8	17	M	Orthodox Christianity	G6	Occasionally goes to grandmother's house	Coolie, Shoe shining

Source: Researcher's Field in depth interview, 2022

Table III: Socio-demographic information of key informants who participated in FGD

Participant's code	Age	Sex	Educational status	Occupation
KI 01	37	F	10+2	Restaurant owner
KI 02	16	F	10th grader	Student
KI 03	41	M	Degree	Boutique owner
KI 04	68	M	Can read and write	Unemployed
KI 05	38	M	10+2	Police officer
KI 06	17	M	11th grade	Student

Source: Researcher's Field in depth interview, 2022

Table IV: Socio-demographic information of interview participant street children

Participant's code	Age	Sex	Educational Background	Religion	Nature of contact with Family	Means of livelihood of the child
SC 01	13	M	None	Orthodox Christianity	Lives with a single mother	Begging
SC 02	14	M	G2	Orthodox Christianity	Lives with a single mother	Shoe shining
SC 03	15	F	None	Orthodox Christianity	No contact	Coolie
SC 04	15	F	G4	Islam	Lives with a single mother	Street vending
SC 05	16	F	G4	Orthodox Christianity	No contact	Street vending
SC 06	16	M	G5	Islam	No contact	Street vending
SC 07	17	M	G8	Orthodox Christianity	Lives with a single mother	Shoe shining
SC 08	17	M	None	Orthodox Christianity	No contact	Coolie, shoe shining

| SC 09 | 17 | M | G6 | Orthodox Christianity | No contact | _____ |

Source: Researcher's Field in depth interview, 2022

4.2 Major Findings

All the findings presented in this chapter are collected from twenty one street children and six key informants added with data from my non-participant observation. In-depth interview, focus group discussion and non-participant observation data collection tools were employed to come up with these study findings. Study findings are categorized under four major themes and six subthemes presented in the table below:

Four major themes and six subthemes of the study results

Themes	Subthemes
Treatment by the Community	___
The Perception of Street Children	Positive Perception
	Negative Perception
The Affection of Street Children	Positive feelings
	Negative feelings
The Behavior of Street Children	Acceptable Behaviors
	Unacceptable Behaviors

4.2.1 Treatment Street Children Receive from the Community

As finding from in-depth interview, FGDs and non-participant observation pointed out, the community treats street children ambivalently. The data collected from FGD I and II indicated that the community shows inconsistent behavior in approaching and treating street children. For example, the participants in these two FGDs stated that the community members sometimes suspected them of being misbehaving to approach and either community members prefer to distance themselves or even insult them or to the worst physically abuse them. The participants reported that some people sometimes inhumanely like they would disrespect them.

On other times, some community members become kindhearted to deal with these children's needs by providing them with love, meal, clothes and other material needs; according to the FGDs participant explanations. On top of this, in spite of the fact that street children are always looking for their support, the participants confirmed that community members mostly preferred to be more sympathetic and supportive enough during social events than on daily bases.

As expressed by SC 01, there are members of the community that show love and appreciation for street children. These people, at times, give meal and clothes for street children. Cafeteria, restaurant, and hotel managers and owners are helpful in providing street children with leftover food. The participant also stressed that there are individuals that invite street children for lunch or dinner over their house especially on religious and public holidays like Easter, Christmas, and New Year festivals. Interviewee II also asserted that the acceptance and treatment of the community is uncertain. Because there are community members who have good perception and reaction via showing inviting gesture and treatment to street children and at same

time some community members considered them as offenders and consequently they tend to distance them.

In line with my non-participant observation checklist, I observed that street children are looking for the support and treatment of the community. And, they attended different social events and approach some restaurant owners and hotels to have their meal. From many social events which have been practiced in the study area, I have got the chance to attend the religious holidays of St Michael on November 21 and Holidays of St Marry on November 30. According to my observation, the community has positive perception and reaction to the needs of street children in giving the basic needs they require during these social events. But, on the parts of restaurant and hotel owners, they react differently in relation to their needs of meal because some of them treat these children in well-manner and others reject to cooperate with their interests.

4.2.2 The Perception of Street Children

Information gathered from street children and key informants from the community through interview, FGD, non-participant observation show that street children have different perceptions for different people and events in the community. These perceptions can be categorized in to two: positive and negative perception. And the findings are thoroughly presented below.

4.2.2.1 Positive Perception

There are members of the community towards whom street children hold a positive perception. Interview with a 16 year old street child indicates that street children have a positive understanding of cafeterias, restaurant and hotel owners and employees. SC 05 says,

> Almost all people working in cafeterias, restaurants and hotels in town are really
>
> helpful to me and others on the streets. I think they do have sympathy towards us.

That's why they provide me with leftover food (ቁሪስ) with no payment for free.

Without the help from these people, most of us here on the streets including

myself would have been suffering from an even worse hunger. It's partly with the

kindness and generosity of these people that I have managed to survive so far.

Some of them even trust me enough to serve them as a delivery boy for which

they pay me some money. In general, these people are good people to me and I

feel like they got love for me and others like me and for so, they deserve to be

respected. (SC 05, Fenote Selam, Nov. 2022)

Findings from FGDs held with two groups of street children also confirmed that people working in hotels and restaurants are supportive to street children. Both male and female participants in the focus group discussions unanimously agreed that these people are the most kind and understanding of all members of the community in Fenote Selam.

Focus group discussions held with street children came out with findings that other segments of the community like mothers and the elderly dwellers of the town also earn a positive perception from street children. Participants of the discussion expressed their relative positive perception for these groups of the community than others.

An interview with SC 03 shows that mothers tend to sympathize with street children a lot. He says,

I have been living in this town for more than six years. I was only eleven years old when

I came here. Ever since my arrival, I have been working as a coolie. Due to the fact that

it's mostly women who do much of the shopping for their household, I get to carry bags

for them. For most of the times, they're really kind to me. They usually give me tip and if

I carried their bags to their home on demand, there are times they would even give me

something to eat for lunch. It's really a very kind of them; not everybody does provide

me with that kind help. You carry stuff for young men, they never show such generosity.

Only mothers show that kind of bigheartedness! (SC 03, Fenote Selam, Nov. 2022).

An interview with another street child, a shoe shine boy, on the other hand, shows that some street children have a positive perception of young men and women more than they do have towards older people in the community. SC 02 says,

I have been working as a shoe shine boy for almost a year. I don't have a

permanent place of work. As a result, I wander all around the town looking for

people to buy my services. And it's common that I ask people if they want their

shoe shined. Young men and women or the youth are nice to me. They would

usually say 'yes' sometimes even when they do not need it. I think it's because

they have sympathy for my situation as a street child. Otherwise, they wouldn't

have been so mannerly to me. The youth are the ones who give me tip often times.

But old people, at times, would even tell me to go away furiously as if I were

begging or steeling. (SC 02, Fenote Selam, Nov. 2022).

Street children, as members of the community around them, have varying perception on various social events. For the fact that Ethiopians have many public and religious holidays and events, findings from interviews show, these children have their own ways of understanding them. Talking of such holidays, SC 01 says,

It's true that I don't have my family members here to celebrate holidays with but I

really love public holidays. Even though I and many of my friends here on the

streets, do not have access to those luxury things like new clothes and delicious

food as any children normally do, I perceive such days as important and moments

of joy to me. On these days, there are occasions that some good people from the

community would take me and other street children to their home and invite us a

good lunch or dinner. Even when there's nobody to show that kind of good

gesture, me and my friends, usually go to the church and in there we would get

enough food. So I personally perceive religious and public holidays as an

opportunity to have a good day. (SC 01, Fenote Selam, Nov. 2022).

Other holidays like the New Year and Finding of The True Cross (Meskel) are also

perceived as something good to celebrate. During the focus group discussion conducted among

two groups of street children, it was stated that they eagerly wait for these holidays. Street

children sing traditional songs like *hoyahoye* and *abebayehosh,* and then collect money from

residents and business houses. They mentioned that during such days they entertain themselves

as they would usually collect some money enough to help them buy themselves some food and

drinks they enjoy. Other holidays like the Epiphany and religious holidays too are perceived as

helpful to street children.

Interview with another street girl, SC 04, who works as a vender on the streets says that

public and religious holidays are not just days for entertainment but a good day to make

business. She said,

I live with my mother in a rent house. My mother is a daily laborer and the money

she earns doing is so is not enough to cover all our household expenses. As a

result, I have been working on the streets ever since I was only 9 years old. My

mother buys gums, tissues, candies, cigarettes and others for me to sell wandering all across the town. In my ordinary everyday experiences, I don't sell many items and so earn less. But on holidays, I usually sell a lot of stuff and earn a lot more than I would normally do on any day. That is why I really love some public holidays. (SC 05, Fenote Selam, Nov. 2022).

As pointed out in the focus group discussions held with street children, social events organized by and in the community are regarded as something to cherish. Although not formally invited to attend such events, street children, by hook or by crook, make ways to involve themselves in events like christening, weddings, *zikir* , and *tezkar* , and, *mahber* . They are interested in such events mainly for the sake of getting themselves something to eat. In addition to that they also enjoy being part of the dancing and stuff especially on weddings. They said,

Obviously, there are lots of social events going on around the community here. Even though organizers of these events usually do not welcome us, we try our best to be part of such events. We don't go to these events in groups; we go separately so that it won't be easier for people to recognize that we are from the streets and thereby forbid us from entering to their compound. It's a very common strategy we use to enter and at least get some nice food. If we luckily made it in, we would eat till we had it enough and stuck some food in our plastics for some time too. Apart from that, we also enjoy the dancing and all sorts of celebrations especially if it's a wedding. And if we are not lucky enough to get ourselves in the party, we would usually ask for a leftover food from the guests in the event which we mostly wouldn't be denied. For those reasons, we perceive such social events

like christening, wedding, *zikir*, *mahber*, and *tezkar* as something helpful for our

survival. (FGD, Fenote Selam, Nov. 2022).

Findings from the focus group discussions show that street children have different

perceptions about different social events and public holidays in their surrounding community.

Speaking about the two public holidays of the Ethiopian New Year and *Meskel,* street children's

express their perception of these two public holidays and things associated with them. They said,

In *Meskel*, it is clear that we perceive it as greatly cherish able as the rest of

community members do. In the days prior to the holiday, we will collect wood

and stuff that are necessary to Meskel program early in the morning, same way

other members of the community in the town do. Early on the dawn of that day,

we will get together and burn the collected and packed wood and other burnable

objects we had collected. (FGD, Fenote Selam, Nov. 2022).

Street children do same rituals as the rest of the community does when celebrating the

Meskel. They go round the burning flame, sing traditional/ local songs associated only to that

specific event. And finally, they ink their forehead, their hub, and their knee with the ash. There

was no deviant thing these children were doing opposed to what the community around them

would expect them to do. With regards to the Ethiopian New Year, however, street children seem

to be indifferent about the day. There were no special preparations made in an attempt to

celebrate the day as compared to their preparations for the *Meskel*. May be it's because they

don't have the financial capacity to buy all sorts of goods people buy for a new year: new

clothes, shoes, delicious meal and so on.

4.2.2.2 Negative Perception

Data collected from focus group discussions held with two groups of street children show that, these children's have a negative understanding of different groups of people in the community. Those differences in perception are mainly results of the kind of relationship or experiences they have.

When it comes to other children from the town's community who are not on the streets, street children especially the boys perceive them as rivals. In a focus group discussion held with the boys, data show that in most occasions, street boys and the other boys from around do not get along. They would usually quarrel on the premises of different issues. There are times these children would get in to fights over a football playing field: disagreements over one should leave the field for the other group to be playing. On other times like when it's New Year and children sing traditional songs wandering around houses and work places nearby, they get in to fights over who should go first to a certain house assumed to get money from. So long as they do such celebrations in groups of their own, it has been very common for the group of street children to get in to conflict with other groups. As a result, street children perceive other non-street children as their rivals.

Data collected by interviewing street children also show that there are segments of the community towards whom they hold negative perception. An in-depth interview conducted with a 14 year old street boy shows street children have a negative perception of the youth especially those who get drunk in town. SC 02 says,

> I sometimes see those who drink us a danger to me and my life. I don't care what they
> could do to their own family members or other people. But these people are a threat to
> me. When they get drunk and pass around in the middle of the night while me and my

friend's asleep right around the corner, the noise they make is disturbing and frightening which usually wakes me up. On some worst occasions, there are situations where I would have to get up and run to somewhere else safe just to escape a fight among such drunken people. Because they usually be throwing stones at each other and I might get caught in the middle of that. That's why on such incidents I would get up quick and take myself somewhere safe. Such incidents oftentimes happen on weekends. (SC 02, Fenote Selam, Nov. 2022).

An interview with another 17 year old street boy came out with data showing that street children hold a negative perception of the police. The child said that the police have been ruthless towards people since he knew them. SC 08 explains,

I have seen it on so many occasions that the police beat people with no remorse. I think they feel like people can't die of severe beating and torture. I have seen them doing it to friends and other people I don't know. More importantly, I myself have tested it (laughs)! I think it was about two years ago. It was me and a friend of mine from the streets. We ate euphorbia fruits from an old woman selling them on the streets and tried to run off without paying her. Unfortunately, the police chased and caught us both. And you have no idea what the police did to us! They beat us till we had it enough and let us go. They didn't even take us to a police station. That's why I have this negative perception towards them. (SC 08, Fenote Selam, Nov. 2022).

Cops are perceived as a threat by street children for another reason which is because they always take street children around as prime suspects for whatever crime happens. Explaining this, SC 03 said,

> Whenever something goes wrong around a place where street children were present, the police suspect us first. It doesn't matter if you did it or not, they will grab you and beat you first. That's one of the reasons why many street children including myself fear them. (SC 03, Fenote Selam, Nov. 2022).

Contrary to this, findings from the FGD held among street girls show that female street children do not have a negative perception of the police around them. The availability of cops around the streets rather gives them sense of security. They said, *"It's true that we have seen them beat other people including street boys. But we don't see them as someone dangerous to us girls personally because the police have protected us from countless incidents of violence by other people on the streets."* For such reasons, contrary to boys, girls on the streets have a positive attitude towards the police.

Street children especially girls who are engaged in some kind of work like selling goods by wandering around the town actually see the police as a protector. A street girl engaged in that line of work, SC 06, says,

> There're times, especially at night, when some arrogant people would buy a thing and refuse to pay me. If there's no police around, there's nothing I do other than crying. But when I see cops, I immediately report to them and they would always help me get my money back. So, there is no way I would perceive the police negatively. (SC 06, Fenote Selam, Nov. 2022).

Data collected by interviewing a key informant, a police officer, shows that street children have a very suspicious perception of cops. The interviewee said that these children do not trust the law enforcement as they do to other members of the community. KI 05 said,

> Of course our society in general has a negative perception of the police. However, with street children it is even worse. There are times in which you were just passing by and a street child sees you and starts running. It's likely that these children simply heard others from the community talking something bad about the police and took it at face value. Due to their harsh living environment on the streets, may be they saw the police beat people up or perhaps they themselves have been victims of police brutality. Whatever the reason, you can easily tell that there is a negative perception of the police by street children. (KI 05, Fenote Selam, Nov. 2022).

Finding from an interview conducted with a restaurant owner and manager confirmed the idea that street children have a negative perception of people with law enforcement uniforms and the police. KI 01 says,

> Some street children perceive cops as their enemies and feel threatened when they see one. I remember a day. There was this street kid, who was asking for a leftover food, as he usually does, and when I told him to come in and take some and he refused to get in to the restaurant because there was a police officer inside. I think this shows how the police are understood by street children same way they are misunderstood by the rest of us. (KI 01, Fenote Selam, Nov. 2022).

When it comes to the way street children perceive school and schooling, it's generally a negative understanding. Findings from the focus group discussions held with two groups of street

children revealed that most of these children perceive school as something they do not belong in. Some of them hate school because of their uncomfortable past experiences in school. They blame it on the schools they were in that they failed at it. Teachers and the condition of their parents were not favorable for them to succeed at school. Even those street children who have never been to school despise it claiming there's no hope because they think they would fail even if they had the chance to go to school. These children also believe that going to school and eventually graduating cannot help them change their living condition as there are little chances of getting jobs. The children argue that there's so many youth from the community they know to have graduated but still unemployed.

4.2.3 The Affection of Street Children towards the Community

The children living on the streets in the study area experience feelings of sadness, helplessness, hopelessness, a longing for physical safety, parental nurturing and care; and also a sense of confusion in identity and personal worth. Being dehumanized and subjected to the coercive powers and physical abuse by police and other children living on the streets, abandonment by significant others, seeking medical help; and being exploited for sexual favors also leads to fear, anxiety, misery and survival despair in children living on the streets.

Based on their perception of the world around them and their lived daily experiences, street children go through different feelings. There are members of the community with whom they have a good relationship while having a rivalries and at times a conflicting relationship with others. The way street children understand people and events in their surrounding community too plays a huge role in shaping their feelings. There are groups of people and events around which street children feel sad, anxious, depressed, or in despair. And in contrary, there are occasions and members of the community around whom street children feel happy, loved, and cared.

4.2.3.1 Positive Feelings

Participants showed deep care and concern for the plight of members of the community who have been showing them care and support as well as those other street children who have been friends of theirs. In the FGDs held, street children stated that they feel happy to have other street children around them. They see each other as brothers and sisters and help one another. Children living on the streets also feel upset when they witness other children living on the streets - even the 'bad boys' - getting hurt.

In their day to day interaction with the surrounding community, there are times in which street children experience exciting moments. Especially some of the social events and public holidays they celebrate, street children seemed to enjoy them. In an in-depth interview conducted with a 15 years old girl, SC 04 said,

> It's true that I don't get to have all those luxury clothes and stuff that other
> children get on holidays. But at the same time, it's on such occasions I sell a lot
> more goods than any normal day. In normal days, I am used to spending the
> whole day wandering all across the town trying to sell but end up selling only
> few goods and earning little. So though for a different reason than other non-
> street children, I can say I feel happy on holidays especially on Epiphanies. On
> Epiphanies, local children from the countryside come and I sell a lot of candies,
> gums, and nail polish. By doing so, I feel very happy because it makes me feel
> good helping my mom as I am used to seeing her struggle a lot and at times
> complain about it. (SC 04, Fenote Selam, Nov. 2022).

Similarly, another street child who works as a shoe shine boy stressed that there is a good business for him on public holidays. Compared to other days, business on such special occasions is better and makes him feel happy. SC 07, a shoe shine boy, said,

I wish I could spend those holidays free and playing around like any other child here in this community does but I am not like any other child in the community. Am I? I live by myself and I know it. And to support myself, asking for leftover food from restaurants and hotels is not enough. And more importantly, it's not cool to live forever begging. So I got to work as much as I can. That's why I like holidays instead of complaining about them. I get a lot much better amount of money on holidays than on any other day. With the money I earn on such days, I can buy myself what I want at the end of the day. As a result, I would even wish for everyday to be like the holidays. So I honestly feel happy about public holidays celebrated by the community around. (SC 07, Fenote Selam, Nov. 2022).

When community members favorably treat them in times of social events like weddings, street children feel happy and loved. They really feel lucky to be part of such events mainly for the food they get in there and partly for the wedding vibe and dance especially at night time. As a result, street children are always eager to be part of such events organized I the community. In an interview, SC 08 says,

It's not common that we get the chance to be formally allowed to the compound where such events are organized because people usually think that we are a bunch of spoiled children who are thieves, but when we do get it we really enjoy it. The music, the meal, all everything in such events and being part of it makes you feel

57

happy and appreciated. In return, we also help them in washing dishes, carrying

some materials and serving guests. Though for a short period of time, I personally

feel like I am part of the community around. (SC 08, Fenote Selam, Nov. 2022).

Though it is true that street children go through negative feelings of desolation, loneliness

and depression on the event of public holidays and social occasions, it should not be overlooked

that these events can be sources of happiness and rapture too. Data collected from the FGDs

among street children show that public holidays and social events can, at times, create feelings of

excitement among street children. Participants expressed their joyous moments with surrounding

community on such occasions. Hence these days of special events should not be understood as of

non-business of street children because they clearly have of such a huge significance in shaping

the attitude street children hold towards the community.

4.2.3.2 Negative Feelings

The children living on the streets in this study at times experience emotional feelings of

deep sadness, a longing for physical safety, depression, loneliness, insecurity. Being

dehumanized and subjected to the coercive powers and physical abuse by police and other

children living on the streets, abandonment by significant others, seeking medical help; and

being exploited for sexual favors also leads to fear, anxiety, misery and survival despair in

children living on the streets.

Data collected from key informant interviews and in-depth interviews and focus group

discussions with street children themselves show that, in their daily interaction with the

surrounding community, there are times street children experience feelings of loneliness,

hopelessness, depression, helpless, and despair. Some participants affirmed that members of the

community make them feel insecure to be living and/or working around the neighborhood. In an in-depth interview, SC 04 said,

> I have been working on the streets for more than two years. Ever since my mom's health situation started deteriorating, I have been vending on the streets. Prior to her getting sick, it was her who used to be the bread winner for our family. But now she's not in good health, I had to step up and do something that can contribute at least to the survival needs of my family. That's why I have been selling candies, gums, tissues and cigarettes wandering around the town. At home, my mom would also prepare '*biqult'* and I sell it on Saturdays and Sundays by going to houses where a local alcoholic beverage called 'Tella' is sold. And at some times when I am striving around town to do my usual job, there are people especially the youth who would verbally harass me. To the worst, there are people especially those I meet when trying to sell '*biqult'* who would physically harass me by touching and grabbing. And at those times, I really feel insecure, sad, and kind of helpless. As a result of that, I kind of feel bad about going to places where people that can make me feel discomfort and ashamed can probably be present. Nonetheless, I have to go to such places as they are the primary areas to sell my product. (SC 04, Fenote Selam, Nov. 2022).

Other children who work and live on the streets also have experiences of negative feelings resulting from their negative perception or unhealthy relationship with some members of the community. Street boys have a relationship full of rivalry with other boys from the surrounding community and the feeling they have for these children is pretty much a reflection

of that relationship. Data collected from focus group discussion held with street boys show that there are feelings of hatred and anger among these two groups of children. SC 03 says,

> There has always been a relationship full of tension between us and some other groups of children in town. There are things over which we both usually disaccord. At times such tensions grow and we get in to fights that leave some people from either or both of our groups wounded. And neither of us forgets what happen and look for getting back at each other retaliate. As a result of such conflicts, us boys from the streets do not feel safe to walk around the neighborhood individually and we prefer being in groups. What hurts more is that other people prejudge that it's only us who is to blame for all that happened. Consequently, those of us from the streets feel angry and helpless. (SC 03, Fenote Selam, Nov. 2022).

There are moments in which street children feel hopeless and in despair. Sometimes, street children get emotionally hurt by the perception and/or reactions they receive from the community around them. There are negative stereotypes made against street children. In an interview, SC 01 said,

> Some of the names given to us all street children are unfair. They call us thieves, some might be but we all are not. And every time I received unpleasant treatments based on such stereotypes, I feel angry and even I wish I could respond with something to that. (SC 01, Fenote Selam, Nov. 2022).

Same way street children feel happy and loved when they are favorably treated during social events organized in the community, they also feel left out excluded when they are not.

There are many occasions people would not even let them have leftover food, let alone to let them join the event and have a good time. In such times, findings show, street children obviously feel helpless, depressed, misunderstood, and in despair. In the FGDs held with two groups of street children, it's stated that not being allowed to have at least a leftover food, leaving aside enjoying a party, hurts them in two ways. Physically, they are being deprived of getting a basic need, food. In addition to that, psychological they feel so left out and unloved. Understandably, they also feel angry at those who treat them like so.

4.2.4 The Behavior of Street Children towards the Community

Findings from the data collection methods I employed show that street children have been showing acceptable and unacceptable behaviors. And, I preferred to discuss these behaviors respectively as follows.

4.2.4.1 Acceptable Behaviors

Findings from the study unveiled that Sometimes street children play supportive roles on some social events. KI 02 reported that female street children celebrate cultural events like *Ashenda* along with other girls from the community. Moreover, KI 02 said,

> These street children play a role as a messenger for those community members
>
> that happened to have a good relationship in previous times. For example, there
>
> are many street children whom I know due to this restaurant I own and they don't
>
> say no whenever I ask them to do something for because we have known each
>
> other for some time. (KI 02, Fenote Selam, Nov. 2022).

KI 04 also affirmed that street children provide a cheap labor in washing dishes for hotels and restaurants. The other key informant (KI 01) noted that these street children serve as coolies

for the surrounding community. Findings from the two FGDs also confirmed that street children play those roles mentioned by the key informants. And, the participants also confirmed that these children serve the community as a messenger and coolies whenever needed. In my observation, I learned that street children play productive roles as stated in the above explanations during social events and on normal days as messenger and coolies. SC 02 said,

> I have a mother back home who's waiting my hand for survival since I am the only breadwinner in our family. My father passed away when I was only seven years old. Since then, I have been working on the streets as a coolie to earn cashes for survival. I serve the surrounding community by working as a coolie with very little payment. Even though there are people who prejudge me negatively, I consider myself as an active player in the daily life of the community around me. I hope that my community will come to understand the situation of us street children and throw some of those negative stereotypes they hold towards us. It's really my plan to work hard and improve my living condition like any other person in the community does. (SC 02, Fenote Selam, Nov. 2022).

Another street child, SC 08, stated that he lives and works on the streets. He says,

> I came to the town three years ago. My parents are not here. I don't have any relatives I know here in this town. Ever since my arrival, I have been all by myself. In the first year, I occasionally used to work as a coolie but often times I had no job and I survived with the leftover food I used to get from hotels and restaurants. After some time, however, I started working as a shoe shine boy and have been on to that ever since. I consider it a good behavior to live the way I am trying to survive and there are many people from the community who spur me to

keep working hard. Due to that, I have I have a good relationship with people

from the community because I never let myself involved in any activity that the

community condemns. (SC 08, Fenote Selam, Nov. 2022).

Findings from interviews with street children themselves and key informants, discussions

with the two focus groups, and my non-participant observation reveal that street children, in a

variety of ways, have roles to play in the day to day activities of the community around them. As

a result of those tasks they perform for and with the community around them, the street children

have meaningful interaction with people in the community they live around. Such behaviors

excerpted by street children on their struggle for survival in the streets are appreciated by the

community.

4.2.4.2 Unacceptable Behaviors

Findings from different data sources in the study show that street children engage not

only in socially acceptable and constructive activities discussed above but also in some

unproductive and socially disapproved activities/ behaviors. The assertion that street children are

engaged in such activities is obtained from interviews with street children themselves, key

informants as well as my non participant observation.

KI 05, a police officer, stated that street children are highly engaged in criminal activities

like pity theft, robbery, assault and harassment, rape and others. He says,

Street children are accused and/or guilt of committing various crimes against the

surrounding community. Large number of street children are brought to the police

station on a daily bases for engaging in such crimes. Probably it's because they

are not well nurtured by family members or care givers. The daily struggles these

children are put through could have forced them to behave the way they do. But that doesn't count as an excuse for committing any sort of those crimes these children have been engaged in. (KI 05, Fenote Selam, Nov. 2022).

Data gathered by interviewing a street child, found through snowball sampling, who has been to prison on several occasions also confirmed that some street children are really engaged in repeatedly committing criminal actions. SC 09 said,

I have been caught trying steal cloths from boutiques and sometimes caught trying to pickpocket cellphones from people. Though it is not something I like doing and proud talking about, I believe it is the best way I see for me to survive. I don't have family; nor do I have a job. When I get caught, most of the times people don't take me to the police. Instead, they try to beat me and then let me go. However, there were numerous incidents where the police arrived and took me to their custody. (SC 09, Fenote Selam, Nov. 2022).

Another violent and unacceptable behavior of street children mentioned by key informants is that they are commonly involved in group fights in the streets. In an in-depth interview conducted with a boy who's not from the streets, it was stated that street children especially boys are always thirsty for group fights. KI 06 said,

You by any accident got in to a fight with one street child and you will be fighting with the rest of other street children too. It's like you touch one of them, you touch all of them. I think they enjoy fighting in groups against other children who are not street children. There are times you would even see them fighting in groups among themselves. I really hate that behavior from street children because

it is threatening to us other children who are not from the streets. (KI 06, Fenote Selam, Nov. 2022).

Finding from an in-depth interview with KI 05 also confirmed that the unavailability of a separate correction center for juvenile offenders in the town has only been exacerbating the problem of street children regarding their frequent engagement in criminal activities. Talking of this issue, the police officer said,

> For most of the times, street children are brought to the police station accused of crimes like theft, robbery, and assault. Unfortunately we don't have a separate child correction center. As a result, the children are usually made to stay together with adults in the police station. Due to this and other administrational issues like that of lack of professionals with specialized knowledge and skills in working with children in general and street children in particular, street children suspected or guilt of any kind of crime leave the station without receiving proper education they ought to have. (KI 05, Fenote Selam, Nov. 2022).

Data collected from the interview I had with that same informant revealed that the rate of juvenile delinquency is high. KI 05 says, *"It's usual that the same street child who has been released only a couple of days or a week ago comes back committing same crime he has previously been suspected or found guilty for.* The fact that some suitors don't want to pursue their case against street children defendants and the subsequent termination of the accusatory may as well have contributed for the high rate of juvenile delinquency among street children. Congruent with the data from KI 05, SC 09 said,

As I have observed from the times I had been put in police custody on various occasions, there's no separate place for people of my age and the adults. People of all age groups are kept in same rooms. No different room for juveniles. Similarly, there's no special education or counseling give to people of my age. (SC 09, Fenote Selam, Nov. 2022).

Interview with KI 02, a restaurant owner and manager, revealed that some street children are engaged in theft of goods from her restaurant. The informant said,

There are street children with whom I, as a result of the nature of my work place, have a good relationship. Sadly, there are other group of street children who steal chairs, cups, forks and other suites from my restaurant. I suspect, the fact that I am a woman might have contributed to them snatching goods from the restaurant. There are times a street child picks a cup up and runs while I am shouting to put it down especially at night times. Even when I caught them and force them to put it down, they would usually spit all types of disgusting insults at me. (KI 01, Fenote Selam, Nov. 2022).

An interview with KI 03, a boutique owner, revealed that some street children behave in unacceptable ways and a hostile relationship exists between street children and those shop owners in town selling clothes and shoes. He complains that street children are nothing but a group of thieves. He said,

Street children are tricky. All they do is come around working people's place and steal anything they can possibly do. You have no idea how many times I caught street children trying to steal cloths from my shop. God knows how many times they stole from me and others and left without being noticed. Especially those

street children above the age of 15 years, I really think they wake up every day to

steal from boutiques in town. (KI 03, Fenote Selam, Nov. 2022).

Finding from interview with KI 03 shows that even after these street children are red-handedly   caught stealing, often times they are not taken to the police. KI 03 says, *"We don't take them to the police when we catch them. We don't want to waste our time trying to sue these children. Moreover, the police will usually let them go. What we usually do is beat them till we had it enough and let them go.*

In a focus group discussion held among street girls, FG 01, it was pointed out that street boys are so used to harassing both street girls and other girls from the community. When it comes to girls from the streets, the forms of harassment include all types of harassment like verbal, physical and sexual. Street boys oftentimes verbally abuse street girls and sometimes it go as bad as physically abusing them by forcefully touching and grabbing their body. It was also mention in the focus group discussion that some of the girls have escaped repeated attempts of sexual abuse or rape. It was common, the girls said, that they would run and escape from street boys trying to rape them at night.

An interview with a 16 year old girl, KI 02, who is not from the streets, also affirmed that street boys abuse girls in various ways as they do with girls in the streets. She said,

Street boys are really rude towards girls. They usually insult passing by girls for

no reason which is a verbal abuse. At times when they're sure nobody is around,

these boys would even try to physically harass girls. I have personally seen and

experienced them on so many instances. They throw insults at me and my

girlfriends when we meet them on our way to and from school. And if they got

the perfect setting and condition, I don't think they would not even hesitate to

rape girls from the community. (KI 02, Fenote Selam, Nov. 2022).

Data collected by interviewing KI 04, an elderly man, showed that street children are

known for their notorious behavior in the community. It's stated in the interview with this

participant that, in addition to being engaged in the aforementioned criminal activities, street

children are accused of being disrespectful to community members including the elderly. The

interviewee resents that these children say disrespectful words and insults to each other loudly

and carelessly. At times they would even insult passing people especially girls.

KI 04 said,

Children of this generation in general are less respectful. But these children from

the streets are even worse. They have no shame teasing and insulting girls in

public. It's common to hear people complaining of being the victim of

pickpocketing by street children. For what's worse, they even snatch purse and

phones from women of their own community. There are times where the victims

of such crimes by street children incur physical harm. (KI 04, Fenote Selam, Nov.

2022).

Findings from interviews with all six key informants show that male street children are

the ones mostly engaged in such socially disapproved activities of stealing, robbing, and assault

and harassment against other members of the surrounding community. Participants of the

interview stated that girls from the streets are not seen engaging themselves in the above

mentioned activities. Contrary to that, boys were labeled as perpetuators of socially unacceptable

doings.

Chapter Five: Discussions of Findings

In this part of the paper, major findings of the study are discussed in line with theoretical frameworks (perspectives) provided and research questions posed in the previous sections. All through the discussion, I have analyzed the way street children in Fenote Selam town treated by different groups of people from the community around which these children live. Comparisons with the findings of previous research studies conducted by others regarding Treatments Street children receive from a surrounding community as well as government institutions, which have a significant reverse impact on the perceptions of street children towards the community, are also made in this section of the document. A thorough analysis of the perception, affection, and behavior of street children about different groups and events in the community is also made in this chapter of the study. In general, this chapter discusses the findings presented in major themes by comparing them with reviewed literatures in chapter two.

5.1 Treatment Street Children Receive from the Community

All street children, one way or the other, have been at the receiving end of various treatments from the community. As presented in the findings, the community treats street children sometimes favorably and other times unfavorably: generally, it's an ambivalent kind of treatment that these children usually receive from the community around them. There's an inconsistent manner of treatment towards street children by the community. There are times these children would be perceived as criminals and treated accordingly. Conforming to this finding, a study by Corsaro (2011) revealed that street children were seen as a problem, and a threat to society instead of being viewed as children with problems who need help from society itself.

And contrary to that, a study by Koller & Hutz (2001) counter argued that street children were seen as victims as they lacked access to basic human needs like shelter, clothes, food, or adult protection and hence they are sympathized. Findings in this study too affirm that some people show love and support for street children. These people, mainly cafeteria, restaurant, and hotel managers and owners, give meal and clothes for street children. The participant also stressed that there are individuals that invite street children for lunch or dinner over their house especially on religious and public holidays like Easter, Christmas, and New Year festivals.

In some other studies like that of Rebecca (2016), street children are perceived as a threat to national security and were even labeled as a ticking time bomb and terrorists. Such attributes were attached to street children following street children's active role in Egypt's popular revolution in 2011. Findings from this study, however, show no such things as terrorism being attributed to street children. In Fenote Selam town, street children are perceived and treated by some as thieves, robbers, drug addicts, misbehaving and all sorts of antisocial behavior but never as terrorists.

Around the world, children languish behind bars, sometimes for protracted periods. The United Nations children's fund, UNICEF, has estimated that more than 1 million children are behind bars around the world. Many are held in decrepit, abusive, and demeaning conditions, deprived of education, access to meaningful activities, and regular contact with the outside world (Bochenek, 2016). Similarly, street children in the study area who were suspected of committing crimes are usually beaten by the police. By the time they are taken to prison, finding unveiled, street children in Fenote Selam are jailed together with the adults which is clearly a violation of the rights of these children.

5.2 The perception of street children towards the Community

Findings from the study show that street children have different perceptions about different people and events in the community. They have a positive perception towards some members of the community while holding a negative perception about others. These children also perceive some events in the community as good and cherish-able but others as gloomy and of nothing different than any other days.

Most street children in the research area have a positive perception about cafeterias, restaurant and hotel owners and employees. The children consider these people as friendly and caring because, relatively speaking; they are the only reliable source of the daily meal street children need. Similarly, findings from Redae (2015) revealed that street children receive assistance that would serve them for short time survival. Some people invite them like tea, lunch, dinner and give them leftover food (*bullie)* from hotels and restaurants. It was also stated that some even give them cloth, shoe and small amount of money for provisions. Due to such supportive treatments they get from these segments of the community, street children hold a positive perception towards them.

Based on the line of work they do when they are vending on the streets, street children have varying and sometimes contradicting perceptions about the youth and the older people from the community. Those street children like shoe shine boys whose nature of work mostly meets them with the youth and consequently received good treatment and material incentives perceive the youth positively. These children doing such a job perceive the youth as magnanimous but the older as avaricious (Quatari). Same way, those street children working as coolies, who usually carry bags for mothers on market days, hold a huge respect and appreciation for mothers due to the tips they get from them and the food they sometimes provided to them.

Street children like any other person in any community do experience public and religious events and holidays. Normally, people consider events and holidays as moments of doing luxurious lavish things. But street children cherish such events for a different reason than other children off the streets. Children off the streets perceive holidays and events as cherish able for the new cloths and family together following these days. But children on the streets consider holidays as a day in which they could at least get the very basic human need, which is food. Others celebrate holidays as a perfect day for vending because they sell and earn a lot on holidays than any other normal days. Similarly, community events like weddings are also considered by street children as opportunities to meet that same basic need of these children. In general, public holidays and community events are perceived as opportunities by street children.

Street children who are drop outs or who never went to school perceive school as a symbol of self-failure: they see themselves as unfit in school and consequently the school being of no use to them (Dewayani, 2013). Similarly, participants of the study also expressed their disappointment over their academic failure. They consider the school as something never meant to them. They also believe that education is not something they envy to be a part of as they don't see it coming with opportunities to improve their living conditions. They are discouraged by the number of unemployed youth they see around.

When it comes to their temporaries from around the town, street children perceive them as their rivals. Due to the prevailing conflicts of interest between street children and other children from the community over a football playing ground and others, a conflict between these two groups of children has been common in the research area. For that obvious reason, street children consider other children from the community who are off the streets as their rivals.

Street children who work and live on the streets consider those people from the community who get drunk at night and fight with each other as a threat. These people are perceived by street children as careless and troublesome who may intentionally or unintentionally physically harm them. Concurring with that, Corona & Gülgönen (2015) also confirmed that street children perceive the street as a hostile place because they are afraid of being kidnapped or assaulted, and because they generally feel threatened by strangers that represent a potential risk for them (e.g., drunkards, men lying on the street).

The perception street children, the boys, have towards the police is also negative. As per the findings from interviews with street children themselves and members of the law enforcement, these children see the police as people who are careless enough to beat people up for no concrete reason in sight. This is due to the fact that street children have either personally experienced police brutality or witnessed it in the streets. In addition to that, street children are the usual suspects whenever something goes around. Similarly, a study conducted by Marie (2004), in Nepal, Kenya, Guatemala, India, and Philippines revealed that the most common and pervasive form of abuse street children experience is by the police. They force them to clean the stations, they beat them, they take money from them, and they torture them into confessing to crimes or to name who committed them. It is stated in the study that the police think every child who lives or makes a living in the streets is a bad child (Marie, 2004).

According to Marie (2004), girls are often asked for sexual favors on the pretext that they would get protection or they would be released from jail if they are imprisoned. And, in most instances, release does not take place even after giving in to the officer's demand. Due to this, street girls perceive the police as perpetuators of sexual violence on them. Contrary to the finding from that study and the way street boys in Fenote Selam perceive, street girls in Fenote Selam

73

however consider the police as a protector. These girls see the police as an important provider of security for them in the streets and they have never been asked for any favors or whatsoever. Not only street girls believe that cops protect them from violence by others; they also believe that it's the police who can help them do their vending business in the streets freely. Therefore, one needs to clearly understand that street boys and girls have varying perceptions about policemen.

5.3 Affection of street Children

Based on the perceptions they hold towards different members of the community and the treatment they receive from, street children go through range of emotional feelings, both positive and negative. When around those members of the community like mothers, customers, restaurant and hotel owners and employees, street children obviously feel happy and cared. Those children working and vending on the streets also feel happy about that side of their work, helping their family survive through extreme poverty. They feel happy making money that can actually mean something to their respective struggling families.

On those occasions like holidays and community events in which street children get the chance to access food or even become part of the celebration, street children feel accepted and loved. Even though it's only for a short period of time, the children enjoy being involved with the community around in such occasions. It is the moments in such occasions that keep street children optimistic about the relationship they have with the community and even about their lives.

There are also times in which some people from the community would misunderstand and mistreat street children: giving them names that they all are not, like calling them thieves and rude kids. Redae (2015) similarly stated that street children are usually described as beggar,

snatcher, misbehavior and speak out dirty words/awful talking; the most addicted people with shisha, chat and cigarette where their livelihood is on the street doing nothing. And based on such wrong calculations, people sometimes even deny them leftover food. Those who organized social events like weddings don't want them near their compound. When such things happen to them by members of the community, street children feel angry, lonely, depressed and hopeless. In agreement with that, (Francis, 2011) revealed that feeling of anger and dismay is also common among street children; following abuses they receive from local people and police. When those children sell things on streets they are subjected to abuse. Some of the perpetrators of child abuse are the police on streets (Francis, 2011).

Findings from the study also show that the frequent tension and conflict street children have with other off the street children from neighborhood also keeps them worried and insecure. The group fights among these groups of children are sources continuous feelings of insecurity especially to walk alone on the streets. The violent nature of the streets is also a source of emotional disturbance for street children. Boozy strangers walking in the streets at night make street children highly insecure and frightened. From all the noise they create to the frequent violence they inflict on them, drunken strangers really make street children's nights miserable (Marie, 2004).

5.4 Behavior of Street Children

Findings from the study show that street children's way of reacting to people and events in the community varies. These children's behavior depends on the kind of treatment these children receive or at least expect from the people or events in the community around them. Based on that, it is revealed in the findings that street children exhibit both acceptable and unacceptable behaviors.

During public holidays celebrated by the community like the *Meskel (Finding of true cross)* street children's show conformity to the way things are done by the community in Fenote Selam. Street children's normally celebrate these holidays just like any other children from the town do. They spend the day singing traditional songs all along with other children from their hood. This behavior of the street children can be explained from the perspective of Systems theory. The theory explains human behavior as the results of reciprocal interaction between a person and his/her interaction with the external environment and institutions (Elizabeth, 1999). The behavior of street children's in this context can therefore be described as the outcome of the influence of their peers, neighbors, and the community in town in general.

On other instances, street children in Fenote Selam were reported to be an active player in the community's daily activities by working as messengers for those people with whom they happened to have a good longtime relationship. Especially for cafeteria, restaurant, and hotel managers and owners, street children are so used to providing services as a messenger. These people trust the kids to deliver them some goods for a very little payment to be made in cash or in kind. The children as well happily engage in such transactional relationships. This behavior by street children can be best explained by the social exchange theory. Social exchange theory stipulates that human behavior is shaped by the relative costs and rewards parties incur in a transactional interaction. It also stresses that people are always trying to maximize rewards and minimize costs as much as they possibly can (Mitchell, Cropanzano, & Quisenberry, as cited in Redmond, 2015). If these children refuse being a messenger for these people who have been supporting them for quite a time, there's a lot to be lost for the children. Like who will give them leftover food? From the social exchange theory point of view, it's the previous, present, and expected rewards street children gain or expect to collect that makes them have that kind of

constructive role and acceptable behavior shown towards these segment of the community in town.

Another sort of good behavior street children from the town exhibit is the fact that some of them strive to survive by their sweat, by working as coolies. Instead of engaging themselves in unproductive and criminal behaviors like theft and robbery, street children trying to live only by with their own hard work is considered as an acceptable behavior by the community. And considerable some street children make earning by working as coolies especially on local market days in the weekend. Other groups of street children are also trying to make a living with the earnings they get by selling goods in the streets while others also provide services like shoe shining. A study by Rosemary & Cree (2012) revealed, and confirmed with the findings of this study, that large numbers of children were involved in vending in streets and sprawling open market places, both before and after school, at weekends and during holidays.

As it's profoundly presented in the findings section of this document, street children are making a living from vending on the streets. Such a behavior could be explained from street children can be explained by social behavioral theory. Social behavioral theory of learning states that behavior is learned interaction with others. Reinforcement theory of learning postulates that an individual's behavior is a function of its consequences, desirable or undesirable. According to this theory, individuals repeatedly show behaviors that will bring them desirable outcomes or consequences while avoiding those behaviors with undesirable consequences to them (Elizabeth, 1999). Therefore, it's possible to speculate that street children are showing repeated behaviors that are positively regarded by the community because of the material and nonmaterial rewards they gain by doing so. The money they earn by doing so could obviously be the main factor here inspiring them to engage in such activities. As a participant street boy who works as a shoe shine

boy clearly stated, some of his customers spur him their appreciation and inspire him to be strong and continue what he has been doing. The happiness they see in their parents when these children get them some money that could actually help also makes them keep working hard and behave nice, Such nonmaterial gains too could have been the motivator behind street children showing appreciable behaviors in their interaction with the community around.

Those street children who are vending on the streets have been mainly introduced to that line of work by their parents. Those parents who're financially struggling buy some goods and send their children to retail them in the streets. This takes as to the viability of the systems theory in explaining the behavior of street children in the community they live in. according to this theory, behavior is the result of reciprocal interactions of persons operating within organized and integrated social systems including families (Elizabeth, 1999). If it wasn't for the pressure from their parents, probably, these children could have been involved in activities not welcomed by the community. Therefore, such a behavior by street children can be seen as an outcome of the interaction they have with their families.

Street children's celebrating a holiday, *Meskel,* altogether with other children's from the community is another appreciable behavior by street children revealed in the findings of the study. These children do not go through exclusionary experiences when it comes to celebrating such a public holidays as *Meskel*. It once proves the importance of systems theory in explaining behavior. Mezzo systems like neighbors and peers have an influence in the way street children behave/react to people and events around them (Elizabeth, 1999). Had their peers and neighbors been marginalizing them, the street children's would have preferred to celebrate *Meskel* differently but not with their peers in any way. But due to the roles and expectations, to be met

by these street children's, set by their peers from the neighborhood, street children's spend celebrating the day with the rest of their peers who are neither living nor working on the streets.

Street children are characterized not only by the positive behaviors they show in their interaction with the community. There are unacceptable behaviors too revealed in the document that these children are, partly, known for. Some street children, mostly boys, were found to be involved in criminal activities like pity theft, robbery, assault and harassment, rape and so on. The rate of juvenile delinquency was also said to be high: street children who were in police custody come back quicker with the same or perhaps criminal activity they were previously suspected or convicted of. Similarly, a study conducted by Azmeraw (2015) on 'Problem and Coping Strategy of Street Children in Nekemte Town' also revealed that many street children take part in criminal activities but were not arrested by the police. Even those who were arrested were usually kept together with adults in return paved ways for them to learn new ways of committing crime from the adults.

As presented in the findings section of the paper, street children are also found to be involved in other socially unacceptable behavior like drug abuse. Street children in Fenote Selam town are reported to be engaged in socially deviant behaviors like chewing chat, smoking, and drinking. Similarly, findings from Azmeraw (2015) also revealed that many street children in Nekemte town abuse substances like chat, alcohol, cigarette, shisha, benzene and glue. Though the participants of this study conducted in Fenote Selam denied that they do not smoke shisha, they never denied the fact that they smoke cigarettes, use benzene and glue and they sometimes chew chat. The street children also gave same excuses for doing so as those participants in Azmeraw stated. They claim that it helps them cope with the hunger and cold they go through in the streets

on a daily basis. The street children also confirmed that it helps them deal with feelings of depression and loneliness they usually suffer from.

Street boys are, as mentioned in the findings section of this document, accused of inflicting gender based violence on other girls both on and off the streets. The forms of harassment include all types of harassment like verbal, physical and sexual. Victims of such harassments by street boys stated that if it wasn't for the precautions they take the street boys could even dare to rape them. In line with this finding, it's mentioned in Mekonnen (2005), a study about factors predisposing street children to HIV/AIDS, that street children in Addis Ababa show abusive behavior towards other girls on and off the streets.

When it comes to the sexual behavior of street children, studies show that most street children tend to become sexually active earlier than most other group of adolescents and engage in sex with many sexual partners (Mekonnen, 2005). Mekonnen also states that street girls were more likely to be raped or forced into sexual relationship to ensure their survival and eventually likely to be vulnerable and at risk of acquiring HIV/AIDS. Participants from street girls in Fenote Selam, however, affirmed that despite being exposed to various forms of sexual abuse, they have never been raped.

Some street children mainly boys show a constant involvement in group fights with other adolescents from the community around. Findings confirm that street boys are desperate for group fights. This behavior by these children however could be explained in terms the street children's way of surviving in the streets. As a study by Tsedey (2005) shows, street children use moving and sleeping in groups, seeking protection from friends, reporting to police, fighting back, restricting their time and movement to places where people are available, are the most

frequent means used by street children to defend themselves from abuses. Hence, the reason

these children always come in defense of one another could be because they think it's the best

way to defend themselves against other adolescents who are trying to abuse them.

Chapter Six: Conclusion, Implications, and Recommendations

6.1 Conclusion

This qualitative case study is conducted with a general objective of describing the perception of street children towards the community in Fenote Selam town. In view of that, three research questions were posed and addressed: 1) how do street children see various members of the community and social events organized in the community? 2) What are the treatments street children receive from the community? 3) What are the perceptions of street children's in response to the treatment they receive from the community? Each of these research questions are addressed here below.

Based on their daily experiences, beliefs, nature of treatment they received, and stereotypes they hold, street children have varying understanding towards different people and events in the community around them. The perceptions are positive towards certain groups of people and negative towards others. Findings from the study reveal that street children hold a positive perception about those people who own and/ or work at cafeterias, hotels, and restaurants: they see them as friendly, caring, and understanding. The explanation for why they perceive them in that way is that these people are the most reliable source of the daily meal they need to survive in the streets. Depending on the type of income generating activity they are engaged in, street children perceive mothers and the youth positively. Those street children who work as coolies perceive women as kind and caring. Those street children working as shoe shining also see the youth as understanding and bounteous because of the tip they give them. Social events like weddings in which street children get the chance to at least have leftover food are considered cherish able. Public holidays are also seen as opportunities to do good business and earn better money by those street children who are used to vending on the streets.

There are members of the community about whom street children in Fenote Selam have a negative perception. Street boys see other off-the-street boys from the community as their rivals; and the girls see both off-the-street and on-the-street boys as a threat. Street boys also consider the police as ruthless and brutal enemies of theirs. Contrary to boys, street girls, however, consider the police as their protectors in the streets. Both boys and girls from the streets consider those drunkards walking by the streets at night time as disturbing and a threat.

Regarding the second research question, street children feel differently among different groups of people in the community and different social events and public holidays celebrated by the community. These children feel understood, loved, and cared around mothers and restaurant, cafeteria, and hotel managers and owners for the kind of treatments they are used to receiving from. Working street children feel happy around those customers who happen to buy them the goods and services they intend to sell on the streets. However, it should not be forgotten that working street girls are ashamed and scared towards some of their customers who happen to verbally or physically harass them. They also feel motivated by the verbal and material gifts they receive from their customers. During social events to which they have been allowed to join and be a part of, though for a short period of time, street children feel accepted and loved by the community.

On the other hand, there are people and events in the community around/in which street children feel insecure, excluded, hopeless, depressed, and in despair. Street boys feel insecure when being around their male contemporaries from the neighborhood for these off-the-street boys pose as rivals. Similarly, street boys are scared of the police due to either a previous unpleasant personal experience or the negative stereotypes they have against the policemen. Contrary to that, street girls feel safe and protected with the police around them as they are

perceive as protectors against violence on girls in the streets. When it comes to those events organized by the community to which they are denied to have a leftover food, let alone join and be a part of, street children feel mistreated, left out, and excluded by the community. Such incidents have physical and psychological impacts on the children.

Apropos of the behavior of street children, the third research question, the finding reveals that street children exhibit both acceptable and unacceptable behaviors in their daily interactions with the community in Fenote Selam town. Some street children have a good relationship with those people who treat them right. Street children behave respectfully and with integrity. For those restaurants and hotels owners and employees, street children are even trustworthy of delivering goods. Working street children also behave in a respectful manner around those customers of theirs, be it the youth, mothers or the elderly. When street children are allowed to be part of social events organized in the community, they play constructive roles like washing dishes. During some public holidays, like that of finding of true cross, street children try to celebrate it the same way the rest of the community in town does: exercising similar rituals as the community.

Street children not only show acceptable behaviors in their interaction with the community, at times they demonstrate socially disapproved and legally punishable behaviors. Street children are usually accused of stealing clothes and shoes from boutiques. Some even accuse them of steeling materials from restaurants and hotels. Street children are also commonly engaged in group fights with their contemporaries from the community. Street boys are reported to be harassing girls verbally and sometimes attempt physically. The study finding also revealed that drug and alcohol use is common among street children. Additionally, data collected from

key informants show that street children especially boys are rude and disrespectful in the way they talk and they do things.

6.2 Implications

Based on the main findings, four implications of the study in education, policy, practice and intervention and future research are presented below.

6.2.1 Implication for Education

According to the definition of IFSSW, social work is a profession that works to enhance human wellbeing in general with a special attention to the wellbeing and fulfillment of basic needs for marginalized segments of society like street children. To achieve that goal, education about 'Children in special circumstances' is included in the social work curriculum under the course 'Social work practice with family and children'. Methods for working with Children Living in Kinship and Foster Home Placements, Children in divorcing and reconstituting families, children in families affected by illness and death, children in substance-abusing families, and child victims and witnesses of family and community violence are included under the course. However, the issue of street children too should have been included because, obviously, children in this category as well are in a special circumstance.

6.2.2 Implication for Policy

Findings from the study reveal that there are number of policy gaps regarding the upholding or implementation of the rights of street children. NSPPE (2012) states that, "*the National Nutrition Program and Action Plan aims to improve the nutritional status of the most vulnerable mothers and children by merging, to the extent possible, the EOS activities into the responsibilities of HEWs.*" The policy also underlines that Labor and social affairs bureaus and bureau of youth, women, and children affairs need to implement programs that target households

with vulnerable children with micro credit or grants often together with training aimed at improving the livelihoods of their households. Findings, however, show that many street children are forced to working on the streets under stressful and hazardous conditions because of their parents' economic struggles.

Another policy implication of the study is that a basic constitutional right of children, including street children, to be kept separated from adults when placed in correctional facilities is being violated. The FDRE constitution Art 36 (3) states that, "*Juvenile offenders admitted to corrective or rehabilitative institutions and juveniles who become wards of the State or who are placed in public or private orphanages, shall be kept separately from adults.*" In absolute violation of that decree, findings from the study show, street children who have been accused of committing different crimes were being kept in the same place with adults.

The other policy implication from the study findings is that children who are without parents or guardians are not being provided with rehabilitation and assistance from the state. Under the FDRE constitution article 41 (5), it is mentioned that, *"The State shall, within available means, allocate resources to provide rehabilitation and assistance to the physically and mentally disabled, the aged, and to children who are left without parents or guardian."* As it is clearly stated throughout the study and in the findings section in particular, there're no significant provisions being made by any government institution or body to help street children in the research area.

6.2.3 Implication for Practice and Intervention

As it is mentioned in the findings section of this document, there are gaps in the way the community perceives and treats street children. Many people in the community consider all street children as rude, thieves, and spoiled kids who never care about what others think or feel about

them. On the other hand, findings also show that considerable number of street children are prone to and victim of using different alcohols and drugs in the streets. Thus, as stated in the NASW Code of Ethics, social workers can intervene in the effort to create aware both among street children and the community itself, without any expectation in return. Under the core values set by the NASW which talks about the value 'service', it is stated how far the social workers are expected to serve the society that including in pro bono service (NASW Code of Ethics, p.2). This implies that social work practitioners can organize community awareness raising programs on the issue under study.

Findings of the study imply the need for social workers and others to advocate on behalf street children. As it is previously clearly stated, some of the basic provisions and protections street children are granted by law are being denied or violated. As put in the NASW Code of Ethics, social workers fight against social injustices and advocate on behalf of the marginalized. It also sets a professional obligation for social workers to pursue change especially with and on behalf of vulnerable segments of the population like street children (NASW Code of Ethics, p.2). Therefore, social work practitioners here too can bring their professional expertise and authority so that rights of children in general and street children in particular can be upheld in the best way possible.

6.2.4 Implication for Research

This study shows that the issue of the perception of street children towards the community is not well studied and documented and further studies can be conducted. In line with the objective of the study, the subjective perception of street children towards the community based on their subjective experiences was unveiled. Other social work researchers, hence, can

use this study as stepping stone for carrying an objective examination of the issue using survey or other quantitative techniques.

6.3 Recommendations

Based on findings of the study, I make the following recommendations which I think are potent to help improve the perception of street children towards the community altogether with the factors that made these children perceive, feel, and behave the ways they do and fend off risks that might emerge due to such attitude.

- The government should vehemently work on the prevention of violation of basic human rights that are being committed by members of the law enforcement agency, the police. As indicated in the findings, street children specifically boys are repeatedly and brutally being beaten by local police. Such treatment by men and women who were basically supposed to be protectors of these helpless children out in the streets clearly has a negative impact on the way these children perceive, feel, and behave towards the police. As mentioned in the findings section of this document, street boys consider the police as a threat and feel threatened and insecure when police is around and it doesn't take a genius mind to predict what these children might do against the police had they had any power. Thus, the law enforcement body of the government needs to take corrective measures against those police men and women who heedlessly mistreat street children.

- I believe active participation of the community is critical for the fruition of any project. Especially when the effort is all about bringing favorable changes in the perception of street children towards the community, needless to say, the community which is both partly a cause for the perception and affected by it, should take part in all attempts to changing it. Adolescents, youth, business men and women who, due to the nature of their

work, routinely interact with street children, and influential people like the elderly from the community need to be enlightened on the ways they should treat street children.

- Findings from the study unveiled that many children on the streets are from impoverished female headed families. These children work on the streets to play a part they could in sustaining their respective families. Though NSPPE outlines the need to provide support to households with vulnerable children with micro credit or grants often together with training aimed at improving the livelihoods of their household, findings implied that less is done so. Hence, the labor and social affairs bureau and bureau of women, children, and youth affairs need to heavily invest in changing the living conditions of such families.

- The fact that every time street children are accused of committing anything against the law, it's reported in the findings that they are not held separated from the adults. That in return is contributing to high juvenile delinquency among street children as they are not given proper education and follow up as children. Instead they learn new and sophisticated ways of committing crimes around the community they live in. Hence, the government needs to establish juvenile detention centers with all the necessary infrastructure and personnel.

- Findings also show that street children are severely beaten, instead of being taken to the police station, when caught of stealing from individuals or business centers in town. This is a basic violation of the rights of children and should seriously be taken. Those persons who beat street children, instead of letting them judged by the law, they are too breaking the law so they should held responsible too.

- Finally, I would like to recommend further studies on the issues of the perception of street children towards the community with different research approaches and techniques should be done.

Reference

Azmeraw, Z. (2015). *Problem and Coping Strategy of Street Children, the Case of Nekemte Town, Ethiopia,* Addis Ababa University.

Ba-ama, E. (2013). *Challenges faced by street women with children: A case of Accra-Ghana*; University of Ghana.

Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and implementation for novice researchers. The Qualitative Report, 13(4).

Blackford, J., Cecio, L. D., Jerving, N., Kim, S., & Sayagh, S. (2008). Supporting Transition of Street Children to Self-Reliant Adulthood in Tanzania. Columbia University, New York.

Braun, V. & Clarke, V. (2013). *Successful Qualitative Research: A Practical Guide for Beginners.* SAGE Publications Inc.; Thousand Oaks, California

Corsaro, A. W. (2011). *The Sociology of Childhood*. *3rd Edition*. Thousand Oaks, Pine Forge Press,   California.

Cosgrove, J. G. (1990). *Towards a working definition of street children*. International Social Work.

Dallape, F. (1989). *Street Children in Africa*, Paper presented at the symposium on Street Children in the Third World, Carita Neerlandica and the Working Group on Development Studies, University of Amsterdam.

Deribe, A. (2006). *The Situation of Scavenging Children on the Waste Dumping Sites of Addis Ababa.* Addis Ababa University.

Dewayani, S., (2013). *What Do You Want to Be When You Grow Up? Self-Construction in Indonesian Street Children's Writing.* Research in the Teaching of English, Vol. 47, No. 4.

Doob, L. W. (1977). *The Behavior of Attitudes*. Psychological Review, *54*(3), 135-156.http://dx.doi.org/10.1037/h0058371

Elizabeth, D. H. (1999). *Dimensions of Human Behavior: Person and Environment*. Thousand Oaks, California; Pine Forge Press

Ezzy, D. (2002). *Qualitative Analysis: Practice and Innovation.* Allen & Unwin, Australia.

Francis, L. (2011). *Assessment of Child Abuse among Street Children: A Case Study of Dar es Salaam City, Tanzania*; Sokoine University of Agriculture.

Henock, A. (2016). *Under-five street children diarrheal home treatment: The case of mothers residing on streets of selected sub-cities in Addis Ababa*. Addis Ababa University.

Joyce, W. (2014). *The Role of Government and Community in Supporting Street Children Access Education in Arusha*: *A Case of Arusha City.* Open University of Tanzania.

Kirui, K. (2015). *Factors Influencing Rising Number of Street Children in Urban Centers in Kenya: A Survey of Eldoret Municipality, Kenya*. European Open Urban Studies & Development Journal Vol. 1, No. 1.

Koller, H. S., & Hutz, S. C. (2001). *Street Children. Psychological Perspective.* International. Encyclopedia of the Social & Behavioral Science.

Mahdrehiwot, A. (2014). *The Experience of Street Children in the Rehabilitation Program of Kirkos Sub City: The Case of Drop-in Rehabilitation Center Project (DIRC) Child Space Program*. Addis Ababa University

Maio, G. R., & Haddock, G. (2015). *The psychology of attitudes and attitude change*. London: SAGE.

Markim, W. (2007). *The Situation of Street Children in Zimbabwe: A Violation of the United Nations Convention on the Rights of the Child (1989).* University of Leicester.

Mason, M. (2010). *Sample Size and Saturation in PhD Studies Using Qualitative Interviews*. Forum Qualitative Sozialforschung / Forum: Qualitative Social Research, 11(3), Art. 8, http://nbn-resolving.de/urn:nbn:de:0114-fqs100387.

Mekonnen, T. (2005). *Factors Predisposing Street Children to HIV/AIDS in Addis Ababa, Ethiopia.* Addis Ababa University.

NASW Code of Ethics (2017).

Neuman, L. & Krueger, l. (2002). *Social Work Research Methods: Qualitative and Qualitative Applications.* Ally& Bacon, Boston.

Parbati, T. (2013). *Situation and Causes of Street Children: A Sociological Study of Kathmandu Valley.* Tribhuvan University, Nepal.

Patton, M. Q. (2002). *Qualitative Research and Evaluation Methods* (3rd ed.). Sage Publications; Thousand Oaks, California.

Rebecca, G. (2016). *Public Perceptions of Street Children in Cairo: The Criminalization of Street Children and the Role of the Public*. Lund University

Redae, T. (2015). *Community Perceptions on Street Children in Piazza Area, Addis Ababa*. Addis Ababa University.

Richards, L. (2012). *Readme First for a User's Guide to Qualitative Methods (Volume 3)*; Third Edition. Sage Publications, New York.

Rosemary, O. & Cree, V., (2012). *Children's Work: Experiences of Street-Vending Children and Young People in Enugu, Nigeria*. The British Journal of Social Work, Vol. 42, No. 1.

Salo, J. (2009). *Educating the Dropouts, the Case of Street Children in Maputo City, Mozambique. Journal of the International African Institute, Vol. 64, No. 4*

Seble, A. (2016). *Social Work Practice in Court Setting: The case of Lideta Federal First Instance Court, Addis Ababa.* Graduate School of Social Work, Addis Ababa University

Shaw M.E. & Wright J.M., (1986). *Scales for the Measurement of Attitudes.* New York, McGraw-Hill

Sosina, G. (2011). *The Realization of Socio-economic Rights of the Child: The Case of Street Children of Addis Ababa.* Addis Ababa University.

Tsedey, A. (2005). *Social Capital as a Survival Mechanism: The Case of Some Street Children and Youth in Addis Ababa*. Addis Ababa University.

Owusuaa, E. (2010). *Streetism: The Lived Experiences of Unaccompanied Migrant Children and their right.* Norwegian University of Science and Technology, Trondheim, Norway.

UNICEF (2005). *Children in the Street. The Kenyan Case*. Defense for Children International, Kenyan section.

United Nations, (1989). *Convention on the Rights of the Child.*

Wernham, M., (2004). *Street Children and Juvenile Justice – an International Perspective.* Consortium for Street Children, London.

Yilma, H. (2007). *Sexual Abuse among Female Street Children: The Case of Lideta Sub City, Addis Ababa*; Addis Ababa University Institute of Gender Studies.

Yin, R. (2011). *Qualitative study: from start to finish.* The Guilford Press. New York.

Zena, A, & Aneth, K. (2005). *Coping Strategies used by Street Children in Times of Illness.*

Research Report 10/1, Dar es Salaam, REPOA.

Appendices

Appendix-1: Informed Consent Form for the Participants

My name is Melaku Workineh, currently a Master of Social Work student in the graduate program of St Marry University. I am here hoping to collect data for my research titled "The perception of street children towards the community and social events organized by the community members in Finote Selam Town, Amhara region".

The study will provide a significant knowledge in understanding the existing perception of street children towards the community they belong to. Hence, I am kindly requesting you to participate in the study.

If you decided to participate in the study, you will be asked questions whose answers will be input to the study. The interview will take not more than fifty minutes. Finally I will be thankful if you could participate in the study.

Signature of the participant: _____

Date: _____

Name of the Interviewer: Melaku Workineh

Signature: _____

Date: _____

Appendix - **2: Informed Consent Form for the Researcher**

     I, Melaku Workineh, a postgraduate student at St Marry University, as a researcher of the study, have informed the study participants about the nature, purpose, risks, benefits and procedures of the study. I have also explained the ethical guidelines to be followed in the process. The issue of confidentiality, privacy, anonymity and participant's self-determination were given due emphasis in the introduction session. My signature below signifies that I have provided the above information for the study participants.

Name of the Researcher: Melaku Workineh

The Researcher's Signature: _____

Date: _____

Appendix - 3: In-depth Interview Guide for Street Children

Demographic Information

- Code_____

- Age_____

- Sex_____

- Educational status _____

Semi-structured Interview Questions

1. How long have you been in the streets?

2. Do you have regular contact with your parents? Explain.

3. What sort of treatment do you receive from the community?

4. How do you perceive these treatments from the community?

5. What kind of interaction do you have with different people around the place you live and/or work?

6. Have you or your friends ever been mistreated by any member of the community? In what ways and for what reasons?

7. How do you perceive or what is your perception about different groups of people from your surrounding community? Adolescents, youth, women, elderly, the police….

8. How do you perceive about some major social events? Prompt: like holidays, wedding ceremonies, christening and the like

9. How do you see the various social events in your surrounding community?

10. What do you do to survive in the streets?

11. Anything you would like to add, discuss about, ask, etc.?

Thank you for your participation!

Appendix - 3: In-depth Interview Guide for Key Informants

Demographic Information

- Code_____

- Age_____

- Sex_____

- Educational status _____

- Job_____

Semi-structured Interview Questions

1) How frequent do you have the opportunity to interact with street children?

2) How do you understand street children?

3) What do you feel about them?

4) What sort of behavior do street children exhibit in your observation?

5) How do you explain the kind of relationship you have with street children?

6) In your day to day life, do you give a hand to street children when you feel they needed it and/or when they ask you to?

7) Have you ever been a victim of any misbehavior by street children? If yes, explain.

8) Anything you would like to add, discuss about, ask, etc.?

Thank you for your participation!

Appendix - 4: Focus Group Discussion Questions

1) What kind of interaction do you have with other off-the-street children from the community?

2) How do you see the various social events in your surrounding community?

3) Have you ever been mistreated or harassed by any group of people in the society?

4) Which segments of the population do you consider understanding and helpful to you and feel comfortable being around?

5) What kind of help do you get from those above you consider helpful and understanding?

6) Which segments of the population do you consider a threat and feel insecure being around?

7) What mechanisms do you use to deal with the unpleasant treatments you receive from some members of the community and the interactions that follow?

8) How do you spend your time during holydays?

9) What do you think about school and schooling?

Thank you for your participation!

Appendix 4: Observation Checklist

1) The nature of relationship street children have with different groups of people

2) Line of work street children are engaged in

3) Street children's role in social events