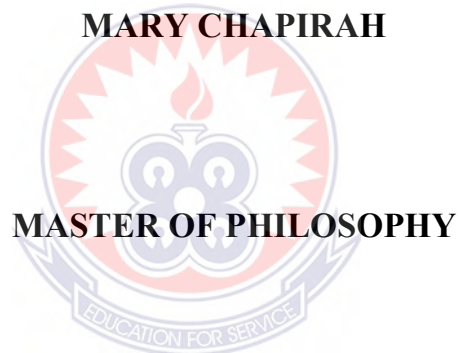


UNIVERSITY OF EDUCATION, WINNEBA

**STREETISM AMONG CHILDREN IN ATIMPOKU, GHANA:
IMPLICATIONS FOR COUNSELLING**

MARY CHAPIRAH

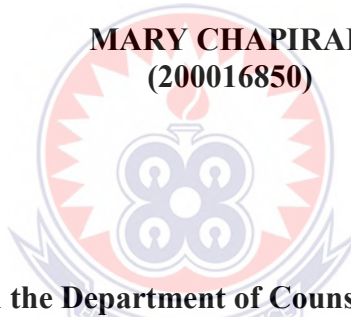


MASTER OF PHILOSOPHY

UNIVERSITY OF EDUCATION, WINNEBA

**STREETISM AMONG CHILDREN IN ATIMPOKU, GHANA:
IMPLICATIONS FOR COUNSELLING**

**MARY CHAPIRAH
(200016850)**



**A thesis in the Department of Counselling Psychology,
Faculty of Educational Studies, submitted to the School of
Graduate Studies in partial fulfilment
of the requirements for the award of the Degree of
Master of Philosophy
(Counselling Psychology)
in the University of Education, Winneba**

MAY, 2022

DECLARATION

Student's Declaration

I, Mary Chapirah, declare that this thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

Signature:

Date:

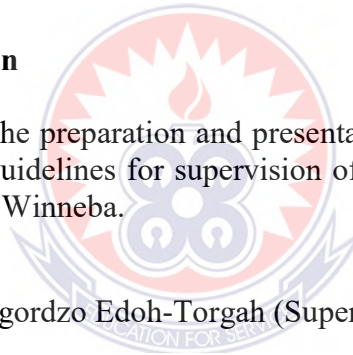
Supervisor's Declaration

We hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of dissertation as laid down by the University of Education, Winneba.

Name: Dr. Nyuiemedi Agordzo Edoh-Torgah (Supervisor)

Signature:

Date:



DEDICATION

This work is dedicated to my husband, Seth Kwesi Okyere, my daughter Eliezer Yaa Adjeiwaa Adom Okyere, to all my siblings and loved ones.



ACKNOWLEDGEMENTS

I would like to render my profound gratitude to all lecturers of the Department of Counselling Psychology for guiding and advising me throughout the course. I would also like to render a special gratitude to my earlier supervisor, Dr Daniel K. Buku, whose patience, understanding and contributions help me to complete my thesis. I am indebted to Dr Nyuiemedi Agordzo Edoh-Torgah who became my supervisor after Dr Daniel K. Buku. I acknowledge her great contribution, guidance, directives, encouragement and patience that has really helped me to complete my thesis. I am indebted to her as my supervisor who willingly accepted to supervise my thesis without any reservation.

I also like to acknowledge my husband, Seth Kwesi Okyere for contributing financially, spiritually and psychologically to enable me achieve my dream. I acknowledge Rev. John Kwaku Agbaga of Presbyterian Church of Ghana for his prayer, support and encouragement throughout this course.

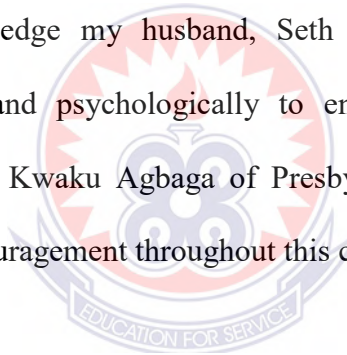


TABLE OF CONTENTS

| Contents | Page |
|--|-------------|
| DECLARATION | ii |
| DEDICATION | iii |
| ACKNOWLEDGEMENTS | iv |
| TABLE OF CONTENTS | v |
| LIST OF TABLES | viii |
| ABSTRACT | ix |
| | |
| CHAPTER ONE: INTRODUCTION | 1 |
| 1.1 Background to the Study | 1 |
| 1.2 Theoretical Framework of the Study | 13 |
| 1.3 Statement of the Problem | 17 |
| 1.4 Purpose of the Study | 19 |
| 1.5 Research Questions | 19 |
| 1.6 Significance of the Study | 20 |
| 1.8 Definition of Terms | 20 |
| | |
| CHAPTER TWO: REVIEW OF RELATED LITERATURE | 22 |
| 2.0 Introduction | 22 |
| 2.1 Nature of Streetism in Atimpoku | 22 |
| 2.2 Antecedents of Streetism in Atimpoku | 26 |
| 2.3 Deprivation of Educational Rights | 34 |
| 2.4 Economic Related Antecedents | 35 |
| 2.5 Challenges of Streetism in the Study Area | 39 |
| 2.6 Streetism and Copying Strategies Among Street Children in Atimpoku | 43 |
| 2.7 Interventions to Address Streetism in Ghana | 50 |

| | |
|---|-----------|
| CHAPTER THREE: RESEARCH METHODOLOGY | 55 |
| 3.0 Introduction | 55 |
| 3.1 Research Paradigm | 55 |
| 3.2 Research Approach | 56 |
| 3.3 Research Design | 57 |
| 3.4 Study Area | 59 |
| 3.5 Population | 61 |
| 3.6 Sample and Sampling Technique | 61 |
| 3.7 Data Collection Instrument | 62 |
| 3.8 Data Collection Procedures | 63 |
| 3.9 Data Analysis Procedures | 64 |
| 3.10 Trustworthiness | 65 |
| 3.11 Thick Description of Data | 67 |
| 3.12 Ethical Issues | 68 |
| CHAPTER FOUR: RESULTS/FINDINGS | 71 |
| 4.0 Introduction | 71 |
| 4.1 Results on Demographics Information of Street Children | 71 |
| 4.2 Research Question One: Why do Children in Atimpoku take to Streetism? | 72 |
| 4.3 Research Question Two: What social Challenges Face Street Children in Atimpoku? | 82 |
| 4.4 Research Question Three: What Personal Challenges Confront Street Children in Atimpoku? | 90 |
| 4.5 Research Question Four: How do Street Children in Atimpoku Cope with their Plight? | 97 |



| | |
|---|-----|
| CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS | 103 |
| 5.0 Introduction | 103 |
| 5.1 Summary | 103 |
| 5.2 Conclusions | 104 |
| 5.3 Implications for Counselling | 105 |
| 5.4 Recommendations | 106 |
| REFERENCES | 108 |
| APPENDICES | 121 |
| APPENDIX A: Introductory Letter | 121 |
| APPENDIX B: Interview Guide for Street Children | 122 |



LIST OF TABLES

| Table | Page |
|---|-------------|
| 2.1: Direct and indirect causes of streetism | 37 |
| 4.1: Demographic Information of Street Children | 71 |



ABSTRACT

The study explored streetism among children in Atimpoku in the Eastern Region of Ghana adopting the qualitative phenomenological design. Fifteen participants were selected using purposive sampling technique. Interview guide was used for data collection. Data were analysed in themes. The study found that family break-up, fear of being punished, poverty, lack of parental care and control and child abuse were the key reasons children in Atimpoku take to streetism. Attacks by thieves, arrest by the police, street accidents, spiritual attacks and attack by colleagues were social challenges street children in Atimpoku faced. Truancy, frequent illness lack of accommodation, lack of basic needs of life and unmet love and affection from friends and family members were the personal challenges faced by street children in Atimpoku. Receiving assistance from colleagues, parents, caregivers, asking for alms, self-medication, use of drugs and drinking of alcohol were coping strategies street children in Atimpoku used to manage their plight. It was concluded that children in the street of Atimpoku were supposed to have been in school, acquiring the needed knowledge and skills that would enable them to become responsible future leaders. Children in the street of Atimpoku and their life style as well as the problems they encountered signify that streetism is a social problem that needs to be solved. It was recommended that the Government should partner with Non-Governmental Organisations (NGOs) who work to address issues of child streetism to establish training centers. These centers will serve as places where children would be kept and be provided with education and employable skills training such as: ICT, hair dressing shoe making, beads making, fashion designing, carpentry and even formal education among others. These skills could equip them for the job market than being on the streets. The Department of Social Welfare in collaboration with chiefs and opinion leaders, counsellors and Non-Governmental Organisations (NGOs) should put their resources together to mobilize community members in Atimpoku and sensitize them on the consequences of child streetism.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Despite the numerous number of homes and buildings being constructed on daily basis in our world today, the number of children that live in different corners of streets is inevitably alarming. There are a number of common misconceptions about street children; from who they are to how many they are around the world, and why children take to the streets (Naidoo, 2008).

Streetism is explained as the ways of living, coping and surviving on the street (Ennew, 2003). Streetism is often associated with risks that affects the growth and development of victims. It involves spending most of the time in the street, deprivation of basic right such as hygiene, nutrition, education and security (Crombach & Elbert, 2014).

The term „street-connected“ is now more widely used to describe the broad range of experiences children and youth have in the streets. Some live in the streets; some work in the streets; some street children maintain relationships with their family whereas others break all contacts (Kalimbira & Chipwatali, 2014). While some remain in the streets, others go on and off of the streets. But all of them have strong connections to the street (Kalimbira & Chipwatali, 2014).

Childhood is considered as the foundation of every community and the nation as a whole (Mintz, 2004). It is for this reason that childhood is seen to be the stage where children are trained, supported and guided by adults to ensure that they grow to be responsible in the society (Mintz, 2004). Through children, societies are able to reproduce themselves and to establish series of connections with successive

generations (Mintz, 2004). Children are not only the future of every society, they are also the groups with needs that requires greater attention by the society (Belay, 2007).

A child is defined as any person less than eighteen years of age. This definition is in accordance with the topic under discussion. Concise Oxford English Dictionary, (2002) defined a child as a young human being below the age of full development.

Street child defined as any child who has not reached adulthood, where the streets, including unoccupied dwellings, inhospitable environment is his/her main residence and means of earning a living. (UNICEF,2001, p1).

The United Nations Children’s Fund (UNICEF) Postulates a three – dimensional categorisation of street children;

- Children of the street. They are children who live on the street without support from family or guardians.
- Children on the street. This group have a family and a home they go to at night but they come to the street to earn a living, escape abuse at home or be with friends.
- Street family children. These are children born on the street to homeless parents, the only life they know is the streets with their family.

The term „street-connected“ is now more widely used to describe the broad range of experiences children and youth have in the streets: Some live in the streets; some work in the streets; some street children maintain relationships with their family whereas others break all contacts (Kalimbira & Chipwatali, 2014). While some remain in the streets, others go on and off of the streets. But all of them have strong connections to the street (Kalimbira & Chipwatali, 2014).

In Ghana, a child is a person below the age of eighteen years (Children's Act of Ghana, Government of Ghana, 1998). Today, almost all cultures/societies share the view that the younger the child the more vulnerable she/he is physically and psychologically and is undoubtedly less able to fend for herself/himself. Globally, age limits regulate children's activities: When they may leave school; when they may marry; when they can vote; when they can be treated as adults by the criminal justice system; when they can join the armed forces, and when they can work. Age limits differ through activity to activity, and from country to country (Bajpai, 2007).

There is virtually no city in the world that is without a record of street children (Miriti, 2015). Children living and working in the streets is a concern in both developed and developing countries but particularly in low and middle-income countries of Latin America, Asia and Africa (of which Ghana is not an exception) (United Nations Children's Fund [UNICEF], 2015). The number of street children worldwide is almost impossible to know, although UNICEF (2015) estimates the number to be 100 million. In Africa, where the problem of street children is relatively new, compared to Asia and other continents, it is estimated that about 13 million children live without families and mostly in the towns as street children (Ali & Muynck, 2015).

Ghana has over the past 20 years been experiencing an influx of street children in the main towns and cities of the country. Children from rural areas usually travel from the villages to the towns to search for jobs. This does not in any way suggest that there were no street children in the cities before, but they were not present in large numbers (Catholic Action for Street Children, 2009). Studies on street children in Ghana go as far back as 1992. Apt Van Ham, Blavo and Opoku (1992) conducted a survey on

street children in Accra. This survey aimed at producing data on the size and conditions of street children in Accra. One thousand (1000) children in five locations in Accra were interviewed, 200 from each location. The survey included children who lived with parents and or relatives as well as children who lived on the streets independently.

Another study by Apt, Agbenyiga and Ame (2014) on the working girl child provides characteristics of child “kayayei” (weight bearers/carriers) in Accra and the reasons why they engage in this economic activity. Critically looking at the migration of individuals considering the pattern of child migrants to Accra in the 1990’s in particular, the Catholic Action for Street Children (CAS) and UNICEF in 1999 published a report of their four-month study in Ghana on the migration of street children from the rural areas to Accra and other big cities in the country. The study was titled the „Exodus“, and the research team visited towns and villages in five regions of Ghana, the Northern, Upper East, Ashanti, Western and Central region. This study included parents of migrated children, children in school, and children that had dropped out of school (Beauchemin, 1999).

Following these studies, others have sought to study street children in Ghana in diverse ways. These studies have looked at the vulnerability of street children in terms of their reasons for migrating, their sleeping/housing conditions, their vulnerability to sexually transmitted diseases, their cultural and socio-economic profiles and the activities they engage in (Apt et al., 1992; Beauchemin, 1999). Over the years, it has become clear that the population of street children changes in size and character. A second generation of street children has emerged over the years (CAS, 2009).

Street children have been categorised as children on the streets (those who work on the street during the day and go home at night) and children of the street (those who live permanently on the streets and have totally lost contact with their families) (Montane, 2006; Raffaelli, Koller, Bandeira, Reppold, Kuschick & Dani, 2005; West, 2003). It is, however, noteworthy that street children, who reside in shelters and those who spend time at rubbish dumps, in addition to working on the streets, which includes begging, are still referred to as street children (South Africa, 2005). Street children in sheltered accommodation have opportunities to bond with caregivers at the shelter, and this bonding is substituted for the lost ties with their families (Ayuku, Devries, Mengech & Kaplan, 2004).

Street children are exposed to an assortment of risks to resilience that characterise their life. As an at-risk group, street children contend with resilience risks such as drug abuse, violence, gangs, Human Immune Virus (HIV) infection, illiteracy, incomplete schooling, delinquency, neglect, poor health and nutrition (Montane, 2016; Schurink, 2013). Furthermore, street children survive on the streets through conventional and unconventional ways (rubbish picking, shoe shining, flower selling, petty crimes, drug abuse, begging, prostitution and drug trafficking). They also develop passive and aggressive attitudes, replacing their families with the street gangs and experiencing social, sexual, physical and emotional abuse (Grundling, De Jager & Fourie, 2014; Schurink, 2013; South Africa, 2005; West, 2003). Although some of these mechanisms are atypical, they enable street-involved children to cope resiliently with their lives in the harsh context of streetism.

A study by DSW (2011) also found that 52 percent of the street children attended primary school while 38 percent have never enrolled in school and only 8 percent attended junior high school. However, the majority (90%) were not attending school at the time of the interview (ibid). Similarly, a census conducted on street children in Accra in 2011 revealed that 41.6% of the street children sampled had never been to school. The remaining 58.4% disclosed that they were school dropouts. In addition, 24.6% were literates but with difficulty, only 17.6% were literates whereas 57.8% were illiterates (DSW, 2011).

It is not easy to pinpoint the causes of streetism, however, the phenomenon of streetism, locally and internationally, is believed to be caused by personal (for example, the quest for autonomy and perceived attractiveness of streetism) and ecological factors (for example, poverty, parental mortality due to HIV, neglect, abuse, urbanisation and parental alcoholism). It may also be caused by a combination of personal and ecological factors (De Moura, 2015; Le Roux, 2011; Lewis, 2015; Malindi, 2013; Montane, 2016; Pare, 2014; Plummer, Kudrati & Yousif, 2014; Vogel, 2011; West, 2013).

Different groups of children are found on the streets and include the following: children “on” the street, children “of” the street” and abandoned children. Children “on” the street are children who live with their parents or guardians but work in the street for their own benefit or to assist household or domestic income. At the end of the day, they return to their homes, sleep at night and have some time with their family. But the truth of the matter is that children “on” the street usually does not have family, friends and protection. In an informal interaction with a 15-year-old boy

anonymously called Kwame Gyedu who stays in Atimpoku and sells iced water. According to him, he sells iced water in the street to supplement domestic income.

Also, children “of” the street are children who live in the street spend the day working in the street and at night find a place to sleep. These children have two main sleeping places, one group sleeps in open and unauthorised places, while another group sleeps in overcrowded hired rooms. Children “of” the street maintain loose relationship with their families. They are often migrant destitute, and homeless who often face persecution at home.

In informal interaction, a girl of about 16 years who wanted to remain anonymous for fear of being intimidated by a man who owns a small kiosk close to her house, said, she was raped on three occasions because she begged for a place to sleep. Asked why she did not report to the police her reply was: “I reported to my colleagues but feared ejection so I never pursued it further. I have now moved to stay with my friends”.

Additionally, abandoned children are children who have no family or place to sleep at night after hard days’ work. There are a number of such children in the streets of Atimpoku who feel homeless and rejected, thus having a serious social and economic implication on the country as whole. An informal interaction with another adolescent, anonymously called Kofi Dadzie at one of the satellite markets near the main market, revealed that he sold biscuits and toffees and earned between GH¢1.00 and GH¢3.00 daily and paid GH¢2.00 as rent. At times, he borrowed money with interest from his friends to settle the rent charge. If he failed to settle the debt his goods were seized and sold at a reduced price to settle the debt. “All these happen to me because I have no one or anywhere to go for help”, he said.

Furthermore, Darku (2005) explained other categories of street children which have a bearing on children found on the streets of Atimpoku area. Rural migrant children are the first category of street children according to Darku. These are children found in the cities with the intent of seeking greener pastures. They come often through the persuasion of children from the same towns and are now dwelling in the cities. According to Darku (2005), they latter go back to the hometown on special occasions as festivals or Christmas, often boasting of great gains they have made in the city to persuade the other colleagues to join them to the city. They become street children when they realised that their aspiration has been different from the reality on the ground. They often have no place to sleep or anyone to approach for help. This makes them end up becoming street children.

Also, “occasional street children” is another category of street children. These are children who are on the streets occasionally on or at some weekends selling their wares. During the researcher’s informal field trips through the principal streets of Atimpoku, the researcher came across a number of children who were selling on the streets because it was a weekend and school was on recess. The researcher asked why they were doing that instead of attending vacation classes, they said they were doing that to support school fees and buying of some items for school.

The next category is called “second-generation” of street children. The Catholic Action for street children, an Accra based Non-Governmental organisation defined the second-generation or street families as children whose parents are with them in the streets. There are some fathers, mothers and brothers and sisters who happen to be in the streets with their entire family, begging. These parents sit at a distance and ask their children to go near the streets begging. Some of the children the researcher

informally interacted with in Atimpoku had remained in the streets for years and they could not exactly tell the researcher their place of residence. The parents too felt shy to speak to the researcher.

In Africa and other parts of the developing world (Asia, Latin America) the phenomenon of street children is not a new discovery because of the many problems associated with poverty and related issues. Street children can be found in most big cities and/or towns in the developing world. The cause may be attributed to poverty, abuse (sexual and physical), domestic violence, conflicts (internally displaced persons and refugees), family dissolution (divorce, separation) and its associated problems, large family size, breakdown in traditional support systems, truancy on the part of children, peer influence among others. In spite of the commonalities, street children differ from continent to continent, country to country, from city to city and from child to child.

Moreover, studies have shown that most street children have interrupted education, little or no education and in the cases where they are enrolled in school have poor outputs and eventually drop out. For example, a study by Department of Social Welfare [DSW] (2011) in Tamale, the Northern regional capital of Ghana, found that majority (61.25%) of street children were attending school at the basic level and schooling activities were sometimes disrupted by street life and fatigue. Also a good number (38.75%) of them indicated they were not attending school at all.

A study by DSW (2011) also found that 52 percent of the street children attended primary school while 38 percent have never enrolled in school and only 8 percent attended junior high school. However, the majority (90%) were not attending school at the time of interview (ibid). Similarly, a census conducted on street children in

Accra in 2011 revealed that 41.6% of the street children sampled had never been to school. The remaining 58.4% disclosed that they were school dropouts. In addition, 24.6% were literates but with difficulty, only 17.6% were literates whereas 57.8% were illiterates (DSW, 2011).

Street children face marginalisation in Latin America, as many people from the judiciary, the police, the media, business groups and society all believe that these children are a bunch of delinquents, not redeemable and a moral threat to civilised society (Giggenback, 2014). The scary and disheartening part of all the atrocities brought to bear on the children is the emergence of the „death squads“ and vigilantes who work in consultation with security firms and the police seeking a solution to the „problem“ by elimination (Human Rights Watch, 1994). About 457 murders were recorded by the National Movement for Street Children in Brazil between March and August of 1998. Many street child murders were also recorded in Guatemala and Colombia (Lalor, 2016). An average of three children was killed daily in Rio de Janeiro. In 1993, a group of vigilantes opened fire on about 50 sleeping street children killing seven and leaving many others injured. It has been estimated that about 90 percent of the child murders that took place in Brazil, the culprits went unpunished (Scanlon et al., 2016).

Domestic violence, thus, a great number of street children are victims of domestic violence and or sexual abuse. This is a difficult terrain because this is usually outside the public sphere and is considered private so difficult to reach, reveal and seek help. The children are exposed to such demeaning, painful, and harsh circumstances that life on the streets with all the inherent difficulties is still preferred. Besides, psychological violence is often an extension of what has been suffered at home.

Children are vulnerable to psychological violence which intensifies existing insecurities and lack of self-esteem. This is an addition to the existing extreme forms of physical violence.

In Ghana, like other developing nations, has had its fair share of problems. One of the problems challenging Ghana is the issue of street living and its associated complications. Ghana has a prolonged history of internal migration which pre-dates the nation's independence (Kwankye, Anarfi, Tagoe & Castaldo, 2016). In the past, internal migrants were usually adult males who hailed from the northern regions but moved around for employment opportunities in the mining sectors as well as in the area of agriculture (cocoa and production of palm oil). Current trends however reveal a shift in the direction of the kind of internal migration that is taking place in the country. Most migrants whose final destinations are usually in the cities of Accra, Kumasi and Takoradi are aged between 10 and 24. Migration to urban centres offers opportunities for employment, vocational training and education (Bartlett, 2011; Kwankye et al., 2016)

Street involved children in Ghana are faced with many challenges as encountered by street children in other parts of the world. Children migrate from homes with the mind set of doing something for themselves. Factors pushing children to the streets are several. Beauchenim (2016) in the study "Exodus" outlined some of the factors which push children to the streets. Reasons given include:

1. Economic reasons (poverty and unemployment)
2. Family-Within the family, several issues account for the increasing migration of children to the streets and places unknown to work and take care of themselves.

Family disintegration-the growing exodus of children has been attributed to the break down in the extended family system as the reliance and belief in family nucleation has grown. Increasing poverty and western influences coming from diffusion has undermined the extended family system. A situation whereby traditionally children were cared for by uncles and or other family relations rarely happens in recent times. Children interviewed by Beauchemin (2016) cited the loss of a parent(s) and the resulting financial hardships as reasons why they dropped out of schools and found themselves on the street.

Some traditions also encourage families or women to have as many children as possible. These traditions discourage family planning because families end up with more children than they are able to adequately provide for. However, because of recognition by society and the pride this brings, several children are produced without the needed resources to cater for them (Ballet, Bhukuth & Radja, 2013). This makes it easier for such children to move out of home to try and make it on their own and usually end up on the streets.

Polygamy, which is also widely practiced and especially so in the northern regions, also poses some problems. Polygamous families are often large and breeds unhealthy competition among wives and children too as to who has more children. Within the family unit, several issues come up and all these add to the pressures and stresses that push children to a life unknown with hope as the only rope on which they can cling to for support.

Children's experiences on the street can be identified through careful observations of their activities. Raffaelli, Koller, Bandeira, Reppold, Kuschick and Dani's (2011) study on "how Brazilian street children do experience the street" revealed that street

children's overall feeling on the street involves the feeling of freedom that is; they do not want to stick to a schedule, the feeling of greatness that is; they have a lot of friends, pals and clients, others also feel sad, in the sense that they feel something could happen to them, loneliness and the fact that there is no one to talk to or to help them on the street.

In the same vein a study by UNICEF (2005), includes short life histories of 13 street children, 8 boys and 5 girls. Eight of the children (61%) underscore the brutal and corrupt police behaviour that they have encountered. Also, Ammar (2016) pointed out that, street children have witnessed a number of episodes of police brutality in Egypt. As a result of this, the study sought to explore streetism among adolescents in Atimpoku, Ghana: Implications for counselling.

1.2 Theoretical Framework of the Study

The study was guided by the Social Capital Theory. This theory was propounded by Granovetter (1973). Granovetter defined social capital as the aggregate of actual or potential resources which are linked to possession of a durable network of more or less institutionalised relationships of mutual acquaintance and recognition-or in other words to membership in a group which provides each of its members with the backing of the collectively owned capital, a „credential“ which entitles them to credit, in the various senses of the word (p. 9). The existence of these relationships may only be in the practical state, in material and/symbolic exchanges which help to maintain them.

Moreover, the social capital possessed by an individual, group, community or an agent is dependent on the size of their network of connections which can be effectively mobilised and on the volume of the capital possessed by each of those to whom they are connected. “The network of relationships is the product of investment

strategies, individual or collective, consciously or unconsciously aimed at establishing or reproducing social relationships that are directly usable in the short or long term thus, at transforming contingent relations, such as those of neighbourhood, the workplace, or even kinship, into relationships that are at once necessary and elective, implying durable obligations subjectively felt (feelings of gratitude, respect, friendship and many others) or institutionally guaranteed (rights)” (Bourdieu, 1986, p. 10).

Social capital’s reproduction requires an unceasing effort of being sociable, with continuous exchanges in which recognition is endlessly affirmed and reaffirmed. Bourdieu’s (1986) conceptualisation of social capital can be related to that of other social network theorists who have built on earlier works and expanded the discussion on social capital. Baum, Palmer, Modra, Murray and Bush (2000) viewed social capital as something that individuals possess by virtue of their networks and this can ultimately be brought down to economic capital.

A theoretical framework to social capital given by Coleman (1988), defined it in a functional way basing it on two components: Aspects of social structure and action facilitation by individuals within the structure. Putnam (1995) defined it as “the features of social organisations such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit” (p. 67). Two key ingredients of social capital according to Putnam (1993), are generalised reciprocity and general community trust.

Narayan and Woolcock (2000) perceived the basic idea of social capital as a person’s family, friends and associates constituting an important asset that could be called upon in times of crises, enjoyed for its own sake, and leveraged for material gains.

What holds true for individuals however also holds for groups. So their idea of social capital also refers to the norms and networks that enable people to act collectively, and this serves several purposes. Firstly, there is a focus on the sources and not the consequences of social capital. Secondly, it permits different dimensions of social capital to be incorporated and recognition that communities can have access to either more or less of them. Thirdly, this definition sees the community as the primary unit while recognising that households and individuals can also appropriate social capital as members of a given community.

The definitions of social capital attest to the fact that there is an embedded resource in social networks which enhances outcomes of action. Some explanations have been forwarded by Lin (1999) to throw light on why this is so. The flow of information, firstly, is facilitated. In a market situation, social ties in certain locations and positions can provide useful information to individuals about choices and opportunities one may ordinarily not be privy to. These social ties secondly, may influence recruiters and/or supervisors who play a key role in taking decisions. Some ties carry more resources and wield greater power in decision making by virtue of their strategic locations and positions of authority. Thirdly, resources of social ties and their relationship to the individual may be identified by an organisation or its agents as an endorsement and certification of the social credentials of the individual. Some of these may reflect the individual's accessibility through social networks and relations (his/her social capital), to resources.

Social relations finally, are expected to reinforce identity and recognition. This means being assured and recognised as worthy, as an individual and member of a social group sharing similar ideas, interests, and resources as well as providing not only

emotional support but also public acknowledgement of one's claim to certain resources. The crux of social capital as this study has adapted, is about establishing purposeful relationships and using them (these relationships) to generate benefits in short or long terms. These benefits may be social, psychological, emotional and economical (Lin, 2000).

Social capital can be represented in several ways. These can be brought together broadly under five dimensions: Networks these are associations that vary in density and size, this occurs among individuals and groups alike; Reciprocity this is the expectation that services and kindness in the long and or short term will be reciprocated; Trust-which is the willingness to take risks or initiatives in the social context based on the belief that others will respond as expected; Social norms-the unwritten shared values directing behaviour and interaction; Personal and collective efficacy-the willing and active engagement of members within the participative community (Bourdieu, 1986; Coleman, 1988; Onyx & Bullen, 2000; Paxton, 2002). As a broad term, social capital encompasses „norms and networks facilitating collective actions for mutual benefits“ (Woolcock, 1998, p 155). Moving away from the initial presentations the broad definition makes it possible for multiple interpretations and usage to emerge spanning multiple theoretical origins (Portes, 1998).

The theory was used for the study because the study believed that street children are supposed to have relationship with their parents. The researcher conceptualised that these children are on the street because of low family income, lack of housing, failure in school, family neglect and abuse, armed conflicts, natural disasters and epidemics. As a result, these children have moved to the street to build opportunities for survival

and build social relationships with peers. It could be that irrespective of the fact that street children live without their primary care givers, they are not socially broken. The reason could be that these children may develop their own subcultures characterised by unique forms of values, beliefs, practices and even language. The study therefore conceptualised that such subcultures can help provide these children with „a positive self-identity and sense of belonging“. In this sense, street children therefore have the potential of forging and maintaining social relationships contrary to the position of other schools of thought.

1.3 Statement of the Problem

In Ghana, the economic constraints set children roaming everywhere on the street to feed and cater for themselves at the expense of their health, emotions, education and others. Many of these adolescents are seen at the lorry packs just walk about, some call passengers for drivers and take a toking after that, while others are seen hawking and trading along the major street even during school hours. This is an evident that they do not go to school or some of them go to school but play truancy which could lead to school dropout. They run and chase cars just to make sure they sell their goods without considering the risk involve in these activities, others are also spotted in groups playing draft and fighting. These street activities expose children to the risk of: accident, injury, murder, rape, sexual exploitation, smoking, taking hard drugs, diseases solitude as indicated by Ennew (2014).

Also, they are at risk of being exposed to sexual exploitation, kidnapping, trafficking into brothels, used for rituals (Boakye-Boaten, 2008; Ward & Seager, 2016). Street children are also exposed to health challenges such as not having access to healthy and sufficient diet (Kalibala & Elson, 2015).

With the economic hardship in the nation, workers and parents are unable to cater for their children's need and this has caused them to lose control of their children's activities hence lead them to go on to the street without supervision and monitoring from parents. These children join the company of other children who indulge in the use of dangerous drugs and commit various degrees of crime. The situation has created a lot of moral, social and cultural problems in the society of Atimpoku.

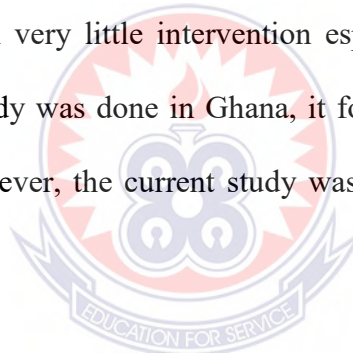
It is difficult to know how many children in Atimpoku live and work on the streets, since street-involved children are a mobile group of children who occasionally enter and exit the aforementioned categories of street children.

Anecdotal evidence from literature indicate clearly that, if measures are not put in place to curb the rate at which children are moving on to the street of Atimpoku to become street children, then the future of our communities, cities and the nation at large is in danger. Because most of these children who are supposed to take over from us when we retire, instead will grow up to become drug addicts, mentally ill people, physically disabled, die prematurely, used by politicians for violence, arm robbers, human traffickers, drug traffickers and will be recruited in to gangs to commit all forms of crimes. These will bring about low productivity in the nation and high spending. For example: more food will be imported, drugs will be imported, mental health clinics will be built and prison homes will be built to keep these same people we neglected.

The researcher is a teacher who passes through the street of Atimpoku to and from school and meet boys and girls who should have been in school, walking up and down the street of Atimpoku during school hours with some hawking along the major street and some of them doing absolutely nothing. Any time the researcher sees these

children, it leaves unanswered questions such as: what caused children to move to the street, how are they managing their life on the street, what would the future of these children look like? among others. This was the motivational factor that moved the researcher to research on streetism among children in Atimpoku.

Though some studies have been conducted similar to the current one, there are some gaps that need to be filled. For example, Amekuedi (2016) investigated addressing child streetism in the La-Nkwantanang Madina Municipality: The role of stakeholders. The study adopted the mixed method approach. Significantly, most children resort to streetism because of the economic activity they engage in. There was enough evidence to conclude that the problem of child streetism in Madina and for that matter Ghana at large has seen very little intervention especially on the part of the state. Though Amekuedi's study was done in Ghana, it focused on migrated children who were on the street. However, the current study was on street children who were on Atimpoku street.



1.4 Purpose of the Study

The purpose of the study was to explore streetism among children in Atimpoku in an attempt to ameliorate the problem of streetism in the study area.

1.5 Research Questions

The study was guided by the following questions:

1. Why do children in Atimpoku take to streetism?
2. What social challenges face street children in Atimpoku?
3. What personal challenges confront street children in Atimpoku?
4. How do street children in Atimpoku cope with their plight?

1.6 Significance of the Study

The findings would provide insights on the experiences of children living in the streets of Atimpoku. Also, it would serve as an evidence-based information for counsellors to organise guidance and counselling activities for children living in the street of Atimpoku. In addition, the study would give insightful information for policy and practice decisions to address streetism in Atimpoku. Furthermore, the study would contribute to existing knowledge regarding the experiences of street children in Atimpoku and their social work. Additionally, the study would help fill the knowledge gap by stimulating ideas in academia so that further research can be conducted to advance knowledge in the field of street children in Atimpoku.

1.7 Delimitations of the Study

The study was delimited to streetism among children in Atimpoku, Ghana. This is because children under eighteen years are seen selling, porting, shoe shining and doing other activities on the street of Atimpoku.

1.8 Definition of Terms

Street Children: A child who is between the ages of 10-17 years and is in the street of Atimpoku resulting in selling or hawking on the street.

Children “of” the Street: These are children who live in the street spend the day working in the street and at night find a place to sleep. These children have two main sleeping places, one group sleeps in open and unauthorised places, while another group sleeps in overcrowded hired rooms. Children “of” the street maintain loose relationship with their families. They are often migrant destitute, and homeless who often face persecution at home.

Children “on” the Street: These are children who live with their parents or guardians but work in the street for their own benefit or to assist household or domestic income. At the end of the day, they return to their homes, sleep at night and have some time with their family.

Personal Challenges: By personal challenges the study meant to look at health, emotional and psychological issues.

Poverty: A state of being in lack of necessities of life such as food, clothing, good health and shelter.

Streetism: The study viewed streetism as the ways of living, copying and surviving on the street by children.



CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

The chapter presents review of related literature of the study. The sub-headings to be discussed are: Nature of Streetism in Atimpoku, Antecedents of Streetism in Atimpoku, Challenges of Streetism in the study area, Streetism and Coping Strategies among street children in Atimpoku and Interventions to address streetism in Ghana

2.1 Nature of Streetism in Atimpoku

According to Mahlangu (2012), the street child phenomenon is not new. This means that there has always been a steady exodus of at-risk youth to the streets, where they grow up without parental care and supervision. The earliest reference to street children was by Barrette (1995), who traced the phenomenon to the Middle Ages and the Industrial Revolution. It is noteworthy that the street child phenomenon is a worldwide phenomenon. The exact numbers of street children are hard to determine in any one country since these children move consistently and, in fact, they enter and exit streetism on a regular basis (Malindi, 2016).

Notwithstanding the aforementioned, Le-Roux (2011) stated that there were many street children in South Africa, most of whom were African and male. The meaning of the street child concept is highly contestable among researchers because of the heterogeneity of the street child population. Research shows that the street child term is an umbrella term that is problematic for a number of reasons. For example:

1. it erroneously suggests that these children are a homogeneous group;
2. it characterises street children according to the public spaces that they use or occupy; and

3. it is riddled with derogation and bears negative emotional overtones (Evans, 2012; Guernina, 2014; Panter-Brick, 2012).

Le-Roux (2011) postulated that the street child phenomenon as the result of the pervasive political system of apartheid in South Africa that was based on racial discrimination. This policy systematically disadvantaged and subjected them to the state of servitude. Research shows that the street child phenomenon has many sides to it (Schurink, 2013). For that reason, it is understood differently.

In South Africa, street children are defined as children who are:

- i. living mainly on the streets for survival;
- ii. institutionalised and are from homelessness situations and are at risk of returning to the existing homelessness;
- iii. removed from their families and move from one place to another;
- iv. living in a temporary shelter like abandoned houses or building; and
- v. who still have ties with their family but due to poverty; overcrowding in the family; and sexual, physical or emotional abuse, they spend some nights and most days on the streets (South Africa, 2015, p. 4; South Africa, 2015, p. 17).

The common themes that can be gleaned from the above are that street children subsist on the streets, they are in institutions, homeless, mobile, and have or do not have links with their families. Research shows that street children can be categorised into various groups (West, 2013; Tudoric-Ghemo, 2015; Donald, Lazarus & Lolwana, 2016; Kaime-Atterhog, Lindmark, Persson & Ahlberg, 2015; Malindi, 2016). For example, there is a group of at-risk children who migrate to the streets and routinely work, and sleep in abandoned buildings or on pavements (Malindi, 2016).

There are children who have decided to leave their homes and families without parental permission in order to live permanently on the streets (Le-Roux, 2011). This group of children has totally lost ties with their families. They eat and live on the street (Mahlangu, 2012; West, 2013). They have left their homes because of negligence, abuse or serious conflicts between parents; lack of resources to meet their basic needs; and overcrowding (Donald et al., 2016). This category of street children is known as runaway children (Mahlangu, 2012).

Moreover, street living children and adolescent is a phenomenon found across globe, not only in developing countries (Dabir & Athale, 2011). This is a sign that social and economic development do not necessarily come together, thus the problem is not limited to only poor or developing countries. There is, however, difficulty of defining what actually constitutes street children. Different factors like cultural, geographical, economical, age, gender and the revolutionary nature of street children make it difficult to come up with a common definition.

Thus, most definitions do fall on these characteristics, namely: the presence and activity of the child on the street and contact with family. According to the Consortium for Street Children [CSF] (2003), streetism is a broad term used to refer to children who are forced to spend most of their time outside homes, engaged in menial income generating activities to survive, and often have to sleep on the street. It further suggests that streetism in general refers to people, especially children who stay on the street, more than their home, the street has become their real home. These include children who might not necessarily be homeless or without families and relatives but who live in situations where there is no protection, supervision or direction from responsible adults.

The United Nations also identifies street children based on the absence of adult supervision. It defines street children as “children for whom the street (in the real sense of the word, thus, wastelands, unoccupied dwellings and many others) more than their family has become their real home, a situation in which there is no protection, supervision or direction from responsible adult” (International Catholic Children’s Bureau as cited by Dabir & Athale, 2011). The United Nations International Children’s Education Fund (UNICEF) distinguishes street children into 3 main groups:

1. Children on the streets: „Home based“ children who spend much of the day on the streets but have some family support and usually return home at night,
2. Children of the street: „Street based“ children who spend most of the days and nights on the streets and are functionally without family support,
3. Abandoned children: These are also children of the street but have been differentiated such that they have cut all ties with their biological family and are completely on their own.

Also, the United Nations Agency for International Development grouped street children as follows:

1. “A „child of the street: Children who have no home but the streets and no family support. They move from place to place and live in shelters and abandoned buildings.
2. A child on the street: Children who visit their families regularly and may even return every night to sleep at home but spend most days and some nights on the streets because of poverty, over crowdedness or sexual or physical abuse at home.

3. Part of a street family: Children who live on the sidewalks or city squares with the rest of their family. They may be displaced due to poverty, wars and natural disasters. The families often live a nomadic life, carrying their belonging with them. Children in this case often work on the streets with other members of their families.
4. In institutionalised care children in this group come from a situation of homelessness and are at risk of returning to a life on the streets.

Apt (2003) posited that in Ghana, many adolescents on the street between the ages of twelve and seventeen years are without homes to return to at night. Most of these youth have travelled from the countryside mainly to fend for themselves in the cities and urban centres as a result of poverty. Akuffo (2001) defined a street child as “any child who lives, eats, sleeps and does almost everything on the street, “He uses the street as his home and other street families as his relatives”. In Ghana Street children are often found in busy commercial parts of cities and towns, loitering on the streets, lorry parks, market places and street corners begging for alms or in a wage earning activity. Some do not have homes nor wish to return home and, therefore, spend the nights in stalls, street corners or make do structures. Some specific reasons are reviewed as follows:

2.2 Antecedents of Streetism in Atimpoku

The various factors that pushes children in to the street of Atimpoku are grouped under the sub-headings below to be discussed socio-cultural activities, political activities, generational street children, family malfunctions, migration, social norms/working children, deprivation of education, children’s own choice and economics problems.

2.2.1 Socio-Culture Antecedents

Concluding from existing literature, several socio-cultural factors such as large family size, societal norms and believes, delinquency of children, domestic violence, child neglect, broken homes, attraction to city life, among others play significant roles to contribute to the phenomenon of child streetism. Also, the breaking down of cultural norms brought about by changes and shifts in the society. This occurrence may cause some members of the society to respond to the changes in a negative manner. These members may respond through rebellious acts, violence and criminal activity.

Adeyemi and Oluwaseun (2012) examined cultural factors promoting streetism among urban children in Ibadan Metropolis, Nigeria. This study, therefore, investigated the cultural factors promoting streetism among urban children in Ibadan Metropolis, Nigeria. The study adopted survey research design of the ex-post facto type. Five local governments were purposively selected in urban areas in Ibadan, Nigeria. The participants selected randomly from each local government area were made up of 50 participants from five local governments, making a total of 250 participants. Questionnaire was the major instrument that was developed and used for the study. The questionnaire was divided into sections A and B. Section A was to elicit relevant general information from the participants. While section B consisted of Twenty-Eight structured items. These include items on Streetism ($r= 0.7380$) and Cultural Factors ($r= 0.7702$). Three research questions were answered. Data were analysed using Pearson Product Moment correlation and multiple regression statistics.

The three variables have a joint positive multiple correlation with streetism ($R= .318$). The three independent variables also accounted for 9% of the variance of street children engage in streetism (Adjusted $R^2 = .090$). Family structures made the

greatest contribution to streetism among urban children ($\beta = .248$; $p < .05$). The second contribution is made by societal customs ($\beta = .102$; $p < .05$) while the lowest contribution is made by modernisation ($\beta = .055$; $p < .05$). Streetism among urban children was predicted by family structures ($B = .611$; $t = 3.804$; $p < .05$) because it made a significant contribution. While societal customs ($B = .126$; $t = 1.523$; $p < .05$) and modernisation ($B = .144$; $t = .864$; $p < .05$) could not predict streetism among urban children because their contributions were not significant.

The combination of cultural factors variables (family structures, societal customs and modernisation) proved more effective at predicting streetism among urban children in Ibadan than when considered separately. Family structure is the most potent factor in explaining streetism among urban children. This factor should be taken into consideration in order to reduce the rate of street children in urban area in Ibadan Metropolis, Nigeria.

2.2.2 Political Antecedents

A social reason related to politics that is believed to contribute to streetism in Egypt is exclusion from policies, programmes and projects. According to the Economic and Social Commission for West Asia [ESCWA] (2009), report, policies by the government are often limited to a legal approach instead of addressing the core causes of the problems faced by children and that which sees children as having citizenship rights. Barrette reviewed by Mncayi (2016) further identified the school crisis since 1976, coupled with poor educational facilities, wars and conflicts, and limited funding for social welfare as contributing to child streetism. The issue of school failure and in addition the breakdown in alternative care placement leading to streetism is also confirmed by Cockburn (2010).

2.2.3 Generational Street Children

Generational streetism happens whereby children are born on the streets by street parents, some of the children themselves (Cockburn, 2010). Similar to this, Boakye-Boaten (2008) established that street children give birth to other street children. He calls this group the „2nd Generation Street Children“, meaning there are children who become street children by reason of the fact that their parents live on the street of Accra. Another study of street women in Accra also discusses women with children on the streets (Ba-ama, Kumador, Vandyck & Dzandu, 2013). The number of children living with their mothers on the street differed between one and three. Eighty-five percent had only one child living with them on the street, twelve had two children and three percent had up to three children. Most children living with street mothers were four years and below, a stage considered as too early to be separated from their mothers, or too risky to be delivered to the care of others.

The Human Rights Watch (2016) stated that adults have also been on the street and children have been produced and brought up on the street by individuals on the street. Another struggle lies in coming by the exact and coherent statistics representing street children (Cosgrove, 2010). Resulting from the fact that different organisations use different definitions and criteria for the head count of street children; the numbers are often different and are not necessarily coherent year by year as the sources differ. According to the United Nations International Children’s Education Fund (UNICEF), 2006, the global estimates of street children (though hard to accurately quantify) stands at about 100 million.

Focusing on Ghana, The Catholic Action for Street Children (2002) estimated of the number of street children in Accra in 2002 was 19,196 compared to 33,000 as estimated by the Ministry of Manpower and Employment within the same period (Hatloy & Huser, 2005). Moreover, UNICEF (2006) estimated that 30,000 children lived on the streets of Ghana's cities and 20,000 of them lived on the streets in Accra. According to CSF (2003), a count of street children in Ghana's capital revealed 21,140 street children, 6000, street babies and 7,170 street mothers under age 20; meaning that these „street mothers“ (7,170) were possibly on the streets as children, turned adults and then mothers.

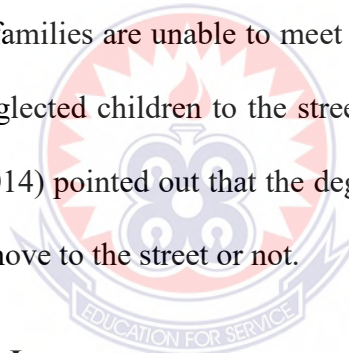
2.2.4 Family Malfunctions

Various forms of unfriendly and uncondusive conditions at home push children into the streets. According to ESCWA (2010), domestic violence, violence at school or work, in the absence of protection from their families or the state, can drive children to the street. Reports from an in-depth study in Indonesia exhibits plainly that although financial hardship is an important contributing factor, family settings and dynamics leading to neglect, desertion, abuse and violence, also force children to leave home (Spring, 2003). In the words of a street boy in Egypt, he says, “the recurrence of violence and the constant anticipation of more abuse and violence made the environment at home more dangerous and oppressive than the street” (Mehanna & Al-Shermani, 2005).

Barrette's study within the African setting also identifies lack of father figure, unaccepting step parents, and parentless children as more prone to street life. (New parents after divorce refuse to take the child, abandoned children, and children born out of wedlock who were looked after by relatives until adolescence). Others include

children dealing with alcoholic parents, overly strict parents, abused children, prostituting parents, hungry children, broken families due to influx control, over crowdedness living space (Mncayi, 2016). The 2010 Nairobi seminar (involving providers to street children in African region) also establishes some conditions that lead children to the streets as overcrowding at home, large families, single parent families, lack of security and parental control, alcoholic parents and divorce and many others (Mncayi, 2016; Alenoma, 2012).

Divorce and separation of parents, aged parents who are unable to fend for their families are similar family issues pushing children to the streets to fend for themselves. Adeyemi and Oluwaseun (2012) also cited large family size leading to streetism whereby poor families are unable to meet the needs of their rather too large families. This pushes neglected children to the streets to fend for themselves. In line with this, Ward et al. (2014) pointed out that the degree of attention given a child can also inform decision to move to the street or not.



2.2.5 Migration Related Issues

For various reasons children may be found moving mostly from rural areas or small towns to bigger cities and towns. Moloto (2016) recognised some pull factors attracting children to the city. These constitutes attraction to city life, entertainment, acceptance by peers and peer pressure. The 2010 Nairobi seminar (involving providers to street children in African region) identifies factors like drought and displacement as contributing to child streetism. (Barrette reviewed by Mncayi (2016). Furthermore, Owusua (2010) discussed streetism among migrant children from rural Ghana. Some pull factors were recognised as general regional underdevelopment, agricultural economies, inadequate white collar jobs, and low numbers of cottage

industries (maybe as a result of the non-existence of electricity or governmental facilitation of rural economic projects).

Thus, the apparent attractiveness of living in cities, especially Accra, readiness of social amenities such as entertainment centres, restaurants, cinema and video houses, the presence of business avenues such as big markets and places of commerce, the relatively good infrastructure and even the existence of slums seem to draw more city life hopefuls causing the rise of migrant street children. (Adeyemi & Oluwaseun, 2012) also named modernisation as a causal factor of child streetism, together with urbanisation which pull children to cities in search of better opportunities. Some indicators of good living bait people, including children, to urban areas (Adeyemi & Oluwaseun, 2012; Abotchie, 2012).

This is also explained in the context of child streetism by (Lugalla & Kibassa, 2013) that, children who ended up on the streets left home seeking after greener pastures in cities. Knowing no one in the city, they end up on the streets. Another study by (CAS, 2003) in Accra and Kumasi, however, identifies that the children in most cases, had friends already living on the streets and so joined them. The causes of streetism among migrant children is again categorised into push and pull factors (Owusua 2010). Factors like high population of the area, relatively high economic opportunities, seem to draw more city life hopefuls to these areas.

2.2.6 Social Norms/Working Children

There is growing consensus in some societies that children should be trained to take up responsibility, thus the increasing phenomenon of children being expected to engage in income generating activities. This is evident in some studies like that of (Adeyemi & Oluwaseun, 2012), which attributes social norms to causing streetism,

that is custom practices that encourage children to take up economic activities (such as hawking) to assist sustain their families.

According to Alenoma (2012), about 30% of guardians (out of a total of about 62.5% contacted) believe that whatever activity their children were engaged in on the streets was a trade which they needed to acquire to live on in the event that they do not perform well in school or in the absence of formal education. About 33.3 % of biological parents (out of 37.5) also gave similar reasons.

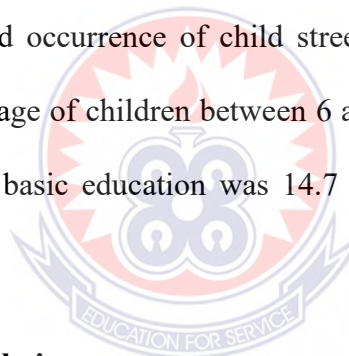
The irony of this is that since children involved in street life miss much of school or perform poorly due to divided attention and fatigue from street activities, they hardly achieve much in school anyway, thus confirming the beliefs of their guardians and parents of the need to find a ready trade in the event of poor educational achievement, thus the higher tendency of parents/guardians guiding wards to learn trades on the streets instead of acquiring formal education. Other parents also expressed concern about the inability of formal education to provide their wards with a practical means of sustenance especially should they fail to perform well in school to acquire higher education, thus the choice of street trading. This study generally concluded that poverty is not the strongest underlying factor to child streetism but low level of education among parents and guardians who believe children need to acquire trading skills as a means of livelihood instead of the impractical formal education.

As children go through the socialization process in the Ghanaian society, they are expected to meet certain economics and cultural requirements. The child is expected to observe adults and take part in activities that reinforce social and moral values of the society in order to develop mental and physically (Nukunya, 2003). Economically, the Ghanaian between the age of four and five is encourage to combine household's

subsistence by helping with tasks which includes doing house chores, caring for livestock and running errands. Between age seven to thirteen, children beggins to take part in the activities expected of adult in more limited sense. This is typically done to teach children the skills they need to protect their livelihood as they grow up (Hashim, 2007; Nukunya, 2003), Hashim (2005) revealed that in the northern part of the country, children by age 14 are engaged in all the activities required of adults.

2.3 Deprivation of Educational Rights

The 2010 Nairobi seminar (involving providers to street children in African region) states lack of schooling as one factor that sends children to the streets (Mncayi, 2016). Similarly, ESCWA (2009) identified the deprivation of children's right to education as a reason for increased occurrence of child streetism in Egypt. Per the Egyptian 2016 census, the percentage of children between 6 and 18 years who never registered or have dropped out of basic education was 14.7 per cent, totalling to about three million children.



2.3.1 Children's Own Choice

Barrette reviewed by Mncayi (2016) identified that delinquent behaviour in children send them to the streets. Alenoma (2012) further discussed that the need to avoid being idle at home and in few cases the desire of girl children to start acquiring needed wares to be used in marital homes are some factors of choice that send young females from Tamale, in Ghana into street live in the city. In this same research, 8% of the participants said they were on the streets because they were not interested in school.

2.4 Economic Related Antecedents

2.4.1 Poverty

Poverty is “not defined by the extent to which one has money or lacks it, but also by the inability of the ability of the person that needs support to get it from a person who is capable of offering him or her support and have obligation to do so” (Alenoma, 2012, p. 361). Consequently, many street children are from homes that are unable to secure for their economic needs, making children resort to the street (Alenoma, 2012). Family poverty shows up glaringly in the works of Alenoma (2012) and Hatloy and Huser (2005) as a basis of child streetism.

Alenoma (2012) identified that most parents of street children due to poverty encouraged their wards to work on the streets to assist the family financially. Such children involved in activities like hawking, dishwashing at local eateries, truck pushing, shoe shinning and running errands for a fee (Hatloy & Huser, 2005) and (Apt & Grieco, 2014). Thus, it is clearly shown that the economic (financial) condition of a child could serve as a pushing factor sending him or her into the streets to access other means of economic survival.

Some children may also resort to begging to make ends meet (Hatloy & Huser, 2005). Despite the meagre earnings promised by these jobs, they still draw children to the streets (Alenoma, 2012). According to reports from a forum on „promoting and protecting the rights of the street child“, Bangkok (2013), children were forced to work to support their parents who were unable to financially provide for their education (books, construction fee, uniform, tutoring and many others). Additionally, some work with street children in Cape Town identifies poverty as contributing to the problem (Cockburn, 2010).

Other writers such Aptekar (2015), Bourdillion (2015) and Cockburn (2010) also raised poverty as causing child streetism. Similarly, the Homestead Annual Report (as cited Cockburn, 2010), identifies that a large percentage of respondents in a street child study came from areas termed low socio-economic areas where most families lived below subsistence level. Furthermore, a study of street children in Accra and Bamako, show 68% citing family poverty as reason for being on the streets (Hatloy & Huser, 2005). Still other views disclose the key causes of child streetism to be utter poverty (Mengesha, 2011).

2.4.2 Unemployment/Search for Jobs

A research on street women in Accra shows that 89% of the women were on the streets solely to work for money (Ba-ama, Kumador, Vandyck & Dzandu, 2013). This revelation follows similar findings that it could be entirely economic motives that drew people from countryside to urban centres (Asare, 2015). As most of these women had children with them, these children become street children. Another study in Cape Town also identifies unemployment as contributing to the child streetism (Cockburn, 2010). Additionally, some pull factors such as the availability of money attracting children to the city results in children relocating to streets in major cities and towns. (Moloto, 2016). Again other studies largely classify engagement in economic activities for subsistence as a factor pushing children into the street (Awatey, 2014).

According to Oyaya and Esamai (2011) and Mahlangu (2012), the street child phenomenon cannot be related to a single causal factor. There is a multiplicity of factors that cause the problem of streetism and these risk factors are context specific. Most researchers (West, 2003; Montane, 2006; De Moura, 2015; Mahlangu, 2012)

agreed that the leading causes of streetism are extreme poverty, unemployment, family breakdown (divorces), child abuse and neglect dropping out of school; behavioural disorders; sensation seeking; and civil war. These factors can be divided into two categories, namely indirect causes (causes that pave the way towards streetism but do not directly cause the child to be on the streets and direct causes (causes that lead the child to reside on the streets, away from home (Anon, 2013).

Direct and indirect causes of streetism are illustrated in Table 1.

Table 1: Direct and Indirect Causes of Streetism

| S/No. | Direct Causes | Indirect Causes |
|-------|---------------------------------------|---|
| 1. | Low income | Child abuse whether by family members or others |
| 2. | Educational level of the family | Neglect due to parent's consent |
| 3. | Family breakdown due to divorce | Lack of supervision |
| 4. | Separation | Peer pressure |
| 5. | Death of one or both parents | Sensation seeking |
| 6. | Dropping out of the school | |
| 7. | Size of the family | |
| 8. | Unplanned rural-urban migration | |
| 9. | Declining role of the extended family | |

Source: Adopted from Anon (2013)

It is important to note that the causes or risk factors that are implicated in the initiation of streetism are either personal, contextual or a combination of the two (Donald et al., 2016). These risks are among the risks that were noted as resilience risks.

Hardships such as unpredictable climatic conditions and unsuitable methods of farming persuade rural communities to migrate to the cities. Therefore, the urban areas cannot satisfy their needs and accommodate their expectations. This results in frustrations, poverty and unemployment (Pare, 2014; Schurink, 2013). Mahlangu

(2012) showed that urbanisation is one of the social factors that cause the street child phenomenon.

Due to urbanisation, parents are forced to work unusually long hours for a low pay and leave their children without proper supervision, care and adequate support systems. Mahlangu (2012) and Schurink (2013) confirmed that most parents spend most of their time at work than at home. As a result, the family weakens and the relations deteriorate. In this case, the children become primary victims who no longer have values that are set by the parents. They mostly leave their homes to live on the streets and never come back. These families become disintegrated, which results in other family members, especially children, opting for the street as their solution (Mahlangu, 2012; Vogel, 2011). Research shows that streetism is a result of neglect, abandonment, family displacement, political conflicts, natural disasters, illness and mortality, poor socioeconomic conditions, family discord, and child abuse (Le- Roux, 2011; Orme & Seipel, 2014; Schimmel, 2016; West, 2003).

Studies (Mahlangu, 2012; West, 2003) have shown that most breadwinners are faced with a high rate of retrenchment from work. This results in many families or parents being unable to meet their children's basic needs. Then the families are forced to search for an alternative source of income in order to support their families. That being the case, the inability of parents to meet their children's needs compelled the children to opt for street lives in order to earn the money that would satisfy their basic and other needs. Mahlangu (2012) and Plummer, Kudrati and Yousif (2014) also noted that in most developing countries, the growth of the population supplants the growth of the economy as a result of the migration from rural to urban areas. Because of poverty, parents end up abandoning their children (West, 2013; Alenoma, 2012).

Furthermore, Alenoma (2012) summarised other causes of the street child phenomenon as recognised by adult and/or the guardian of children who took street life as the solution to their problems. Those causes are as follows:

1. they need to raise pocket money for school for the next day or to support their families financially
2. avoid idleness at home
3. guardian too old to work and provide for the household (p. 77).

2.5 Challenges of Streetism in the Study Area

The challenges street children face on the street are so numerous. But this study will consider the social and personal challenges of the street child. From existing literature, street children encounter social problems such as: physical abuse, psychological abuse, sexual abuse, abused by their employers, abused by other street children, discriminated against, tortured by security guards, attack by thieves, involve in motor accident, murder and others. They also face personal challenges like: drug abuse, illness, hunger, prostitution, poor hygiene, poor accommodation, insecurity, malnutrition, harsh environment, smoking, drinking among others.

2.5.1 Social Challenges of Streetism

According to Oyaya and Esamai (2011), street children are mostly vulnerable to a wide variety of problems, as they are living on the streets without supervision, protection and guidance. Van Rooyen and Hartel (2012) postulated that there are millions of street children in developing and developed countries who are maltreated, assaulted, unscrupulously abused, socially deprived and abandoned and denied affection, education and assistance. These children are physically maltreated by those

who are supposed to protect them, such as police, security guards and the community in general.

Also, Oyaya and Esamai (2011) opined other problems that the street children are experiencing, such as violence, community disapproval, police arrest, and theft of savings. All the children on the streets are mostly experiencing violence:

1. from their peers or older street children, when they are under the influence of the substances they use,
2. from the surrounding community, sometimes through people on the streets who tend to exploit them, and
3. while working, either through their employers or other peers working on the same place such as when selling items in the area where other street children or people exercise control.

Furthermore, West (2013) postulated that these children might be bullied by their peers on the street or some adults. For that reason, these children normally end up having bruises, since bullying often entails fighting (Anon, 2013). Street children are totally not accepted and welcome in specific areas in the community, especially based on their general appearance and behaviour. The community tends to drive them away and sometimes have to use violence against them to get them to move to other areas (Oyaya & Esamai, 2011).

Anon (2013) indicated that street children have a fear of being arrested by the police and be sent back to their families or to the non-supportive atmosphere they escaped from. This happens without prior effective efforts to change and rectify the negative family situations they came from. In most cases, if these children are forced back to their families, under these circumstances, they end up migrating to the streets again.

Most of the children who migrated to urban streets are unable to save their money while on the street, as they have a fear of being robbed by other street children. This situation pressurises them to immediately spend their daily earnings either on food, pleasure or drugs. These conditions impact negatively on their lives as they become insecure with their savings (Oyaya & Esamai, 2011).

Additionally, Awatey's (2014) study in Kumasi indicated that 34% of respondents who were street children said they have been raped before. The street girls explained that they are raped when they are attacked in the night by criminals and the only way out for them to be spared for other harms was to allow rape. Others sleep on the street with their male peers who end up raping them instead of the original intention of providing them security (Awatey, 2014). Reports from the 2014 Bangkok Conference on „promoting and protecting the rights of the street child“ shows that children on the street are vulnerable to harm like commercial sex exploitation. The report further states that in extreme cases street children are kidnapped or removed by exploiters or even sold into the sex industry by parents who live on the street.

According to the 2003 Forum for East and South Asia on „promoting and protecting the rights of the street child“, held in Bangkok, Thailand, street children are often discriminated against by society, criminalised by their communities and seen as lesser human beings. Street children are also easily criminalised by the suspecting public (Moloto, 2016). Generally, children are exposed to a wide range of risky conditions on the streets thus, their security and lives are threatened.

2.5.2 Personal Challenges of Streetism

In some cases, these children (especially girls on the streets) are sometimes engaged in prostitution and are being sexually abused. Children on the streets and children of the streets are addicted to glue inhalation, which results in damage to their respiratory systems. Prolonged use of these drugs and substances has physical and psychological effects such as tiredness, weight loss, distorted vision, lack of concentration, brain damage, a complete degeneration of bone, heart seizure, and lowered level of responsibility (Van Rooyen & Hartell, 2012).

Street children become addicted to drugs and substances in order to escape from the cold, loneliness and the hunger they are experiencing on the streets. These children appear to be relaxed on the streets, but they experience high levels of stress due to the challenging daily lives they find themselves in. This situation results in anger, irritability, aggressiveness, mood swings, restlessness, poor sleeping patterns, lower immunity, poor memory, depression and hyperactivity (Van Rooyen & Hartell, 2012).

One known effect of streetism on children is their vulnerability to poor health especially with regard to HIV and AIDS. According to Anarfi (2014), research indicated that street children are at higher risk of contracting sexually transmitted diseases than anyone else. This conclusion was drawn from the following observations: “(1) most street children are sexually active, (2) street children have little knowledge on sexually transmitted diseases, (3) street children mostly engage in unprotected sexual activities and (4) street girls use sexual activities as medium of exchange for protection from physically attacks from older and „stronger bullies”. The last point is confirmed in a research when they stated that the only source of protection for street girls in Zimbabwe is male friends. It was mostly the case that

male friends demanded for sex from the girls as compensation (Rurevo & Bourdillon, 2013).

Another study in the Kumasi, Ghana revealed that about 90 percent of the street children lack detail knowledge on sexually transmitted diseases (STDs) and had less power to negotiate safe sex (Awatey, 2014). Similarly, reports from the 2003 forum for East and South Asia on promoting and protecting the rights of the street child, held in Bangkok, Thailand, supports that street children are at higher risk of contracting Human Immune Virus/Acquire Immune Deficiency Syndrome (HIV/AIDS) because of involvement in prostitution and drug use by injection based on country experiences.

2.6 Streetism and Coping Strategies Among Street Children in Atimpoku

Coping strategies are defined as ways in which people deal with demands of living. The process of coping means that persons create a series of solutions to life's problems, solutions that can be changed in the future. Coping strategies include behaviours that are relevant in an active, effective person dealing with demands, often conflicting, of a biological, psychological and social nature (Fynn, 2015; Huang & Mendoza, 2014; Mercer, 2016).

Other studies have highlighted the strengths of street children; the personal resources they call upon in order to survive. Such studies suggest that these children are creative and resourceful in the face of very difficult circumstances. It is, nonetheless, unfortunate that much of their strength and coping skills come from being survivors of abuse, neglect and other adversities (Maslow, 1954). Street children rely on a diverse range of survival strategies to meet their daily needs. Much of the street child's daily life is purposeful and largely conducted on the move. Studies from many

developing countries show that street children's work include, shoe cleaning, singing on buses, vending, carrying loads in markets or at stations, guarding and washing cars, pimping and prostitution (Ennew, 2014).

Begging is one of the ways which street children used to meet their daily needs. According to Tetek (2012), children engage in begging either full-time or part-time as a way of livelihood or supplementing their income from begging with that from other activities. The main justification for many boys and girls to be involved in begging is horrible household poverty. In such contexts, begging ensures their basic needs are met and that it also enhances their capacity to be significant contributors in terms of family income.

In addition, interventions for street children seem to be on the agenda of governments and institutions globally. What kind of interventions exists and how useful have these? Interventions been in impacting positively on the lives of the children? This is one of the study objectives and some of the interventions that have been employed or utilised by institutions are reviewed. This is to gain deeper understanding of how the street children are valued by all who seek their welfare, and have their interests at heart. Interventions rolled out by institutions of state and non-governmental organisations fall around certain priorities and depending on the outline priorities, these interventions are implemented. Lugalla and Kibassa (2013) discussed some of these interventions. These interventions all served specific purposes or were targeted. They include interventions that are:

Social welfare Oriented in Nature: These are usually in the form of drop-in centres that specifically deal with street children's immediate concerns like food, accommodation, clothing, and medical treatment.

Social Work and Rehabilitation: Some providers also aim to permanently move children away from the street situation/setting and strive to introduce them back into mainstream society. Those who manage rehabilitation well and are able to stop taking drugs are then encouraged to go back to school or attend vocational training institutions.

Education and Vocational Training Model: Other organisations seek to promote primary education as their prime objective. Some centres, therefore, provide vocational training for those it feels are advanced in age to return to or begin school. These are often times very informal thus, helps children to develop skills like carpentry, tailoring, and masonry; this enables them to begin their own income-generating activities.

Family Reunification: Re-uniting street children with their families is another common aim of some organisations. These strategies are often difficult to achieve/attain because the children are not willing to move back home as the conditions that drove them to the streets persist. Parents who may be experiencing extreme poverty may be reluctant to take in their children again.

Advocacy and Campaign for Children's Rights: Some institutions are involved in advocacy programmes that concentrate on defending and protecting the rights of children. Notwithstanding the rationale behind these interventions, they have been criticised that the services provided only treat the symptoms of the problem and do not address the real causes of the phenomenon of street children (Lugalla & Kibassa, 2013). The support offered by NGOs, however, often fills the gap where governments are unable or unwilling to intervene.

Many governments have forcibly rounded up children and held them indefinitely in detention centres or remand prisons (The Human Rights Watch, 2014; Ruvero & Bourdillon, 2013). Attempts by governments to institutionalise street children has failed to bring an end to the problem as children develop different ideas over time of what childhood is about based on their exposure and experiences, and, thus, cannot be persuaded to revert to expected childhood activities like schooling and playing (Ruvero & Bourdillon, 2013). Lalani (2016) also identified four categories of interventions, namely: children's homes, home-based care, rescue and rehabilitation and child sensitive spaces. Next is the discussion on these four categories.

Children's Homes: The primary objective of these homes is to cater for street children. The children found within these homes are usually from diverse backgrounds. These homes often set out small and expand to offer school facilities.

Home-Based Care: These are organisations that identify vulnerable children via schools and outreach programmes extended to slum areas surrounding. Their aim is to help children within the home environment and to prevent children from leaving their homes. Small subsidies are made available for school fees and uniforms.

Rescue and Rehabilitation: Organisations that work directly on the streets are few. The Rescue Centre is a community-based organisation offering outreach and rescue services to children. Children on the average stay for a period of about three months, when children begin to miss their life on the streets and get tired of being handed responsibilities given them by the rescue center they retreat. This center also provides an informal school curriculum. This is to make available a rescue facility before finding appropriate placements for the children, for instance, at children's homes.

Child-Sensitive Spaces: These are very few and are fraught with a number of challenges. Here, no rules are imposed on the children and all categories of children are brought together—both boys and girls, young and old. This space offers children a place to be fed and to take a shower. One of the problems identified is the inability of most intervention programmes to recognise the hidden vulnerabilities and individual risks of street children. Gradually, however, this is being realised and programmes are being introduced for specific categories like street mothers and street families.

A proposed intervention in the Ghanaian case according to the Minister for Gender, Children and Social Protection to show the commitment of government to help children in street situations was to initiate a Two-Pronged Rescue Plan (TPRP) for Kayayei in 2014. Kayayei are female children most especially who engage in load carrying mostly in the central business districts of big towns and cities in Ghana. The TPRP in its approach was designed to get the kayayei off the streets of urban centres and it was piloted in Accra and thereafter replicated in all other regions. This programme was implemented in two phases:

1. The first phase attempted to develop a database after identification and registration of kayayei in the Accra Metropolis,
2. The Ministry also intended to explore the possibility of including kayayei under social intervention programmes such as the Livelihood Empowerment against Poverty (LEAP—direct cash transfers). This was suggested and it was the hope of the Ministry of Gender, Children and Social Protection that it will be successful as other cash transfer programmes from Mexico and Brazil that had been acknowledged as success stories (Bolsa Familia initiative—Brazil, 2013).

These proposals were aimed at fulfilling government's obligations to the child population as stipulated in the Children's Act of 1998. The problem identified with this approach was that it sought to follow a westernised programme and failed to acknowledge the social and cultural background of the children who engaged in this activity. There have been other approaches employed by other African countries which may be more relevant to replicate than the western models. An attempt to „remove“ or get the children away from the streets without first ensuring that all that would be needed to make their lives comfortable is made available to them will make the programme a failure even before it is executed. The children move out to find jobs to do and not to be a nuisance or to engage in illegal activities. The focus also seems to be on just the kayayei whereas other street children whose conditions may be worse than that of the kayayei also exist. Other interventions that have been rolled out to assist street children by NGOs in Ghana include: Basic education, vocational training, counselling services, re-unification programmes.

Additionally, regarding interventions available for children in general and street children, there are two broad dimensions, namely; need/charity based and right based interventions (Amtzis, 2003). In a traditional need-based approach, providing services for children was largely based on the following major assumptions by SCUUK (2010) and Amtzis (2013):

1. Children should be supported because they deserve help
2. Providing services for children is a voluntary activity
3. No one has definite obligations for them
4. The focus should be on providing welfare services
5. Each piece of work has its own goal but there is no unifying overall purpose

6. Children can participate in order to improve service delivery process
7. The service provisions will look at specific and immediate situation that necessitate intervention
8. Children are active participants in decisions that affect their lives just because, it is their right
9. Both outcomes and processes are monitored and evaluated
10. There is an overarching goal to which all work contributes and strive to achieve
11. Interventions should focus on analysing the root causes.

In the case of Ghana, many NGOs and the government have come up with several intervention actions to address the issue of child streetism in an attempt to reduce the menace. Some NGOs like Plan International Ghana, Child Rights International, Catholic Action for Street Children (CAS) and several other local and international NGOs have stepped in to contribute to eradicate child streetism mainly through providing educational and vocational training and housing facilities for these children.

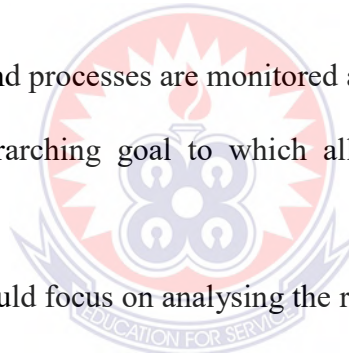
However, at the state level, the DSW of Ghana is mandated to implement child protection policies under community programmes. These policies are to ensure:

1. The promotion and protection of the rights of children
2. Justice and administration of child related issues

The dilemma that now exists is the extent to which these policies are being implemented and their practicality in addressing the problem of increasing minors in major streets of the nation. It is prudent to begin to rigorously evaluate the efforts of these organisations in addressing the issue as child streetism still appears to be on the increase, thus the need to revisit approaches and to make improvements in

intervention strategies to produce more efficient methods. Also, the right-based approach has the following underlining assumptions by SCUK (2010) and Amtzis (2013):

1. Children are entitled to get support
2. Supporting the children is mandatory
3. There are binding legal and moral obligations to provide services for children
4. Priority in providing service should be given for marginalised groups
5. The promotion and protection of rights of children are based on international standards
6. Children are active participants in decisions that affect their lives just because, it is their right
7. Both outcomes and processes are monitored and evaluated
8. There is an overarching goal to which all work contributes and strive to achieve
9. Interventions should focus on analysing the root causes



2.7 Interventions to Address Streetism in Ghana

- The Children's Act 560 of Ghana

The children Act 560, ascended into parliament on 30th December 1988 seeks to represent and protect the interest of the Ghanaian child in terms of basic rights, maintenance and adoption, regulate child labour and apprenticeship, and for other matters concerning the welfare of the child. The act serves as the major law and policy guiding child protection in the country, having taken into consideration some conventions from international and other national guidelines.

Aside other conventions adopted in the Act to protect and ensure the survival and development of the child, the section 18 of the Children Acts, spells out specific criteria used to determine when a child is in need of care and protection by the state. The District Assembly is responsible for protecting the welfare and rights of the children within the district, whereas the Departments of Social Welfare and the Community Development Centers are to investigate cases of rights violations.

Under this Act, section 18 defines these criteria for state intervention in terms of state protection and care in the event that the child is found: Section 18 (f) "Is wandering and has no home or settled place of abode or visible means of subsistence; (g) is begging or receiving alms, whether or not there is any pretense of singing, playing, performing, offering anything for sale or otherwise, or is found in any street, premises or place for the purpose of begging or receiving alms; (h) Accompanies any person when that person is begging or receiving alms, whether or not there is any pretense of singing, playing, performing, offering anything for sale or otherwise" (Republic of Ghana, The Children's Act 560, 1988, p. 10).

In response to these circumstances, section 19 of the Act defines actions to be taken in cases of a child needing such protection and care. Actions involve investigation, and when it is determined that the child's current situation poses harm to him or her, further action is taken.

In this case:

1. "Act 20 (1) A Family Tribunal may issue order to the Department on an application by a probation officer or social welfare officer under section 19(4)

2. The care order shall remove the child from a situation where he is suffering or likely to suffer significant harm and shall transfer the parental rights to the Department
3. The probation officer or social welfare officer shall take custody of the child and shall determine the most suitable place for the child which may be:
 - a. An approved residential home
 - b. With an approved fit person; or
 - c. At the home of a parent, guardian or relative.
4. The maximum duration of a care order shall be three years or until the child attains eighteen years whichever is earliest and the Family Tribunal may make an interim order or may vary the order
5. The Family Tribunal may make a further order that the parent, guardian or other person responsible for the child shall pay for the cost of maintaining the child.” (Republic of Ghana, The Children’s Act 560, 1988, p. 11).

With the implementation of this Act in the right and adequate way means that children found in the street are to be guided back to their parents or relatives, and measures put in place that these parents live up to their responsibility to the children. On the other hand, in the absence of parents or relatives, or in the case that the above are unable to cater for the children, they are to be rightfully placed in state care.

- The Family and Child Welfare Policy under the Ministry of Gender, Children and Social Protection (MGCSP)

The policy was introduced by the MGCSP with support from UNICEF in February, 2015. There was increasing concern arising from issues like child trafficking, children living and or working on the streets, absence of birth registration for some children,

corporal punishment, domestic violence, sexual abuse and exploitation found prevalent in Ghana with more children being victimised. Other forms of abuse include child marriage, female genital mutilation and the Trokosi system of shrine enslavement which prevail partly in some regions. These necessitated the introduction of the new policy to address the problems that were on the rise despite the presence of the Children's Act and other former policies aimed at protecting the Ghanaian child.

The policy was also a response to challenges identified in the existing policies which tended to facilitate little coordination and was characterised mostly with reactive measures with very few preventive measures. The new policy was also to complement the gap in the old system which also lacked reliable information systems and had poor coordination among key actors. The policy aimed at achieving the following objectives:

1. To design child and family welfare programmes and activities to more effectively prevent and protect children from all forms of violence, abuse, neglect and exploitation
2. To ensure effective coordination of the child and family welfare service at all levels
3. To empower children and families to better understand abusive situations and make choices to prevent and respond to situations of risk
3. To build the capacity of institutions and service providers to ensure quality of services for children and families in urban and rural areas
4. To reform existing laws and policies to conform to the new vision for Child and Family Welfare
5. To ensure provision of adequate resources for the functioning of the Child and Family Welfare service at all levels.

Thus, 11 strategies were adopted towards achieving these. They were:

Strategy 1: Strengthening community structures

Strategy 2: Early intervention through social protection

Strategy 3: Improved child and family welfare services

Strategy 4: Alternative care – when the child’s family is not an option

Strategy 5: Regular coordination and improved information and data management

Strategy 6: Empower children and young people

Strategy 7: Empower families through social dialogue and change

Strategy 8: Social welfare resources and capacity building

Strategy 9: Building alliances with Civil Society Organisations

Strategy 10: Legal and policy reform

Strategy 11: Analysis and advocacy for adequate financial, technical and human resources.

These strategies aim to address 3 key areas:

1. Child protection issues arising from family related problems like domestic violence, and children living or working on the street
2. Cases of child maltreatment in terms of violence of all kinds, abuse, exploitation and neglect in all settings
3. Other protection issues concerning children especially older children not perpetuated by a third party but the child’s own risk taking behaviour like substance abuse, unwanted pregnancy or being in conflict with the law.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

The chapter presents the research paradigm, research approach and research design. It also covers the population, sample and sampling technique and instrumentation for the study. Data collection procedures, data analysis procedures and ethical issues are also discussed in this chapter.

3.1 Research Paradigm

The study used interpretivist research paradigm. With this paradigm the researcher believed that reality consisted of people's subjective experiences of the external world; thus, they may adopt an inter-subjective epistemology and the ontological belief that reality is socially constructed as opined by (Neuman, 2011). This paradigm helped the study to give meaning to streetism based on the way children who are into streetism perceive it. This is in line with Lodico, Spaulding and Voegtle (2010) who opined that interpretive paradigm is underpinned by observation and interpretation.

This paradigm was adopted for the study also because the study aimed at using interviews and observations to better understand the experiences of street children. This reality in the premise of interpretive researchers is that access to reality (whether given or socially constructed) is only through social constructions such as language, consciousness and shared meanings (McMillan & Schumacer, 2010).

Moreover, considering the nature of research questions formulated to guide this study, this paradigm gave the researcher the opportunity to dive deep into the experiences of participants. Also, the study was concerned with developing explanations to social

phenomena. Thus, it sought to find answers to questions relating to why children in Atimpoku take to streetism, social and personal challenges confronting these children and how they are coping with this situation. As a result, the paradigm helped in providing a unique opportunity to explore and elicit unlimited perspectives and opinions from participants on streetism.

Additionally, the study aimed at understanding issues of streetism in their uniqueness as part of a particular context and the interactions there. This understanding was an end in itself, so that it was not attempting to predict what may happen in the future necessarily, but to understand the nature of that setting-what it means for participants to be in that setting, what their lives were like, what was going on with them, what their meanings were as well what the world looked like in that particular settings as posited by Creswell and Creswell (2018).

3.2 Research Approach

The study adopted the qualitative research approach. The approach was an inquiry process for understanding based on inquiry that explored a social problem of streetism. The use of this approach allowed the researcher to view the world through the perceptions and experiences of the participants. Thus, in seeking the answers to the research questions, the researcher relied on the experiences of participants to construct and interpret the understanding from gathered data.

The reason for using this approach was that the study aimed at exploring the life experiences of streetism among children in Atimpoku, Ghana. This supports what Ruggunan (2013) posited that qualitative research allows the researchers to deeply explore behaviours, different perspectives and life experiences. And further to find out the complexities of the situation through a holistic framework. Again, this study

aimed at exploring streetism among children in Atimpoku in its natural setting without manipulating the variables. This supports Creswell (2014) that, qualitative research method can be used to explore a social or human problem or phenomenon in its natural setting.

3.3 Research Design

Phenomenological research is a qualitative research approach that seeks to understand and describe the universal essence of a phenomenon. The approach investigates the everyday experiences of human beings while suspending the researcher's preconceived assumptions about the phenomenon. In other words, phenomenological studies lived experiences to gain deeper insight into how people understand those experiences. Delve (2022).

The researcher conducted the research by recording and analysing the beliefs, feeling, and perceptions of the participants on the phenomenon of streetism among children in Atimpoku as they really experienced it, without taking in to consideration the researcher's personal assumptions and perception.

The study used phenomenological design. According to Patton (2002), a phenomenological design is one that focuses on descriptions of what people experience and how they experience what they experience. A dimension of phenomenological design is the assumption that there is an essence to shared experience. Patton further asserted that in using phenomenological design, there is the need to conduct an analysis of the experience of the participant so that the fundamental elements of the experience that are common to members of a specific society can be identified.

Phenomenological research design guides the researcher to get unique insight and perspectives on the phenomenon of streetism among children in the study area, it also helped the researcher to form deeper understanding about streetism that take place in a natural setting, more so, it provides undistorted first hand data to the researcher.

This design was used for the study because it helped in discovering and expressing essential characteristics of streetism among children as they really were. Also, this design helped the study of the “phenomenon (streetism)”: appearances of streetism, or streetism as they appear in participant’s experience, or the ways participants experienced streetism, thus the meanings children have in experiencing streetism in Atimpoku (Creswell & Creswell, 2018). Also, this design helped children to share their lived experiences on streetism as posited by Creswell (2013). Creswell contends that “a phenomenological design describes the meaning of the lived experiences for several individuals about a concept or the phenomenon” (p. 51) Further Creswell (2014) state that, phenomenological design focuses on the common meaning of lived experience for a group of individuals.

According to Creswell, (2014) Phenomenological study has basic stages. These stages are:

- Identifying a phenomenon to study.
- Bracketing out one’s personal experiences.
- Collecting data from individuals who have experienced the phenomenon.
- Analyzing the data for significant statements and themes.

Creswell also posted that there are four types of phenomenological studies. These include:

- Descriptive phenomenology, aims to describe the essential meanings structures of the phenomena without imposing any preconception.
- Interpretive phenomenology, acknowledges that the researcher cannot completely bracket their own perspective and background, and that the data analysis involves a co-construction of meaning between the researcher and the participants.
- Narrative phenomenology, focuses on the data analysis as a creative and expressive process, in which the researcher uses language narrative techniques to construct and communicate the researcher uses language and narrative techniques to construct and communicate the meanings and experiences of the phenomena.
- Hermeneutic phenomenological, emphasizes that the data analysis is not a linear or sequential process, but a circular and dynamic one.

Descriptive phenomenological research design was adopted for the study which aims to describe the essential meanings and structures of the phenomena without imposing any preconceptions or interpretations. Descriptive research design is a study that describes the characteristics of a population or phenomenon being studied. Primarily used to gain an understanding of a group or phenomenon. This involves collecting data through surveys, interviews or observation. (Creswell 2014).

3.4 Study Area

Atimpoku is the district capital of Asuogyaman district which was created in 1988. Atimpoku is located very close to the Adome Bridge of the Akosombo dam in the Eastern Region of Ghana. Atimpoku Township has a population of 14,054 from the total district population which is 101,256 out of a total population of 2,925,653 of the Eastern Region of Ghana which rank 3rd on the national population census 2021 (Ghana Statistical Service (GSS, 2021).

The total population of children in Atimpoku is approximately 10,906. With male being 5,435 and female 5,471 (GSS, 2010). With street children, the total population is not known because some of these children travel from far and near to the street of Atimpoku and move in and out of the town at any time hence they are not stable.

Atimpoku District Assembly forms part of the thirty-three (33) Districts and Municipalities in Eastern Region of Ghana. It covers a total estimated surface area of 1,507 square kilometres and constitutes 5.7% of the total area of Eastern Region. The Administrative capital of the District is Atimpoku. The district shares boundaries with Lower Manya Municipal, and Upper Manya Krobo District to the South and West respectively, to the North with Kwahu Afram Plains South District, to the East with Kpando Municipal, North Dayi District, Ho Municipal and North Tongu District of the Volta Region. (GSS, 2021).

The main occupation of the people of Atimpoku is farming, fishing and trading. There are several retail shops, way side selling structures and hawkers who satisfy the commercial needs of people in the town and passengers who mostly stop at that station to buy some of the items they sell. The street hawkers basically sell snails prepared into „khebab“, „abolo“ made out of corn and bread flour, roasted yam and plantain, fried fish baked bread sachet water and others.

Atimpoku Township has quite a large number of basic schools both private and public but has no secondary schools. Though Atimpoku has no secondary school, its immediate surrounding towns such as, Kpong, Akosombo, Juapong and Anum have secondary schools that admit basic school students who graduate from Atimpoku into second cycle schools. But the children in and around Atimpoku seem not to attach value to education instead, they roam around the breath and length of the street of

Atimpoku all day long and one would wonder whether these children feed or even rest to think of their future life.

3.5 Population

Population or universe, according to Sidhu (2002), is the sum aggregate in totality of the phenomenon which is of interest to the researcher. According to Ary, Jacobs and Rezavieh (2010), population is used to refer to the entire group of individuals to whom the findings of a study apply. It is whatever group the investigator wishes to make inferences about. The population involves all the people, objects and institutions which are the subjects of the study. It refers to the entire measurement that the researcher is investigating.

The study targeted mainly children who sell and perform other commercial activities on the main street of Atimpoku leading to the Adome Bridge. This area happens to be a hot spot for bread, abolo, fried fish roasted plantain and turkey tail vendors since many travellers from Volta Region and beyond ply that route.

3.6 Sample and Sampling Technique

Sampling is defined as the process of obtaining information about an entire population by examining or selecting only a part of the population on the basis of which a judgement or inferences about the larger population is made (Kothari, 2008). Sampling is necessary in research because it is impossible to have the entire population as research participants in a study (Bryman, 2016).

Street children who were staying in Atimpoku were the participants for the study. They were between the ages of 10-17 years. The sample for the study was based on data saturation. This implied that interviews for the study continued until the

researcher realised that the information shared by the later participants was almost same as the former. At this point, the number of participant's interviewed was recorded as the sample for the study after reaching the saturation point, fifteen (15) participants were used.

Sampling technique refers to the method of choosing few participants from a larger group to serve as the basis for predicting a fact, circumstance or even an outcome relevant to the larger group (Kumekpor, 2002; Kothari, 2008; Bryman, 2016). Participants for the study were selected using purposive sampling technique. Thus, children on the streets (those who work on the street during the day and go home at night) and those of the street (those who live permanently on the streets and have totally lost contact with their families) and had spent three years or more on the street were purposively selected for the study. This sampling criterion was used because street children who had spent three or more years on the street have good experience and rich information which the study needed to address the research questions.

3.7 Data Collection Instrument

Data collection instruments are tools used to gather information that is necessary for a study (Bryman, 2016). According to Creswell (2007) an interview is a method of field investigation which involves person-to-person interaction between researchers and participant during which specific questions are asked for specific answers. An interview can either be structured, semi-structured or unstructured. Semi-structured interview guide was used for data collection for the study. Kusi (2012) is of the view that the semi-structured interview is flexible to a greater extent and offers the interviewees the opportunity to express their views, feelings and experiences freely. The interview guide had two sections: sections A and B. Section A looked at the

demographic information of participants. For example, gender, age, educational background, family size and number of years on the street. Section B solicited data on why children in Atimpoku take to streetism; social challenges faced by street children in Atimpoku; personal challenges confronting street children in Atimpoku; how street children in Atimpoku cope with their plight. Open items were used for sections A and B of the interview guide respectively. Data from this section was used to address research questions 1, 2, 3 and 4.

3.8 Data Collection Procedures

An introductory letter from the Head, Department of Counselling Psychology, University of Education, Winneba was obtained to enable approval from the participants and their parents/caregivers. Participants were then given explanations to the purpose of this research, aspects of confidentiality and the intended use of the data. Procedures were taken to ensure that the settings for the interviews helped in promoting confidentiality by way of ensuring that the participants were not overheard. English and Twi languages were used for the interviews because some of the street children could not communicate in English language

The interviews were audio taped after permission had been granted by participants. This is to help get a more accurate picture of the questions and answers. It also helped to improve the credibility of the interviews. In the same way, the recordings helped the researcher to focus much on the participant's non-verbal utterances, attitudes and even body language instead of pausing to take notes. Furthermore, important information (field notes) were written as backup in case the recorder develops a fault.

3.9 Data Analysis Procedures

Braun and Clarke's (2006), six –steps framework of doing thematic analysis was employed to analyse and interpret data. Thematic analysis is an analytical strategy which requires the researcher to organise or prepare data, immerse him or herself in and transcribe the data, generate themes and code the data, and describe them (Dudovskiy, 2016). In this sense, thematic analysis helped in revealing themes and subthemes that were related to the interview questions. Axial coding which is used to organise themes into a coherent manner was also used to align similar ideas into their corresponding themes. This helped to cluster emerging ideas into coherent units. Furthermore, it allowed for the emerging themes to stand out clearly.

Interview data were analysed in themes. Thus data were first transcribed from Twi language into English because some participants spoke Twi language during data collection. This was done by focusing on the key elements in the narrative that highlighted the purpose of the research. Personal and identifying details were left out which helped in ensuring the anonymity of the participant. Additionally, only those grammatical nuances, direct quotes, idioms and figures of speech that were considered essential were included in the transcript. The researcher generated the initial codes giving especial emphasis on the frequently occurring patterns. This processed continued collapsing the data in to several labels by transporting each code in to their related categories. Also, themes were generated based on the codes that were created by identifying patterns among them and combined the code generated in to themes. The researcher further reviewed the themes to make sure they represented and corresponded with the data. More so, the themes were named with easily understandable name that reflected the data for each theme and the report was writing

on each theme. These was how data was processed to generate themes for analysis and discussions.

3.10 Trustworthiness

According to Nieuwenhuis (2007), trustworthiness is tremendously important in qualitative research. Likewise, in this study, steps were taken to ensure trustworthiness in the qualitative data that were collected. Trustworthiness was heightened in this study by taking steps to ensure credibility, transferability, dependability, and confirmability. The steps that follow were taken to promote trustworthiness.

3.10.1 Credibility

Schurink, Fouche and De Vos (2011) described credibility as the alternate to internal validity. It is related to how believable and convincing data are (Malindi, 2009). Credibility in this study was achieved through processes of peer debriefing, referential adequacy (Babbie & Mouton, 2007) and by using representative quotations from the text transcribed (Graneheim & Lundman, 2004).

3.10.2 Peer Debriefing

Peer debriefing involved the reviewing of the researcher's analyses, perceptions and the conclusions that she made. The researcher requested the participants to go over and scrutinise their perceptions and conclusions. This was done in order to promote credibility (Babbie & Mouton, 2007). Their perceptions and recommendations were included in the study's final report.

3.10.2 Referential Adequacy

Referential adequacy in this study referred to materials that were used to collect data through semi-structured, one-on-one interviews (Malindi, 2009). The interviews were tape-recorded; therefore, this ensured adequate preservation of data for later reference (Babbie & Mouton, 2007). Those who read this work were able to check the researcher's interpretation, as researcher appended the audit trail to indicate how the researcher processed the data. Only the data that were relevant were included in the study (Graneheim & Lundman, 2004).

3.10.4 Transferability

Transferability refers to the degree to which qualitative research findings can be generalised and transferred to other similar contexts (Ary et al., 2010; Graneheim & Lundman, 2004). Schurink et al. (2011) further posited that transferability can be described as the alternative to generalisability. The researcher ensured that transferability was achieved in the study by describing the research process and participant sampling. Transferability was facilitated through the provision of a clearer description of culture and context, selection procedure and the participants' features, collection of data and how it was analysed (Graneheim & Lundman, 2004). The setting for the study was described in detail, and the researcher selected her representative quotes carefully (Nieuwenhuis, 2007).

3.10.5 Dependability

Dependability refers to how logical, well-documented and audited the data collected are (Schurink et al., 2011). The process of data collection was described in detail. Dependability was promoted by including interview excerpts and an example of open

and axial coding (Babbie & Mouton, 2007). Also, a thick description of the data was provided.

3.11 Thick Description of Data

An audio-tape was used to record the data that were collected through face-to-face interviews and ensured that the recording was exact. The data were transcribed and translated, the inductive codes were also analysed and developed. The research findings documented and provided supporting excerpts from the interviews (Babbie & Mouton, 2007).

Confirmability

Confirmability is described as the extent to which the research is free of bias in the procedures and interpretation of the research findings (Ary et al., 2010). It refers to the degree to which other independent parties can corroborate the findings of a particular study. Schurink et al. (2011) describe confirmability as the ultimate procedure in achieving objectivity.

Confirmed data minimises the possibility of being biased in drawing conclusions, interpreting data and making recommendations (Malindi, 2009). In order to ensure confirmability, the researcher ensured that data in the study was interpreted without any bias and that participants confirmed the findings. The researcher also discussed the findings with the participants. The researcher further asked for their critical comments on the research findings and interpretations.

3.12 Ethical Issues

The researcher took in to consideration all necessary ethical steps involving social work research to address the ethical issues of the research. Ethical issues such as informed consent and voluntary participation, protection from harm, right to privacy, internal review board, honesty with professional colleagues were considered.

According to Strydom (2011a), qualitative research is principally based on cooperation, trust, promises and expectations between the researcher and the participants who are involved in a study. Ethical problems may arise in the research project as humans are used as the objects of the study; therefore, ethical guidelines serve as standards that a researcher must utilise to evaluate his or her conduct of research (Strydom, 2011a). The ethical issues that follow provided guidance for the study and were individually discussed next.

Informed Consent and voluntary participation

Strydom (2011a) and Leedy and Ormrod (2010) stated that participation in a study should strictly be voluntary at all times, and no one should be coerced to participate in a study. In this study, the researcher sought the informed consent of participants, some parents of participants, and some caregivers of participants. This was done through the use of oral explanation of the purpose of the study to them in Twi and English language. The interviews were conducted with only those whose parents, caregivers and they themselves had given oral assent and agreed to participate in the interview.

The researcher informed the participants about the nature of the study and gave them the choice to participate in the study without being compelled to do so. The potential participants were also afforded the opportunity to withdraw if they so wished, as participation was strictly voluntary (Leedy & Ormrod, 2010). The researcher did not

use deception in order to get participants' consent to participate in the study (Strydom, 2011a). Therefore, no form of compensation was used because the use thereof could have compromised the aim of the study (Strydom, 2011a).

Protection from Harm

According to Strydom (2011a), participants in any study can be emotionally and/or physically harmed in some way. It is, therefore, crucial not to expose them to any unnecessary physical harm (loss of life or limb) or psychological harm (unusual stress, embarrassment or loss of self-esteem) (Leedy & Ormrod, 2010). The researcher was totally aware that street children had been exposed to many forms of physical and psychological harm as indicated by Malindi (2009); therefore, the researcher ensured that she refrained from exposing them to such conditions.

The researcher informed the participants that if any form of discomfort occurred, the researcher would avail to them the necessary debriefing and counselling in order to correct the problems generated during the research (Leedy & Ormrod, 2010; Strydom, 2011a). This was explained orally.

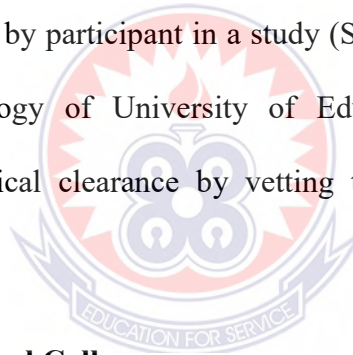
Right to Privacy

Leedy and Ormrod (2010) stated that a study that makes use of people should strictly respect their right to privacy. Thus, everyone has the right not to have his or her privacy infringed upon. Face-to-face interviews were used for the study. Therefore, the participants were informed of the limitations regarding the right to privacy and the procedure that would be followed to ensure that there is no breach of privacy that will be evident (Strydom, 2011a). For example, the researcher explained to the participants that what was discussed had to remain between the researcher and the participants.

Also, the researcher promised to keep the data away from the public. Furthermore, the identities of the participants were protected (street children in this regard) by using pseudonyms in place of their real names to ensure anonymity. The participants were made to understand that their names would not be revealed to anyone without written permission (Malindi, 2009). The researcher ensured that she kept their conversations strictly confidential and gave them pseudonyms for in-depth descriptions of the street children's responses (Leedy & Ormrod, 2010).

Internal Review Board

Universities have ethics committees, which are normally known as internal review boards. The purpose of these boards is to inspect the research proposals in order to minimise the risks faced by participant in a study (Strydom, 2011b). The Department of counselling Psychology of University of Education, Winneba provided the researcher with the ethical clearance by vetting the interview guide before data collection.



Honesty with Professional Colleagues

The research findings were reported in a complete and honest manner. The researcher did not misinterpret what the participants had said and did not fabricate any data in order to support a particular conclusion (Leedy & Ormrod, 2010). The researcher fully acknowledged the ideas, thoughts or words of another person even though the researcher had rephrased them (Leedy & Ormrod, 2010).

CHAPTER FOUR

RESULTS/FINDINGS

4.0 Introduction

The chapter deals with the results or findings of the study. It has two sections: Sections A and B. Section A presents the results on demographics information of participants. Section B presents results for the research questions and discussions.

Section A

4.1 Results on Demographics Information of Street Children

Items 1-5 on the interview guide focused on the demographic information of street children. Frequency counts and percentages were used to analyse the data. Results are presented on Table 4.1

Table 4.1: Demographic Information of Street Children

| Items | Categories | Frequency | Percentages (%) |
|-------------------------------|---------------------|-----------|-----------------|
| Gender | Male | 6 | 40 |
| | Female | 9 | 60 |
| Range of Age (s) | 10-11 | 3 | 20 |
| | 12-13 | 5 | 33 |
| | 14-15 | 4 | 27 |
| | 16-17 | 3 | 20 |
| Educational Background | No Formal Education | 5 | 33 |
| | JSS/JHS | 6 | 40 |
| | SSS/SHS | 4 | 27 |
| Family Size | 1-2 | 4 | 27 |
| | 3-4 | 3 | 20 |
| | 5-6 | 2 | 13 |
| | 7 and above | 6 | 40 |
| Number of Years on the Street | 1-2 | 5 | 33 |
| | 3-4 | 4 | 27 |
| | 5-6 | 4 | 27 |
| | 7 and above | 2 | 13 |

Source: Field data, (2021)

(Total Number of Street Children=15)

Section B

4.2 Research Question One: Why do Children in Atimpoku take to Streetism?

The objective of this question was to explore why children in Atimpoku do take to streetism. Item 6 of the interview guide was used to solicit data from the street children. Responses made suggested that, a number of reasons contributed to these children taking to the street. Five themes were obtained from the data. These were: Family break-up, fear of being punished, poverty, lack of parental care/control and child abuse. The subsequent comments were made by some of the street children to support this claim.

Divorce or separation of parents

It seems the most notable cause of streetism in the study area made by some participants was divorce or separation of parent. They indicated that, they move to the street because their parent are not living together. Thus, some of them commented that due to divorce they are now staying with relatives or step parents. Below are the comments:

From the participants, 5 said:

“My mother Is no longer staying with us, because he had problems with my father and for that reason she had left. It’s been long, I can’t really say the exact thing that caused the problem, and all I know is that they have divorced. My father doesn’t care about me; he can go out for three days before I can see him. So, one day after school, I decided not to go home but follow my friends to the roadside. Since then, I have been on the street” [Street Child: 5].

Participant 8 came up with:

“My parents are no longer together and I can’t really say the exact cause of the problem. All I know was that I was ten years old when my mum took me away from my father, and they did not tell me anything.

My mum is selling fried yam and fish by the roadside and I take it round to sell” [Street Child: 8].

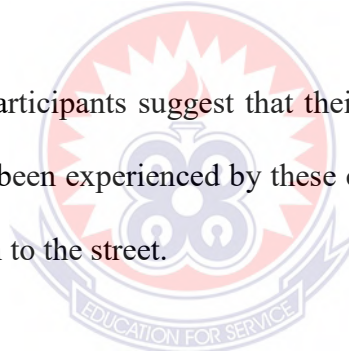
Similarly, Participant 1 said:

“My parents are divorced, my mum re-married. They separated for a reason I don’t know. For now, I don’t know the where about of my dad and I don’t even care to know since he does not care about me. My step father did not like me because he attempted to sleep with me but I refuse so, he was beating me all the time so I took to the street” [Street Child: 1].

Also, participant 4 said:

“My parents have divorced. For this reason, my mum had to pack out of the house. Currently, she had re-married. My mum always come to pick me anytime I am in my father’s place and when I needed money or anything from any of them, they were not ready to give me. Things became so difficult I decided to leave the house to be on the street [Street Child: 4].

Comments from these participants suggest that their parents had divorced and some of the consequences are been experienced by these children. For this reason, some of these children have taken to the street.



Death of Parents

One common cause of streetism at Atimpoku stated by participants was that, they took to the street because of the death of one or both parents. A number of participants made these statement as follows:

Participant 6 said:

“When things were difficult for me and my grandmother. I joined other boys to live and work in the street because I lost my parents when I was born, according to the information given to me by my grandmother. I saw only their pictures. I was told that my parents died together on motorcycle accident. A trailer crushed them on their way and both died” [Street Child: 6].

Participant 10 shared a similar view by saying:

“My grandmother said I was about 7 years of age when this misfortune occurred. The most sudden aspect is that my grandmother is old and finds it very difficult to take care of me. The little money I make from the street, I do send some to her to buy food and use the rest to take care of myself” [Street Child: 10 said:

Participant 7 comment was not too different from the others:

“I lost my mom at a very tender age. As I was growing up, in class six I ask my aunty the where about of my mum and she informed me that I was not even three years old when she died. For my dad, I do not know his where about. Since then, I have stayed with my aunty and she never told me the where about of my father. The little money I earn from the street is not enough to sustain us. So, I left home and followed my friend to the street to work, since nobody in the family cares about what I will eat, wear or sleep” [Street Child: 7].

Comments from these children suggest that either one or both parents had passed on. The comments further infer that it seems no one is taking care of these children after the demise of their parents. For this reason, these children took to the street to work so as to take care of themselves and other family members such as grandparents and younger siblings.

Large family size

Large family size was identified as another contributing factor to streetism. Some of the street children commented that they were abandoned by their parents at a tender age due to large family size. In fact, some of these children noted that mostly their mothers leave the marriage because of frequent misunderstanding between couples. The consequence was deprivation of basic needs which necessitated some of these children to live on the street as indicated in the subsequent narratives:

Participant 2 came out with:

“I was told my mother abandoned my sister and I when I was one and half years. This was because my father got married to two wives and have 8 children. To be frank with you, I don’t know all of them. I only know 2 of his children. My dad later died when I was five years and I was left in the care of my sister who later got pregnant. I was left to take care of myself because none of my father’s wives wanted to take care of me. So I ended on the street” [Street Child: 2].

Likewise, participant 5 said:

“It has been a long time since I saw my parents. My father got married to three women and I am the son of the second wife. Due to the daily fight among the wives and sometimes with my father my mother left the house for years now and my father does not care if we eat or not. So, I left the house and since then I have been on Atimpoku street with my friends” [Street Child: 5].

More so, participant 13 said:

“My father has two wives. He therefore gives full attention to the children of his second wife because, he can go and stay with them for about two weeks but come home for just two days. As for me and my younger sibling, he does not think about us to talk of providing our basic needs for us. As a result, I decided to stop schooling and come to the street to help my mother to sell so that she can get some money to feed and take care of me and my younger siblings” [Street Child: 13].

It could be inferred from these comments that parents to these children had more than one partners. It seems because of that these parents are not taking good care of these children; therefore, the children decided to go into the street of Atimpoku.

Fear of Being Punished

One remarkable cause of streetism at Atimpoku made by participants was that they run into the street for fear of being punished. A few participants expressed this by commenting as follows:

Participant 8 said:

“I left home because I committed an offence at home. I stole my father’s money and used the money to buy dresses and when I was

about to be beaten, I ran out of the house. Though he sent my uncle to call me to come home but I didn't go. The reason was that as for my father, he uses wire whenever he wants to beat his children" [Street Child: 8].

Also, participant 1 said:

"I will say the cause of my being in the street to my mother. This is because I mistakenly spilt her mobile phone and was about to be beaten. In the process, she told me if I don't want to be beaten then I should run away. It is about three years now, so I joined my friends on the street and she had not make any attempt to look for me" [Street Child: 1].

Besides, participant 13 said:

"When you have the chance to listen to the stories of some of us here, you will realise that a number of use are here because we did something wrong at home and when our caregivers or parents wanted to punish us, we run way" [Street Child: 13].

Further, participant 2 said:

"Some of us had disputes with their parents. For example, some of use here committed some kind of criminal offences either in the house or in the community and in order not to bring our families' name into shame; we ran away and ended up on the street" [Street Child: 2].

It could be realised from these participants that they were afraid to be punished for crimes they committed and for that reason run to the street.

Poverty

Poverty is one of the biggest force that moved children in to the street of Atimpoku as revealed by children who participated in this study stated that their parent lacked the financial capability to provide for their basic needs such as food, clothing, shelter and educational needs. This status quo forced many of them to move to the street.

Participant 4 lamented that:

"Things were really difficult for me and my grandmother. I came here because I did not have money to feed myself. I decided to come to the street and start helping people with their load at least to sustain myself. I have been making money from this work which I used to take

care of myself and grandmother for the past three years” [Street Child 4].

Also, participant 6 said:

“My mom is not working and there is no one helping us. Even money to buy food for her children sometimes becomes difficult for her to get. Although nobody asked me to come to the street to sell, I decided to come so as to help save the situation. So the main reason for coming to the street is to look for money to take care of myself, mother and other younger siblings” [Street Child 6].

Participant 11 emphatically said:

“My major reason for coming to the street to sell is to get money. If I get anyone who want to help me now, I will tell the person if he/she can get me a job that can earn me money so as to help feed myself, my mother and provide for my younger siblings” educational needs, then I will leave the street and follow him/her” [Street Child 11].

Again, participant 14 said:

“I could not continue my education due to financial problems. I needed some money to pay my school fees (private school) before I can go for my Basic Education Certificate Examination (BECE) results but I could not get it. Though my mother is selling but the profit she makes can’t take care of our feeding to talk of settling that debt. Hence, I have to run away from the house to the street to look for money” [Street Child 14].

Moreover, participant 5 said:

“I stopped school many years ago, my parents could not pay my school bills. I really wish to go back to school but due to financial problems I found myself in the street” [Street Child 5].

Furthermore, participant 12 declared that:

“It has been long I saw my family. What is the need of seeing them when I know that there is nothing they could offer me? They are the same people who said there is no money to send me to school and suggested I stop schooling. The truth is that I am not ready to look for them or to stay with them now” [Street Child 12].

Besides, participant 13 said:

“My mom is already on the street so I have not option than to join her. Therefore, I decided to come to the street and start helping her and other people with their load at least to get money to support her” [Street Child 13].

These comments also suggested that these children’s parents were financially imbalance. For this reason, they were unable to take good care of these children. It could be realised from these responses that some other participants dropped out of school due to their parents’ inability to provide school fees and other educational needs.

Lack of Parental Care and Control

One prominent cause of streetism at Atimpoku made by participants was that they run to the street due to lack of parental care and control. Some of the participants express this as related in the subsequent stories:

Participant 1 stated that:

“My main reason of being in the street is due to lack of parental care and love. My parents did not take care of me and my siblings. So everybody left the house to be a house help to other people and I was left alone but they did not make me feel like they love me irrespective of their financial challenges. They abandoned me with no future” [Street Child 1].

Again, participant 3 indicated that:

“I’m not happy sleeping on the street. I have no place to go because nobody in my family is ready to take care of me. My grandmother used to tell me to learn how to take care of myself before she died. I stopped going home when I realised that my parents don’t have plan for my future” [Street Child 3].

This supports what participant 8 said:

“I find myself on the street when my father decided not to take care of me and my mother. As it stands now, I perceive myself as not having a family at all. This is because I have realised that I have been rejected and abandoned by their families for reasons I don’t know” [Street Child 8].

Moreover, participant 5 shared something similar by saying:

“My parents are not taking care of me and have neglected me. In addition, I do not have any siblings to take care of me also. I know things are very difficult in these days” [Street Child 5].

Comments from some of these children signify that their parents were unable to take care of them or control them as they expected. Because of this, they ended up on the street.

Child Abuse

Child abuse is one of the most notable problems that pushes children to the street of Atimpoku. This act of relatives has compelled some children to prefer the street of Atimpoku to their homes as lamented by some participants as follows:

Participant 7 lamented that:

“It was as a result of punishment that I ran away to the street. It is difficult to face my father’s punishment. He beats me with anything he can lay his hands on and sometimes he deprives me of food” [Street Child 7].

Further, participant 14 came up with:

“I ran away because my uncle was maltreating me when he moved to stay with me and my grandmother. He beats me for no reason and sometimes he would not give me food for some days. He sometimes quarrels and fights any of our neighbours who tries to save me from his hands while beating me up” [Street Child 14].

Also, participant 10 said:

“Look at my back, my stepmother beat me with a wire anytime I make mistake and sometime she will not give me food or allow me to take my bath for say three days. So, I left the house because I cannot continue to suffer such punishment” [Street Child 10].

As well, participant 9 said:

“My step-father never liked me. He complained about everything I do and beat me alongside. He beat me even when I did not wash the plate well or clean his car. See mark he made with a wire on my right hand while beating me one hot afternoon” [Street Child 9].

In addition, participant 6 said:

“I can confidently say that majority of us on the street are here because of the abuse we have gone through some time back. These abuses are either from our biological parents, step-parents, siblings or community members. For me, I was treated as slave and maltreated anyhow by my step-mother. So when I was no longer able to tolerate the abuse, I had to run out of the house and end up in the street” [Street Child 6].

These comments echoed by some of the participants denote that they experienced abuse at home and for that matter left home when they could no longer stand the pain. These abuse included been beaten by parents, relatives“ siblings and other individuals within their societies.

This finding validates that of Alenoma (2012) and Ojo (2013) conducted in Ghana and Nigeria respectively. These researchers found that family disintegration in the form of divorce, separation, death of parent cause children to live in the street. Based, on their perceptions and on the meaning they create in relation to their relationship with their family, they acted by moving to the street. This confirms the assumption of the symbolic interactionism that human beings act towards things on the basis of the meaning that the things have for them. It is assumed that children believed that by moving to the street, they could survive by engaging in economic activities. Their

decisions to move to the streets were based on the meanings they attached to the contributing factors to streetism, which are lack of parental care, family disintegration, abuse, poverty, delinquent act and low educational background.

The findings from this study also indicate that some street children in Atimpoku were there because they committed offences such as stealing and as a result of the fear of punishment (by parents and/or caregivers) they moved to the street without returning home. These findings agree with Abebe (2009) and Seager (2010) who indicate that most children face different kinds of parental abuse such as sexual, physical and psychological as well as poor parental relationships that send them to the street. This finding also supports the tenets of the symbolic interactionism which contend that human beings act towards things on the basis of the meaning that the things have for them. This is because the children perceived the home as abusive and believed that the street was the only safe place they could live in order to escape abuse.

This finding confirms Kayiranga and Mukasshema (2014) assertion that the general condition of poverty pushes children to the street to engage in economic activities. Kayiranga and Mukasshema (2014) argued that another contributing factor to streetism demonstrated in this study is the lack of financial capacity of parents to take care of their children due to factors such as lower educational levels and doing menial jobs (for example, labourers for construction work). The children in this Kayiranga and Mukasshema's (2014) study indicated that they moved to the street because they had nobody to provide for their needs. Those who were staying with their grandparents were compelled to leave their houses to the streets because these grandparents could no longer work to provide for the children's needs due to old age.

Additionally, this finding harmonises with that of Darku (2005). According to Darku, there are children from poor homes in the cities who are forced to take to the streets in order to help make ends meet. Most of these children come from dysfunctional homes where usually, the father has failed in his responsibilities to cater for the family; or the fathers have completely absconded and left the family to their own fate. Single parent mothers in these situations are unable to provide for the children, and so they often encourage especially the older ones to go on the streets to hustle and endeavour to supplement the family income. Not all fathers may be guilty of this but the fact still stands that the irresponsibility of parents can easily lead their children to hit the streets.

4.3 Research Question Two: What social Challenges Face Street Children in Atimpoku?

The objective of this question was to explore social challenges street children in Atimpoku face. Items 7 and 8 of the interview guide was used to solicit data from the street children.

Attacks by Thieves

Some of the street children noted that there were thieves among them in the street of Atimpoku who not only stole their daily earnings and other valuable items such as dresses, money, foot wears and other belongings while they were asleep or on the street, but also physically assaulted them as narrated next:

Participant 9 said:

“I don’t know the person stealing our monies, shoes and dresses. One day I had some amount of money in my pocket before retiring to my usual place of rest at night. When I woke up I realised that the money in my pocket had been taken away. Not only that but also, my slippers that I kept beside me was nowhere to be found. The problem is that you

will not know the person who took them. Sometimes if you are not careful and you accuse someone, that person can quarrel with you” [Street Child 9].

Also, participant 7 said:

“You will sleep with your belongings besides you such as money in your pocket and will wake up to find none of them with you. Thieves remove our shoes and cut our pockets with sharp objects and take our money almost every day. Sometimes they attack you physically and rob you; if you decide to struggle with them, they may hurt you and still rob you” [Street Child 7].

More so, participant 4 said:

“The truth is that a lot of things happen here every night. There was a day when I made a lot of money. I used part to eat and kept the rest of it in my pocket with the intention of buying some drugs with it the next day since I was not feeling fine after a day”'s hard work. I was the last person to sleep that very night and shockingly when I woke up, I found my pockets empty. I searched everywhere but could not find it. I only cried” [Street Child 4].

Besides, participant 15 said:

“Some of the boys here with big muscles will bully us and collect money from you. The hurting part is that if they collect money from you, there is nobody you can go and complain to and there is also nothing you can do” [Street Child 15].

Again, participant 12 declared that:

“Madam Mary, kindly look at those boys sitting at the other side of the road. They sometimes collect our money especially in the night. Sometimes they beat us with stick or threaten us with a small knife. If you run away and refused to give them the money, they will not allow you to sleep at your usual sleeping place” [Street Child 12].

According to these comments by children in the street of Atimpoku, it suggests that they sometimes suffer some injustices from some colleagues as they were not only robbed but also experience physical assault.

Arrest by Police

Some participants also described their social challenge experiences with the Police in Atimpoku. Those who came into conflict with the law reported that they spent more than the required number of days in the cell before appearing before the judge for a bail or otherwise and were also maltreated in the cells.

Participant 9 also said:

“I have once been arrested by the police and I spent two days in the cell because I fought with a colleague. But it took the grace of God and my grandfather to bail me out” [Street Child 9].

Additionally, participant 2 said:

“The police and I are not in good terms at all. They once arrested me because I threatened one of my colleagues with a knife. The colleague I threatened reported me to the police and the police came to arrest me. I was kept at the cell for six days. I was not the only one at the cell with this story” [Street Child 2].

Others were of a different view when participant 8 said:

“Some of my colleagues that smoke Indian hemp usually run away when the police come for their usual patrol in search of them. Those of us who do not smoke are sometimes mistakenly arrested. Immediately the police get here they will start arresting anybody they see. If you are too relaxed, you are gone but if you can run you have no problem. In fact, the police disturb us a lot here” [Street Child 8].

Participant 11 also shared his experience by saying:

“I’m always fortunate not to have been caught by the police. I have seen some guys who were arrested by the police and taken to the prison known as testing ground. They often punish them by flogging them with hard objects like iron, wood and head of their guns. One of us is in the prison as we speak” [Street Child 11].

Moreover, participant 10 claimed that:

“Police have never arrested me, but I have witnessed the police arresting other colleagues in this street. If they catch them with cigarette or marijuana, they arrest them. I have been fortunate not to be arrested although I smoke” [Street Child 10]

Participant 6 stated that:

“Three days ago, some boys were smoking marijuana, drinking alcohol and making unnecessary noise at midnight. So the police came around, chased them and could not catch them. Afterwards, the police came to the place where we were sleeping; flashed their lights, searched and smelt our mouths to find out if we were also smoking and drinking alcohol. When they noticed that we were not part of those who were drinking and smoking, they asked us to go back to sleep and they left” [Street Child 6].

From the comments above, it could be deduced that police always arrested street children who misbehaved as they carried out their daily activities.

Street Accident

The comments further revealed that participants who lived their lives in Atimpoku street which is dominated by vehicles and trucks. This situation made them prone to accidents as stated in the following storylines:

Participant 5 said:

“Street accident is very rampant on the street and many street children like me are not exempted. I for instance have been knocked down by a car before when I was chasing another car to take my money from a passenger who bought one pure water from me. The driver did not even bother to stop. I had to bear all the cost for the treatment I went through. I wish not to be here but, hmmm, there is no help coming from anywhere” [Street Child 5].

Again, participant 13 declared that:

“You must be skillful and fast to work in Atimpoku street because it is dangerous and highly risky here. I have seen some of my friends been knocked down by cars while hawking. Others too were killed by some crazy drivers. For instance, a boy was knocked down by a car yesterday around 10:30pm while we were selling. His legs were

broken with other body injury. In fact, he died instantly. Hmmm. I pray I don't experience (witness) such scene again" [Street Child 3].

Also, participant 4 affirmed that:

"Look at my leg, a car rolled on it last year when I was chasing one car. The driver didn't mind me even when I screamed. Other sellers who were around made an attempt to chase the car but they could not stop the car. I was later taken to a woman who applied some native oil on it. I now feel better than before" [Street Child 4].

"One day one boy was killed by a motor bicycle when he was about to cross the highway, and the police came for his corpse. It was difficult for the police to trace his relatives because nobody knew his home and family members. Many of us fall victims to accidents on the streets" [Street Child 9].

The narratives of some participants indicated that they sometimes get involved in accidents which sometimes resulted in the untimely death of some of the children in the street but the sad part is that their relatives sometimes are not found.

Spiritual Attacks

Another challenge that children living in Atimpoku street encountered was attacks by strangers for spiritual purposes as commented in the subsequent accounts:

Participant 8 said:

"A lot of things happen in Atimpoku street especially in the night when most of the people had gone home. For instance, a colleague of mine has been missing for weeks now. We slept under the bridge together that night. When we woke up he was nowhere to be found" [Street Child 8].

Also, participant 12 said:

"There are instances that a stranger may give you clothes or shoes and when you wear it you start acting abnormal and at times go mad. Similar thing happened to one of my friends called Esi Atta. After collecting the cloth from one man, he went mad in Atimpoku street before her family came to take her away. So I am very careful when collecting something from a stranger" [Street Child 12].

It could be realised from these responses that another challenge that children living in Atimpoku street encountered was attacks by strangers for spiritual purposes.

Attack by other street children

It is surprising to know that the children in Atimpoku street faced attacks from other street children who were older than them. They revealed that fighting among the street children sometimes left them injured. As narrated bellow:

Participant 1 pointed out that:

“Anytime I see them fighting with weapons, I try to distance myself from them because of the past experience I had. Thus, one day, two guys were fighting with weapons like bottles and cutlass. My friend was standing not too far away from the scene. One of those fighting came from the back and broke bottle on his head” [Street Child 1].

Similarly, participant 15 said:

“I use to be scared at Atimpoku street anytime they start breaking and stabbing themselves with bottles because I have experienced it before. Some guys were fighting and they started breaking bottles, stabbing themselves with the bottles and cutlass” [Street Child 15].

It could be deduced from these comments that children in Atimpoku street go through a lot of social challenges as a result of where they found themselves. According to their narrations.

The findings of the study revealed that children who live in the street of Atimpoku face a lot of challenges such as being robbed of their daily earnings while sleeping. The study also revealed that some of the thieves that robbed them were unknown tugs while others were adults on the street who also lived in Atimpoku. This incident affects the children physically, socially, emotionally and psychologically because it exposed the children to be equally violent and abusive to other younger street children.

A further challenge of street children in Atimpoku is likelihood of being arrested for using drugs like Indian hemp and for other offences such as stealing and fighting. The finding suggests that sometimes there were genuine arrests while other times some of the children were mistakenly arrested by the police during police patrols. Moreover, these results suggest that these children encountered several other social challenges living in the streets of Atimpoku. They were prone to injuries and road accidents, attacks by thieves, and spiritual attacks. From these results, it was concluded that attacks by thieves, arrest by the police, street accidents, spiritual attacks and attack by colleagues were social challenges street children in Atimpoku faced.

This finding corroborates the study by Hai (2014) conducted in Bangladesh which found that adult boys stole from the junior street children. This study also found that the street children are more likely to be bullied by their older colleagues and this validates a study conducted in India whose outcome indicate that junior street children are bullied by their seniors on the street (Chande, n.d).

Also, this finding collaborates a study that Rabia and Mohammed (2015) which found that street children face constant harassment from the police. Some of these children sometimes spent more than the required number of days in the police cells before appearing before the judge for a bail or otherwise and were also maltreated in the cells. It is also interesting to note that sometimes the criminals evade arrests.

Moreover, Arthur (2012) studied streetism among Ghanaian youth established that for the fact that most street children lack advanced education and skills to secure decent jobs, they often fall into drugs, gun violence, gang activity, alcohol abuse and a host of other crimes.

Additionally, children living on the streets are exposed to hazards such as being knocked down by moving vehicles or reckless drivers due to the nature of the work they do on the streets and their lifestyles: Porters, bus conducting, sleeping in open areas (Biggeri & Anich, 2016). They are often exposed to violence by their street youth and the police (Dada, 2013); they are at risk of being exposed to sexual exploitation, kidnapping, trafficking into brothels, used for rituals (Boakye-Boaten, 2015; Ward & Seager, 2016). Street children are also exposed to health challenges such as not having access to healthy and sufficient diet (Kalibala & Elson, 2015); not having clean clothes and sanitary facilities (Fiasorgbor & Fiasorgbor, 2015) and being prone to malaria and anemia (Trent & von Kotze 2014).

Furthermore, Wernam (2011) found that street children encounter violence within the international human rights framework. Thus, street children and juvenile justice is the vulnerability of street children to violence within juvenile justice systems. This includes issues relating to the first contact between the police and children on the street not excluding conditions they are exposed to and access to justice while in detention. Further, physical violence on the streets is the violence orchestrated by state officials (police and military) against children.

Similarly, Jubilee Campaign (1998) found that street children sometimes go through traditional type of violence. This is where street children receive dehumanising treatment from public officials because they are considered a threat and an embarrassment to society. The solution to the street child problem was to kill them so they are not seen again as was revealed by some police men in a study in Brazil. Sometimes death squads are established specifically to eliminate street children.

Street children in Honduras have also been victims of this type of violence on numerous occasions (Casa Alianza, 2011).

4.4 Research Question Three: What Personal Challenges Confront Street

Children in Atimpoku?

The objective of this question was to explore personal challenges street children in Atimpoku face. Items 7 and 8 of the interview guide was used to solicit data from the street children.

Truancy

Streetism has become the most attractive means of making money among students at Atimpoku. This act of money making has cause absenteeism of some student at schools whiles others go to school but run home early to go and sell when schools are still in session according to statement made by a few participants as follows:

Participant 6 said:

“I am from a poor home and sometimes I find it very difficult to get money to come to school. Days will be able to go to school without money, if it”stime for break, I have to go for the food given to us by the school. Immediately I do that then, some of my friends will be laughing at me. For that matter, I decided not to go to school anytime I think I will not get money for feeding” [Street Child: 6].

Further, participant 8 said:

“On this street, we struggle through selling before we can get money to take care of ourselves. Because of that if some of my friends get jobs to do, then, I have to join them so as to get some money for my up keeping. In doing so, I most of the time do not go to school” [Street Child: 8].

Again, participant 15 said:

“In fact, we are all struggling in life because of money. So I don”tsee the need to go to school instead of being on the street to sell. For this reason, I hardly go to school” [Street Child: 15].

The comments from participants 6, 8 and 15 infer that these street children often do not go to school. For this reason, they had a personal challenge of going to school regularly.

Stopped Schooling

Other comments from participants suggested that some of these street children had stopped school and therefore perceived this as a personal challenge. These comments were advanced by some of the street children to support this pronouncement.

Participant 5 said:

“I don’t have any hope that after I complete junior high school (JHS), I can get someone to take care of me to further my education at the senior high school (SHS) level. Because of that I have stopped schooling for the past three years now” [Street Child: 5].

Similarly, participant 15 said:

“I don’t remember the last time I stepped my foot in the school. I stopped schooling because the money I earn a day or week cannot take care of my education together with my basic needs and grandmother” [Street Child: 15].

Participant 11 also said:

“I was not able to complete JHS because I was not academically good. This was one of the reasons why I came to the street to look for money to take care of myself, grandmother and younger siblings” [Street Child: 11].

The comments from these participants signify that they had stopped schooling for one or two reasons. This suggests that these street children perceived that dropping out of school was a personal challenge to them.

Lack of Basic Needs of Life

Some comments by some street children suggested that these children lacked basic needs of life. The following comments were made to endorse this declaration:

It was declared by participant 9 that:

“I think none of my family members is support me when it comes to what I will eat, wear or the place to sleep. And I think about this a lot. Anytime I think about this too, then, my head would be aching me”
[Street Child: 9].

Similarly, participant 3 said:

“I have to buy my own food, clothing and also hire a plays that I would sleep. However, I have parents, not that my parents are dead” [Street Child: 3].

Street child 1 said that:

“If I don’t buy my own food and clothing, no one will do that for me. My grandmother is not working and therefore cannot provide me with these needs. As for my mother, hmmm, I don’t want to talk about her”
[Street Child: 1].

It could be realised from the outlines that these participants had it tough time to enjoy their basic needs of life.

Frequent Illness

The responses by some street children showed that the nature of the work they do, and the fact that where they stay is unhygienic, they were exposed to different kinds of illnesses like malaria, stomach pains, fever, headache and general body pains and these made it difficult for them to work as narrated by some of these street children as follows:

Participant 14 made it clear by stating that:

“We are mostly infected with malaria. You cannot escape mosquitoes once you decide to sleep in the street and I tell you the mosquitoes outside here are more dangerous than those in rooms” [Street Child 14].

Participant 9 was also of the view that:

“I often suffer from headache, stomach pain, heart pain and earache. I am sometimes challenged by these illnesses because when they come, I am unable I lose appetite or find it very difficult to work” [Street Child 9].

In furtherance, participant 2 said:

“This morning, I was having a serious headache and body pains. I also used to have chest pain and fever. The work we do here is very tedious and we are easily exposed to repeated illness” [Street Child 2].

The above responses from participants revealed that, most of them frequently fall sick due to unhygienic environment and tiredness.

Unmet Love and Affection from Friends and Family Members

It was deduced from some of the comments made by some street children that some of these children were battling with love and affection from their acquaintances. The following explanations were declared to affirm this assertion:

Participant 2 asserted:

“I wish I can get someone who will show me love and care. But, I don't have that in my life and anytime I reflect on this, then, I become sad” [Street Child: 2].

Participant 13 also said:

“When my parents were alive, they showed me love and care. But when they passed away, I have not gotten any other person to show me such love and care. And I am afraid to fall in love with some of the boys here since it can lead to premarital sexual intercourse and its effects” [Street Child: 13].

Again, participant 5 said:

“I expected my grandmother to show me love and affection. But this dream had not come into reality” [Street Child: 5].

It could be deduced from the comments from some of the street children that they wished to have received care and love from their relatives, friends and parents but they do not get it so. This, therefore, had been their personal challenges in living on the street of Atimpoku.

The study shows that street children in Atimpoku engaged in multiple activities such as pushing of wheelbarrow with loads, carrying of loads, washing of cars and bus conducting in order to survive in the street. They pushed wheelbarrow with loads, which they usually hired, to help traders and customers to carry their loads in exchange for money. Some street children in Atimpoku who could not afford to borrow wheelbarrows reported carrying loads on their heads as porters in exchange for money. These children hanged around shops, market places, and bus terminals to help customers carry their loads.

Another activity the children in Atimpoku engaged in was washing of cars. While many of them cleaned the windscreen of cars for drivers and received money from some drivers, others worked in washing bays. Also, street children in Atimpoku were engaged in bus conducting. The study found that the children who were usually stationed at bus stops helped drivers load passengers in return for money. It was then concluded based on these comments that truancy, lack of accommodation, stopped schooling, lack of basic needs of life and unmet love and affection from friends and family members were the personal challenges faced by street children on Atimpoku.

The findings confirm that of Genemo (2019) who assessed the causes, consequences and coping strategies of streetism in Shashemane Town. The study used mixed method approach. Purposive sampling technique was used select 150 street children in Shashemane town and five key informants in Shashamane. The instruments used for data collection were questionnaire, interview, document analyses and focus group discussions. The result of the study revealed that children came to the streets to search for jobs, poverty, parental disintegration, peer pressure, family influence, city life attraction, school failure.

Genemo's (2019) study finding also showed that street children are engaged in diverse livelihood activities that to earn income by shoe shining, involving in petty trading, carrying of goods and other activities. Most children in the study area pass through tremendous problems while living and working on streets. Some of the problems they encounter include; lack of basic needs including (food, clothing and shelter), lack of access to services such as education and other services, exposure to aversive weather conditions (sun heat, cold rain), encounter abuses; physical, psychological and sexual.

Moreover, this finding corroborates the study conducted by Ray, Davey & Nolan, (2011) who contend that street children find shelter in open places during the night as a result of lack of accommodation. Also, the findings show that street children in Atimpoku engaged in multiple activities in order to survive in the street agree with the findings by Agency Francaise de Development (2012) which found that street children survive on the street by engaging in begging and assisting food sellers.

Further, Pratibha, Mathur and Ansu's (2016) study findings confirm that of this study. Pratibha, Mathur and Ansu (2016) found that due to the fact that the street children lacked the required nutrition, lived unhygienic life and slept in open places like under the bridge and front of shops, they were exposed to different diseases such as malaria, which affected their work and movement.

Also, the finding of this study is consistent with other studies.

For example, some researchers (Grundling, De Jager & Fourie, 2014; Schurink, 2013; South Africa, 2015; West, 2013) found street children survive on the streets through conventional and unconventional ways (rubbish picking, shoe shining, flower selling, petty crimes, drug abuse, begging, prostitution and drug trafficking). They also develop passive and aggressive attitudes, replacing their families with the street gangs and experiencing social, sexual, physical and emotional abuse. Although some of these mechanisms are atypical, they enable street-involved children to cope resiliently with their lives in the harsh context of streetism.

Additionally, according to Malindi and Theron (2014) and Theron and Malindi (2013), at-risk youth, including street children, often demonstrate hidden resilience, which involves adopting atypical ways of coping with adversity such as begging and petty theft, although they are not regarded as resilient children in popular literature. Resilience promotion could serve as a way of enabling vulnerable youth to cope resiliently and prevent streetism.

Moreover, studies have shown that most street children have interrupted education, little or no education and in the cases where they are enrolled in school have poor outputs and eventually drop out. For example, a study by Department of Social Welfare [DSW] (2011) in Tamale, the Northern regional capital of Ghana, found that

majority (61.25%) of street children were attending school at the basic level and schooling activities were sometimes disrupted by street life and fatigue. Also a good number (38.75%) of them indicated they were not attending school at all.

A study by DSW (2011) also found that 52 percent of the street children attended primary school while 38 percent have never enrolled in school and only 8 percent attended junior high school. However, the majority (90%) were not attending school at the time of interview (ibid). Similarly, a census conducted on street children in Accra in 2011 revealed that 41.6% of the street children sampled had never been to school. The remaining 58.4% disclosed that they were school dropouts. In addition, 24.6% were literates but with difficulty, only 17.6% were literates whereas 57.8% were illiterates (DSW, 2011).

4.5 Research Question Four: How do Street Children in Atimpoku Cope with their Plight?

The objective of this question was to identify how street children in Atimpoku deal with their difficulties. Items 9, 10 and 11 of the interview guide was used to solicit data from the street children.

Received Assistance from Colleagues

It was interesting to know that children in the street of Atimpoku lived in groups and life would have been impossible without helping each other. They said that they supported each other in difficult situations in ways described as follows:

Participant 8 said:

“Some of my friends used to buy food for me and I used to work to feed myself. Thus, anytime I am not feeling well, my friend will buy drugs for me” [Street Child: 8].

Also, participant 12 said:

“If someone is sick, he or she runs to the elderly ones to ask for the kind of drugs they can be used to treat the sickness. Sometimes we make contributions to buy drugs for those who don’t have money and we get all the necessary drugs and food for them. That is the only way we help each other” [Street Child: 12].

Participant 10 said:

“In terms of coping on the street, I think we help each other without which living an isolated life in the street would have worsened our cases” [Street Child: 10].

Depending on other Traders for Assistance

Again, it was interesting to note that children in Atimpoku street who participated in this study stated that they also depended on some other traders in the streets for assistance such as food and other basic needs. This is what participants 13 and 14 had to say:

This was what participant 13 said:

“In Atimpoku street, there is one woman that I have taken her as my mother because she takes good care of me. She feeds me, clothes me and asks me to take my bath and to wash my clothes she once asked me whether I will like to go to school? But I said I will like to learn a trade. Also, there is another woman selling dresses, she also used to give me some used dresses and any time she cooks, she gives me some of the food” [Street Child: 13].

Participant 14 said:

“Some people are very good to me in Atimpoku street. There is one man and his wife who have taken me as their son. So, they always advised me on how to behave and be a good boy. Sometimes too, I help them to do little things in the shop and they buy food and dresses for me” [Street Child: 14].

Some of the street children also confirmed that they received assistance from sellers in the street anytime they needed assistance. For example,

Street child 11 said:

“Those of us on the street usually get support from people who sell along the street. For example, sometimes after carrying their loads, some of the women pay more than the normal charge. For example, if I charge ten Ghana cedis (GHS 10.00) for a load, some can give me fifteen (GHS 15.00) or twenty Ghana cedis (GHS 20.00). I am therefore able to cope with such money and I forget about going back home” [Street Child: 11].

It could be realised from the comments given by these participant that they one way or the other had support from their colleagues.

Begging

It was revealed that while some of the children begged for money and left-over food during events like parties, others joined Fulani"s to beg for alms. Next are some narrations made by some participants to support this claim:

Participant 6 further claim that:

“When I am hungry but do not have money, I and my friend go round to look for some people we sometimes work for to beg for money. Whiles Some of them give it to us as gift, others give us the money and call on us later to work in place of the money we took. In fact, living here is too difficult. If I can get somebody to take care of me, I will go back to school” [Street Child: 6].

Participant 5 emphatically said:

“Sometimes if there is no work to do, my friends and I go into begging for money and if I hear there is a party going on around this place, we will run to the place to beg for food and money” [Street Child: 5].

Participant 1 said:

“When I wake up in the morning and nobody gives me her items to sell, I go to a food joint nearby to beg for leftover food to eat. After that I help them to washed their bowls or clean their environment. We at times beg for alms. Even the clothes I am wearing now were given to me while begging for alms” [Street Child: 1].

Participant 15 declared that:

“Sometimes I don’t have money to go to clinic when I am sick. So I beg for money from my friends and other people along the street to buy medicine and food any time I am sick” [Street Child: 15].

It was revealed from these responses that while some of the children begged for money and left-over food during events like parties, others joined street beggars to beg for alms.

Use of Drugs and Drinking of Alcohol

The comments also indicate that some of the participants smoked Indian hemp and drink alcohol. Some participants revealed that smoking of Indian hemp and taking inn of tramadol before undertaking any work gave them the needed energy to complete the task as commented by some of the participants:

Participant 4 made the statement bellow:

To be frank with you, I smoke Indian hemp before coming to the street every day. I was initiated by my best friend and I cannot start the day without smoking. Working on the street is very tedious and you need to get something that gives you energy. When I ,high” (smoke Indian hemp), there is no work you will give me that I cannot performance [Street Child: 4].

Participant 3 said:

“I engage in smoking. Thus, I smoke a lot and I have been addicted to smoking and some of us here take drug before we can do anything on street” [Street Child: 3].

Participant 15 said:

“Madam Mary, I have never seen some children smoking like those in Atimpoku Street. They smoke under the bridge and inside the market at night. They smoke during the night, make a lot of noise and fight alongside” [Street Child: 15].

These responses revealed that drug abuse was another mechanism these participants used to cope with their situations. The comments also indicate that some of the participants smoke Indian hemp and drink alcohol. Some participants revealed that smoking of Indian hemp and taking inn of tramadol before undertaking any work gave them the needed energy to complete the task.

It was as a result of these comments that the researcher deduced that street children in Atimpoku made attempts to deal with the plight they go through for the purpose of being on the street. The responses further indicate that some of the children depended on assistance from their colleagues such as food and medicine in terms of illness. From these results, it was concluded that receiving assistance from colleagues or parents/caregivers, begging, resorting to self-medication and the use of drugs and drinking of alcohol were coping strategies street children in Atimpoku used to manage their plight.

This finding authenticates a study conducted in Ghana by Julie and Seipel (2007) which reports that children in the street help each other in terms of protection, and lending money to anyone among them who is sick and need to buy drugs and food. Julie and Seipel's finding is also in tandem with tenets of symbolic interaction.

Julie and Seipel (2007) posited that meaning arises in the process of interaction among individuals. Meaning for an individual emerges out of the ways in which other individuals act to define things. When children move to the street, they are in most cases initiated by their friends and taught various ways and means on how to survive in the street. They live according to how others have lived to survive. Sometimes children follow their friends to the street. Hence, while in the street, children receive support from their friends from all angles.

Some of the street children employ self-medication whenever they fell ill.

This corroborates the findings of Fiasorgbor and Fiasorgbor (2015) which revealed that street children in Accra coped with self-medication when they were sick. Furthermore, the study found that street children in Iwo road used begging as a coping strategy. They begged for food from nearby restaurants and places where events like parties were held as well as from strangers and traders. This finding is consistent to studies by Abebe (2009) and Lugalla and Mbwambo (1999) conducted in Addis Ababa and Tanzania respectively, which found that children who are responsible for their own welfare in the street beg for a living.

Further, the findings of this study support that of other researchers ((Malindi & Cekiso;2014; Msocsci, Meyer-weitz & Asante, 2016). These researchers found that street children coped by the help of street sellers. Thus, the traders that sold in the street supported the children with food and money. These researchers again found that while some of the traders gave them tips (in the form of food or money) for sending them on errands others supported the children out of pity. In addition, the findings of these researchers (Malindi & Cekiso, 2014; Msocsci, Meyer-weitz & Asante, 2016) show that some street children coped with the stress of the work they did on the street by using drugs such as Indian hemp with the intention of averting the stress. Many of them resort to smoking before their daily work and after the day's work which is consistent with other studies indicating that street children cope on the street with drug addiction.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.0 Introduction

This chapter of the study deals with the summary, conclusions, implications for counselling and recommendations.

5.1 Summary

The major purpose of the study was to explore streetism among children in Atimpoku in an attempt to ameliorate the problem of streetism in the study area.

The study was guided by the following questions:

1. Why do children in Atimpoku take to streetism?
2. What social challenges face street children in Atimpoku?
3. What personal challenges confront street children in Atimpoku?
4. How do street children in Atimpoku cope with their plight?

The study used interpretivist paradigm within the qualitative approach. The study also adopted phenomenological design. Fifteen participants were selected using purposive sampling technique. Interviews (semi-structured) was used for data collection. Data were analysed in themes. The study found that family break-up, fear of being punished, poverty, lack of parental care and control and child abuse were key reasons children in Atimpoku do take to streetism.

Also, attacks by thieves, arrest by the police, street accidents, spiritual attacks and attack by colleagues were social challenges street children in Atimpoku faced. Again, truancy, lack of accommodation, stopped schooling, frequent illness lack of basic needs of life and unmet love and affection from friends and family members were the

personal challenges faced by street children in Atimpoku. Also, receiving assistance from colleagues or parents/caregivers, begging, resorting to self-medication, the use of drugs and drinking of alcohol were coping strategies street children in Atimpoku used to manage their plight.

5.2 Conclusions

The study has shown that most of the children in the street were between the ages of 11 and 17 years. This is the age for a child to be in school, acquiring the needed knowledge and skill that would help them become responsible future leaders. The life style as well as the problems street children in Atimpoku encountered signify that streetism is a social problem that need to be solved.

Also, the findings have made it clear that children did not just wake up and move to the street. There was interplay between different factors within the society that pushed them to the street to engage in economic activities. Factors such as poverty, family disintegration, lack of parental care and control, and juvenile delinquency contributed to children moving to live on the street. Similarly, children choose to live in the street because they believe they had been denied some basic necessities by the society and think that comfort can be found in the street. This testifies the basic tenets of the symbolic interactionism that human beings attach meanings to how they view the world and react towards it.

Again, children in the street of Atimpoku faced some difficulties by living in conditions such as lack of basic facilities and not being in school. In order to survive, these street children engaged in different kinds of lifestyle that sometimes were harmful to their health or threatening to their lives. Thus, they engaged in tedious work. For instance, these street children are sometimes arrested by the police for

smoking and fighting at night and others who do not commit offences are sometimes mistakenly arrested. Aside this, these children encounter challenges such as road accident, spiritual acts, armed robbery and bullying by adults on the street. In furtherance, children in the street of Atimpoku adopt both positive and negative copying mechanisms such as begging, smoking, drinking of alcohol, self-medication, support from traders and colleagues so as to cope with their street lives in Atimpoku.

5.3 Implications for Counselling

Based on the findings of the study, the following are some implications for counselling:

1. As educators, school counsellors should educate and sensitise families and communities about the courses of child streetism, the dangers involved in streetism and the need to get street children off the street.
2. School counsellors should organise guidance services for parents at Parents Teacher Associations (PTA) meetings to educate them on growth and developmental changes that occurs in children as they grow and develop and how it could influence their behaviour. This could reduce conflicts between children and their parent which could lead to streetism.
3. Parents can be educated by school counsellors on the rights of the child and their responsibilities towards the care and protection of their children in order to limit the neglect of children.
4. School counsellors should take it up as a responsibility to offer counselling services on the problems street children face on the street and how these problems could affect their lives psychologically, emotionally and their

physicals growth and development during Parent Teacher Association meetings to help reduce child streetism.

5. Children living in the street can be helped by school counsellors through linking them to organisations that seek the welfare of street children such as social welfare, Ministry of Gender, Children and Social Protection, Child development foundation and children home. This could help to address many situations of children in the street especially those in Atimpoku.

5.4 Recommendations

From the findings and conclusions, the following recommendations are made:

1. The Government should strengthen the capacities of the child rights policy implementation agencies such as the Social Welfare Department, the Commission on Human Rights and Administrative Justice. By providing them with the needed financial, human and logistic resources that they need to help them implement the policies effectively. There should also be a strict monitoring and evaluation system to track the implementation and the outcome of the policies.
2. The Government should partner with Non-Governmental Organisations (NGOs) who work to address issues of child streetism to establish training centers. These centers will serve as places where children would be kept and be provided with employable skills such as: ICT, hair dressing shoe making, beads making, fashion and designing, carpentry and even formal education among others, taking in to consideration their abilities and personality type. These skills could equip them for the job market than being on the streets.

3. The Government should formulate a national policy that makes it mandatory for all media houses to allocate space daily to sensitise and educate the general public on the dangers associated with streetism. The media could also create awareness about the need for society to be child-friendly and demonstrate affection to children living in the street.
4. The Department of Social Welfare in collaboration with chiefs and opinion leaders, community or school counsellors and Non-Governmental Organisation (NGOs) should put their resources together to mobilize community members in Atimpoku and sensitize them on the consequences of child streetism especially that of the Atimpoku.
5. Rejuvenation of the traditional family values and practices will reduce streetism because, traditional family values have in them values and practices that made it possible for children of unprivileged parents to enjoy welfare services from other family members. The Ministry for Chieftaincy and Culture should be charged to come out with policies that will lead to a restoration of our traditional values.

REFERENCES

- Abebe, T. (2009). Begging as a livelihood pathway of street children in Addis Ababa. *Forum for Development Studies*, 36(2), 275-300.
- Abotchie, C. (2012). *Social structure of modern Ghana. urban sociology*. Accra: Hans Publication.
- Adeyemi, O. & Oluwaseun, O. (2012). *Cultural factors promoting streetism among urban children in Ibadan Metropolis, Nigeria*. Ibadan: University Press.
- Africa. *Children, youth and environments*, 13(1). Retrieved from [http://www.colorado.edu/journals/cye/131/Vol13ArticleReprints/DifficultCircum AfricaInsight.pdf](http://www.colorado.edu/journals/cye/131/Vol13ArticleReprints/DifficultCircumAfricaInsight.pdf) on 12th March, 2020.
- Agency Francaise de Developpemnt (2012). *Street children: From individual care to the introduction of social policies*. Accessed March 20, 2020 from www.afd.fr.
- Akuffo, F. W. B. (2001). *The family crisis in Africa*. Paper Presented to UNZA/IDRC Workshop Lusaka, Zambia.
- Alenoma, A. (2012). Conceptualising social capital in relation to well-being of children and young people: Critical review. *Sociological Review*, 47(4), 744-765.
- Alenoma, G. (2012). Parental perspectives on children streetism in Tamale in Ghana. *Research on Humanities and Social Sciences*, 2(8), 74 – 81.
- Ali, M., & De Muynck, A. (2015). Illness incidence and health seeking behaviour among street children in Rawalpindi and Islamabad, Pakistan—a qualitative study. *Child: Care, Health and Development*, 31(5), 525-532.
- Amekuedi, G. L. (2016). Addressing child streetism in the La-Nkwantanang Madina Municipality: The role of stake holders. Published Master of Development Policy thesis.
- Ammar, N. (2016). The relationship between street children and the justice system in Egypt. *International Journal of Fenderterapy and Comparative Criminology*, 556-573.
- Amtiz, A. (2013). An exploration of the livelihood strategies of Durban Congolese Refugees, "UNHCR Working Paper No.123, New Issues in Refugee Research, UNHCR, Geneva.
- Anarfi, J. K. (2014). Vulnerability to sexually transmitted disease: Street children in Accra. *Health Transition Review*, 281-306.

- Anon, A. (2013). Working with street children: exploring ways for ADB assistance. *Asian Development*, 7, 18-27.
- Apt Van Ham, N., Blavo, E. Q., & Opoku, S. K. (1992). Street children in Accra. A survey report produced by the department of sociology, university of Ghana for the department of social welfare and save the children's fund (UK).
- Apt, N. A. (2003). *Definition of streetism*. Accra: Centre for Social Policy.
- Apt, N. A., & Grieco, M. (2014). *Listening to Girls on the street tell their own story: What will help them most?* Centre for Social Policy Studies, Faculty of Social Studies, University of Ghana.
- Apt, N., Agbenyiga, D., & Ame, R. (2014). *Confronting the challenges: Optimising Child rights In Ghana*. In R. Ame, A. DeBrenna, and N. Apt (Eds.), *Children's rights in Ghana: Reality or rhetoric?* (pp. 129-148). Lanham, MD: Lexington Books.
- Arthur, A. B. (2012). Livelihood strategies of street children in Accra. Published development studies degree Dissertation, University of Ghana.
- Ary, D., Jacobs, L. C. & Sorensen, C. (2010). *Introduction to research in education* (8th ed.). Belmont: Wadsworth, Cengage Learning.
- Asare, A. (2015). Social capital, health and health care among street children: A case study of street children in Kumasi metropolitan area, Ghana. *Developing Country Studies*, 4, 119–132.
- Awatey, S. 2014. Assessing the effects of streetism on the livelihood of street children: A case study of Kumasi (in Ghana). *Research on Humanities and Social Sciences*, 4(9), 165–173.
- Ayuku, D. O., Devries, M. W., Mengech, H. N. K., & Kaplan, C. D. (2004). Temperament characteristics of street and non-street children in Eldoret, Kenya. *African Health Sciences*, 4(1), 24-30.
- Ba-ama, E. M., Kumador, D. K., Vandyck, E., & Dzandu, J. A. (2013). Challenges faced by street women with children: A case of Accra-Ghana. *Educational Research*, 1(2), 90.
- Babbie, E. & Mouton, J. (2007). *The practice of social research*. Cape Town: Oxford University Press.
- Bajpai, A. (2007). *Who is a child?* Centre for socio legal studies and human rights, Tata institute of social sciences, Mumbai. Info Change News and Features.

- Ballet, J., Bhukuth, A., & Radja, K. (2013). Street boys and girls: A case study in Mauritania. *Child Abuse Review*, 22, 398-407.
- Bangkok, P. (2013). Street youth labour market experiences and crime. *Canadian Review of Sociology/Revue Canadienne de Sociologie*, 38(2), 189-215.
- Baum, F., Palmer, C., Modra, C, Murray, C., & Bush, R. (2000). Families, social capital and health. In I. Winter (Ed.), *Social capital and public policy in Australia*, Australian Institute of Family Studies, Melbourne, 250-275.
- Beauchemin, E. (1999). *The Exodus: The growing migration of children from Ghana's rural areas to the urban centres*. CAS & UNICEF.
- Beazley, H. (2002). Vagrants wearing make-up': Negotiating spaces on the streets of Yogyakarta, Indonesia. *Urban Studies*, 39(9), 1665-1683.
- Beauchemin, E. (2016). *The Exodus: The growing migration of children from Ghana's rural areas to the urban centres*. CAS & UNICEF.
- Belay T (2007). Child rights, childhood education and the use of mother tongue in schools: Avoyage to reconstructing the Ethiopian child. *Proceedings of the Seventh National Conference of the Ethiopian Psychologists' Association*
- Bibars, I. (2015). Street children in Egypt: From the Home to the Street to Inappropriate Corrective Institutions. *Environment and Urbanisation*, 10(1), 201 – 216.
- Biggeri, M., & Anich, R. (2009). *The deprivation of street children in Kampala: Can the capability approach and participatory methods unlock a new perspective in research and decision making? Mondes en Development*, 2, 73-93.
- Biggeri, M., & Anich, R. (2016). The deprivation of street children in Kampala: Can the capability approach and participatory methods unlock a new perspective in research and decision making? *Mondes en Development*, 2, 73-93.
- Boakye-Boaten, A. (2008). Street children: Experiences from the Streets of Accra. *Research Journal of International Studies*, (8).
- Bourdieu, P. (1986). The forms of capital. In J. G. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241–58). New York: Greenwood.
- Bourdillon, M. (2015). Introduction. In Bourdillon, M. F. C., & Sangare, A. (Eds) *Negotiating the livelihoods of children and youth in Africa's Urban Spaces*. Dakar: CODESRIA.

- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101
- Bryman, A (2016). *Social research methods (5th Editions)*. Oxford University Press. UK.
- Casa Alianza, P. (2011). *Poor people, poor places, and poor health: The mediating role of social networks and social capital. Social Science and Medicine*, 52, 1501-1516.
- Catholic Action for Street Children (2002). *The Ghanaian street child*. Accra.
- Catholic Action for Street Children (2003). *The Ghanaian street child*. Saki Publicity Limited, Madina.
- Catholic Action for Street Children (2009). *The state of street children in Ghana: A CAS Perspective*. Accra, Ghana.
- Chande, H. A. (n.d). *A study of the street and working children living in Thane city. Journal of Humanities and Social Sciences*, 1-4.
- Cockburn, L. (2010). *Towards a working definition of street children. International Social Work*, 33, 185-192.
- Coleman, J. S. (1988). Social capital in the creation of human capital. *American Journal of Sociology*, 94, 95-S120.
- Concise Oxford English Dictionary (2002), Oxford (England): Oxford University Press.
- Creswell, J. W. & Creswell, J. D. (2018). *Research design: Qualitative, quantitative and mixed methods approaches (5th ed.)*. London: Sage.
- Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches (2nd ed.)*. Thousand Oaks, CA: Sage Publications.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches (4th ed.)*, LA, California: SAGE Publications.
- Crombach, A., & Elbert T. (2014). *The benefits of aggressive traits: A study with current and former street children in Burundi. Child Abuse & Neglect*, 38(2014): 1014-1050.
- CSF. (2003). *Consortium for street children*. A Civil Society Forum for Anglophone West Africa, Accra.

- Dabir, N., & Athale, N. (2011). *From street to hope: Faith Based and Secular Programs in Los Angeles, Mubai and Nairobi for Street-living Children*. New Delhi: SAGE Publications India Pvt Ltd.
- Dada, O. M. O. (2013). *A sociological investigation of the determinant factors and the effects of Child Street hawking in Nigeria: Agege, Lagos State, under survey*. *International Journal of Asian Social Science*, 3(1), 114-137.
- Daniel, B., & Wassell, S. (2014). *The early years: Assessing and promoting resilience in vulnerable children*. London: Jessica Kingsley.
- Darku, N. A. (2005). *Holistic City Evangelism: Accra perspective*. Bahrain: Oriental Press.
- Delve. Ho, L. & Limpaecher. A. (2022). *What is Phenomenological Research Design? Essential Guide to Coding Qualitative Data*.
- De Moura, S. L. (2015). *The prevention of street life among young people in Sao Paulo, Brazil*. *International Social Work*, 48(2), 193-200.
- Department of Social Welfare Ghana (2011). *Census on street children in greater Accra region, Ghana*.
- Donald, D., Lazarus, S. & Lolwana, P. (2016). *Educational psychology in social context* (3rd ed.). Cape Town: Oxford University Press.
- Dudovskiy, J. (2016). *Research methodology*. Retrieved November 23, 2020, from <http://research-methodology.net/research-philosophy/positivism/>
- Economic and Social Commission for West Asia [ESCWA], (2009). *Best practice in working with street children in Kenya*. Nairobi: Forum for Actors in Street Children's Work.
- Ennew, J. A. (2014). *Children in focus*. Stockholm: Rådd Barnen.
- Evans, R. (2012). Poverty, HIV, and barriers to education: street children's experiences in Tanzania. *Gender and Development*, 10(3), 51-62.
- Fiasorgbor, D. A., & Fiasorgbor, E. K. (2015). Street children: our health and coping strategies when we are sick. *Journal of Health, Medicine and Nursing*, 15(1), 45-50.
- Fynn, P. (2015). Promoting resilience in child and family social work: Issues for social work practice, education and policy. *Social Work Practice*, 23(1), 93104.

- Genemo, P. (2019). Assessing the causes, consequences and coping strategies of streetism in Shashemane Town. *Educational Research Journal*, 1(2), 198-199.
- Ghana Statistical Service (GSS), (2010). *Population and housing census: National analytical report*. GSS, Accra, Ghana, 2013.
- Giggenback, A. (2014). Social network analysis for health and social interventions among Kenyan scavenging street children. *Health Policy and Planning*, 18(1), 109–118.
- Government of Ghana (1998). Children’s Act 1998 (Act 560), Government of Ghana, Accra.
- Graneheim, U. H. & Lundman, B. (2004). Qualitative content analysis in nursing research: Concepts, procedures and measures to achieve trustworthiness. *Nurse Education Today*, 24, 105-112.
- Granovetter, M (1973). The strength of weak ties. *American Journal of Sociology*, 78, 160-80.
- Grundling, J. P., De Jager, J. W. & Fourie, L. (2004). *Managing the phenomenon of street children in African developing country*. SA: Technikon Pretoria.
- Guernina, Z. (2014). The sexual and mental health problems of street children: A transcultural preventative approach in counselling psychology. *Counselling psychology Quarterly*, 17(1), 99-105.
- Hai, A. (2014). Problems faced by the street children: A study on some selected places in Dhaka city, Bangladesh. *International Journal of Scientific & Technology Research*, 3(10), 45-56.
- Hashim, I. (2014). Independent child migration and education in Ghana. *Development & Change*, 38(5), 911-931.
- Hashim, M. I. (2005). Research report on children ,s independence migration from Northern to Central Ghana. *Development Research Centre on Migration, Globalization and poverty*.
- Hatloy, A., & Huser, A. (2005). *Identification of street children in Bamako and Accra*. (Fafó-report). 18 – 70.
- Hatloy, A., & Huser, A. (2015). Identification of street children, characteristics of street children in Bamako and Accra. *Research Journal*, 1(1), 291-293.
- Hecht, T. (2013). *At home in the street: Street children of Northeast Brazil*. USA: Cambridge University Press.

- Huang & Mendoza, P. (2014). Are the street children beyond rehabilitation? Understanding the life situation of street boys through ethnographic methods in Nakuru, Kenya. *Children and Youth Services Review*, 30, 1345-1354.
- Human Rights Watch, (1994). Social determinants of health – Street children at the crossroads. *Sci Res* 4(9), 634-643.
- Jackson, A. (2013). Vulnerability to sexually transmitted disease: Street children in Accra. *Health Transition Review*, 7, 281-306.
- Jubilee Campaign (1998). Street children in Colombo: What brings them to and sustains them on the streets? *Journal of Child Health*, 42, 70-75.
- Julie, O., & Seipel, M. M. O. (2007). Survival strategies of street children in Ghana. *International Journal of Social Work*, 50(4), 489-499.
- Kaime-Atterhog, W., Lindmark, G., Persson, L. & Ahlberg, B. M. (2015). Burning „centre bolt“: experience of sexually transmitted infections and health care seeking behaviour described by street boys in urban Kenya. *Child and Youth Services Review*, 29, 600-617.
- Kalibala, S., & Elson, L. (2015). Protecting hope: Situation analysis of vulnerable children in Uganda. *Journal of Humanities and Social Sciences*, 1-4.
- Kalimbira, A. A., & Chipwatali, L. (2014). Dietary patterns and prevalence of wasting among street children in Lilongwe, Malawi. *African Journal of Food, Agriculture, Nutrition and Development*, 7(1).
- Kayiranga, G., & Mukasshema, I. (2014). Psychosocial factors of being street children in Rwanda. *Procedia-Social and Behavioural Sciences*, 140, 522-527
- Kothari, C.R. (2008). *Research methodology; Methods and techniques*. New Age International (P) Ltd publishers. ,New Delhi.
- Kumekpor, T. K. B. (2002). *Research methods and techniques of social research: Son Life press & Service: Accra, Ghana*
- Kusi, H. (2012). *Doing qualitative research: A guide for researchers*. Accra-New Town: Emmpong Press.
- Kwankye, S. O., Anarfi, J. K., Tagoe, C. A., & Castaldo, A. (2014). Coping strategies of independent child migrants from Northern Ghana to Southern Cities Working Paper T-23. Brighton: University of Ghana and Development Research Centre on Migration, Globalisation and Poverty, Sussex University.
- Lalani, K. (2016). *Community-based care for separated children*. Stockholm: Save the children Sweden.

- Lalor, K. J. (2016). Street children: a comparative perspective. *Child Abuse & Neglect*, 23(8), 759-770.
- Le Roux, C. (2011). A historical-educational perspective of urbanisation and its contribution to the street child phenomenon in South Africa. *Sabinet Online*, 30(1), 94-114.
- Leedy, P. D. & Ormrod, J. E (2010). *Practical research: Planning and design*, (7th ed.). Merrill Prentice Hall, New Jersey: Upper Saddle River.
- Lewis, P. H. (2015). *Also God's children? Encounters with street kids*. Cape Town: Ihilihili Press.
- Lin, N. (1999). Building a network theory of social capital. *Connections*, 22(1), 28-51.
- Lin, N. (2000). Inequality in social capital. *American Sociological Association*, 29(6) 785-795.
- Lodico, M. G., Spaulding, D. T., & Voegtle, K. H. (2010). *Methods in educational research: From theory to practice* (2nd ed.). San Francisco: Jossey-Bass.
- Lugalla, J. L. P., & Mbwambo, J. K. (1999). *Street children and street life in urban Tanzania: The culture of surviving and its implications for children*. Blackwell Publishers, 329-344.
- Lugalla, S., and Kibassa, L. (2013). *Livelihoods and survival strategies among migrant children in Addis Ababa*, (Master's Thesis): Norwegian University of Science and Technology: Trondheim. Norway.
- Mahlangu, N. I. (2012). *Factors that contribute to street children leaving rehabilitation centres and returning to the streets*. Pretoria: UP. (Dissertation – M.A.). Barrette, M.J. 1995. *Street children need care*. Pretoria: Kagiso Publishers.
- Malindi, M. J. & Theron, L. C. (2014). The hidden resilience of street youth. *South African Journal of Psychology*, 40(3), 318-326.
- Malindi, M. J. (2013). *The antecedents of resilience among street children*. Vanderbijlpark: NWU. (Thesis-Ph.D.)
- Malindi, M. J. (2016). *The antecedents of resilience among street children*. Vanderbijlpark: NWU. (Thesis-Ph.D.)
- Malindi, M. J., & Cekiso, M. P. (2014). Exploring the lived experiences of children of the street in Mthatha. *Journal of Sociology and Social Anthropology*, 5(3), 339-347.

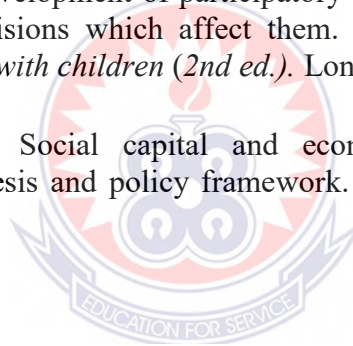
- Maslow, A. (1954). *Motivation and personality*. New York: Harper and Row.
- McMillan, J. H. & Schumacher, S. (2010). *Research in education-evidence based enquiry* (7th ed.). Texas: Pearson Education Inc.
- Mehanna, S., Al-Shermani, M. (2005). “*Participatory Assessment Research on Violence against Street Children*”, Social Research Centre, American University in Cairo, Egypt.
- Mengesha, A. (2011). Place, teenagers and representations: Lessons from a community theatre project. *Social and Cultural Geography*, 2, 445–59.
- Mercer, T. (2016). Family voices: An ethnographic study of family characteristics and caregiver perspectives on street children in Eldoret. Thesis presented to Yale University, Kenya.
- Mintz, S. (2004). “*Beyond Sentimentality: American Childhood as a Social and Cultural Construct*” is reprinted by permission of the publisher.
- Miriti, M. M. (2015). An investigation in the challenges of rescuing, rehabilitating and reintegrating street children: A case study of rehabilitation centres within Nairobi County (Doctoral dissertation, University of Nairobi).
- Mncayi, L. (2016). *Youth gangs and street children: culture, nurture and masculinity in Ethiopia*. Oxford, New York: Berghahn Books.
- Molahlehi, L. A. (2014). The views of street children on how streetism can be prevented. Published master of philosophy in Educational Psychology, North-West University.
- Moloto, A. (2016). Giving children a voice: Childhood, power and culture. In H. Houtsonen and A. Antikainen (Eds.), *Symbolic power in cultural contexts: Uncovering social reality* (pp. 75–92). Rotterdam: Sense Publishing.
- Montane, M. (2006). Towards a working definition of street children. *International Social Work*, 33, 185-192.
- Montane, M. (2016). Street children and prostitution. *Educational Research Journal*, 1(2), 98-99.
- Montane, M. 2016. *Street children and HIV and Aids: Methodological guide for facilitators*. Spain: P.A.U. Education.
- Msocsci, H. F., Meyer-weitz, A., & Asante, K. O. (2016). The live experiences of street children in Durban, South Africa: Violence, substance use and resilience. *International Journal of Qualitative Studies on Health and Well-Being*, 11(1), 99-100.

- Naidoo, B. (2008). An evaluation of a Tai Chi programme with street children in South Africa (Doctoral dissertation).
- Narayan, D., & Woolcock, M. (2000). Social capital: Implications for development theory, research, and policy. *World Bank Research Observer*, 15(2), 225-49.
- Neuman, L. W. (2011). *Social research methods: Qualitative and quantitative approaches* (7th ed.). Pearson Education Inc.
- Nieuwenhuis, J. (2007b). Analysing qualitative data. In Maree, K., (Ed.), *First steps in research* (pp. 99-117). Pretoria: Van Schaik.
- Nukunya, G.K (2003). *Tradition and change in Ghana: An introduction to sociology*. Accra: Ghana. 48 -54
- Ojo, L. (2013). Childhood as a social phenomenon revisited. In Manuela deBois-Reymond, Heinz Sunker, and Heinz-Hermann Kruger (eds.), *Childhood in Europe: Approaches-trends-findings*. New York, 217 - 223.
- Onyx, J., & Bullen, P. (2000). Measuring social capital in five communities. *The Journal of Applied Behavioral Science*, 36(1), 23-42.
- Orme, J., & Seipel, M. M. O. (2014). Survival strategies of street children in Ghana. *International Social Work* 50(4), 489-499.
- Owusua, E. (2010) Streetism: The lived experiences of unaccompanied migrant child and their right, (Unpublished MPhil Thesis). Norwegian Centre for Child Research.
- Oyaya, S. O. & Esamai, F. O. (2011). Health problems of street children in Eldoret, Kenya. *East African Medical Journal*, 78(12), 624-629.
- Panter-Bricks, C. (2013). Street children, human rights and public health: A Critique and future directions. *Annual Review of Anthropology*, 31, 147-71.
- Pare, M. (2014). Educating marginalised children: The challenges of the right to education in Brazil. *The International Journal of Children's Rights*, 12, 217-257.
- Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage Publications.
- Paxton, P. (2002). Social capital and democracy: An interdependent relationship. *American Sociological Review*, 67(2), 254-277.

- Plummer, M. L., Kudrati, M. & Yousif, N. D. (2014). Beginning street life: Factors contributing to children working and living on the streets of Khartoum Sudan. *Children and Youth Service Review*, 1520-1536.
- Pratibha, T., Mathur, A., & Ansu, K. (2016). Difficulties and problems of street children. *International Journal of Science and Research*, 5(2), 1859-1861.
- Putnam, R. (1993). *Making democracy work: civic traditions in modern Italy*, Princeton, N.J. Princeton University Press.
- Putnam, R. (1995). Tuning in, Tuning out: The strange disappearance of social capital in America. *P.S. Political Science and Politics*, 664-83.
- Rabia, A., & Mohammed, A. (2015). Street life in Pakistan: causes and challenges. *Middle-East Journal of Scientific Research* 23(1), 77-87.
- Raffaelli, M., Koller, S. H., Bandeira, D., Reppold, C., Kuschick, M., & Dani, D. (2005). How do Street Youth Experience “the street”? *Childhood: A Global Journal of Child Research*, 8, 396- 415.
- Raffaelli, M., Koller, S. H., Bandeira, D., Reppold, C., Kuschick, M., & Dani, D. (2011). How do street youth experience “the street”? *Childhood: A Global Journal of Child Research*, 8, 396- 415.
- Ray, P., Davey, C., & Nolan, P. (2011). *Still on the street till short of rights: Analysis of policy and programmes related to street involved children*. Consortium for Street Children.
- Ruggunan, S. (2013). *Introduction to qualitative analysis and writing up your analysis: Discipline of human resources management*. Retrieved May 20, 2020 from http://smitg.ukzn.ac.za/Libraries/General_Docs/Introduction-to-Qualitative-Analysis.sflb.ashx.
- Rurevo, P., & Bourdillon, A. (2013). Freedom and autonomy of street children. *International journal of Children's Rights*, 14, 211-233.
- Scanlon, T. J., Thompkins, A., Lynch, M. A., & Scanlon, F. (2016). Street children in Latin America. *British Medical Journal*, 316, 1956, 1957.
- Schurink, P. (2013). Spaces for the children of the urban poor: Experiences with participatory action research (PAR). *Environment and Urbanisation*, 233-249.
- Schurink, W. (2013). *Street children: An investigation into the causes and incidence of the problem of street children in the RSA with the aim to develop a model for treatment, rehabilitation and prevention programmes*. Pretoria: HSRC.

- Schurink, W., Fouche, C.B. & De Vos, A.S. 2011. Qualitative data analysis and interpretation. In De Vos, A.S., Strydom, H., Fouche, C.B. & Delpont, C.S.L., (Eds.), *Research at grassroots for the social sciences and human service professions* (pp. 397-423). Pretoria: Van Schaik Publishers.
- SCUK, P. (2010). Migration, displacement, and violence: prosecuting Romanian street children at the Paris palace of justice. *International Migration*, 42(5), 5-33.
- Sidhu, K. S. (2002). *Methodology of research in education*. New Delhi: Sterling Publishers Private Limited.
- South Africa (2005). *Children's Act 38 of 2005*. Pretoria: Government Printer.
- Strydom, H. (2011a). Ethical aspects of research in the social sciences and human service professions. In De Vos, A.S., Strydom, H., Fouche, C.B. & Delpont, C.S.L., (Eds), *Research at grassroots for the social sciences and human service professions* (pp. 113-129). Pretoria: Van Schaik Publishers.
- Tatek, A. (2002). *At risk children in social change: A comparative study of SOS village and working street children in southern Ethiopia*, Thesis, NTNU, Trondheim. University Pres.
- The Human Rights Watch (2013). Relationships between the sociodemographic and family characteristics, street life experiences and the hopelessness of street children. *Childhood*, 445-459.
- Theron, L.C. & Malindi, M.J. (2013). Resilient street youth: A qualitative South African study. *Journal of Youth Studies*, 13(6), 717-739.
- Trent, J., & von Kotze, A. (2014). *A Place in Society? Strengthening Livelihood Opportunities for Street Children—A Rights-Based Approach*. *Social Work/Maatskaplike Werk*, 45(2).
- Tudoric-Ghemo, A. (2015). *Life on the street and the mental health of street children: A developmental perspective*. Johannesburg: UJ. (Dissertation-M.A.).
- UNICEF, (2001). A Study on street children in Zimbabwe, Accessed on: 20/01/2024. <https://www.unicef.org/evaldatabase/files/ZIM 01-805.pdf>.
- UNICEF (2005). *The state of the world's children 2006: excluded and invisible*: United Nations Publications.
- UNICEF. (2006) *The state of the world's children: Excluded and Invisible*. On UNICEF, Accessed on: 10/09/2020. <http://www.unicef.org/sowc06/>.

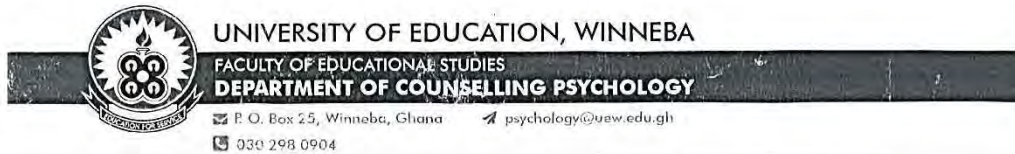
- UNICEF. (2015). *Committing to child survival: A promise renewed*. Progress report 2013. New York: UNICEF; 2013.
- Van Rooyen, L. & Hartell, C. G. (2012). Health of the street child: the relation between life-style, immunity and HIV/AIDS – a synergy of research. *South African Journal of Education*, 22(3), 188-192.
- Vogel, H. M. (2011). *Coping skills for street children*. Pretoria: Unisa.
- Ward, C. L., & Seager, J. R. (2016). South African street children: A survey and recommendations for services. *Journal of Development Southern Africa*, 27(1), 85-100.
- Wernam, K. (2011). Investigating the status of the street children: Challenges and opportunities. *Procedia-Social and Behavioural Sciences*, 84, 1431-1436.
- West, A. (2003). *At the Margins: Street children in Asia and the Pacific (Poverty and Social Development Papers)*. Asian Development Bank.
- West, A. (2013). The development of participatory techniques: facilitating children's views about decisions which affect them. In Christensen, P. & James, A. (Eds.), *Research with children (2nd ed.)*. London: Routledge.
- Woolcock, M. (1998). Social capital and economic development: Toward a theoretical synthesis and policy framework. *Theory and Society*, 27(2), 151-208.



APPENDICES

APPENDIX A

Introductory Letter



14th January, 2021.

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

LETTER OF INTRODUCTION

I write to introduce to you, MARY CHAPIRAH, the bearer of this letter who is a student in the Department of Counselling Psychology of the University of Education, Winneba. She is reading Master of Philosophy in Guidance and Counselling with index number 200016850.

She is conducting a research on the topic: ANTECEDENTS OF STREETISM AMONG ADOLESCENTS IN ATINPOKU, GHANA: IMPLICATION FOR COUNSELLING. This is in partial fulfillment of the requirements for the award of the above mentioned degree.

She is required to gather information through interview guide to help her gather data for the said research and she has chosen to do so in your outfit.

I will be grateful if she is given permission to carry out this exercise.

Thank you.

Yours faithfully,

DR. PETER ESHUN
AG. HEAD OF DEPARTMENT



APPENDIX B

Interview Guide for Street Children

UNIVERSITY OF EDUCATION, WINNEBA

DEPARTMENT OF COUNSELLING PSYCHOLOGY

Dear Respondent,

The study aims at exploring streetism among children in Atimpoku, Ghana. I would be very grateful to have you participate in this study. Please, be assured that any information given is solely for the purpose of the research and would be kept very secret and confidential. The interview guide has two sections: Sections A and B. Please, respond to all the questions under these sections.

Thank You.

SECTION A

Demographic Information of Street Children

1. Gender:

Male [] Female []

2. Age:

10-11 []

12-13 []

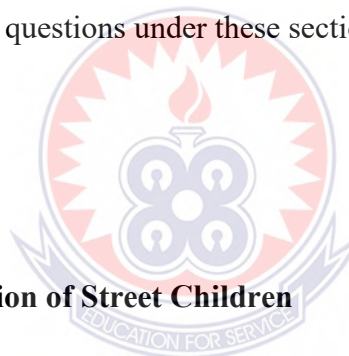
14-15 []

16-17 []

3. Educational Background:

No Formal Education []

JSS/JHS []



SSCE/SHS []

Tertiary []

4. Family size:

1-2 []

3-4 []

5-6 []

7 and above []

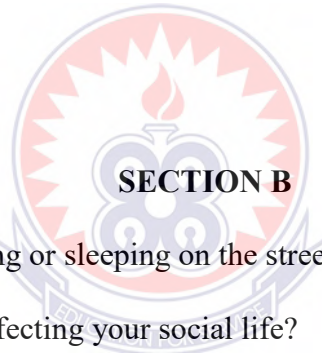
5. Number of years on the street:

1-2 []

3-4 []

5-6 []

7 and above []



6. Why are you hacking or sleeping on the street of Atimpoku?

7. How is streetism affecting your social life?

8. What are some of the problems or difficulties you face as a result of being on the street?

9. What do you do to cope with or manage these problems?

10. Are there ways you can be helped from the street?

11. What things can you say about what we have discussed so far?

12. What help do you think you need to send you out of the street life?