

**LIFE ON THE STREETS : A STUDY INTO THE
SELF-ESTEEM AND THE QUALITY OF INTERPERSONAL
RELATIONSHIPS OF THE STREET CHILDREN
IN THE MMABATHO/MAFIKENG AREA OF BOPHUTHATSWANA**

BY

Maletse Michael MAKO

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for the degree of
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Supervisor : Dr L.C. Simbayi

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DECLARATION

I declare that this dissertation for the Degree of Master of Social Science in Clinical Psychology in the Department of Psychology at the University of Bophuthatswana hereby submitted, has not previously been submitted by me for a degree at this or any other University, that it is my own work in design and execution and that all material contained herein has been duly acknowledged.

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DEDICATION

To : Kano and Nnana

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ABSTRACT

Using a quasi-experimental design a group of 20 street children were compared with another group of 20 non-street children on their level of self-esteem and the quality of interpersonal relationships. Both variables were measured using relevant subscales of the Personal, Home, Social and Formal relations (PHSF) test. The main findings of the present study were that street children's level of self esteem was very low as compared to that of the comparison group. The study also revealed that the quality of their interpersonal relationships was poor. The implications of these findings for counselling of street children are discussed.

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CHAPTER 1

INTRODUCTION

The problem of street children has in the past plagued many towns in South Africa and other countries around the world and continues to do so - Bophuthatswana is no exception in this regard.

Do street children feel accepted or rejected by the society? How do they relate to other people? How do they regard themselves, i.e. how is their self-esteem? Answers to these questions will be sought in this study.

Streets in Bophuthatswana, as anywhere in South Africa, are filled with various types of activities in the daylight hours that normally hide elements of humanity which remain on the streets at night time. The never-ending line of trucks, cars, buses, ear-piercing horns, screeching brakes and verbal shouts between drivers and pedestrians demanding the right-of-way. Certainly, during the day-time no one has time to recognize a growing and settling down of a newcomer to the streets of our towns. He has not come to visit or to make a financial transaction. He has arrived to live and perhaps die. It is against this background that Resener (1988) mentions that in the darkest hour of most city streets there are voices, the shuffling of feet, and the sharing of a blanket. He further contends that streets and sidewalks of our cities no longer cater for vehicles and businessmen, but to their inhabitants, the myriad of people whose only desire is to survive until something better comes along.

Bophuthatswana is not exempted from the street children problem. They are friends to no one, and everybody is a total stranger, which causes them to live in distrust and fear towards those they do meet. They exist in a depressive situation. Their beds are the street pavements, their home is the street. Their employment is washing cars, pushing grocery trolleys for shoppers and their past-time is benzene and glue-sniffing.

Jayes (1985) mentions that these children do not have a clear life script. In fact their life scripts are dissolved. Their sense of self is operating at its lowest ebb, if any.

It is also important to note that social and cultural factors play an extensive role in the development of the self-esteem. Richter (1988) notes that the self-esteem of the child is directly related to his psychological environment, i.e. the sum total of stimulation that has impinged upon him from conception to the present time. She also believes that most stimulation comes to the elementary school child from direct contact with others. From his welter of stimulating experiences the child is able to develop a way of viewing his world, a frame of reference which is imprinted indelibly in him and is reflected in his general behaviour.

Richter (1988) further contends that children form relationships with many people, namely; parents, siblings, peers and the society within the wider context. Most of the time, these contacts are positive; children share and cooperate, converse and smile with each other, and in general show at least rudimentary evidence of empathy and mutual understanding. Can one say the above is true with street children? If it is true, what is their "actual" self-esteem and the quality of their interpersonal relationships especially Bophuthatswana street kids.

1.1 STATEMENT OF THE PROBLEM

Whereas other Independent States (Transkei, Venda and Ciskei) have opted for re-incorporation back into the Republic of South Africa, Bophuthatswana is the only TVBC state that is against this re-incorporation, and it also prides itself on its economic development which renders it economically independent. But what is the position of its street kids at night when the majority of the people are sleeping comfortably in their houses in this economically self-reliant country? What is the position of the street kids when other children have gone to school? What do these children eat when other children eat a full meal in their homes?

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There have been many attempts to describe and understand street children. A number of investigators, e.g. Kapadia and Pillai (1971), Gutierrez (1978), Munoz (1980) and Conolly (1983) maintain that street children are found in every major city in the world. These children have a characteristic appearance. Their clothing fits poorly, with tears and patches, their hair uncombed. Often their hands and faces are dirty and they seem to have a nobody-cares attitude towards the world. They live by their wits telling incredible stories to enhance their begging, speak a street language which perhaps serves to give them an identity as a special group and are fiercely independent. Tyler (1986), notes that such children are reluctant to trust adults although they often honour a strong loyalty code to one another, particularly if they have elected to join a group or band of other street children.

Tyler (1986), further notes that there are differences between street children in developed and underdeveloped countries. One difference is that there is no counter-culture attraction to the streets in the Third World. Children there know that life on the streets is neither romantic nor a vehicle of social protest. Another difference is that studies in India and Latin American report that the great majority of the children on the streets are boys. While Miller (1980) reports that 56% of his U.S. sample of runaways are girls.

In the present study, one acknowledges that Bophuthatswana is faced with a problem of street children which is a reality. The Bophuthatswana government might or might not be aware about this street children problem. If the government is not aware of it, then it either tries to deny its existence by pretending that it is not there or it is planning to do something about it. And if the government is planning to do something about this problem, it probably must act very fast because the street children problem is becoming worse.

Although this study focuses on Mmabatho/Mafikeng area of Bophuthatswana, it should be realized also that other regions of Bophuthatswana which are not under study, are fraught with a similar problem. Most important of all, this study will examine the self-esteem of these street children as well as the quality of their interpersonal relationship (sociability); i.e. how capable they are, regarding relating to people from the following perspectives:

- (a) Personal
- (b) Home
- (c) Social
- (d) Family.

1.2 RATIONALE AND SIGNIFICANCE OF THE PROBLEM

Bophuthatswana sees itself as a model for the New South Africa. In many of the streets in South African towns and cities, one is bound to meet street kids - especially in Johannesburg which is the largest city. In Bophuthatswana, especially Mmabatho/Mafikeng area where this study is confined, one meets street kids daily of varying ages. Other children have parents or parent substitutes, others do not have parents. Other children do not have anywhere to go and to them street is home. Other children have homes but because of various reasons they take to streets and dumping places. Some do go to school and other do not.

"Streetwise" is an educational programme which is offered to street kids in Johannesburg - children who may be living in shelters or on streets. Bophuthatswana has Mmabana Cultural Centre in Mmabatho which caters for about 18 street kids and these kids are put on an educational programme of formal schooling. But what about the rest or most of those other street kids whose permanent homes seem to be streets and dumping places? Only a fraction of these latter kids are under the care of Reverend Steward Sampson of the Danville Assemblies of God church.

Resener (1988) submits that when one lives on the streets for any length of time, one soon begins to look like the rest of the street people. One quickly loses one's particular traits and talents. He further submits that it becomes very difficult to differentiate between a street child and a mentally ill child, and one who is relatively new on the streets due to "loss" of a home. As a result of this, a child's self esteem and the quality of interpersonal relationships becomes affected - in fact his total being.

This study sought to look into the level of self-esteem and the quality of the interpersonal relationships of these children. Self-esteem plays a prominent role in a growing child because as mentioned by Aptekar (1988) to some extent it influences his level of success in life.

1.3 OBJECTIVES OF THE STUDY

The objective of this study was to collect data about the street children in the Mmabatho/Mafikeng area. Specifically information which was sought pertained to the level of their self-esteem and the quality of their interpersonal relationships in the following settings:

- (a) Personal relations
- (b) Home relations
- (c) Social relations
- (d) Formal relations

The information obtained would be used to advise the authorities about the way in which these children function in the above settings as compared to their counterparts, viz. non-street children, who go to school so that relevant steps can be taken to improve their quality of life thereby facilitating their return to a "normal life".

CHAPTER 2

LITERATURE REVIEW

Richter (1988) did a study on the street children and he acknowledged the complexity of the study because coming to grips with the issues involved, is made difficult by the fact that usually feelings are running high among people who are committed to help these children and those who are determined to get rid of them.

It is very difficult to give the estimates of street children in South Africa and also in Bophuthatswana. Swart (1987) estimated about 5 000 street children countrywide. Richter's (1988) estimate of street children in Bophuthatswana alone is 559 and that the total number of these children in the whole Republic of South Africa and Independent States is 9390 (see Table 1). He further suggests that we need to learn from the experiences of South Americans in as far as estimation of numbers are concerned; that sensationalistic counting handicapped the efforts both to understand the problem and to design responses to cope with the issues. Ennew (1986) and Sanders (1987) have drawn the world's attention to the fact that some media estimates of the street children in Latin America include 30% to 80% of all the children in those societies within relevant age range, and that these figures are clearly absurd.

**TABLE 1 : TOTAL NUMBER OF STREET CHILDREN IN RSA AND
INDEPENDENT STATES**

Adopted from Richter(1988,p.22)

DISTRIBUTED BY AREA IN REPUBLIC OF SOUTH AFRICA		
Western Cape	-	813
Northern Cape	-	222
Eastern Cape	-	528
Natal	-	367
Orange Free State	-	640
Transvaal	-	1 827
BY AREA IN INDEPENDENT STATES		
Bophuthatswana	-	559
Transkei	-	977
Ciskei	-	303
Venda	-	128
TOTAL	-	9 390
Coloured and Black. Urban and Rural. Boys and Girls aged 7-16 years.		

*Note : There are no white street children reported in the RSA or in the
Independent States.*

Swart (1990) on the other hand comments that in South Africa the police are placed in a difficult position since although the community demands that they remove children who are making a nuisance of themselves, care facilities for such children are inadequate. Black children sent to court and found to be in need of care may be remanded indefinitely in places of safety which are meant for short-term occupation while children await placement in children's "homes".

2.1 HISTORICAL BACKGROUND OF THE STREET KIDS IN SOUTH AFRICA

Little is known about the history of street children in Johannesburg. The presence of vagrant children was noted in the Cape in 1917 by the Association for the Protection of Child Life (Jayes, 1985). These children appeared to have originated from the local population.

Swart (1987) reports that over 160 "vagrant" British children were sent to the Cape in the early 19th Century by the Childrens' Friend Society in London.

The above author also mentions the fact that after being taught reading and writing, shoe-making, tailoring or cultivation, and following on "a proper moral and industrious training", the boys and girls would depart for South Africa with the written permission of their parents or friends. In the Cape, they were apprenticed to "fit masters". Eventually, unfavourable press publicity generated an official inquiry into this practice. Although the Governor of the

Cape Colony sent a favourable report about the health and condition of the children to the British House of Commons in 1940, the practice fell into disrepute and the society was eventually disbanded.

Swart (1990) cites that in Johannesburg in the 1920s and 30s, before urban racial segregation became effective in South Africa, and because the municipality was unable to provide sufficient housing for migrant black labourers, a series of slum yards for black habitation came into being. These stretched across the western central and eastern suburbs of Vrededorp, Fordsburg, Ferreiradorp, Marshalltown, City and Suburban, Doornfontein, and Jeppe. This author further mentions that it has not been noted whether the children who were recorded as economically active there, were living on the streets or living at home and supplementing their families' income. Swart (1990) had noted that:

"Boys from various slum areas would form themselves into groups of laaities (those wise in the ways of the city...) and would jealously protect their areas of operation... Sophiatown laaities monopolized the caddying of jobs at a golf course in Auckland Park and together with gangs from Vrededorp controlled the begging and pick-pocketing at the market" (p.49).

Swart (1990) further reports that children living on the streets were a new phenomena in Johannesburg only in the late 1950s as implied in the opening phrase of an article of the journalist Motsisi and Magubane, in Drum magazine (1957), dramatically announcing:

"Benzene Road Kids! That is Johannesburg's latest menace",

and these authors state that the children were "the very litter" of the Western Areas Removal Scheme. This was the government scheme to remove black people from the western areas of Johannesburg, adopted in 1950 when the Group Areas Act was initiated, and put into effect in 1955 despite black resistance (Stadler 1987). Motsisi and Magubane (1957) also state that some of the children had been removed from their families because their parents could not prove to the Resettlement Board that they were "their children", and others refused to leave with their parents. Still others were on the streets because of illegitimacy, poverty and neglect.

Birkby (1958) reports that before street children began to dominate press reports on juvenile deviancy, it was the leather jacketed "ducktail" gangs of white boys and girls who did so. The ducktails' presence was especially strong in Hillbrow during the 1950s and '60s.

Crews (1979) cites that reports about street children appeared sporadically in the press from about 1977, but only from 1979 onwards did they generally become newsworthy; That in January 1979, an article about abandoned babies and youths stated that their numbers had increased drastically over the past two years, and that the Johannesburg Welfare Society was struggling to cope with these children. It was reported that the abandoned children now roam the streets of Johannesburg. Crews (1979) again mentions that although the article did not mention their race, that the children were black may be inferred from the statement that the only facility available to them was the "Orlando Childrens' Home (for black children, in Soweto) which is permanently overcrowded".

Thomas (1979) also quotes a major news article of December 1979 indicating that street children had become a familiar sight in Hillbrow:

"They are always there when you try to park your car, hopefully waving and shouting you into a vacant space ... else they are running alongside you in the street, begging in persistent whims for maybe food, cigarettes... They hardly hide themselves away, yet most officials say they do not know about the problem. Johannesburg Child Welfare Social Work Manager ... and the newly appointed Johannesburg North District Commandant ... knew nothing about it" (Swart 1990, p.51).

Swart (1990) reports that children were constantly "steered" from inhaling glue fumes and that they sometimes bought bread and chips or were given food, but mostly scavenged for food in rubbish bins. They were said to have been living on the street for about six months, sleeping on pavements and in alleys.

Mooke and Sentle (1990) reporting on Bophuthatswana, state that a certain Mrs Tilly van den Brink, the Managing Director of The Mail, was emotionally touched when she came across a three-month-old baby who had been abandoned and dumped in a stinking rubbish dump and thereby decided to adopt the child. She named the child "Phumano" (Foundling). Furthermore according to Sebopela (1991) the Mafikeng dump next to Danville has become a home of warmth for other families who literally live there. Other children live in this dump as well.

2.2 FACTORS THAT LEAD CHILDREN INTO BECOMING STREET KIDS

In his studies of street children, Richter (1988) found that only 8% of the total of her sample were orphans, whereas Scharf (1988) found about 6%, otherwise several family background factors have emerged as salient in a number of studies. These include:

- (a) Poverty
- (b) Unemployment
- (c) Nuclear family upheaval in the form of death, desertion, re-marriage and single parenthood
- (d) Alcohol abuse among parents
- (e) Overcrowding and
- (f) School failure (Jayes, 1985).

Swart (1990) submits that there appear to be no easy answers as to why children live on the streets. There are instances where adversity in the home will split some families apart and yet strengthen the bonds of others (Ennew, 1986). Swart (1990) further says that suggestions have been made that street children were rejected from birth by their mothers and so never had strong bonds at home.

Swart (1990) rejects the notion that those children were rejected by their mothers from birth considering the nature of their names. this author asks: "How did the many children called Nhlanhla (Lucky), Jabulane (Joy), Sizwe (Nation), Gimba (the

one who eats a lot!) and Sipiwe (that which has been given) end up on the streets?" p.55. Erny (1973) contends that all over Africa, a name is considered a distinct part of the individual and there is something like a material and physical affinity between a person and his name. The names of the children on the streets appear to reflect origins of love and welcome concordant with the value traditionally placed on children throughout Africa. Biblical names also recur amongst the children.

In his study Sundkler(1961) found that of 272 recorded names 68 (20%) were biblical, appearing primarily in the Old Testament. The most common of such names was David.

Swart (1990) cites the fact that in fifteen in-depth interviews, it was found that most of the street children had loving contact early in their lives with their mothers or other women. Eleven said that they had their moral percepts (what was "good" and what was "bad") from women at home before they came to the streets. These women were mothers (five cases), stepmothers (two cases), grandmothers (five cases), and related women (one case). Only three in this study named men as their moral mentors and one refused to discuss his life before he came to the streets. In street discussions many children spoke warmly of their mothers even if they could no longer live at home.

Swart (1990) further cites that when she asked these children to draw "good" people, the drawings often featured mothers caring for their children. Swart (1990) states that there is a belief commonly held in Hillbrow and voiced at public meetings that black children are living on the streets because they are naughty and want to escape parental discipline. This

author hypothesizes that this may be caused by the fact that these children often say that they ran away from home without giving reasons for doing so. In common with street children throughout the world, those in Hillbrow tend to categorize themselves as runaways, "push-outs" and throw-aways.

Swart (1990) conducted a community-based questionnaire survey in 1987 in which the community was asked to give as reasons why children take to the streets. In this survey 10% of the 263 participants did not give any opinion in this regard. The others gave the following:

Parental abuse and neglect	27%
Poverty	24%
Homelessness and abandonment	13%
Juvenile delinquency	13%
Township unrest	9%
Other factors	4%

2.2.1 Psychological Factors

Agnelli (1986) observes that in identifying the factors common to each context, some psychologists have looked into the motivation of the individual child, and speculated that street children are not sometimes so much abandoned as abandoning. To answer the question "Why this child, and not the other?", it is suggested that some hereditary predisposition, irrespective of family conditions, actively pushes own initiative, and makes an early bid for independence. After "testing waters" by breaking away from the fold for longer and longer intervals, they are assumed to know fairly clearly where they are going. They are driven, the theory supposes, by a complex motivation which seeks

out a greater autonomy and an active involvement with social environment.

Agnelli (1986) notes that proponents of the above view are impressed not only by the lack of overt psychopathology in street children, but by the positive qualities they detect in a group which society despises. They stress the healthy, positive, competent adaptation which departure from home can sometimes represent. Whether it is possible to verify this hypothesis in such an instructed environment, and to separate psychological pull from the environmental push, Agnelli (1986) says that this remains to be seen.

2.2.2 The Self Esteem

Cull and Hardy (1976) state that it is important for parents and others to understand concepts related to self-esteem. Often persons who are prone toward runaway behaviour show inadequate self-confidence and see themselves in negative ways. The above authors further suggested that an individual who maintains a negative self-concept often continues to behave in accordance with his concept by way of expressing hostility.

It is therefore against this background that Cull and Hardy (1976) suggest that counselling sessions with a rehabilitation counsellor, social workers, psychologist or other helping professional person can be a real help if this helping professional is keenly tuned into the sub-culture of youth morals and patterns of behaviour. Professional service workers and parents must be willing to look into the conditions that produce attitudes leading to runaway

behaviour. These include the environment of the home and the interrelationship between the individual runaway and his parents and peer associates.

Every effort should be made to get children inclined toward this behaviour to become involved in meaningful activities, if not possible within their home, at least within their community area.

2.2.3 Rejection and Resentment

The rejection of either or both parents by the child or parental rejection of the child are certainly important factors in demonstrating aggressive behaviour on the part of the child (Cull and Hardy, 1976). These authors also point out that rejected children generally show a marked tendency toward an increased resistance and quarrelling in relationship with adults. They also show considerable sibling rivalry.

Cull and Hardy (1976) also indicate that many family members who are confronted with a child's hostile, progressive or delinquent behaviour react very negatively. In addition to the problems of financial or social misfortunes, the family as a unit is generally ill-prepared to deal with these situations. Often there are real communication problems because there are definite differences in values, especially between the outside peer culture and the individual's family.

According to Cull and Hardy (1976), there are some early signs which can indicate possibilities for runaway behaviour. Some of these include:

- (a) Resentment of authority figures in the home and school;
- (b) Resentment of discipline;
- (c) Impulsivity associated with permissiveness;
- (d) Heavy influence of juvenile peer group;
- (e) Anti-social attitudes;
- (f) General frustration; and
- (g) Involvement with drugs and compensatory behaviour.

2.2.4 Family Crisis

Agnelli (1986) postulates that a breakdown in human relations is aggravated by a host of factors relating to social environment. At a micro level, the child is on the street, typically, because his family is in crisis, if it has not fallen apart already, it is on the verge of doing so. Often a father will have left a home at some stage and not returned, for any combination of reasons such as irresponsibility, selfishness, illness, prison and just being at the end of his tether. Smith and Clark (1986) support Agnelli's (1986) point of view - based on their study in 1986. This study of 92 black adolescents in Kwa Mashu (Durban) revealed that as many as 36% could not give any of their biographical details of their fathers, because they did not know them. On the streets, innumerable children say they never knew their fathers. When this is the case, children have no

alternative caretakers if their mothers die or reject them.

Swart (1990) has put across another interesting point - illegitimacy. Because of this, children are no longer born into a supportive nuclear family unit. This author pointed out that in 1971, illegitimacy in the black population was said to range from 26% to 60% of all live births in different towns. In 1980, Mrs Shirley Lesu of the Johannesburg Child Welfare Society - according to Swart (1990), reported that because black parents evicted daughters who bore illegitimate children because of the high cost of living, and the shortage of accommodation, over 100 black babies and children had been "dumped" in Soweto and Johannesburg in the first three months of the year.

In many households, unemployment, or under-employed lead to depression, the loss of self-esteem, alcoholism and a vicious circle of overwhelming strain. The parents may not be legally married, in which case their children are technically illegitimate. Agnelli (1986) mentions that this may not be a major problem in societies where a common-law union is more in the nature of a business transaction than a marriage in the ordinary sense. In others it can be a permanent stigma. Some parents take out their frustrations on children, and also, under the stress of physical, psychological and emotional overload relationships deteriorate.

The physical environment in which the family lives exacerbates the process. Poor housing not only creates tension, but also affects self-esteem.

2.2.5 Disintegration

Agnelli (1986) contends that with no spouse to provide, the mothers must then try to bring up a large family and earn a living simultaneously. This is quite a tough task at the best of times, difficult to carry out without support from relatives, neighbours and the community. When this is unavailable or insufficient, the best hope of survival for a de facto widow may seem to lie in finding a replacement. When she starts changing partners, however, the stepfather in the household is unlikely to have the best interest of her children by his predecessors at heart.

Janus (1987) adds that under the strain of poverty, economic causes underlie and coalesce with all others. All too often, the new stepfather is interested in his mate only for her service, not her dependants. A child can be blackmailed into paying his share of food, care and attention by being sent out until he has earned his "quota", if he does not, then too bad for him. He has three possible course of action; earn money somehow, not earn it and get beaten, or stay in the street for good. Meiring (1985) also supports Janus (1987) by saying that though he may succeed in fulfilling the unequal "contract" for a time, rebellion is inevitable as he gets older. Instead of handing the money over to his mother, why not keep it?

2.2.6 The Conditions of Women

Korbin (1981) looks at the condition of women as a factor that sends children to

the streets. That the condition of women, struggling to stay afloat in crisis, drudgery and exhaustion, is clearly a critical issue. This author contends that in many societies, due to the breakdown of extended families and community structures, single women with children are left to fend for themselves. Korbin (1981) further states that the problem is not only that these women have been abandoned by men, but that they are deprived of the alternative support necessary to affirm their self-esteem and control over their lives. Because of the close relationship which exists between the women and children, the lack of support naturally affect the emotional security of their offspring.

Howe (1987) gives a brief historical background of women's condition - that for millennia, women have brought up happy, well-adjusted children. This author says that the earliest family units were mothers and children who bonded together in tribes for protection. Permanent male parentage did not exist. According to Howe (1987) ancient indo-European languages apparently had no word for "father". He also says that matriarchal societies existed in ancient Egypt, Greece and among the Etruscans in Italy. In these societies, neglect of children was said to be unknown. No child was considered illegitimate.

The situation of modern mothers has attracted sympathy and support from many quarters. The United Nations Decade for Women 1975-1985, for example, was intended to accelerate the process of emancipation. According to Agnelli (1986), a woman alone trying to gain access to jobs, housing, services, social security, not to mention equal pay, still faces serious discrimination. Far from making her path easier, a large number of children are only likely to increase the obstacles put in her way. Again

Agnelli (1986) states the fact that the higher the number of children single working women must support, the greater the possibility of their ending up in the street.

2.2.7 Inappropriate Education

School and other elements within the community can be envisaged as a further circle of causes restricting the chances of the child. One might expect education and health - the State services which reaches the highest proportion of the population - to be the great engine for social advancement able to contribute to a better life, if not for the deprived of today, then at least for their offspring tomorrow. Agnelli (1986) claims that in many developing countries schools seem to belong to a different world, remote from the everyday existence of those at the street level, for who they constitute yet another possibility of failure due to poor performance as a result of inadequate stimulation during pre-school years and because of low self-esteem.

Agnelli(1986) further maintains that schools, sometimes overlooked as a contributor cause, have a lot to answer for. Governments of developing countries anxious to emulate the western educational model and, at the same time, to keep urban children occupied, sometimes place primary school teachers in front of classes of 50, 80 or even 100 pupils. The percentage of school attendance becomes a matter of international respectability. Agnelli

argues further that with such mass production methods, the number of drop outs in the obstacle race is very high. Very few educational authorities in Third World countries can afford to give much further attention to those who have fallen at the first hurdle - hence better never than to have started at all.

In support of Agnelli's (1986) view, Smith and Clark (1986) argue that the content as well as the form of education is often questionable and unsuited to the children of the most deprived. It may still be based on Western middle-class values, promote a model of the consumer society, and reflect the idea that only white-collar jobs are entirely proper. Students and parents alike consider the diploma or school leaving certificate as a passport to a guaranteed income, preferably in the civil service. Schools teach them, in effect, to hate the unemployment into which circumstances entirely beyond their control often guarantee that they will fall. For those who find themselves weeded out, there is no future. When confronted with the years of useless effort and expenses, frustrated youngsters will tend to reject the entire system and seek refuge among those already in the street as disaffected as themselves.

2.3 THE SOCIETY'S ATTITUDE TOWARDS THE STREET CHILDREN

Though societies are not the same, they tend to have more or less similar perception of the street children. Swart (1990) reveals that many residents and shoppers in Hillbrow have remarked on the street children's seemingly cheerfulness despite adverse living conditions. For some, this is a redeeming feature while for others it is an attribute to be crushed.

Among the latter are persons of both sexes of all races, and from all walks of life. Once more Swart (1990) reports on incidents which have been witnessed or which have been reported by the community. These include white children spitting at the street children from windows or as they pass by on the side-walk and adolescent boys beating up street children with rubber hoses and bicycle chains at the instigation of their fathers. People in both blue and white-collar jobs kick children in their way. The present author observes with shock in the years of researching with street children that even some sophisticated and widely respected academics admit to stooping to the level of street children and not taking their special circumstances into consideration.

According to Swart (1990), some people use children's cheerfulness as a means to make closer, friendly contact with them, to crack jokes, or to show concern for their origins and circumstances. Regardless whether the approach is hostile or friendly, it is very difficult to develop a genuinely close and trusting relationship with a street child. According to the children themselves, this is because they have been let down so often by people whom they have trusted. For Petrus as cited by Swart (1990) it was the minister of religion who shook to the core of whatever faith he had left in mankind:

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"When I was eleven, I was selling newspapers in Durban. I had then been on the streets for four years. There was this priest who got very friendly. He would stop and talk and sometimes he would give me food. One night he said I must sit in his car to talk, because it was so cold. Then when I was eating what he gave me, he undid my trousers and started fondling my private parts".

"You white people might think you know answers but you can never know what is deep inside the heart of a street child. I know, because I grew up on the streets, and I can tell you, a street child, if you let him down, will never, ever, really trust you again". (p.61)

Swart (1990) believes that street children tend to be seen by members of the community as either waifs in need of care and guidance, or as pests defiling the environment. In both instances people feel free to abuse them. Those who believe them to be in need of guidance report various methods of chastisement which the children confirm. They hit the children to correct their bad habits, take away their cigarettes to cure them of smoking, take their new blankets (donated by the Press) because they believe them to be stolen, smear their glue in their hair which causes considerable discomfort and distress, and pour cold water on them at night in midwinter so as to encourage them to go "home". The abuse by people who dislike street children and frequently see them as prey in the search for amusement and relief from boredom, tends to be more extreme.

O'Connor (1984) gave another account of street children. It has been claimed in public debate that the feelings of frustration, anger and psychological fear which the street children generate in the community trigger violent reaction against them. Many traders, angered by the presence of street children which they claim depresses business, have openly admitted to driving them away by kicking and beating them with sjamboks and spraying teargas at them. Fear has been expressed that eventually the use of the sjambok will lead to loss of life through inciting racial violence (Swart 1988). Community fears are strengthened by the

belief that the children, having escaped adult disciplinary boundaries, mix with criminal elements on the street. In a study conducted by Swart (1990), 79% of the respondents believed that the street would one day swell the ranks of society's drop-outs and criminals.

In assessing community beliefs about the moral values of the children, Swart (1990) found that 86% of respondents believed that the children's moral values differed from their own. Reasons given for this were that the children lacked guidance on the streets or had lost previously taught moral values. It was also believed that because of their need to survive they did not consider the consequences of their actions. A small proportion, 7% of respondents, said that the children's moral values differed because black people have different moral values from whites.

In the same study by Swart, ambivalence was expressed by the respondents on the issue of whether the actual behaviour of the children could be described as "immoral". Sixty one percent of the respondents said that the children's behaviour deriving from force of circumstances could not be labelled as immoral. A further 8% said that society was immoral.

Swart (1990) submits that it is well known that apart from prostitution, some street children may be recruited into criminal activities by members of the white community. In August 1987, for instance, two white people were arrested for using street children in a series of housebreaking offenses involving goods worth at least R30 000 (Kotze and Simon, 1987).

Marinovich (1987) states that occasionally street children have threatened the necklacing of community members who have harassed them. But to date no such threat has ever been carried out, instead, however, the actual violence is perpetrated by members of the community of the street children. According to Swart (1990), the Hillbrow Traders Association once confirmed that members of the public reportedly assaulted street children for "persistent begging, threats to cause damage to motor vehicles, noise and nuisance".

Marinovich (1987) again states that the Hillbrow community feels that the police should be dealing with the problem of street children but that they are doing this inadequately. According to Swart (1990), the complaint of a middle-aged white Hillbrow resident exemplified a general feeling:

"The kids on the street are a criminal element. They steal from shops, pinch tapes from cars, sleep in boiler-rooms, break into houses, sniff glue and pinch to keep their habit going. The problem has been going on for years because the police are inactive in the suburbs. What do overseas visitors who stay in our international hotels think when they see these kids around the place?" (p.48)

2.4 STREET IS HOME

Swart (1990) makes a follow-up on the Hillbrow community who remarked that life on the street appears to be anything but uncomfortable and unsafe for children, and that it is difficult

to understand why a child who appears to have escaped an abusive situation at home will remain in a new situation of abuse on the streets.

She further adds that clothing for these children may be an odd assortment of scraps from dumps, hand-me-downs and new items of clothing. She adds again that periodically when a fashion craze sweeps through the streets as in late 1986 when designer overalls became fashionable every street kid struggled to purchase one. In summer, or even on a warm day in winter a bulk of these children's clothing is exchanged for glue, cigarettes or a small amount of money. A sudden cold spell therefore leaves them unprovided for. They have no place to store their clothing so they wear it all simultaneously. When they do their laundry, some use the self-service laundromats in Hillbrow while others rely on taps at parks and service stations. Every street kid strives to find a pozzie (a safe place to sleep). Pozzies may be in derelict buildings, under bridges and escalators, in storm-water drains, rubbish bins and cardboard boxes, in parks, vacant lots, driveways and abandoned cars, on pavements and in alleys and boiler rooms. Each place has its dangers (Swart, 1990). As for their use of flattered cardboard boxes, these children have predominantly two reasons for their use, viz. for warmth and camouflage. Furthermore, Swart (1990) notes that many of these children have been badly burned by the braziers which they construct from large tins or plastic milk bottle crates and around which they sleep on cold winter nights.

According to Resener (1988) living conditions on the streets "create" a oneness among street children. They all eat and sleep at the same places. They even smell the same, and their outlook on life generally revolves around the same issues.

Tyala (1988) discovered that the greatest difficulty for the street kid is to retain his own identity, yet due to the hardships that he faces while on the streets, it is the first thing to go. This present author further adds that in many situations street kids usually act and react like persons unattached to the "normal" world.

However, Bahr (1986) states that in regard to the despairing situation of the street kids, because of their rejection and the belligerent attitude of the community:

"The most compelling fact about the street kids and the one that most powerfully sustains a pessimistic outlook is their essential powerlessness. Lacking affiliations, they lack advocates. They have no political power, pose no demonstrable threat to public safety in general, receive attention only when they get in the way, as when they often do with potential customers or tourists. As long as they are displayed and more or less invisible, they are not a problem. Even when visible, their priorities for attention and scarce resources are very low". (p.3)

Swart (1990) also reveals that membership of street groups is not constant, and not all groups have leaders. Certain individual boys are generally acknowledged as having leadership qualities, and they tend to be leaders in any group which they join. In her study of the "Malunde" group, she (Swart) observed that decisions are made as to what to eat, where to go and what to do. Few malunde will ever eat from rubbish bins even if they are very hungry. They often scold newcomers to the streets to discourage them from eating from the bins as the food is "dirty" and causes illness.

Again Swart (1990) mentions that the fact that street kids often hide money, typically by burying it. They cannot open savings accounts because if they are under the age of 16 an adult has to take responsibility for the account, whereas if they are over 16, an identity document as well as a birth certificate are needed, two things which most street kids do not actually have. They seem to keep mental records of what is owed them by whom or what they owe to others on the streets and those who always take and never give gradually find themselves excluded from the favours of others.

2.5 THEORETICAL PERSPECTIVES

Since the objective of the present study was to study the self-esteem and the quality of interpersonal relationships of street children, two psychological theories served as the basis for this study. Abraham Maslow's focus on self-esteem, entailed in self-concept will be presented. Erik Erikson's psychosocial theory will serve as a base on which the quality of interpersonal relationship will be discussed.

2.5.1 Maslow's Theory on Self-Esteem

Whereas the present author attempts to highlight the plight of street children's self-esteem employing Maslow's theory as a theoretical foundation, it is also important to mention other needs and see where self-esteem needs are placed in the whole move towards self-actualization in his (Maslow's) hierarchy of needs (see figure 1). These needs are:

physiological needs,

safety needs;

belonging needs;

esteem needs which *inter alia* refer to a need to achieve, to be competent, gain approval and recognition:

aesthetic needs; which include symmetry, order and beauty.

lastly is self-actualization needs.

It is important to note that before moving to the next set of needs, the present needs have to be adequately gratified - starting with physiological needs through to self-actualization needs.

Maslow (1967) states that all people in our society (with a few pathological exceptions) have a need or desire for a stable, firmly based, usually high evaluation of themselves, for self-respect or self-esteem, and for the esteem of others. Maslow further contends that these needs may be classified into the subsidiary sets. These are, first, the desire for strength, for achievement, for adequacy, for mastery and competence, for confidence in the face of the world, and for independence and freedom. Second, there is the desire for reputation and prestige (defining it as respect or esteem from other people), status, fame, and glory, dominance, recognition, attention, importance, dignity or appreciation.

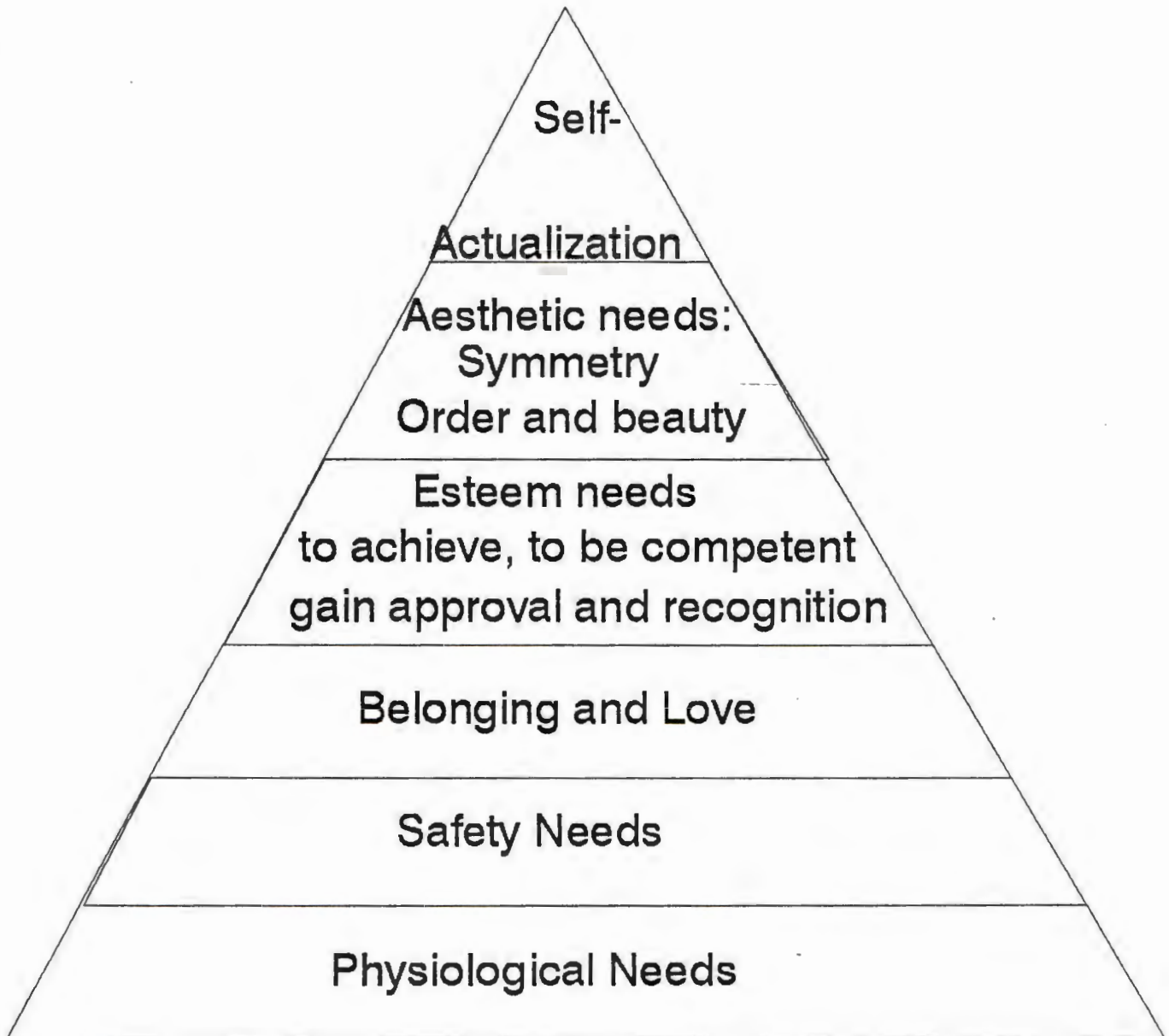


Fig. 1. Maslow's hierarchy of needs

Allport (1955) concurs with Maslow (1970) that satisfaction of self-esteem needs lead to feelings of self-confidence, worth, strength, capability and adequacy, of being useful and necessary in the world. He further mentions that thwarting of these needs produces feelings of inferiority, of weakness, and of helplessness. These feelings in turn give rise to either basic discouragement or else compensatory or neurotic tendencies.

Maslow (1970) further points out that from the theologians' discussion of pride and hubris, from Frommian's theories about the self-perception of untruth to one's own nature, from the Rogenian work with self, from essayists like Ayn Rand (1957) and other sources as well, we have been learning more and more of the dangers of basing self-esteem on the opinion of other rather than on real capacity, competence, and adequacy to the task. Also as pointed out by Maslow (1970) the most stable and therefore most healthy self-esteem is based on deserved respect from others rather than on external frame of reference or on celebrity and unwarranted adulation.

Maddi (1989) concedes that the self-esteem needs play a vital role in a person's personal fulfilment. He says Maslow (1967, 1968 and 1970) agrees with Rogers (1961) and Goldstein (1939) in imputing to the person as a core tendency the push toward actualization of inherent potentialities which uncompromisingly find its roots in the gratification of self-esteem needs.

So, the question of self-esteem is probably given less significance by street children since the first two levels - i.e. physiological needs and safety needs are less adequately satisfied.

On the other hand Erikson (1968) sees the basis of all security as trust. He maintained that home environment plays a prominent role in equipping the child with interpersonal skills during its period of development. Erikson (1968) thus contends that development proceeds by stages - eight in all; but the first five are very crucial and relevant to the present study on street children.

2.5.2 Erikson's Stages of Development

1. Trust v/s Mistrust

Erikson (1963) maintained that the earliest basic trust is established during the oral-sensory stage and is demonstrated by the infant's capacity to sleep peacefully, to take nourishment comfortably and to excrete relaxfully. Situations of comfort and the people responsible for these comforts become identifiable to the infant because of the infant's trust in and familiarity with the maternal person, it achieves a state of acceptance in which that person may be absent for a while. It is against this background that the infant learns to trust other people, but more importantly, it learns to trust itself.

The first stage of life, according to Erikson (1968) infancy is the stage of the "numinous" ritualization. What Erikson means by numinous is that the baby's sense of the hallowed presence of the mother, her looking, holding, touching, smiling, feeding, naming and otherwise recognizing him. These repeated interactions are highly personal and yet culturally ritualized. Recognition of the infant by the mother affirms and certifies the infant and its

mutuality with the mother. Lack of recognition can cause estrangement in the infant's personality; a sense of separation and abandonment.

2. Anatomy v/s Shame and Doubt

During the second stage of life (the anal-muscular stage) the child learns what is expected of it, what its obligations and privileges are along with what limitations are placed upon it. Hall and Lindzey (1978) state that the child's strivings for new and more activity-oriented experiences places a dual demand upon it, a demand for self-control, and a demand for the acceptance of control from others in the environment.

Since the virtue of "will" emerges during this second stage of life, one wonders if street children have such a virtue, given the fact that they live in depressive conditions. Erikson (1968) contends that the child learns from itself and from others what is expected and what is expectable. Will is responsible for the child's gradual acceptance of lawfulness and necessity. Will is the ever-increasing strength to make free choices, to decide, to exercise self-restraint and to apply oneself.

Erikson calls the ritualization of this stage judicious, because the child begins to judge itself and others and to differentiate between right and wrong.

3. **Initiative v/s Guilt**

The third psycho-social stage of life, corresponding to the genital-locomotor stage of psychosexuality, is that of initiative, and age of expanding mastery and responsibility. The child during this stage presents itself as being decisively more advanced and more together both physically and mentally (Erikson, 1968). Erikson (1968) further said that initiative combines with autonomy to give the child a quality of pursuing, planning and determination of achieving tasks and goals. He also warns against the danger of feeling of guilt that may haunt the child for an overzealous contemplation of goals, including genital fantasies and the use of aggressive, manipulative means to achieve these goals as may be the case with street children.

According to Hall and Lindzey (1978), purpose (which is inversely proportional to self-esteem) is the virtue that ascends during this developmental stage. The child's major activity at this age is playing, and purpose results from its playing, exploration, attempts and failures, and experimentation with toys. In addition to physical games, the child undertakes mental games by assuming roles of parents and other adults in a make-believe world. By imitating these adult images it realizes to some degree what it is like to be like them.

4. **Industry v/s Inferiority**

Erikson (1968) maintains that during this stage the child must submit to controlling its exuberant imagination and settling down to formal education. It develops a sense of industry

and diligence. The interest in toys and play is gradually superseded by an interest in productive situations and the implements and tools used for waste. The hazard of this stage is that the child may develop a sense of inferiority if it is (or is made to feel it is) unable to master the tasks that it undertakes or which are set for it by teachers and parents.

Hall and Lindzey (1978) recognize the virtue of competence during this stage. Virtues of previous stages (hope, will and purpose) provide the child with a view of future tasks, although not yet very specific. The child now needs specific instructions in fundamental methods to become familiar with a technical way of life. the important thing at this stage is that the child must apply the intelligence and bounding energy to some undertaking and direction.

5. Identity v/s Identity Confusion

Erikson (1968) submits that during adolescence the individual begins to sense a feeling of his/her own identity, a feeling that one is a unique human being and yet prepared to fit into some meaningful role in society whether this role is adjustive or innovating. The person becomes aware of individual inherent characteristics such as likes and dislikes, anticipated goals of future, and the strength and purpose to control one's own destiny. This is a time in life when one wishes to define what one is at the present and what one wants to be in the future.

According to Hall and Lindzey (1978), the activating inner agent in identity formation is the

ego in its conscious and unconscious aspects. The ego at this stage has the capacity to select and integrate talents, aptitudes and skills in identification with like-minded people and in adaptation to the social environment, and to maintain its defences against threats and anxiety, as it learns to decide what impulses, needs and roles are most appropriate and effective.

Erikson (1968) further indicates that because of the default transition from childhood to adulthood, on the one hand, and of a sensitivity to social and historical change, on the other, the adolescent during the stage of identity formation is likely to suffer more deeply than ever before or even again from a confusion of roles - identity confusion. This state can cause feeling isolated, empty, anxious and indecisive.

The virtue at this state is fidelity. Erikson (1968) contends that although now sexually mature and in many ways responsible, he or she is not yet adequately prepared to become a parent. The ego-balance is confronted with a precarious situation: on the one hand one is expected to assimilate oneself into the adult pattern of life, but on the other hand, one must deny oneself the sexual freedom of an adult.

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Behaviour shuttles back and forth from impulsive thoughtless, sporadic actions to that of compulsive constraint. During this difficult time however, the youth seeks an inner knowledge and understanding of himself/herself and attempts to formulate a set of values (Hall and Lindzey, 1978).

2.6 HYPOTHESES

Street children display a low self-esteem as well as a poor quality of interpersonal relationship than their counterparts who are normal and school going.

2.7 OPERATIONAL DEFINITION OF VARIABLES

STREET CHILDREN

Balanon (1989) defines street children as those who live or spend a significant amount of time on the streets of urban areas to fend for themselves and their families, and are inadequately protected, supervised, and cared for by responsible adults. (p.159) He further categorizes them into the following groups:

- (a) Children with continuous family contacts; they work in the streets, but most of them go to school and they go home to their families at the end of the day.
- (b) Children with occasional family contacts; they work in the streets, but do not attend school and seldom go home to their families.
- (c) Children without family contacts; they consider streets their home, and they seek shelter, food and a sense of belonging among peers on the streets.

The present study involved the latter group which Goode (1987) refers to as children of the street - the hard core who have been fully exposed to the patterns of illegal activities, sexual and drug-related activities.

SELF-ESTEEM

Maslow (1970) says that self-esteem is a feeling of importance, being accepted by the society, being respected, having confidence in oneself, being regarded and recognized by others, having a feeling of competence as well as a need for achievement.

Allport (1955) submits that the satisfaction of the self-esteem need leads to feelings of self-confidence, worth, strength and being useful.

A self-esteem scale (SE) of Personal, Home Social and Formal relations test (PHSF) developed by the Human Sciences Research Council (HSRC) was used for collecting data. This scale has positive and negative statements and it is a four points scale ranging between zero and three. The testee obtains zero for a wrong answer, two points for a better and three points for the best answer.

INTERPERSONAL RELATIONSHIP

Erikson (1968) refers to interpersonal relationship as the ability to relate to others,

listen to their views and compromising.

Fouché and Grobelaar(1987) refer to it as sociability; which is the manner in which a person engages in harmonious and informal relations within the social environment. These two authors further state that sociability refers to the degree to which a person has a need for, and spontaneously participates in social group interaction (extrovert), in comparison with the degree to which a person is averse to social group interactions.

The sociability scale (SO) was used to determine the subjects' quality for interpersonal relationships. The scale, developed by the HSRC, has four points ranging between zero and three. The testee obtains zero for wrong answers, one for good, two for better and three for the best answers.

CHAPTER 3

METHODOLOGY

3.1 Participants

A total of 40 children were randomly selected - 20 from schools in the Majemantsho Village and 20 from street children around Mmabatho/Mafikeng matched on age (see Table 2).

**TABLE 2 : AGES OF STREET CHILDREN AND NON-STREET CHILDREN
USED IN THE PRESENT STUDY**

Age	Street Children	Non-Street Children
14	1	1
15	3	3
16	2	2
17	10	10
18	2	2
19	2	2
TOTAL	20	20

Non-street children were randomly selected from Setumo High School and Boitshoko Middle School in Majemantsho village next to where the dumping area is and from which some of the sample was selected.

Most of the street children basically come from the village of Majemantsho (see Table 3) whereas the rest of the other children come from different villages around Mafikeng/Mmabatho areas (also see Table 3). Also, most of the non-street children come from Majemantsho though they are not as many as the street children.

TABLE 3 : PLACES OF BIRTH OF STREET CHILDREN AND NON-STREET CHILDREN USED IN THE PRESENT STUDY

PLACE OF BIRTH	STREET CHILDREN	NON-STREET CHILDREN
MAJEMANTSHO	10	8
MAGOGWE	2	2
NOTLHABENG	-	1
SEODING	1	3
TLHABOLOGO	3	2
LOMANYANENG	1	4
KUDUMANE	1	-
SETLOPO	1	-
MOLELWANE	1	-
TOTAL	20	20

The participants in this study all spoke Tswana, as most of them were Tswana by birth, though only a few were South Sothos and Xhosas (see Table 4).

TABLE 4 : THE ETHNIC GROUPS OF STREET CHILDREN AND NON-STREET CHILDREN USED IN THE PRESENT STUDY

ETHNIC GROUP	STREET CHILDREN	NON-STREET CHILDREN
BATSWANA	17	15
XHOSA	1	2
SOUTH SOTHO	2	3
TOTAL	20	20

It is interesting to note that a few of the street children know their church affiliations though they did no longer attend as they have stated. However a large number of them stated that they did not know their church affiliations whereas only 1 of the non-street children mentioned that he did not know his church affiliation and did not attend church for details see Table 5 (p.46).

**TABLE 5 : CHURCH AFFILIATIONS OF STREET CHILDREN AND
NON-STREET CHILDREN USED IN THE PRESENT STUDY**

CHURCH	STREET CHILDREN	NON-STREET CHILDREN
AME *	1	3
NG KERK	2	7
ROMAN CATHOLIC	2	2
PRESBYTERIAN	-	3
BORN AGAIN	-	4
DID NOT KNOW	15	1
TOTAL	20	20

Note : * AME = African Methodist Episcopal

Most of the street children reported that they had never been to school. Only one had reached Standard 1, otherwise others went to school as far as Grade 1 or 2 only. Most of the non-street children were doing Standard 10 whereas only a few were doing Standard 7 (see Table 6). Most of the non-street childrens' level of education was age-appropriate.

TABLE 6 : EDUCATIONAL LEVEL OF STREET CHILDREN AND NON-STREET CHILDREN USED IN THE PRESENT STUDY

EDUCATIONAL LEVEL	STREET CHILDREN	NON-STREET CHILDREN
GRADE 1	4	-
GRADE 2	3	-
STANDARD 1	1	-
STANDARD 7	-	1
STANDARD 8	-	3
STANDARD 9	-	2
STANDARD 10	-	14
NEVER ATTENDED SCHOOL	12	-
TOTAL	20	20

Most of the street children were from large families, i.e. families of ten or more children, whereas non-street children come from fairly small-sized families (see Table 7).

**TABLE 7 : FAMILY SIZES OF STREET CHILDREN v/s FAMILY SIZES OF
NON-STREET CHILDREN (CHILDREN ONLY) USED IN THE
PRESENT STUDY**

NO. OF CHILDREN	STREET CHILDREN	NON-STREET CHILDREN
1	-	4
2	-	9
3	-	3
4	-	4
5	1	-
6	2	-
7	3	-
8	4	-
9	3	-
10 +	7	-
TOTAL	20	20

Most of the street children were first-borns with only two who were either last-borns or were born after the tenth child (see Table 8) whereas with regard to the non-street children, most were second-borns with only two as last-borns (fourth child) [also see Table 7 above]. It should also be noted that some of the street children ($n = 6$) did not know their birth order.

TABLE 8 : BIRTH ORDER OF STREET CHILDREN AND NON-STREET CHILDREN USED IN THE PRESENT STUDY

BIRTH ORDER	STREET CHILDREN	NON-STREET CHILDREN
1	7	3
2	-	8
3	-	7
4	-	2
5	2	-
6	2	-
7	-	-
8	1	-
9	-	-
10+	2	-
DO NOT KNOW	6	
TOTAL	20	20

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In as far as home circumstances were concerned, only four of the street children had fathers whereas a large number of non-street children had fathers. Two of the street children reported that they had step-fathers, and on the other hand only one non-street child reported that he had a step-father (see Table 9). Four of the street children stated that they did not have fathers, i.e., their fathers were deceased, whereas only one non-street child said that his father is deceased. A large number of the street children reported they did not know their fathers whereas only two of the non-street children stated that they did not know their fathers (see Table 9).

**TABLE 9 : FAMILY CIRCUMSTANCES OF STREET CHILDREN AND
NON-STREET CHILDREN USED IN THE PRESENT STUDY**

FAMILY CIRCUM- STANCE	STREET CHILDREN	NON-STREET CHILDREN
FATHER ALIVE	4	16
FATHER DECEASED	4	1
STEP-FATHER ALIVE	2	1
DO NOT KNOW	10	2
<u>TOTAL</u>	20	20
MOTHER ALIVE	4	18
MOTHER DECEASED	6	-
STEP-MOTHER ALIVE	6	-
DO NOT KNOW	4	-
<u>TOTAL</u>	20	20
PARENTS LIVING TOGETHER		
YES	2	12
NO	10	6
DO NOT KNOW	8	2
<u>TOTAL</u>	20	20
CHILDREN LIVING WITH PARENTS		
BOTH PARENTS	-	12
FATHER ALONE	-	4
FATHER AND STEP- MOTHER	-	1
MOTHER AND MATER- NAL GRANDMOTHER	-	2
MOTHER ALONE	-	1
ON STREETS WITH FRIENDS	20	-
<u>TOTAL</u>	20	20

Four of the street children reported that they had biological mothers and six of these children reported that they lived with their stepmothers. Another six did not have mothers, i.e. their mothers were deceased and four of these children did not know who their mothers were (see Table 9). On the other hand, non-street children portrayed a different picture altogether. A large number of them had their biological mothers whereas only a few did not know their biological mothers (see Table 9).

Half of the street children in this study reported that their parents did not stay together whereas only two reported that their parents lived together. Eight mentioned that they did not know if their parents stay together or not. As for non-street children, twelve stated that their parents live together and only six reported that their parents did not live together whereas only two stated that they did not know their parents and that they did not stay with them at home (see Table 9). Two of these children stated that they lived with their maternal grandmothers, one mentioned that he stayed with his father and a step-mother, four stated that they stayed with their fathers alone and only one with his mother. Twelve of the non-street children reported that they stayed with both parents (see Table 9). All twenty street children reported that they did have homes where they come from (see Table 3) but that they did not live at home, they lived with friends on the streets or in a dumping area in Danville-Majemantsho.

The street children also reported that they did not know the level of education of their parents or parent substitutes and they did not know their occupations; whereas in the case of non-street children, ten reported that their mothers had done Standard 10, and twelve reported that their fathers had done Standard 10. Four of these children reported that their fathers did Standard 9 at school and two reported that they fathers did Standard 8. Only two stated that they did not know the level of their fathers' education. Three reported that their mothers did

Standard 9 at school, two said that their mothers did Standard 8, one said his mother did Standard 6 and only one reported that his mother did Standard 2. Three stated that they did not know the educational level of their mothers (see Table 10).

**TABLE 10 : EDUCATIONAL LEVEL OF PARENTS OF STREET CHILDREN
AND NON-STREET CHILDREN USED IN THE PRESENT STUDY**

EDUCATION	FATHERS	MOTHERS	FATHERS	MOTHERS
STD. 10	12	10	-	-
STD. 9	4	3	-	-
STD. 8	2	2	-	-
STD. 6	-	1	-	-
STD. 5	-	-	-	-
STD. 4	-	-	-	-
STD. 3	-	-	-	-
STD. 2	-	1	-	-
DO NOT KNOW	2	3	20	20
TOTAL	20	20	20	20

In as much as street children reported that they did not know their parents' level of education, they also reported that they did not know their parents' occupations. In this regard six of non-street children reported that their fathers were teachers, one said that his father was a lawyer, three reported that their fathers were nurses, one stated that his father was a minister of religion, again one stated that his father was a policeman. Five reported

that their fathers were labourers and only three did not know their fathers' occupations (see Table 11). In as far as mothers were concerned, five of the non-street children reported that their mothers were teachers, three said that their mothers were nurses, two stated that their mothers were bank-tellers, five reported that their mothers were domestic workers and only two stated that their mothers were unemployed (see Table 11).

TABLE 11 : OCCUPATIONS OF PARENTS OF STREET CHILDREN AND NON-STREET CHILDREN USED IN THE PRESENT STUDY

OCCUPAT- ION	FATHERS	MOTHERS	FATHERS	MOTHERS
TEACHER	6	5	-	-
LAWYER	1	-	-	-
MINISTER OF RELIGION	1	-	-	-
POLICEMAN	1	-	-	-
LABOURER	5	-	-	-
CLERK	-	2	-	-
BANK TELLER	-	3	-	-
DOMESTIC WORKER	-	5	-	-
NURSE	3	3	-	-
UNEM- PLOYED	-	2	-	-
DO NOT KNOW	3	2	20	20
TOTAL	20	20	20	20

3.2 RESEARCH DESIGN

The study was essentially quasi-experimental in nature and it employed non-equivalent comparison group designs with street children as the quasi-experimental group and non-street children as comparison group.

3.3 INSTRUMENT

Two scales from Personal, Home, Social and Formal relation questionnaire (PHSF) developed by the Human Sciences Research Council was used for collecting data (see Appendix 1A). This questionnaire is standardized for blacks in South Africa. However, the questions were translated into Setswana and care was taken not to dilute the original idea of the questions. Minaar and van Staden(1982) state that the reliability of the PHSF scale for Black boys and girls in Standards 6-10 ranges between 0,34 to 0,60 for self-esteem and between 0,45 to 0,75 for sociability which measures inter-personal relationships. Furthermore Fouché and Grobbelaar(1987) mention that PHSF showed a high degree of constant validity. Both the self-esteem and sociability scales contain points ranging between zero and three. The testee obtains zero for a wrong answer, two for a better and three for the best answer. On a Self-Esteem Scale (SE), a high score indicates a high level of self-esteem and a low score indicates a low level of self-esteem. On a Sociability Scale (SO) a high score indicates a good quality of interpersonal relationships whilst a low score indicates a poor quality of interpersonal relationships.

3.4 PROCEDURE

PILOT STUDY

A pilot study was conducted using ten participants, ie. 5 street children and 5 non-street

not so that the research was focussed on the latter. The researcher found that these children were sceptical and unco-operative at first and wanted to know what they would get out of it in return. They were reassured that the researcher was not going to harm them in any way and that the results and recommendations would be submitted to government as well as to social welfare agencies so that they could help them too. Another problem encountered was that some questions had to be read a couple of times before the children could understand them. The five non-street children were from Setumo High School and Boitshoko Middle School in the Majematso area. It took an average of 20 minutes for a street child to answer all the questions and 15 minutes for the others.

ACTUAL STUDY

The actual study was conducted on 20 subjects, 10 street-children and 10 non-street children. As was the case with the pilot study, the researcher was assisted by five honours students who administered the survey with the 20 street children on the Mmabatho/Mafikeng streets and in the dump site. Problems similar to those of the pilot study soon emerged and they were treated similarly. The students [and researcher], likewise, had to read the instructions and questions several times in order for the street children to understand. The 20 non-street children were from the same schools as in the pilot study and the time taken for the completion of each questionnaire was similar to that in the pilot study above.

CHAPTER 4

RESULTS AND THE DISCUSSION

The mean scores obtained in the self-esteem scale by non-street children is 31,45 and 11,25 by street children. Also, the mean scores obtained in the sociobility scale by non-street children is 33,55 and 12,85 by street children. The difference between the scores obtained by the two groups was found to be reliable $t(38) = 8.37$ $p > 0.01$ (one tailed). Similarly the difference between the sociability scores obtained by the two groups was also significant $t(38) = 11.69$, $p < 0.01$ (one tailed). This indicates that the non-street children are able to relate much better as compared to the street children.

It should be noted that street children who were under study were "of the street". The results obtained concur with Cull and Hardy(1976) that often children who are prone to runaway behaviour and become street children show inadequate self-confidence and see themselves in a negative way. As a consequence they behave in accordance with their self-concept by way of expressing hostility thereby negatively affecting the way they relate to others.

This low self-esteem of the street children is also exacerbated by other factors. Swart (1990) observes that other members of the community treat these children as pests defiling the environment - and this is exactly the way they are going to see themselves. She also states that other sections of the community actually hit the children in a bid to correct their habits. They take away their cigarettes, smear them with the glue that they are sniffing. So, one observes that hostility and

aggression are the ways they would relate to other people.

Tyala (1988) states that one of the greatest difficulties of a street child is to retain his own identity. Erickson (1968) contends that the problem is one of identity confusion. Therefore not much self-esteem can be expected from anyone with no proper identity of his own.

The question of self-esteem and interpersonal relationships is well highlighted by Swart (1990) that only when the street children get in other people's way, only then are they regarded negatively. And it is this negative regard from the members of the public that they develop a negative self-esteem.

Maslow (1970) contends that though the question of self-esteem is important for one to be fully actualized, the first two levels of needs, i.e., the physiological and safety needs must be gratified first. It is against this background that street children's self-esteem, as the results of the present study have shown, is low because they have inadequate food, shelter and safety. They have a low need for approval, they do not have a high need to achieve or a high need for competence -which all refer to a self-esteem need.

Despite the fact that Swart (1990) says that some of the street children in her study have reported that they had caring parents. The present author tends to concur with Erikson (1963) that for a child to develop good interpersonal relationship skills, he needs to have a good foundation of trust during his first year of life and this is brought about by parents presence and the quality of attention they give their children. In the present study, 10 of the street children reported that their parents did not stay together - i.e., they were either divorced or separated. The quality of interpersonal relationships of these children was poor (according to these findings) and Erikson (1963) contends that a child learns from itself and

(according to these findings) and Erikson (1963) contends that a child learns from itself and from others what is expected and what is expectable. Given that the street children under study did not stay at home, their relationships are full of hostility.

One can understand if street children feel inferior because in his stage of industry v/s inferiority, Erikson (1963) says that such a street child as noted by Swart (1990) will likely have a low self-esteem because nobody recognizes anything positive about him.

Segale (1989) cites the fact that these children try to make up for their low self-esteem by sniffing glue. She says that in Mmabatho/Mafikeng children as young as seven years old have become addicted to glue sniffing.

CHAPTER 5

RECOMMENDATIONS AND CONCLUSIONS

5.1 RECOMMENDATIONS

It is the present author's conviction that following the findings in this study, more effective and direct help for these children can evolve by developing programmes. He concurs with Tyler (1986) on triangle preventions perspective for ameliorating the problems of street children and improving their lives has to be strongly considered.

Primary Prevention

In terms of primary prevention, the stark poverty and social conditions which mark the lives of these children and their families require substantial social policy changes if their lives are to be significantly improved. Social changes of that magnitude require first the establishing of a need for such a change by demonstrating the destructive impact of conditions such as those which characterize the lives of these children. It must be borne in mind that children under study here are the children "of the street", i.e., those that live on streets and in the rubbish dumping area and who do not have anywhere else to go or choose not to go. It is not surprising that the extent of the severity of the impact of this life-style on the level of their self-esteem and on the quality of their interpersonal relationship.

Improvement can also be facilitated by demonstrating in more limited context the prosocial values of changes such as strengthening family units and providing resources and prosocial options for the children. Prosocial values which are the basis for a sound quality of interpersonal relationships can be brought to parents' awareness by calling on churches, schools and welfare agencies to hold parents' meetings in which parents are educated about the importance of strong family units and the fact that children will model parents' prosocial values if they (children) are exposed to them. In other words social action has to be taken involving parents too.

Secondary Prevention

Building of Institutions

At the secondary prevention level; instead of devaluing their capabilities, institutions and homes can build on the childrens' strengths and be responsive to their input and ideas when planning, implementing and evaluating programmes. Social services can recognize the coping capabilities of intact families and work to support and strengthen them so that their integrity can be maintained. In the absence of intact families, social service agencies can work to strengthen the relationships between street children and their primary caretakers even if these caretakers are peers. Tyler (1986) advises that in working with street children directly, there is a need to base one's approach on a conception of prosocial empowerment of children which:

1. **Is based on children's strength**

He noted that these children have amazing hardiness and resourcefulness. They survive under exceedingly difficult circumstances and a substantial portion of them develop or retain in doing so a commendable prosocial orientation to society and others.

2. **Does not equate prosocial behaviour with conformity to adult control and expectations.**

These children can develop individual strengths and prosocial commitments in the absence of parental sanctions and that street children can and do form supportive peer relationships. Programmes that build on those capabilities will take a significant step forward in strengthening the self-empowerment of these children. Tyler (1986) submits that such programmes will also take a significant step toward channelling that self-empowerment into prosocial directions.

3. **Deals with street childrens' sophistication and trauma.**

These children have been exposed all too often to many unattractive aspects of life. Tyler (1986) maintains that efforts to be of constructive assistance to them seem limited at best, and doomed to failure at worse, unless they incorporate sensitivity to those experiences. Blaming the children for their own victimization and rejecting their attempts to explore and understand those experiences place a heavy burden on them. Denial of the impact of those

experiences plus an unblinking pretence that these children are still innocent or, even worse, can return to an innocent state, can only lead to loss of helpers' credibility.

4. Acknowledges that their role and skills are valued by at least some segments of society.

These children can work at a variety of menial tasks providing socially approved services such as cleaning debris from streets and parks.

Tertiary Prevention Level

Since the street child enters the system and develops sophistication and coping mechanisms against the harsh realities - it is essential that such strengths be recognized and accommodated.

Mental health workers should design programmes in the direction of self-empowerment. Tyler (1986) argues that the imposition of institutional values are counter-productive to the extent that they devalue children, lead to children to devalue themselves, and make them dependent.

One other factor to underscore at this level is developing supportive programmes of these children if they can be identified.

A foster-care unit for these children can be of great value. The government should look into building such units and providing funds for the employees to take care of the street children.

LAW ENFORCEMENT AGENTS AND REHABILITATION INSTITUTIONS

Most of the street children find themselves at logger-heads with the law. They are often picked up for a variety of reasons in addition to crimes, acts of violence against each other, for gang vandalism, and for drug abuse (Goode, 1987). In Bophuthatswana the present author would suggest that rather than being taken to jails, they be taken to such institutions like Mmabana Cultural Centre for some form of rehabilitation.

Reception centres should be built in Bophuthatswana where these children are firstly taken to. Then an attempt must be made to locate and identify their parents and relatives and return them to home. Observation centres must also be build in Mmabatho/Mafikeng which will serve to evaluate these children in terms of both educational skills and personal behaviour.

It is important to note that some of the street children have not been fully exposed to street culture - that is, the degree to which they are considered hard core - "of the street". The hard core - who were under investigation in the present study, should have different programmes to that of children on the street.

STREET-BASED SERVICES

Rather than removing the child from the street, programmes can be taken to the children in the streets. Mental health workers can get to streets, provide hot dinner programmes at night time. This can be done while one is thinking about other ways to woo them to rehabilitation centres - rather than bringing in police to pick them up.

HALF-WAY HOUSE

It is important that a half-way house be built which, with the help of observation and reception centres, will introduce the street child gradually into the community.

THE CONSTRUCTION OF A FENCE AROUND THE DUMPING AREAS

The government should consider constructing a fence around the dump area so as to limit the accessibility of street children who have made it their habitat. Alternatively, a pit could be dug into which the rubbish can be thrown and soil can be thrown onto it.

LIMITATIONS OF THE PRESENT STUDY AND FUTURE RESEARCH

The present author wishes to point out that this study did not cover all of Bophuthatswana. Another limitation is that the focus of the study was only in interpersonal relationships and level of self-esteem. More research is necessary to look into other aspects of street

children. It is high time that the society's attitude of "we don't want to help a person who does not want to help himself" is changed.

Such outreach programmes as PET (Parent Effectiveness Training) can benefit street childrens' parents. We should also recognize that parents have the ability of guiding their children and as such can/should be included in the decision-making process.

5.2 CONCLUSION

The focus of this research was on establishing the level of self-esteem and the quality of interpersonal relationships of street children. The findings in this research are that street children have a lower self-esteem and poorer quality of interpersonal relationships than the comparison group.



The present author contends that not only should the government play a part in providing remedies to the situation of street children but that parents and social welfare agencies can play a significant role too. Street children, too, with their resources and potential, can be utilized into helping.

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APPENDIX 1

BIOGRAPHICAL DATA AND HOME CIRCUMSTANCES

LIFE ON THE STREETS. A STUDY INTO THE SELF-ESTEEM AND THE QUALITY OF INTERPERSONAL RELATIONSHIPS OF STREET CHILDREN IN MMABATHO/MAFIKENG AREA OF BOPHUTHATSWANA.

1. BIOGRAPHICAL DATA

- 1.1 Sex -----
- 1.2 Age -----
- 1.3 Place of birth -----
- 1.4 Home language -----
- 1.5 Ethnic group -----
- 1.6 Church affiliation -----
- 1.7 Highest standard passed -----
- 1.8 Number of sisters and brothers -----
- 1.9 Position in the family -----

2. HOME CIRCUMSTANCES

- 2.1 Is your father alive? ----- Stepfather? -----
- 2.2 Is your mother alive? ----- Stepmother? -----
- 2.3 Are your parents living together?, if not, give details

- 2.4 With whom do you live? -----

2.5 What standard did your father/stepfather pass? -----

2.6 What standard did your mother/stepmother pass? -----

2.7 Does your father/stepfather work? ----- If yes what
is his occupation? -----

2.8 Does your mother/stepmother work? ----- If yes what
is her occupation? -----

2.9 Who besides your parents/guardian supports you? -----

APPENDIX 2A

LIFE ON THE STREETS: A STUDY INTO THE SELF-ESTEEM AND THE QUALITY OF INTERPERSONAL RELATIONSHIPS OF STREET CHILDREN IN MMABATHO/MAFIKENG.

ADAPTED FROM SELF-ESTEEM AND SOCIOBILITY SCALES OF THE PHSF-TEST QUESTIONNAIRE

[ENGLISH VERSION]

INSTRUCTIONS

This is a questionnaire and not a test. There are thus no correct or incorrect answers. All the questions are about things which everyone experiences. Some may feel that they always experience certain of these things while others may feel that they have never yet experienced them.

It is therefore necessary that you answer each question honestly according to your own feelings.

Example

How often -----

1. Do you use the telephone in your spare time?

A = Almost always/Always

D = Often

S = Sometimes

N = Rarely/Never

Decide, using your own judgement, how often you do this and mark either A or D or S or N on your answer sheet. If, for instance, you always or almost always use the telephone in your spare time, mark A by colouring in with your pencil between the two dotted lines across A:

1.1 A== D== S== N==

Note

1. Give only one answer to each question.
2. Answer all the questions.
3. Questions referring to your parents simply imply "parents or guardians".
4. In some questions the words "teacher/lecturer/superior" are used.
"Teacher" will be applicable to pupils, "lecturer" to students and "superior" to adults.
5. You can change your response should you wish to alter an answer.
6. There is no time limit but respond as quickly as possible since your initial reaction to each question is usually the most reliable.

How often -----

1. Do you feel happy because you are more successful than others?
2. Do you enjoy talking to people?
3. Do you feel satisfied with yourself?
4. Do you feel ill at ease when you enter a room full of people?
5. Do you worry about something that has gone wrong for you?
6. Do you feel that you do not mix easily with others?
7. Do you find fault with yourself?
8. Do you find it easy to introduce strangers to each other?
9. Do you feel that your are bungling things?
10. Do you make new friends?
11. Does it hurt you when you are criticised?
12. Do you help to organise a party or outing?
13. Would you like to be someone else?

14. Are you happiest when alone?
15. Do you feel that there are only a few things you do well?
16. Do you feel uneasy when you have to get up in front of a group of people?
17. Do you feel happy because you do things better than others?
18. Are you shy in the company of others?
19. Do you feel that you possess good qualities?
20. Are you at ease at a party?
21. Do you feel very bad when your bad qualities are revealed?
22. Do you prefer talking to only one person rather than to a group?
23. Do you feel that you possess more good than bad qualities?
24. Do you attend social gatherings?
25. Are you disappointed in yourself?
26. Would you like to be alone?
27. Do you feel that you compare very well with others?
28. Are you quiet in the company of others?
29. Do you feel that you have a considerable number of talents?
30. Do you enjoy doing something together with a group of people?

APPENDIX 2B

**LIFE ON THE STREETS: A STUDY INTO SELF-ESTEEM AND INTERPERSONAL
RELATIONSHIPS OF STREET CHILDREN IN MMABATHO/MAFIKENG AREA OF
BOPHUTHATSWANA**

**ADAPTED FROM SELF-ESTEEM AND SOCIOBILITY SCALES OF THE PHSF-
TEST QUESTIONNAIRE**

[SETSWANA VERSION]

DITAELO

Se ke potso e seng teko. Ka jalo ga go na karabo e e sa siamang kgotsa e e siameng. Dipotso tsotlhe ke ka dilko tse mongwe le mongwe a nnile le maitemogelo ka tsone. Bangwe ba ka ikutlwa e kete gantsi ba itemogela dingwe tsa dilo tse fa bangwe ba ikutlwa e kete ga ba ise ba ke ba di itemogele.

Ka jalo go botlhokwa gore o arabe potso nngwe le nngwe ka boammaruri go ya ka maikutlo a gago.

Seko

Ke ga kae -----

1. O dirisa mogala wa "telephone" ka nako e o sa direng sepe?

A = Metlha yotlhe
D = Gangwe le gape
S = Nako nngwe
N = Ka sewelo/Le goka

Tsaya tshwetso o dirisa katlholo ya gago, ke ga kae o dira se, tshwaya A kgotsa D kgotsa S kgotsa N mo pampiring ya gago ya dikarabo. Fa; ka gongwe gangwe le gape o kgotsa ka metlha yotlhe of dirisa mogala ka nako e o sa direng sepe, tshwaya "A" ka go tshasa teng ka pensele mo phatlheng gare ga methalo e mebedi e e sa tshwaraganang go kgabaganya A.

1.1 A== D== S== N==

ELA TLHÓKO

1. Naya karabo e le nngwe fela mo potsong nngwe le nngwe.
2. Araba dipotso tsotlhe. Netefatsa gore o araba potso nngwe le nngwe go lebagana le palo ya yona mo pampiring ya gago ya dipotso.
3. Dipotso tse di mabapi le batsadi ba gago di raya "Batsadi kgotsa Batlhokomedi".
4. Dipotso tse dingwe mafoko "Morutabana" Motlhatlheledi/Mogolwane a dirisa. "Morutabana" o tlhagelela mo barutabaneng, "Motlhatlheledi" mo baithuting mme mogolwane mo bagolong.
5. O ka nna wa fetola karabe ya gago fa o eletsa.
6. Go gona nako e e beilweng fela arabela ka bonako, jo bo kgonagalang ka gone maikutlo a gago a ntlha mo potsong nngwe le nngwe gantsi ke a a tshepagalang/botlhokwa.

KE GA KAE -----

1. O itumedisiwa ke ga bona o tsweletse go feta ba bangwe?
2. O itumedisiwa ke go bua le batho?
3. O ikutlwa o kgotsofetse ka botshelo jwa gago?
4. O ikutlwa o se monate fa o tsena mo phaposing e e tletseng batho?
5. O utlwisiwang botlhoko ke sengwe se se sa go tsamaelang sentle?
6. O ikutlwa gore ga o kgone ga tlhakana le ba bangwe?
7. O lemogang phoso ka ga wena?
8. O kgonang go itisisane batho ba o kopanang/ba bona kgetlho la ntlha?
9. O ikutlwa e kete o dira dilo ka mokgwa o o sa siamang?
10. O nna le ditsala tse di ntshwa?
11. O ikutlwisiwa botlhoko fa o kgobiwa?

12. O thusa go rulaganyetsa meletlo kgotsa loeto?
13. O eletsa go tshwana le motho yo mongwe?
14. O itumela thata?
15. O bona e kare ke dilo fela tse di mmalwa tse o di dirang sentle?
16. O sa ikutlwa sentle fa o ema mo pele ga boidiidi?
17. O ikutlwa o itumela gonne o dira dilo dingwe botoka go na le ba bangwe?
18. O tlhabiwa ke ditlhong fa o na le bangwe?
19. O itutlwa gore o na le ditlha tsa botlhokwa?
20. Batsadi ba gago ba go letla go tsaya ditshwetso tsa gago?
21. O utlwa botlhoko fa ditiro tsa gago tse di maswe di tlhagisiwa?
22. O ratang thata go bus le motho a le mongwe go nale ba le bantsi?
23. O ikutlwang o ne le tshiamo e ntsi go na le bosula?
24. O tleng o ye dikokoanong tse loago/botsalano?
25. O iphitlhelang o itshwabela?
26. O ratang go nna o le nosi?
27. O ikutlwang o tshwana fela le bangwe?
28. O didimalang fa o na le bangwe?
29. O naganang/ikutlwang gore o na le bokgoni jo bo mmalwa/farologaneng?
30. O ratang go dira sengwe o na le setlhopa sa batho?

APPENDIX 3A

Data Analysis
*Self - Esteem**Street Children**Non-Street Children*

X_1^2	X_2^2	X_1^2	X_2^2
26	676	12	144
24	576	17	289
20	400	07	49
21	441	14	196
34	1 156	07	49
17	289	27	729
30	900	09	81
40	1 600	13	169
35	1 225	11	121
39	1 521	10	100
27	729	07	49
37	1 369	17	289
29	841	20	400
33	1 089	09	81
41	1 681	06	36
34	1 156	16	256
38	1 444	11	121
36	1 296	17	289
33	1 089	18	324
35	1 225	07	49
$\Sigma = 629$	20 703	$\Sigma = 255$	3 821
$N = 20$		$N = 20$	
$X^2 = 31,45$		$X^2 = 11,25$	

$$SS_1 = \sum X_1^2 - \frac{(\sum X_1)^2}{n_1}$$

$$= 20703 - \frac{(629)^2}{20} = 20703 - \frac{395641}{20} = 20703 - 19782,05 = 920,05 \rightarrow$$

$$SS_2 = \sum X_2^2 - \frac{(\sum X_2)^2}{n_2}$$

$$= 3821 - \frac{(225)^2}{20} = 3821 - \frac{50625}{20} = 3821 - 2531,25 = 1289,75 \rightarrow$$

$$t = \frac{(\bar{x}_1 - \bar{x}_2)}{\sqrt{\frac{SS_1 + SS_2}{(n_1 - 1) + (n_2 - 1) + \frac{1}{n_1} + \frac{1}{n_2}}}}$$

$$= \frac{31,45 - 11,25}{\sqrt{\frac{920,95 + 1289,75}{(20 - 1) + (20 - 1)} + \frac{1}{20} + \frac{1}{20}}}$$

$$= \frac{20,2}{\sqrt{\frac{2210,7}{38}}} = \frac{20,2}{\sqrt{58,176(0,1)}} = \frac{20,2}{\sqrt{58,176}} = \frac{20,2}{2,4120} = 8,37$$

APPENDIX 3B

Interpersonal Relationships
(Sociability)

*Non-Street Children**Street Children*

X_1^2	X_2^2	X_1^2	X_2^2
28	784	12	144
31	961	10	100
24	576	22	484
23	529	10	100
29	841	26	676
20	400	10	100
32	1 024	12	144
41	1 681	13	169
35	1 225	10	100
40	1 600	08	64
29	841	15	225
36	1 296	19	361
36	1 296	11	121
35	1 225	10	100
40	1 600	12	144
39	1 521	10	100
42	1 764	12	144
40	1 600	16	256
34	1 156	08	64
37	1 369	11	121
$\Sigma = 671$	23 289	$\Sigma = 257$	3 717
$N = 20$		$N = 20$	
$X^2 = 33,55$		$X^2 = 12,85$	

$$SS_1 = \sum X_1^2 - \frac{(\sum X_1)^2}{n_1}$$

$$SS_2 = \sum X_2^2 - \frac{(\sum X_2)^2}{n_2}$$

$$= 23289 - \frac{(671)^2}{20} = 23289 - \frac{450241}{20}$$

$$= 3717 - \frac{(257)^2}{20} = 3717 - \frac{66049}{20}$$

$$= 23289 - 22512,05 = 776,95 \rightarrow$$

$$= 3717 - 3302,45 = 414,55 \rightarrow$$

$$t = \frac{(\bar{X}_1 - \bar{X}_2)}{\sqrt{\frac{SS_1 + SS_2}{(n_1 - 1) + (n_2 - 1)} \cdot \frac{1}{n_1} + \frac{1}{n_2}}}$$

$$= \frac{(31,45 - 11,25)}{\sqrt{\frac{776,95 + 414,55}{(20 - 1) + (20 - 1)} \cdot \frac{1}{20} + \frac{1}{20}}}$$

$$= \frac{20,7}{\sqrt{\frac{1191,5}{(19 + 19)} \cdot 0,1}} = \frac{20,7}{\sqrt{(31,36)(0,1)}} = \frac{20,7}{\sqrt{3,136}} = \frac{20,7}{1,77} = 11,69$$