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Minorities and Street Children: Understanding them

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ABSTRACT

Who are minorities? Who are street children? Are they important? Is there merit in understanding them? This paper tried to address these cardinal issues. It is extremely convoluted and intricate to arrive at a precise definition for minorities since according to Wikipedia contributors (2022) it cannot be only comprehended in terms of demographic sizes within a specific population. It is interesting to note that previous studies revealed that there are several definitions for street children. Although it is complex to offer precise definitions for minorities and street children, it must be acknowledged that there is a nascent body of research and literature. When this non-empirical research was undertaken there was no tangible evidence to clearly demonstrate that there is a sound understanding of minorities and street children. Because of this lack of research and dearth of literature on this to pic there is an apparent gap. Nonetheless, this paper summarized and analysed recently published literature on this serious and interesting issue. To get an accurate understanding of these two groups this research paid strong emphasis on the need to listen attentively, and thoughtfully to the voices and experiences of minorities and street children. It is imperative to listen prudently and meaningfully to the diverse opinions of these groups. Listening is necessary to try to understand the lives and shifting perspectives of these group. Although intricate and convoluted, it is strongly suggested that professionals, policymakers and indeed all citizens carefully take note of these voices.

KEYWORDS: *minorities, street children, listen, diversity, equity, inclusion.*

INTRODUCTION

Globally there has been an increasing emergence of minorities and street children. Although there is a paucity of information they are frequently seen in a negative manner. With the support of professional literature, this paper revealed some of the characteristics of minority groups and street children. It presented possible definitions and exposed the complexity in attempting to comprehend and incorporate them in the wider society. It is the firm view that if the public is more informed about the lifestyle of these two groups, they may become more sensitive and attentive to their needs. It must be borne in mind that understanding minority groups and street children is intricate and labyrinthine. It demands great effort and incorporates listening cautiously and attentively to them. Listening forms an integral component and allows people to comprehend the lives of minority groups and street children. When minority groups and street children are cognizant that people demonstrate a keen interest in their lives, they are sometimes emboldened to communicate their thoughts, emotions, feelings, goals and even aspirations. Mention must be made that listening is a meticulous and dynamic process. It requires a unique effort and skill only because it is convoluted and complex. However, when carried out competently, it can create, renew, and maintain

solid relationships and simultaneously eliminate barriers. A review of the professional literature indicated that there is paucity of information on this topic. Thus, this non-empirical research entailed a constant review of several research papers, journal articles and books. A critical research method compared recent papers that related to this significant topic. This paper presented the value of comprehending the lives of minority groups and street children and did not conjure sensationalism.

MINORITIES

Wikipedia contributors (2022) opined that depending on the context, minority groups connote different usage. Nonetheless, they stated that these groups can be understood according to demographic sizes based on characteristics or practices, such as: ethnicity, race, religion, sexual orientation, or disability. Wikipedia contributors (2022) further added that these groups frequently face discrimination in the social, political, intellectual, religious, and educational sphere of life. Britannica (2023) also defined minority groups as a culturally, ethnically, or racially distinct group that coexists in a subordinate manner in each society. In a given society, ery often the dominant group dictates who should be considered minority groups though it is still unclear what criterion is

used to make such a prediction. However, Britannica (2023) further included that minority groups are generally separated and segregated socially, politically, and intellectually from the wider society. Depending on the given society, some minority groups may have a voice. Minority groups which are exclusively comprised of children continue to suffer on all levels of society. Chatham et al. (2021) admitted that although over the decades qualitative research incorporated children as participants, more work still needs to be done for the simple reason that ethnic minority children are yet to be represented. To better comprehend the views of minority children, Chatham et al. (2021) examined the history of research with children. They concluded that trust is an essential component for gaining access to minority children. They also stated that the voices of children are vital. These voices can push others to better comprehend the picture of the experiences of minority children. The voices and experiences of minority groups can certainly inform policy makers about these conditions and ills of these children. Zhou and Bankston (2020) hypothesized that the minority of children often lack the basic foundations for life. Many of them have limited education and are stereotyped by society. Hamilton et al. (2020) claimed that because many minority children do not engage in physical activity, they are prone to all types of diseases. This type of behaviour is often carried into adulthood. Hamilton et al. (2020) further expressed that if this issue goes unattended, it can result in serious negative repercussions. It can cause serious chronic diseases which relate to the liver, renal cells, breasts, endometrial, and colon and can even contribute to premature death. Similarly, White et al. (2021) opined that the lack of adequate nutrition can also precipitate diseases among children. White et al. (2021) believed that children from minority groups often experience dreadful and dire poverty which puts them at a great disadvantage. They experience lower socioeconomic status, live in crowded houses and are prone to illness. This scenario is even more compounded when some of these minority children are deemed as street children.

STREET CHILDREN

It is not simple to accurately define street children. This process is complex, convoluted, and contentious. United Nations (2017) affirmed that street children are not a homogenous group. Their diversity may include age, gender, ethnicity, and nationality. This implies different experiences, risks and needs. Yin Cheryl Ng et al. (2022) explained that some of the children live on the streets and maintain little or no contact whatsoever with parents or significant others. Some work on the streets while others return to their homes at intervals. It is unsurprising that throughout the world nearly every country views them in different fashions. A review of the literature described them as an enigma and inconspicuous. Consortium For Street Children (2021) hypothesized that they are unnoticeable in the world and are not treated with dignity and respect by many religious organizations, government officials and policymakers.

Setyowati1 et al. (2021 claimed that they are considered rubbish by some since they roam the streets and rattle the neighbourhood with their rambunctious and boisterous behaviour. According to Setyowati1 et al. (2021 these children are marginalized and ostracized. Hence, they are constantly faced with all types of exclusion, discrimination, and exploitation at the social, political, intellectual, and religious sphere of life. Reza and Henly (2018) posited that life on the streets is wretched and miserable and these children are invariably battered with filth, disease, violence, and poverty. Asante (2019) believed that there are limited options on the streets and these children struggle and battle for survival. Similarly, Bajari and Kuswarno, (2020) narrated that because street children are connected to and identified with uproar, upheaval, and abominable crime, they are considered social outcasts. On the streets they are susceptible and vulnerable to the environment. Irawati et al. (2021) surmised that street children count on minimal support from family and significant others. They work they live on the streets and undesirable places like under bridges, parking lots and vacant land. Bwambale et al. (2021) merely defined them as individuals who literally inhabit the streets. Sah (2019) mentioned that they are constantly at high risk because they are unprotected and defenceless, are exploited and abused. They are also deprived and stripped of their rights and dignity and are disregarded and rejected by society. Sah (2019) also claimed that these children require proper guidance and direction all because their only goal and aspiration is to survive on the streets. With little education and vision, their future is wretched and miserable.

Ismael (2019) proffered countless reasons for the presence of children on the streets. Some of them included the loss of parents or significant others and the disintegration of family. Other reasons were extreme poverty, illicit drug abuse in the homes and excessive domestic violence. He further went on to indicate that some adults literally send their children out to beg on the streets. Societal et al. (2021) also agreed that inordinate poverty and lack of parental guidance encourage children to live on the streets. Consortium for Street Children (2019) noted that although many people use the terms "street children" and "homeless children" interchangeably, they are by no means synonymous. There are certain differences as not all street children are homeless. Consortium for Street Children (2019) commented that some street children seek refuge and accommodation at drop-in centres and half-way houses; thus, children who are portrayed as street children are not necessarily homeless. They toil, recreate, and spend time on the street but do return to their family.

A review of the literature described street children in a completely undesirable and distasteful manner. The research findings by Prasad (2021) postulated that more than a third of the street children asserted that they chose to live on the streets due to the fact that they were deprived of the affection oftheir family. As a result, they were disillusioned and distrustful of new acquaintances. Even the efforts to

rehabilitate them by non-governmental institutions were seemingly impossible. As a result of this great mistrust that they have towards others, Prasad (2021) further mentioned that these children may circumvent issues before they reveal the whole truth. This type of behaviour often compounds their ability to achieve their goals and desires.

Dutta (2018) asserted that life on the streets is a constant challenge for survival. According to Dutta (2018) it is paradoxical because, even though they may live in the major city, they are unable to enjoy the comforts of urban life. Pratap and Singh (2021) believed that street children consistently crop up in several parts of the developing world. They further suggested that in as much as they are not properly protected and supervised by adults, they often end up on the streets. Pratap and Singh (2021) also claimed that street children wander the streets searching for food, water, clothing, and shelter. Their battle for survival is unceasing. In addition to neglect and exploitation, they are also prone to gang violence and various types of abuse. They are easy prey for the drug dealers and sex-traffickers and many of them are forced into prostitution, (Parveen 2019).

DIVERSITY AND EQUITY: MINORITIES AND STREET CHILDREN

Costley et al. (2021) postulated that as a collective diversity, equity, and inclusion is fundamentally concerned with the nonpartisan treatment and equal opportunity for all. One of its principal objectives is to annihilate prejudice in each environment and by extension include minorities and street children. Corsino and Fuller (2021) hypothesized that diversity embraces the differences among humans. Some of them include race, ethnicity, gender, sexual orientation, age, social class, physical ability, or attributes, religious or ethical value system, national origin, and political beliefs. Costley et al. (2021) further stated that diversity recognizes and even celebrates the differences in others. So, a diverse environment incorporates a wide range of backgrounds and mindsets, which validates and sanctions creativity and innovation. Thus, there is still great hope for minorities and street children.

The Annie E Casey Foundation (2021) defined equity as a state of being unprejudiced and unbiased. They added that equity is chiefly concerned with growth and development of the entire person. Equity ensures that everyone is treated in a similar manner. Costley et al. (2021) further accentuated that individuals, or groups of individuals, ought to be treated impartiality and equitably. This includes equality of opportunity for all even those who may be disadvantaged. This Foundation also affirmed that inclusion genuinely incorporates all within a given structure and gives people a great sense of belonging. Corsino and Fuller (2021) also mentioned that inclusion recognizes the innate worth and dignity of people and empowers, motivates, and energises them to maximize their full potential. Costley et al., (2021) believed that inclusion means creating an apt environment

where everyone feels welcome and valued. An inclusive environment can be created when people are more aware of their unconscious biases and have learned how to manage them.

Educators must reflect and challenge their own beliefs and assumptions. To construct an environment of inclusion they need to know their students and always address them by their name. In addition, they can acknowledge their presence, value their perspectives, and motivate them to always do their best. It is important to maintain consistent and meaningful communication and allow students the freedom to express themselves and even to disagree. In addition, educators can incorporate the tenet of diversity equity and inclusion in the lesson plans.

Above all educators need to appreciate the experiences and voices of all and be non-judgmental in the teaching and learning process. The voices and experiences must also include issues that pertain to minority groups and street children. The voices of students frequently heighten, motivates, and fosters independent thinking. According to Julien (2021) these diverse voices and varied experiences can doubtlessly decrease the gap that exists in diversity, equity, and inclusion and incorporate minority groups and street children. Moreover, their voices and experiences can be instrumental for the better creation of policy for inclusion in education. Timely feedback often inspires and motivates students to maximize their performance and assume responsibility for their learning. Ertmer et al. (2014) affirmed that whenever there is group work and projects students become more involved, excited, and enthusiastic. This encourages excellence, and the collaboration fosters comraderies and often assists students to be better prepared for examinations and the world or work, (Julien 2021), (Hmelo-Silver 2012). When students feel appreciated and barriers of diversity, equity, and inclusion are eroded, students perform better. According to Julien (2021) education takes on a completely different dimension since students become more autonomous. Ertmer and Newby (2013) affirmed that students also become self-motivated, creative, constructive, self-directed, and independent learner.

INCLUSIVE EDUCATION

It is pivotal that everyone establishes an environment of diversity, equity, and inclusion especially as it pertains to minority groups and street children. For example, educators, must eliminate stereotypes in curricular resources and incorporate literature that promotes equity among all. This can be done by moulding, supporting, and affirming students and encouraging them to do the same. This minimizes prejudice and bias and creates a positive effect on the teaching and learning process and the entire environment. When educators actively engage students in equity, the classroom can become a place where respect is fundamental. This is a dynamic and life-long process. It is convoluted, intricate and perplexing but rewarding. To genuinely encourage diversity,

equity, and inclusion in the classroom educators ought to respectfully confront and challenge negative assumptions, ideas, and attitudes. This includes setting clear rules and guidelines pertaining to how people treat and interact with each other. They also need to transmit deep respect and tolerance for all, especially those who have different ideas, goals, and perspectives. In this way they nurture and foster critical thinking, problem solving, and creativity. This can incite and impel students to also spread the tenet of diversity, equity, and inclusion in their daily lives and indeed beyond the walls of the classroom. In this way inclusive environments can include minority groups and street children.

UNDERSTANDING: MINORITIES AND STREET CHILDREN

Julien (2021) hypothesized that understanding minorities and street children is an art. It is a skill. It is a discipline. It is a way of life. He further explained that understanding does not mean just giving advice and good counsel. It does not mean criticizing feelings. Understanding does not even try to solve problems and troubles. Julien (2021) opined that it is a skill that some people must acquire and hone. When carried out accurately and competently, understanding can create and maintain positive relationships. Koščak et al. (2021) postulated that it is necessary to listen to children although communication with them still needs to be explored and researched in greater detail. Liu et al. (2022) believed that it is imperative to communicate and collaborate properly and effectively with minority groups and street children. This channel of communication and collaboration ought to be transparent and engage minority groups and street children as much as possible. Birgitte Fyhn and Berntsen (2022) emphasized the value of active listening to this group. They mentioned that some people may even need to learn how to listen and be non-judgmental. Julien (2021) strongly proposed that understanding can expose adults to certain language usage such as: similes, metaphors, and idioms and propel them into understanding the insight for certain jargon known and used exclusively by minority groups and street children. He further deduced that albeit comprehension is challenging and difficult as it is rewarding. Veraciously comprehending the tone of children and observing their manner of behaviour in response to certain questions are of paramount significance. Yin Cheryl Ng et al. (2022) strongly advocated that people ought to create safe spaces for minority groups and street children to speak of their own free will and without inhibition. They also figured that adults must learn how to listen accurately and carefully. Julien (2021) believed that listening incorporated caring, reflecting, and not casting aspersions. It also involves empowering these groups with a voice. He further added that listening is a necessary tool in trying to fully grasp the views and perspectives of minority groups and street children. Consequently, more prominence ought to be applied to this discipline. Too often understanding and listening are undervalued, underestimated, and oversimplified. In this contemporary society, many adults are preoccupied with their jobs and personal pursuits. They sometimes must work for long hours, and this could hamper and obstruct their capacity and enthusiasm for listening and comprehending. Birgitte Fyhnand Berntsen (2022) admitted that both respect, comprehending and listening are extremely convoluted issues. Nonetheless, they were convinced that when adults listen with a respectful ear; a child-cantered atmosphere is created. To effectively engage in this process, Skovsmose (2020) staunchly suggested that adults should weigh the interests, expectations, hopes, aspirations, and motives of these groups. In this way, the listening process facilitates understanding and also becomes dynamic and interesting. It energizes and motivates people and moves them into speaking voluntarily and from the heart. Mithani et al. (2021)emphasized that it is essential that minority children are provided with a convenient and comfortable environment to share their stories.

Brookes (2018) recommended one of the ways to listen effectively to children is to encourage them in conversation. She staunchly suggested that there is value when children are coaxed to express their needs, wants and ways they can achieve them. This simple but important approach gives children a sense of purpose and belonging and consequently they are unafraid of engaging in the dialogue. Brookes (2018) further described that when children actively participate in conversation, they freely express themselves and personal growth and development are both evident. Walker and Misca (2019) firmly advocated that the voices of children must form part of the decision-making process. When this is accomplished in a proper manner, the end result is definitely that of a significant difference. It empowers children and provides them with a sense of autonomy and social competence. They finally embrace the distinct relationships between actions, decisions, and their consequences. They develop a deeper sense of responsibility and duty and in this way take ownership of their lives. It is convoluted but not impossible and so, it is only fitting that street children be afforded the opportunity to share their stories, (Kaneva and Corcoran 2021).Therefore, listening to minority groups and street children incorporates building trust and creating an environment of harmony, (Ferguson,2017).SCU (2018) believed it is critical that these groups be allowed to own their voice. Church (2019) believed and recognized that the various communities can lobby with the government to uphold the rights minority groups and children.

DeVito (2006) mentioned that there are five stages in listening and comprehending: receiving, understanding, remembering, evaluating, and responding. Delpit (1993) knew that listening is an aptitude which involves empathy and tries to appreciate the message that others convey. Listening and comprehending are intricate, sensitive and involve paying very close attention to utterances. Listening and comprehending, according to Julien (2021),are inherent in trying to properly envision the lives of minority groups and street children since these same groups are more likely

to communicate their thoughts and feelings to anyone willing and with the enduring patience to lend an ear.Julien (2021) also hypothesized that it is imperative to listen and comprehend meticulously to the tone and observe mannerisms. Very often these emotions and behaviours are useful in coming up with a way to clarify the perspectives of minority groups and children. Adler & Rodman (2010) and Gerrig & Zimbard (2008) thought that it is important to listen with a positive attitude since people especially children sometimes have the innate way of cultivating analytical and constructive observations. In this way they can inadvertently react responsibly to the task of identifying factors that may somehow impede their immersion into the wider social community. Delpit (1993) emphasized that although listening to children is a necessary component in perceiving their views, it demands a very special skill and art. Delpit (1993) further added that listening calls for the active use of all the senses. Listening with heart and mind means being totally involved and committed to the relationship. It means being alert and tactful for the simple reason that adults often distinguish things not only through the eyes and ears, but also through their beliefs. According to Delpit (1993) listening to children could signify that adults may have to suspend and place their beliefs to one side. DeVito (2006) also supposed that listening with an open mind and heart benefits adults into better trusting and assessing the message. Listening with heart and mind means so much more than being attentive and discreet and putting beliefs on the back burner. It goes beyond mastering the jargon of children. It means being sincere and genuine. It indicates embodying children's lives and seeing the world from their perspective. Fine & Glassner (1979) also remarked that listening to children means more than possessing the qualities of sympathy and empathy. Bovee (2008) submitted that through listening adults can seek clarification, reflect on their personal feelings and even probe; but they must always try to succeed in their endeavour to separate opinions from facts. DeVito (2006) mentioned that listening with empathy enhances a relationship. He therefore proposed that adults try to empathise with children and in this way, they will inspire young ones to vent their emotions.

As mentioned above, listening facilitates comprehension and can expose adults to certain language usage: similes, metaphors, and idioms – and guide them into understanding certain jargon that children use. Even when adults think they are fully equipped and can appreciate the jargon of children, Fine & Glassner (1979) cautioned that barriers could arise on the grounds that children's usage of slang is quite difficult for an adult to appreciate and even when digested correctly often comes out weird and unnatural to children when emitted by an adult. They further believed that even listening professionally must be timely only because an artificial and insincere attempt could prove to be devastating. Bovee (2008) and Adler & Rodman (2010) offered some suggestions that could make listening that much easier.

Take proper notes, make frequent eye contact, react with appropriate facial expressions, transmit nonverbal cues and above all else stay focused on the conversation. If possible, try to paraphrase mentally the salient issues and keep questions or points of disagreement until the appropriate moment. Most of all, value and appreciate the listening relationship as an opportunity to learn.

Julien (2021) held the firm view that understanding is a necessary tool in trying to understand the views of street children. More prominence should be paid to this discipline, and it should not be underestimated, undervalued, and over simplified. Julien (2021) also observed that children speaking with a tremor in their voice denotes nervousness or anxiety. In this way, adults ought to be cognizant and appreciate the tremendous difficulty and great pain that some children experience when attempting to explain something that is very sensitive in nature to them. Understanding can facilitate the acknowledgement of children and lead adults to the realization that children are frequently eager to share their testimony. They will only do so if adults are genuinely interested in them. Therefore, the need to clearly comprehend the voices of street children must never be underestimated. Of course, there are times they may not be able to describe precisely what has happened owing to a lack of the necessary vocabulary. Minority groups and street children may even feel ashamed and embarrassed to speak about delicate issues. Nonetheless, adults must make it a point to believe the stories of street children until and unless investigation proves otherwise.

ADVOCACY

In simple terms advocacy means speaking and acting on behalf of oneself. It also means deciding what is best and pursuing that goal and objective. Advocacy is not just about being afforded an effective voice along with interpersonal skills. However, there are many people who do not accept minority groups and consider self-advocacy as important. On the other hand, advocates among minority groups and street children find themselves in a constant battle for independence and recognition. Several minority groups hold the firm view that should voice their own cases. They are the ones who can best explain what they are experiencing. After all, it is their life, and they ought to make decisions that they themselves deem appropriate and describe their own unique journey thus far through life given the circumstances. Advocacy may also mean challenging the current way of thinking. This may mean reorganizing political trends of thought. Giving minority groups and street children a voice means revolutionizing the structures and the images that society has about them. It also indicates emancipating these groups from the conventional and authoritative attitude that certain members of mainstream society may hold towards them.

Julien (2022) resolutely supported and affirmed self-advocacy and further believed that minority groups and

street children are quite capable of making their own representation. Many minority groups and street children are of the opinion that main stream society is oppressive and intimidating and they do not trust them. Thus, they must be afforded a voice. Having a voice is the only way they would achieve freedom. Being denied this voice makes the possibility of internalizing their disenchantment more real. They tend to become more withdrawn from society, resentful and aggressive. Some of them harbour this disenchantment and the resulting pain, fear, confusion, negative self-esteem, and the low expectations further compound their daily active lives.

United Nations (2017) in their document on the Convention to the Rights of the Child clearly outlined a policy and legal guidance for governments to protect minority groups and street children. This document cited that these groups have the right to associate and interact freely in public spaces without harassment by the law enforcers. Thomas De Benitez (2017)supported the idea presented by the United Nations (2017)and further mentioned that it could be used as an advocacy tool for them. Julien (2022) cautioned that advocacy programmes, one of them being the introduction of sports, among street children involve the support of all. According to Julien (2022) when street children are engaged in sports, they create an awareness of themselves and the public tunes in more to their way of life and become more tolerant and passive towards them. Sports can minimize the gap that exists between street children and the public which can possibly create an environment of tolerance and peace between society and street children, (Meir & Fletcher, 2019, 2020; Richardson & Fletcher, 2020).Advocacy gives these children the opportunity to highlight how they live on the streets, (Kaneva and Corcoran, 2021).It also provided opportunities for children to cordially interact with each other, develop new skills, and receive informal education, (Njoroge 2017). Moreover, this exposure gives street children a tremendous sense of pride and satisfaction thereby giving their fragile ego a boost and empowering them. It also boosts their ego and empowers them,(Black et al., 2020, 2021; Dowse & Fletcher, 2018; Malcolm & Fletcher, 2017).When street children participate in sports it accentuates their talent, and this awareness can occasionally be made public through the media and other social platforms,(Corcoran et al., 2020). Dowse et al., (2018) suggested that there is a paucity of literature about sports, and its impact on street children. They further believed that this dearth of information clearly suggests that the voices of street children are not given due consideration.

For advocacy to be effective and meaningful there must be drastic changes in society. To empower minority groups and street children and give them a voice is more than merely permitting them to express themselves and provide their own comments and suggestions. It is a complete reorientation that forces society to value and appreciate their proposals and contributions to the wider society. It is important to note that advocacy for minority groups and street children is not easy to attain. In several instances, these groups are ignorant of the existence of those who make policies regarding their presence on the streets. Therefore, policy makers must be alerted. They must listen accurately to the voices of these groups. They must be aware of their concerns. If their voices continue to go unheard, then their lives as a whole could be disregarded completely, and interests will not be effectively engaged. Advocacy among minority groups and street children should foster an awareness of how they live. To simply express an interest in them is insufficient. People cannot identify with them when they are not willing to confront issues and systems that contribute to their presence on the streets. Commitment without confrontation tends to fade quickly into fruitless sentimental commiseration. Commitment involves a diligent effort. This has its own measure of difficulty. It involves political action and critical analysis challenging the misinformed, ignorant prejudicial statements and ideas that are often prevalent within society about minority groups and street children.

A review of the professional literature undeniably indicated that few people pay great emphasis on listening. This becomes even more convoluted when people try to comprehend and listen to minority groups and street children. Thus, this research is crucial because it offers scholars and researchers pertinent information and knowledge on how to actively listen and understand minorities and street children. The analysis of existing literature contributes to current knowledge and serves as a catalysis to motive, energize and inspire others to engage in the process of listening to minority groups. Because it enriches and enhances the research and academic scenario it can lead those who are interested in minority groups in the right direction. Moreover, it can encourage and stimulate policy makers, non-governmental organization and all those who are interested in minority groups to be unafraid to render assistance.

This non-empirical research gathered relevant data through critical studies, systematic review and meta-analysis. Secondary sources were taken from central library books, journals, and the internet. A careful and thorough investigation of appropriate and relevant research techniques such as text criticism, critical examination of biographical studies, narrative analysis, creative writing as a research method, and internet-based research assisted this methodology. Pertinent and apt reading material were also gathered and thoughtfully analyzed and evaluated academically and the importance of the findings informed this study.

CONCLUSION

It is the genuine desire that this paper will stimulate the minds and hearts of the public so that they can all realize that minorities and children are the source of hope and may just be the major factor for the development of a better society, nation, and indeed a better world. This non-empirical research explored the complexity in arriving at a precise

definition of minority groups and street children. It carefully examined the significance of understanding the intricate lives of minority groups and street children and fostered advocacy. It must be remembered that understanding is more than just hearing and being attentive to experiences and opinions. It is more than being empathetic and demonstrating sympathy. It is more than expressing a desire to be committed. It means getting seriously and wholeheartedly involved in the lives of socially displaced children. This is demanding, challenging and time consuming. Moreover, the paper highlighted that advocacy in an important component of comprehending the lives of minorities and street children. Too often programmes are designed for minorities and street children without even consulting them. Therefore, government institutions, non-governmental organizations and all those interested in assisting the well-being of minorities and street children should have a meaningful dialogue with them. Listening accurately and understanding their perspectives and concerns are of paramount significance in order to chart a meaningful way forward. One must remember that minorities and street children, because they are able to survive the rigors of life they could be deemed the experts..It is the genuine desire that this paper will stimulate the minds and hearts of the public so that they can all realize that minority groups and street children are a source of hope. Minority groups and street children can also be the major factor for the development of better society, nation, and indeed a better world.

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