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University-Community Collaboration To Improve The Vulnerable Children' Psychological Well Being And Sustainable Development: The CBPR In Psychological Research

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Abstract: Problems with vulnerable children happens in complex environments and social contexts. The purpose of this study is to assess the real existence that can assistance in controlling the vulnerable children and sensed community assets. Methods First, We managed one photovoice session involving street children with poorly education attainment in Malioboro, Yogyakarta. Participants were belongs to the Altar community and Kopi Joss community. These groups were found in the both edges of Malioboro street. We discovered themes related to the encouraged environment through society asset mapping. Through walking surveys, we calculated several street children hot spots associated to physical activity, funds, walking environment, and accessibility of places that safe for them, food vendors (Lesehan) the place they can earn money. Results Communal themes from the photovoice term were access to food, marketing padicab drivers, prepared foods, food and drink, and restaurants; children food help programs; exercise accommodations; and church. Asset mapping categorized many community assets counting 5 play grounds, several places to earn money, the safe places to get along with families and friends. Combining community asset mapping and photovoice into a community-based involvement may bring awareness to community.

Index Terms: girl street children; asset mapping; participatory research; space; livelihood; Yogyakarta; urban.

1 INTRODUCTION

Sunicef estimated that more than 140 million children in the world were orphaned or vulnerable. The majority of these vulnerable children live Africa and Southern and Southeastern Asia, especially in countries with low and medium rankings on the 2009 Human Development Index. Children have been particularly vulnerable to the economic challenges of the past decade, with half (45% to 51%) of children under 18 years of age living in a low-income home and nearly 22% of those living in poverty. Low-income children are overrepresented in a range of statistics on psychosocial maladjustment issues, but their families are less likely than other socioeconomic groups to participate in mental health services and intervention research. Nathan Theilman and colleagues established, the countries with the highest rates of orphanhood are also among the economically poorest. These countries are poorly equipped to meet the social, educational, and health for vulnerable children [1] The most marginalized group among vulnerable groups is street children. Street children continue as an unresolved public and social issue in many countries[2][3][4]. Globally, street children experience disaffection, discrimination,

social and spatial exclusion, and therefore live on the periphery of society. Indonesia is one country that become member of Southeast Asian countries. Indonesia has many big cities with many vulnerable groups. Children in the street or street children are the most vulnerable children. One of the big city in Indonesia is Yogyakarta. Yogyakarta one of the city that has many street children. The DIY Special Region of Yogyakarta Social Service Globally, street children experience alienation [5][6][7], discrimination, social and spatial exclusion, and therefore live on the periphery of society in this economic hardship[8]. This vulnerable group was considered as lower class community [9] Street children are defined as children who are excluded, marginalized and alienated from receiving affection. They have to deal with the harsh city environment. These children sometimes have sufficient enough strong family ties; however, they move from one place to another. This classification conforms with UNICEF's three-fold categorization of street children[10]. Several study also found that older children who are in a high-risk category, no longer live with the family, do not go to school, stay on the road, and involve in high-risk behaviors such as unhealthy sexual behavior, alcohol, drugs, and criminal acts [11][12][13]. The government of Indonesia has a wide variety of ways through which government structures can stop children from street life. However, there are still many street children that hang around at certain points along the urban streets of Yogyakarta.. Laws such as the prohibition of street children selling goods for survival in Indonesia make the street children conditions become worse [14]. Street children who violate these laws are arrested and will spend more than 5 weeks in prison or pay a huge fine (approximately more than \$600). It is impossible for street children to pay that amount of money. So most of the street children try to avoid the municipal police when they play or sell something to earn money. Found from negative psychology, that most research on the vulnerable group street children used a deficit approach by focusing on what is wrong with the vulnerable group[15][13][16] Researchers tended to largely ignore what was right among street children the assets

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and resources that enable street children to survive on the street. Most research dealing with street children were mainly from male and female street children. It is important to know, the girl street children alone, because girls have more problems and physically weaker than boys. In order to amplify on the protective factors or assets of these girl street children, a CBPR approach using photovoice and asset mapping were adopted to ascertain the resources and challenges of the Malioboro girl street children.

2 METHODOLOGY

2.1 Research Design

Community-based participatory research (CBPR) is an advanced research paradigm that unites knowledge and action to develop community health and lessen health discrepancies. CBPR runs a framework to rightfully involve community researchers, other stakeholders, maximizing, process, and recognizing the importance of their various contributions. Its purpose is to create transformative, sustainable, and positive change together for, with, and in communities. Actually the university-community or academic-community collaborations could be found in the different kind of scientific domains. CBPR is one kind of this collaboration in the field of psychology, CBPR can develop research exertions in addressing mental health disproportions in uptake, effectiveness, access, and reach treatments and programming for marginalized groups. A recent, but as yet unpublished, systematic review organized one of the authors (PRE) discovered that CBPR studies contained 0.1% of publications in peer-reviewed psychology journals. Foundational to a CBPR approach is the recognition of communities' strengths, containing local and institutional information (e.g., historical and larger community perspectives, communication styles, gatekeepers) and abilities (e.g., data collection, interpretation, community engagement, and relationship). When they value and encouragement community members' strengths and abilities, researchers acknowledge community members as valuable and valued contributors to the research progress. CBPR strives to Create Relevant, Sustainable, and Positive Change for Communities. CBPR practitioners purpose to provide to generalizable, scientific knowledge while also make sure that community partners familiarity lasting benefits from research partnerships. Researchers have controlled community-based research assignments within numerous, different communities (e.g., substance users, youths with disabilities, police officers, homeless). Regardless of the unique features of these populations and research programs, there are some universal phases we suggest in conducting CBPR in psychology [17]. Photovoice has emerged as a methodology within CBPR [18]. It is a flexible method that has been employed with culturally diverse groups to explore and address community needs that have included: among persons living with quality of life among African American breast cancer survivors and health promotion among homeless. Photovoice involves a series of procedures, aligned with CBPR, that include the identification of the community issues(s) of importance, participant recruitment, photovoice training, camera distribution and instruction, [19] Asset mapping method, also rooted within a CBPR approach, is a particularly suitable method for identifying the often overlooked assets and resources embedded within the Malioboro girl street children

community, CBPR can be regarded as a partnership approach to research that equally involves community members and various stakeholders in all the aspects and phases of the research process [20]. promotes change by changing knowledge, creating awareness of and mobilising community-based assets, increasing community capacity through skills development and access to resources [21]. This knowledge exchange occurs within a reciprocal process in which indigenous community voices are foregrounded, wherein the community provides leadership, experience and information to health practitioners and researchers and incorporate the knowledge obtained with action to enhance the health and well-being of community members [22]. The aim of this paper is to identify and understand how girl street children of Malioboro Street, Yogyakarta, Indonesia describe and experience their psychological well being within their own community, Using photovoice and a participatory asset mapping approach, the current study provides an alternative to this deficit approach by identifying capacities, resources, skills and assets of often girl street children. This study, therefore, try to bridge these gaps by not only looking at females, but also using a positive perspective to give voice to the girls street children. In asset mapping eleven participants were invited to participate in the study. Only 7 girls participated in the asset mapping workshops. Two of the participants did not receive parental consent, and therefore could not participate, while another two girls did not arrive at the location where they were collected on the day the workshop commenced.

2.3 Data Collection Methods

Photovoice and Community asset mapping (CAM) was used to explore participants lived experiences and local knowledge. Foregrounding these community assets are vital for increasing their visibility to relevant decision-makers in order to take action [23]. The asset mapping process used in this study was adapted [24] that focused on identifying factors that promote safety and peace in South Africa..

2.4 Data Analysis

Workshop data, conversations, and facilitator reflexive notes (taken during the photovoice and asset mapping workshops) were analyzed using mainly qualitative thematic content analysis.

2.5 Ethics

Ethical clearance for this project was sought and received through the University of Ahmad Dahlan ethics committee.

3 FINDINGS

The names of participants in photovoice project: D, F, V, P, M, R, and B

The names of participants in asset mapping project: R, P, B, Y, R, A, and G

The names of participants who joined photovoice and asset mapping project: P, B, and R. The participatory photovoice and asset mapping workshops enabled the identification of various factors associated with the sustainable asset and psychological well being of girl street children and also includes further exploration of possible interventions that could be actioned to enhance their safety and survival. The study findings will be presented systematically according to the

following three key areas: contextual considerations, safety and unsafety within the community, assets within the community that could be mobilised to address safety challenges. The face-to-face discussions will be integrated into these three categories.

Comments from the photovoice



Fig. 1. This mobile beverage trader reminds my mother who is selling. I love my dear mother. Whatever the treasure is not important, the most important is a parent even though I know my mother works like that only for her child. Thank you mom (P).

Cellular drink merchant reminded him about his mother who often sells. She (one of the street children) loves her mother. She did not care about property because the most important thing was her parents even though her mother was only selling cellular drinks, it was for the sake of the family. She said many thanks to his mother. My family is a happy family. When I am sad, my mother always comforts me and makes me smile like this picture just like my family which is very happy (P). P informed her psychological well being by showing her happy family. Family P is a happy family for her. When P feels sad, her mother always comforts and makes her smile. P likes her family very much

Malaiboro as Sustainable place

Angkringan is P's favorite place, P is always there when hungry or thirsty to buy food and drinks. According to P, angkringan has a lot of stories and happiness



Fig. 2. This cafe is where I make money by selling snacks, where I play with friends and where guests who visit are lively and happy and happy (P).

P earns money by working in a cafe. At the cafe she sells snacks, plays with coworkers, and visiting guests also make him excited and happy. There is a place where I make a living by selling and that is where I feel comfortable to make a living (B). B made a living by selling on the streets near the sidewalk. B felt comfortable working there.

Psychological well being: happiness



Figure 3. This place makes me happy because I can meet my friend and there I also have fun with them. And that's where I'm always taught to be better (B).

B used to meet and play with his friends on the sidewalks on the sidewalk, or at the curves near the park. He is happy with his friends, with friends sometimes teaches him to be a better person.



Fig. 4. It's a very favorite place for me because I can eat my food, not because of my favorite meal. The place is also often to rest me and my friends (B).

B used to eat his food and rest along the road that had a place to sit. There is his favorite place This is my playground with my younger sister or brother, and there I feel happy because I can spare my time with my younger sister or my younger brother, family, and friends (B). B can play with his younger sister or younger brother on the roadside. He and his younger siblings feel happy when they can spend time together to play.



Fig. 5. Tugu Station made me remember when I was a child with my friends. We love to have fun there and laughing together (R).

R recalled that when she was a child her friends often played at the Tugu Station in Yogyakarta. R feels happy and laughs often when there Still remembering the time of young pregnancy, this is where I make money while waiting for my

husband working (R). When R was in early pregnancy, on the roadside R made money while waiting for her husband to finish his job. This is the struggle of life by selling the drink along malioboro street. (F). F struggled to survive by selling drinks along Malioboro Street. Jogja istimewa (the special of jogja) this is the city of my life since childhood and make a living for my daily needs (F). F wrote in her other photograph that showed place where she sells and rests every day. D commented in her picture almost similar with what F photographed, that here is where the street vendors sell, and she makes money for her family. F pointed out the the old pedicab driver, who help her to go to work. Special place of writing Jogja (specifically jogja) is the city of life P since childhood and looking for a living for daily needs. F wrote in his photo showing the place he sells and rests every day. D commented in his photo almost similar to what was photographed F, that this is where street vendors sell, and he makes money for his family. F appoints an old rickshaw driver, who helps him go to work. When walking in Malioboro Mall I see cosmetics shampoo. I would love to buy my mother cosmetics shampoo, because my mother worked on and did not have time to go for a walk (Fiola). When walking in Malioboro Mall, F sees a cosmetic shampoo. She want to buy her mother's cosmetic shampoo, because her mother works and doesn't have time to go for a walk This is my friend and also my sister, often playing together and often fighting too. But we both keep each other when in the Malioboro area (F). This is F's friend and sister, often playing together and fighting a lot too. But they both looked after each other when in the Malioboro area. The railway station or teteg is where my family earns a living, my parents only work as pedicab drivers and drinks sellers. Equally, I will help my mother by keeping my sister at the railway station (F). F's family makes a living around the train station. F's parents work as pedicab drivers and drink sellers. F helps her mother to sell drinks by looking after her sister at the train station This is where I used to lean on and get rid of fatigue. I can sleep everywhere so as not to disturb others (M). There M used to lean and eliminate fatigue. M can sleep everywhere so as not to disturb other people. Low Psychological well being, sad memory This is where I used to be with my mom. Me and mom often pass this way. Here I often play with mom. But all the memories (M). In the past, this was where M was with her mother. M and his mother often passed the road. Here also playing with his mother, but it's all just a memory. This is the difficulty of working people. Hot, heavy, tired. This is a father's struggle. Although my father is gone, I always pray that my father will go to heaven (M). According to M. the difficulties of people who work on the roadside such as overheating, objections, and fatigue. This was also experienced by his father. Even though his father had gone far away, M always prayed that his father would go to heaven. Factors that enhance girl streen children' psychological well being hope M aspires when he is big and wants to have a business selling and M always pray that his goals are achieved Smile, enhance psychological well being Keep smile even though the world is so cruel. Face obstacles with my daughter's smile (DD always tries to smile even though outsiders are cruel to her. D thinks that hrs child's smile can face every obstacle Avoiding negative emotion to enhance psychological well being. D as a young mother advice her child: do not be sad. Face it all with a smile, do not cry ... (D). She encouraged her children not to be sad, to face all problems with a smile and to cry a lot is not a good

thing Relax and rest, enhance psychological well being. After hard working. D took picture a chair in Malioboro and commented: It was in this chair that I rested if I was tired of selling in Malioboro (D). D used to rest in a long chair around Malioboro when she was tired and bored.



Fig. 6. Angkringan lost with cafes. That pavilion used to be a resting place, now it becomes a café (V).

V told me that Angkringan lost with the cafe. The pavilion was once a resting place, now a café. In this area, selling has lots of bans. They to prohibit this sale, don't sell it there. Even though we work lawfully (V). In this area, sales have many restrictions. They prohibit this sale, don't sell it there. Although this job was legal (according to their religion and moral), but not from the government point of view. Willing and ready to scrape garbage to find money, even though it is lawful but instead blamed Pol PP. Even though PP Pol also works to find fortune. V said that he was willing and ready to scrape waste to make money, even though it is halal, but was blamed by the PP Pol. Whereas PP Pol also functions to seek fortune. The pedicab driver is working in the hot place (under the shining sun) but he lost to an online motorcycle taxi (V). The rickshaw driver works in a hot place (in the shining sun) but he loses the motorcycle taxi. In localizing their community, participants were asked to form two groups and identify the boundaries of their community. Participants were asked to construct maps of their community to represent their perspective of the boundaries of their community. On map, participants identified more than 30 sustainable and comfortable spaces on the maps, these included 3 safe resting places for street children as their living space in Malioboro, mosque (they get food and alms from the attendants), museums (they get historical knowledge), banks, government buildings, train stations 3 stalls where they know the owner and obtain help when needed, and more than 19 places to eat and to earn money. On the other map, participants identified more than 20 dangerous spaces in the community.

The sustainable places

Traditional market

Street children make money by selling snacks so they can survive in Malioboro. In Malioboro especially in the traditional market they buy necessities such as clothes and food. They can buy with lower prices because they interact the seller with the good manner.

Places of Social Interaction and friendship

Some argue that this place is historic for her because she met her husband here. At the Dutch Fort Vrederburg (Malioboro) is their playground, even to the point of forgetting time and not making money so they starve and cry. For them Malioboro is a place to spend time together, relaxing, hanging around and joking. This is where they make and have many friends.

Places for getting together, Trust, and honesty. The sources of girl street children's happiness.

One of the girl street children explained that Malioboro is their home. They move from house to another house because they cannot afford the rent so they live in Malioboro. There they meet their family even though it is not one place, they always move on the road and meet each other. The good relationship between peers and family boost their happiness. It was common among the poor community[9][3][25]

Freedom

In Malioboro the girl street children can move wherever and whenever they want. They can get money in Malioboro on condition that they have to be registered with the local government. But they are not able register because they do not have official identity documents and do not have the cost to register.

Sustainable behavior

Other factors that increased their feelings of safety includes, informal education and skills development, having an identity document, and the health-related volunteer work provided by university students. The seller outside the Kedaulatan Rakyat newspaper building gave them permission and gave space to sell goods and display music so they could earn money. This contributes to their safety. (Coffee Joss) The street vendor they knew, contributed to their safety because he helped cross the road safely and protected them. (North Square member) There are people they know in North Square and help them by providing support when they need help. (North Square) The school is a safe place for them because if something goes wrong can ask the teacher to help protect. (North Square) An identity certificate is important for them because, if they can get it, they can sell their goods so they can earn income. (Jos coffee)

The negative factors

This information come from the member of Altar community. According to her some people in North Square, near a big tree ... there are lots of men hanging around and bothering, sometimes even those people showing their private parts. Some adult men touch them inappropriately) Often, men made [Wolf-] whistling sounds as they walked by. (North Square community)

Street problems in North square and Kopi Joss community

There are many traffic accidents at major intersections in the North Square area, so sometimes they feel insecure. They are sometimes afraid to walk because accidents often occur. (North Square's member) There are some children who are very active, and parents must be afraid of the danger to children of traffic. (Josh's coffee's member).

Carbon emissions and smoke

Kopi joss community being around in the heavy traffic area. So there are so many carbon emission which are not safe for the street children belongs to the Kopi joss community. Especially after the sun set, when there are so many cars pass the kopi joss area.

Municipal police put them in the prison

Of the several assets outlined above, participants felt that family, friends, and school, are the most important persons to trust and protective factors against their enemies. Mosques, were also regarded as protective factors, while mosques protected them against sexual harassment and they get from people in mosque some money or foods or religious education.

4 DISCUSSION

This study used a photovoice and asset mapping techniques, which permitted us to comprehend how girl street children of Malioboro Street, Yogyakarta, Indonesia. This discussion will effort to synthesis the main outcomes and corresponds to the main purpose of the study, and particularly on four critical issues that appeared from the namely, results sense of place, connectedness and belonging; place and space, and psychological well being (feeling, happy, peaceful, and other positive emotions).. A sense of belonging is important for ensuring that helpless street children get social encouragement from one another when it is required [4]. Participants mentioned that the street vendors delivered a sense of trust, protection and security because they contribution the girl street children through difficult situations, such as traversing the street. Trust has been popular studies in psychology[26][27][28]. This kind of statement can be found both in our photovoice project and asset mapping project. Participants revealed that they share material incomes with one another and trust each other; afford social support by thoughtful for, helping and looking out for each other. As such, they rely on each other to cope with hardship as in the situation of danger (e.g. municipal police, the drunken men, the immoral conduct) when they inform each other. From the municipal police we knew from the photovoice and asset mapping that they were treated injustice by municipal police. They wrote in their comments, we wanted the lawful job, but it is still forbidden. A sense of connectedness can be seen from their grateful gesture (In photovoice, one street girl pointed out to the padicab driver who help her, it was her grateful and awe comment). Social solidity to a particular group or community helps to equalizer the deleterious physical health results ascribed to living in a raised risk situation or community. It also enhances their positive emotions, such as feeling happy, contentment, gratitude, awe. love, and care. The expression of several positive emotions (e.g., happiness, comfortable, relax) may be also the result of many physical activities. They move from one place to another place selling their goods, or just playing with friends running from place to another place. This activities will make their organs (e.g., hearts, lungs, muscles) work better and will yield several positive emotions or enhance their psychological well being [29] The girl street children of Altar or North square community, hamper their safety and exacerbate their efforts of surviving on the street [30]. Feelings of unsafety were felt by all participants because Malioboro is polluted (the Total Suspended Particulate (TSP) exceeds 230 micrograms per cubic meter limit). The place that was dangerous for human sustainability [31]. Malioboro contributes to their survival, hence the link to safety and security. The existence of a local union helps them to stay safe while on the road. People in the local union are people with life difficulties that are similar to the girl street children's, and some parents of participants are also involved in the local union. Mothers are described as someone who teaches, advises, motivates, directs and provides useful knowledge so

that their children are useful to their surroundings [28]. Local unions empathize with the street children, so they help each other while in Malioboro.

5 CONCLUSION

In order to identify possible sustainable and practical solutions to improve the safety of girl street children and their sustainable development on an urban street in Yogyakarta, we conducted photovoice and asset mapping workshops to explore and map how these girl street children connect and interact with their existing assets and community spaces to navigate their daily existence. In this paper, we provided a detailed account of girl street children's subjective experiences and perceptions on factors that contribute to their feelings of safety, un-safety and survival on Malioboro Street through a community-based participatory photovoice and asset mapping process.

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