

# A Sorsoganon Literary Collection of the Experiences of Homeless Street People

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**Abstract** – *This study uncovered the Experiences of Homeless Street People in Sorsogon City, Philippines. The research participants were four homeless street people in Sorsogon City of different ages and genders. This study utilized the qualitative-narrative method of research and used coding in analysing the data. The data revealed that the homeless street people in Sorsogon City vary in age, gender, educational attainment and manner of livelihood. Each of them has different reasons why they are homeless but it was found out that they are street people because of their livelihood. They also experience challenges and risks in their security, health and livelihood. Moreover, they have their own reasons of accepting or refusing the opportunities offered to most of them. Most of them receive assistance from non-government and private organizations, and private individuals more than from the local government. These findings have led to the proposal of a Creative Non-fiction which served as the output of this study.*

**Keywords** – *experiences, homeless street people, livelihood, challenges, risks, opportunities*

## INTRODUCTION

One social phenomenon that exists in every part of the world is poverty, an economic condition of lacking essential goods and services such as food, water, clothing, shelter, education, and health care, to meet basic needs in life [1]. Poverty is most severe in developing countries. Based on the International Monetary Fund's World Economic Outlook Report and World Bank data in April, 2014, included in the list of developing countries is the Philippines. As more people in the Philippines experience poverty, more people become increasingly at risk of homelessness [2].

Homeless street people are part of the marginalized sector, often defined as the groups of people who are less important or relegated to an inferior status. When an individual experiences marginalization, this results to an individual's exclusion from meaningful societal participation [3].

The marginalized people have little control over their lives and the resources accessible to them. Most, if not all, are condemned and experience negative treatment from the public. Additionally, their rights and privileges to education and health services, housing, income, leisure activities and work are often not given to them [4]. Not only socially, economically, and politically, but also in literature, they are not well-represented.

The purpose of the researcher in conducting this study was to give voice to the marginalized sector of the society particularly the homeless street people through writing a literary collection based on the revealed accounts and experiences of the research participants as the output of this research.

The results and output of the study are beneficial to its participants, the homeless street people in Sorsogon City because the findings of this research may enlighten other people about the actual picture or scenario of the participants that may cause the more fortunate (in terms of material and financial aspects) people or group to help the homeless street people and other marginalized groups in Sorsogon City. Students and teachers are also beneficiaries of the study because the literary collection may be used by both as an authentic learning material. This is also significant to school administrators, local Government, and non-government and private organizations because the findings of this study may be used as a basis in planning and implementing extension and intervention programs that may aid or support the homeless street people in Sorsogon City. Finally, this study may serve as a guide where other researchers may anchor their future studies. This may aid them into new discoveries that may be relevant to language learning and literature.

The following related literatures and studies which were reviewed by the researcher contained valuable

insights. These contributed to the better understanding of the study and has provided the researcher with the necessary background information for the present study.

Many of the people, especially children on the streets in the Philippines were maltreated physically and sexually. They were also abandoned and came from broken families or those devastated by poverty [5]. This is relevant to this study because the participants might also have encountered similar challenges and risks.

In 'A Situationer of Street Children in the Philippines' [6], Revita voices and presents direct quotes from street children including one which was sexually abused. This supports the idea that the stories of these people must be uncovered and that something must be done to help them in their dismaying situations.

Clapano reveals in *The Philippine Star* that Metro Manila has the highest homeless population in the world [7] and Lina in his news article "Solving Homelessness" in *Manila Bulletin* states that the main root of homelessness is poverty due to unemployment [8]. These literatures suggest that there is a need to study about homeless street people and something must be proposed or done in order to lessen, if not eradicate, the serious dilemma on homelessness.

Hewitt [9] explored the experiences of seven homeless young people with a particular focus on the process of making the journey out of homelessness. Both studies dealt with homeless people and their experiences. However, the focus of the previous research was particularly the experiences of the respondents on the process of making the journey out of homelessness.

Moyo [10] aimed to understand the social situation of chronic mentally ill homeless people in the streets of Hillbrow, Johannesburg. This is with the view to making recommendations for appropriate treatment and support services. Both studies aimed to describe the participants' real situation and recommended interventions. However, Moyo specifically focused on mentally ill homeless street people.

Hoogsteen and Woodgate [11] explored the lived experiences of parents, parenting a child with autism while living in a rural area. The previous study is relevant to the present because both dealt with the experiences of their respective participants. In addition, both considered their outputs as bases for concerned individuals or groups to propose intervention programs for the participants.

Ogunkan and Adeboyejo [12] examined the public perception on street children in Ibadan, Nigeria. Their study enlightened the general public to alter their negative perception of the street children because they are victims of institutional, parental and societal failures. The previous study is relevant to the present because both aimed to expose to the general public that the participants are not plagues, but victims of the society. However, the participants of the previous study were residents, parents and professionals while in the present study, homeless street people.

#### **OBJECTIVES OF THE STUDY**

This study aimed to uncover the Experiences of Homeless Street People in Sorsogon City to come up with a literary collection based on the results of the study. Specifically it aimed to determine the profile of the homeless street people in Sorsogon City in terms of age, gender, educational attainment and manner of livelihood, identify the reasons why they are homeless and living in the streets of Sorsogon City, determine the challenges they experienced and how they deal with the risks in their security, health and livelihood, the opportunities they had; the interventions done to them by the local government, non-government and private organizations, and other private individuals, and the appropriate literary genre made which came up with the literary collection based on the results of the study.

#### **MATERIALS AND METHODS**

This study utilized the Narrative approach of research. This was used because the design is in line with the concentration of this research which is about stories, accounts or real-life experiences of the participants.

The researcher collected data in the form of stories or anecdotes from the participants of this study who were four homeless street people in Sorsogon City of different ages (11 years old and above) and genders.

The data gathered were from the observations of the researcher and the responses of the chosen homeless street people from the questions that she asked.

Purposive and convenience sampling were utilized. The sample was selected based from the particular purpose of this study. Since this is a field-based research, it is often impossible to really intervene into the participants' lives. Therefore, the

sample was surreptitious and was based more on who were available and willing to participate in the study.

The researcher made use of field notes, a journal, and a camera to document the data gathering procedure.

The researcher conducted interviews and observations during the convenient hours of the participants. They were informed that they were being interviewed and observed for the purpose of a research study. The researcher made use of the vernacular, Filipino, or English in communicating with the interviewees.

In analyzing the participants' stories, the proponent did *Restorying* which is the retelling or rewriting of the stories in a meaningful context [13]. After the interviews were conducted, the elements of the stories were identified and chronologically arranged to have a beginning, middle and end. During the process of restorying, the researcher derived a connection among ideas.

The researcher used coding, the process of organizing the material into chunks or segments of text before bringing meaning to information [14]. This added depth in understanding the participants' experiences since the data was presented in a thematically organized manner.

## RESULTS AND DISCUSSION

Table 1. Profile of the Homeless Street People in Sorsogon City in terms of Age, Gender, Educational Attainment and Manner of Livelihood

Participant (Alias)	Age	Gender	Educational Attainment	Manner of Livelihood
1. JF	11	Gay	Elementary (enrolled)	Begging Valet parking
2. Rafael	55	Male	SPED Elementary Graduate	Selling candles, Sewing shoes
3. Ma'am Fe	69	Female	Some Master's Degree	Collecting and vending boxes/papers
4. Badjao (Ate Z)	24	Female	Elementary graduate	Panhandling

Participant 1, JF is the 1<sup>st</sup> child out of six children in the family. He is 11 years old and is in the fifth grade at Sorsogon Pilot Elementary School. Supposedly, he should be graduating elementary this school year but he repeated Grade two because he did not know how to read and write. He admitted that he

is gay and he is proud that his parents know about it even if his father didn't like this idea very much. His mother is a vendor in the market while his father was imprisoned because of involvement in illegal drugs. At first, JF said that he hasn't seen his father since birth but after a while, he revealed that he already did last 2012 when his father was released in jail. But because he was caught doing the same crime (the use of illegal drugs), he was again sent to jail in 2015.

When JF was a bit younger, he used to sell steamed peanuts like his friends. But because his uncle doesn't want to see them wandering in the streets, he no longer did. Since he didn't have a source of money, he started to beg for it in the streets. He would use the money in buying food or school necessities. Sometimes, he would give it to his mother. After classes and on weekends when he is not asked to take care of his youngest sister, he would go to parking spaces and assist parking and/or departing vehicles. That's how he earn little amount of money now.

Rafael, the second participant is 55 years old. He is a man in a wheel chair who has one foot and no arms. He uses his foot and elbows in everyday activities like eating, taking a bath, washing the dishes and his clothes, scrubbing, as well as in his manner of livelihood which is selling candles outside the gate of Saints Peter and Paul Cathedral church or even sewing old shoes with holes.

At his age, he is alone in his life after his parents died and his siblings had their own family. He graduated elementary at the age of 22 from Sorsogon East Central School where he was with pupils that also needed special education.

The third participant is the 69-year old, Ma'am Fe. She was a public school teacher until she retired in 2011. In 2014, she left home and decided to live in the streets. She collects boxes and papers from different establishments in Sorsogon City and vends them to earn some amount of money. Sometimes, she receives donations in cash or in kind from churchgoers when she plays violin during the mass.

After she finished Elementary Education, she taught in Sorsogon Pilot Elementary School from 1966-1978. But because she took Arts at the Philippine Women's University, she was able to transfer to a secondary school which is in Sorsogon National High School. She taught there from 1978 until she retired in 2011. She also took up BS Industrial Education in Philippine College of Arts and Trade that's why she also handled TLE (Technology

and Livelihood Education). Additionally, she majored in Music in Bicol University. Aside from her four bachelor degrees, she took 45 units for her Master's, major in PE and Music.

When she was personally asked about her gender, she said that she is a woman, not a lesbian which most people supposed or assumed because of the way she moves or acts. But when I asked some of the people who know her such as the *balut* vendor and the church caretakers, they said she is more of a lesbian. Ma'am Fe admitted that she is quite manly but insisted that she isn't a lesbian. She believes that a lesbian is sinful and immoral because of having relationship with the same sex.

Participant 4, Ate Z and her family belong to the tribe of Badjao. They travelled all the way from Leyte and tried their luck here in Sorsogon City together with different Badjao groups from different places. All Badjao families planned to stay in the city only until after Christmas but Ate Z and her family's plan was to stay a week after she gives birth her third baby on the last week of December.

Ate Z is 24 years old while her husband, Kuya A is 25 years old. Baby Queeny, four years old, and Baby Marley, nine months old are their two children. Ate Z is an elementary graduate while her husband only reached grade one. Originally, they were from the province of Cebu but after they got married and had their first baby, they transferred to Leyte and are now living in the small house of Kuya A's grandmother in a coastal area where he is as a fisherman.

During 'ber' months (September-December), they leave the seaboard and journey to cities or provinces in Luzon. They had been to Manila, Taytay, Angono, and Pampanga. In Bicol, they had been to Legaspi City and here in Sorsogon City as well as in nearby municipalities like in Juban, Gubat and Barcelona.

Panhandling in Sorsogon metropolis is their manner of earning. Sometimes, they ask for money, food, or any donation from households in big barangays in the city like in Bibincahan or Pangpang.

The data just shows that the participants in the study are of different ages, genders, educational attainment and manner of livelihood. The participants are aged 11, 55, 69 and 24, respectively.

One of them is still attending school and two of them finished elementary; one of these two attended special education; and the third participant finished four bachelor's degree and even earned units for master's degree.

They differ in their means of livelihood but the data shows that one thing in common is where they earn their money and it is in the streets of Sorsogon City.

### **Reasons why the participants are homeless and living in the streets of Sorsogon City**

**JF** is homeless because the house where he and his family live is not their own. In fact, his Aunt (who is not even the owner) always commands them to leave. So, his mother would give food or money to their Aunt to make her forget about them, living there. Additionally, he usually dwells in the streets because it is where he earns money because they don't have enough of it. For these reasons, JF is a homeless street individual.

**Rafael** is homeless because he lives alone in a house with a poor condition because his parents have already passed away while his brothers have their own families, and he has insufficient money to improve the condition of his parent's house. He is also considered a street dweller because he has been selling candles outside the church for 30 years now. It is in the streets where he spends most of his time (usually from five o'clock in the morning until seven o'clock in the evening) because it is where he gets his source of income.

**Ma'am Fe** became homeless and decided to live in the streets of Sorsogon City after she left home because of a conflict with his nephew and his family. His nephew wanted her to finance the education of his children but Ma'am Fe refused because she doesn't even have enough for herself. She was not told to leave but it was her choice. Her principle is that she would just get weaker if she stays home doing nothing. Her activities outside are playing violin, collecting and selling boxes and papers, and taking care of her pets. She said she would be better this way than living with his nephew's family and lying down in her bed at home, waiting for her final breath.

**The Badjao family** (Ate Z and her family) are homeless street people in Sorsogon City because this was their chosen city last year. It has been a practice in their tribe that they leave their province and reside in the streets of their preferred cities every Christmas season to ask for donations from the townsfolk.

JF lives at their relative's house; Rafael has poor housing condition; Ma'am Fe had a family problem; and the Badjao family does not stay in one permanent dwelling. Each of them is homeless for those specific reasons. But one common cause of their being

homeless is poverty, and of their being street people is livelihood.

### **Challenges they experienced and how they deal with the risks in their Security, Health and Livelihood**

#### **a) Security**

As mentioned, **JF** lives at their relative's house. Their house, as he and his friends described it, is small but sturdy that it is still steady after a typhoon. But since they are living with their uncles, it often happens that one of their uncles lays his hand on **JF** and his siblings. His friends regarded **JF's** uncle as "*maisugun*" (cruel).

The violence experienced by **JF** at his age affected him in a way that he also spans his youngest sister when he is asked to take care of her in her mother's absence. The house is secured but it doesn't guarantee his safety because of the physical abuse he experiences.

The house of **Rafael's** parents has no protected and locked door. He didn't bother to fix it because there are no valuable things inside that a thief would want to rob. However, there was an incident when an uninvited young boy entered his house while he was sleeping. He caught the young boy stealing the money from his shoe where he puts his income. He wasn't able to chase the robber because of his physical condition.

Aside from this, during typhoons, the flood gets inside the house. If he hasn't evacuated, he would put his things over the top of other things then he would climb not to get wet.

Although **Ma'am Fe** left home, she still goes back to their house, not for her family but to feed her pets. She only stays outside the house (but inside the gate) where her clothes and other stuffs are. It is also where she gathers her collected boxes and papers. But, she would only go to her house from late night until before dawn so that she wouldn't be noticed.

If the night is still young, she would sleep outside a drugstore where she is with her friend, the *balut* vendor. There were moments when **Ma'am Fe** was resting and she would be disturbed by a group of teenagers who would riot in the streets.

This shows how unsafe it is to be a homeless street person. But instead of not getting involved, she would call them. Others would mind her while most do not care. She would give them pieces of advice and make them realize their wrong actions.

For four years that they have lived in the streets every Christmas season, there was never a threat in

the security of **Ate Z's** family. This may be because they were not the only family but there were many *Badjao* groups who were with them. **Ate Z** believes that they were secured because people wouldn't think of doing something to them because people suppose it would be the other way around. Additionally, there were police officers visible at night that watched over them during their sleep.

#### **b) Health**

Although their house is resilient, **JF** or any of his housemates cannot maintain its tidiness. Their mountain of laundry is in one side and his sister's used diapers are just in a corner together with other wastes. Sometimes, she doesn't have diapers so she pees on the bed or in any part of the house. Their house is not only messy, but it also smells. Because of these, there are mosquitos, cockroaches and rats in the house. They almost sleep with those pests every night that is why they have rashes and skin irritation.

**JF** experiences bullying in school from his classmates. Some of his classmates are his neighbors too that's why they know how unclean and foul-smelling **JF's** house is.

During rainy days, **Rafael** finds it hard to ride a tricycle so he would travel using his wheel chair instead. Although he has an umbrella attached on his wheel chair, it already has holes which indicates its being overly used and oldness that's why he would arrive home wet. **Rafael** who spends most of the time in the streets naturally acquires fever, cough or cold because of the unpredictable changes in the weather.

When he gets home, no one would take care of him. So, he would buy his own medicine and take them until he gets better so he could work again.

Moreover, in their house, there is no electricity and water. There is no assurance if the water that she asks from his neighborhood for washing dishes and clothes, taking a bath, and especially for drinking, is safe and clean.

According to **Ma'am Fe**, her nephew's children always acquire sickness since she left. She thinks it is because she wasn't there to heal them. According to **Ma'am**, she has healing powers because of her faith. That is also the reason why she said she doesn't get sick. If ever she acquired cough or cold, it instantly left her body because of her strong belief that God is her healer.

From **Ate Z's** family, only **Baby Marley** got fever. It may be because last Christmas season was the first time for him to reside in the street and he was just

nine months old that time. His body was not yet very immune with the environment. But Ate Z, Kuya A, and Baby Queeny have already become used to such environment.

**c) Livelihood**

**JF** and his friends who earn from begging or valet parking go home at seven or eight in the evening. But when they were selling steamed peanuts before, they go home at nine or ten in the evening. That's why there were times when social workers or police officers would capture them but they would escape and run away. Based on the kid's narration, they view those rescuers as people who would take them away from their families. Those were the times when they feel they were in danger. But based on my interview and observation, there are things which **JF** does that might bring danger to him and might get him in trouble, like unmindfully crossing the streets and pissing off close-fisted and stingy people.

**JF** usually eats junk food, street food or candies because those kinds of food are what he gets from begging or what he really wants to buy from the money he earned from begging or valet parking. That's why, he usually gets toothache and he was also hospitalized before because of UTI.

**Rafael** was once hit by a tricycle when he was crossing the pedestrian lane. He was laughing while recounting what happened to him but I know how life threatening it is to be hit by any vehicle. His wheel chair turned upside down and he was even thrown away. The driver didn't bother to stand him up. It was the witnesses who helped him get up. He wasn't sent to hospital but he got bruises, wounds and sprains from the accident.

**Ma'am Fe's** faith literally brings her to different churches. She travels out of town to play violin during feast masses in Daraga or Legaspi. She does not ask for donations but if they are given voluntarily, she accepts it. Never did she experienced anything undesirable even if she travels alone. But just last October, 2016, after she collected the boxes from a pharmacy, she crossed the street. Then, she was hit by a drunk tricycle driver. She lost consciousness and woke up at the hospital.

She had head stitches but she immediately left the hospital after a day. The driver paid for her medicines. A friend assisted her on her follow up check-up and her friend was the one who negotiated with DSWD to pay for the medical bills.

While I was interviewing **the Badjao family**, I observed Ate Z repeatedly grabbed Baby Marley from the streets. He kept on running carelessly around, where there were vehicles which could hit him and people whom he might run into.

**Opportunities that the participants had**

One of **JF's** brother who has a twin was adopted by a rich couple. I once had a conversation with the other half of the twin, Kyle and he also wanted to be adopted so that he would be provided with things he desires. But he said he would take his entire family with him if he would be adopted. Aside from Kyle's twin, **JF** had the opportunity to be adopted by a well-off family but he refused. As the eldest, he didn't want to leave his mother and his siblings.

**Rafael** was able to graduate because he grabbed the offer given to him by a religious group in their community. Although he studied in a public elementary school, they sponsored other finances during **Rafael's** schooling. This was a great help to his parents, especially that they didn't have enough money to finance **Rafael's** daily school allowance, and they didn't know what schools offer special education. He learned to read, write, and compute. Because of these, **Rafael** is endlessly grateful of the chance given to him.

**Ma'am Fe** is still physically strong but her eyes have cataracts. Actually, she no longer has vision in her left eye and her right eye might also be blinded because of it. This is the reason why even if she has opportunities to teach in private schools after she retired, she doesn't accept it. She has plans on going to an ophthalmologist if an '*albularyo*' (herb doctor/folk healer) cannot do something about her eye problem.

**The Badjao family** has never had opportunities. But if ever there would be, they would grab it, especially if it is education for their children.

Three out of four participants had opportunities and one of them took it so it helped him graduate primary school. Two of them refused the opportunities given to them for the specific reasons mentioned above.

**Interventions done to the participants by the local government, non-government and private organizations, and other private individuals**

**JF's** family are beneficiaries of the government's 4P's. Every month, they are given a specific amount of money. It has been the plan of **JF's** mother to have a sari-sari store business since last year but until now,

it has not yet been carried out because they used the money in paying their debts.

There are random individuals or groups who give him money or food only when he begs for it, but he specifically named 'Tito Tisoy' who lives in a big house near them as one of the people who offer food to him and his siblings. They were even invited inside Tito Tisoy's house to play with his children. He also mentioned names like 'Tita Cathy', 'Ate Gemma' and 'Kuya Harry' who according to him, also give him food or some amount everytime they would see him, even if he just met them in the streets and they were not blood-related.

**Rafael** has never been part of any intervention programs of the government for the unprivileged or disabled. But, there was a Catholic organization, Divine Youth Mercy that distributed styrofoam lunch box to homeless street people in Sorsogon City every Sunday and he was one of those who were regularly provided. For some reasons, the group stopped their charity work a few months ago.

Although Rafael works and does not beg, he receives offerings from churchgoers. There are a few who, he said, persistently goes back for him to give him donations.

**Ma'am Fe** is a former public school teacher. She had worked for the government and received the benefits of a regular employee. After she retired, she got her retirement pay and invested it on a Cooperative.

According to my fellow teachers whose source was one of the supervisors in the DepEd Sorsogon City Division, the Cooperative where Ma'am Fe entrusted her retirement pay was taken away by the 'branch manager', together with other investors' money. The three to five thousand pesos that she receives monthly was only given by the other members because of their sympathy to her even if the money she invested has already vanished. The members of the cooperative did not inform Ma'am Fe about this because they think that her perceived emotional instability might just get worse.

The assistance she receives from establishments like drugstores is their boxes, cartons and used papers. This is important for her because vending those could help her earn some amount, especially if the money she gets from the Cooperative is not sufficient for a whole month.

It is not only Ma'am Fe who is aided but also her poultry and domesticated animals. Ma'am Fe gathers leftovers from the canteen owners and salesladies

from an electronic shop for her companions- pets. Moreover, Ma'am Fe receives donations from churchgoers who see her playing violin, and most usually from her former colleagues and students who see her.

**Ate Z** was not one of the residents in their barangay in Leyte who could avail the Pantawid Pamilyang Pilipino Program (4P's) because they were not listed since they weren't really from that place and they move from one place to another. The support given to them as well as other Badjao groups by the government is the free fare back to their province after they have travelled to cities to beg.

As expected, there would be individuals who help Ate Z and her family because some folks are forced to, especially when they were pleaded to do so. But there are still volunteers who initiate to offer financial or material assistance to them even if they didn't solicit for it.

One of the participants is part of an intervention program of the government while all of them mostly receive/d assistance from non-government and private groups, and other private individuals. This shows that non-government organizations, and private groups and individuals help the homeless street people in Sorsogon City more than the local government does.

### **The Appropriate Literary Genre**

This study uncovered the Experiences of Homeless Street People in Sorsogon City including their profile, the reasons behind their being homeless street people, the challenges they experienced and how they dealt with the risks in their security, health, and livelihood, the opportunities they had, and the interventions done to them by the government, non-government and private organizations, and private individuals.

Since the purpose of the study is to *creatively uncover* real life experiences of the participants, it is appropriate to use **Creative Nonfiction** as the literary genre in coming up with the output of the study which is a Sorsoganon literary collection.

Creative Nonfiction is nonfiction prose which utilizes the techniques and strategies of fiction. This combines the authority of fact and authority of literature [15].

In this study, the proponent is both a researcher and a storyteller. The purpose which is to uncover is accomplished through researching and the purpose which is to *creatively uncover* it is attained through restorying the participants' lives.

Specifically, the researcher made a journal. This journal records her experiences, thoughts, feelings and reflections during the uncovering of the experiences of the participants.

### CONCLUSIONS AND RECOMMENDATIONS

Based from the findings, the following conclusions were drawn: The profile of the homeless street people in Sorsogon City in terms of age, gender, educational attainment and manner of livelihood varies. There are different reasons why the homeless street people in Sorsogon City are homeless but there is only one reason why they are street people and that is because of their livelihood. There are different challenges and risks that homeless street people in Sorsogon City experience in terms of Security, Health and Livelihood. Most homeless street people in Sorsogon City were given opportunities and they have their own reasons of accepting or refusing those offers. Most homeless street people in Sorsogon City receive more assistance from the non-government and private organizations than from the government. The homeless street people in Sorsogon City receive help mostly from private individuals. The proposed appropriate literary genre was created by the researcher as an output of this study.

Based from the conclusions, the following recommendations were offered: The local government should conduct or implement more intervention programs for the homeless street people in Sorsogon City. They may provide livelihood programs to the participants or to the parents (if the homeless street people are minors), suitable for ages 18 and above, of any gender, and of any educational attainment, and also housing programs. These programs should lessen the challenges and risks to the security, health, and livelihood of the homeless street people in Sorsogon City. Aside from these opportunities, they may also offer scholarships. Moreover, the output of the study may be translated to Bicol, specifically the Sorsoganon dialect for a wider range of readers, and may be used as an authentic instructional material by teachers, especially in Creative Nonfiction Subject in Senior High School. Lastly, researchers may use this study as a guide in the conduct of future related studies.

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