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Why Children, Adults and the Elderly are living on the streets in Moroccan cities and what Morocco is doing about it.

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Abstract

The aim of this independent study project is to explore the determinants of homelessness in the cities of Morocco, more specifically in Rabat,Casablanca and Salé, and how Non-Governmental Organizations (NGO's) are working to eradicate this epidemic. Poverty, Dysfunctional Families, Mental Illness and Addiction can all be causes as well as results of homelessness; all of these factors have the potential of seriously affecting individuals throughout the entirety of their life. Children, Adults and the Elderly are all affected by poverty throughout Morocco yet street children and the rural impoverished are the populations of the homeless where most research predominately focuses. The prevalence of homeless individuals living on the streets of Moroccan cities is woefully high and NGO's throughout the country seem to be the only organizations that are aiming at creating temporary homes for the homeless, hoping to eventually eliminate this epidemic amongst all age groups. Through interviews, observation, outside research and personal reflection, I, the learner, seek to better understand why individuals of all ages are living on the streets of affluent cities in Morocco as well as what three specific NGO's are doing to help these individuals and hopefully eradicate this issue (Inshallah). I seek to also offer options that the average Moroccan in these communities can do to assist the homeless population and help reduce the amount of individuals living on the streets.

Acknowledgements

      Studying abroad in Morocco has been the best decision of my life thus far and first and foremost I have to thank my mom Nancy and dad Jamal for letting me experience this journey and for always allowing me to follow my heart in everything I do. I appreciate you two more than you will ever know. Secondly, I want to thank my sister Talia for inspiring me to embark on an SIT abroad experience and for constantly making me want to be the best version of myself possible. Learning Arabic has allowed me to feel closer to my father and my culture, a feeling that I didn't know I was lacking and I am forever grateful for that opportunity and for my beautiful teacher Karima for helping me uncover the beauty within this language. The Riggregui family I was fortunate to live with for the past three months, I thank you for embracing me as one of your own and showing me what it's like to be a part of a true Moroccan family. I want to thank Nawal and Taieb for being endless sources of light and happiness for me every day and throughout every city we visited. Ellelan, I thank you for being one of the most genuine and modest people I have ever met and I am lucky to have met you and privileged to call you my best friend and be able to travel the world with you. Lastly, I thank you Morocco, for being the most unbelievably complex yet incredibly confusing country I've had the pleasure to call home. Inshallah I will return to you one day.

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INTRODUCTION

When I embarked upon this journey of my ISP, I was most excited to meet new, complex and interesting individuals that lived in this country that has always been a dream of mine to visit. For as long as I can remember, I have always been extremely curious; always asking questions and trying to uncover or make sense of situations and people that perplexed me. Homelessness and individuals who live in these conditions have always been a community that has intrigued me because of the mystery that is within them. I constantly remembered questioning why some people live on the streets while others are blessed with living these incredibly vast and overwhelmingly fruitful lives. My myriad questions I have regarding the homeless and people in poverty have not been answered since coming to Morocco, they are in fact increasing and developing due to the extreme conditions of living that I witnessed throughout the multiple cities I have visited.

Whether it was walking to Arabic class in the old medina of Rabat, the beautiful blue streets of Chefchaoun or the hectic souq's in Fez, I sadly witnessed homeless individuals among all of the areas we traveled. Individuals' living on these charmingly chaotic city streets is something that I am unfortunately quite familiar with being from New York. So viewing individuals begging for money and sleeping on the streets was not too shocking for me. When I was younger I used to tell my mom that one day I was going to take all of my coins in my piggy bank and exchange them for one dollar bills, and with that money I would give one dollar to all of the people asking for money on the street. MyIndependent Research Project isn't comprised of me giving every homeless individual on the street a dollar of my own, but it is hopefully helping to uncover what are the main

reasons individuals turn to a life on the street and become homeless in urban cities. Also I aim to welcome the hope that exists within NGOs in Moroccoand all of their actions being taken to help the homeless; their goal ultimately being to givethese individuals a home and eradicate this widespread epidemic throughout Morocco. It is so extremely important for NGO's and myself to focus on the urban population of the homeless in Morocco, because they are many times forgotten about and not taken in account due to homelessness being more heavily populated in rural areas. I've learned and will try to address that poverty and homelessness do not discriminate; they affect individuals of all ages, races, sexes and geographies. Much academic work characterizes the homeless as a homogenous group of powerless individuals, I hope to help challenge and disprove this characterization throughout my research in Morocco.

BACKGROUND INFORMATION

What is homelessness: There is more than one "official" definition of homelessness and the legal definition of *homeless* varies from country to country, as well as within different jurisdictions in the same country or region. Health centers funded by the U.S. Department of Health and Human Services use the following definition and I am going to be using this one as well when I refer to homelessness. A homeless individual is defined as "an individual who lacks housing (without regard to whether the individual is a member of a family), including an individual whose primary residence during the night is a supervised public or private facility (e.g., shelters) that provides temporary living accommodations, and an individual who is a resident in transitional housing." An individual without permanent housing who may live on the streets as well as people whose primary night-time residence is in a shelter, abandoned building or vehicle or in any other unstable or non-permanent situation, is regarded as someone who is homeless.[i] People who are homeless are most often unable to acquire and maintain regular, safe and secure housing, or lack fixed or regular nighttime residence.

A home is not just a physical space, it provides roots, identity, security, a sense of belong and a place of emotional wellbeing. Throughout one's life, sufficient housing is so incredibly important and can have positive influences on the mental, physical and emotional wellbeing and development of a person. Lack of proper housing can be extremely detrimental to an individual's health as well as add difficulty in helping an individual get out of poverty and off the street. Based on extensive experience and research, British architect John Turner introduces his approach to housing which is unique in that he describes housing from the point of view of the dweller, rather than that

of the policy maker, housing expert or program designer. This is of particular value in my research because Turner focuses on empowerment and independence of the dweller, which in turn can have a positive effect on their mental health. Having a home does much more than placing a roof over one's head; it gives individuals a level of wellbeing and assurance that they can't find other places. Dweller control of the housing process is more likely to result in a house that fits with the household's livelihood strategy, making it more likely to be sustainable at the household level. Turner's writing brought me to the realization that a house is not so much what it physically is, but what it can do for the stability of lives of the people living in it. Individuals without homes not only do not have a safe environment to live in, but they are without their independence and freedoms that a house provides for individuals of any age. [ii]

I realized the importance and true meaning of a home once I visited the numerous NGOs in Morocco. Both administrators and residents at these NGOs stressed that making each individual feel as if they at home and safe was something incredibly important for their residents to experience. Lacking appropriate housing can result in many unfavorable and damaging realities that perpetuate the cycle of homelessness and poverty in Morocco and throughout the entire world.[iii] The last time a global survey was attempted by the United Nations in 2005, an estimated 100 million people were homeless and as many as 1.6 billion people lacked adequate housing worldwide. [iv]

Homelessness has become a new phenomenon that has become remarkably present in modern Moroccan society. In Morocco it is extremely hard to doubt that the economic policy is corrupt and is based on unpopular choices by a majority of people. Based on policies that the Government (both the King and the State) enforces that are

both immoral and unfavorable, the social structure in Morocco now includes both the poor and marginalized people and a wealthy elite. The underprivileged live at the bottom of society and are deprived of the requirements for a decent life, or even the minimum requirements to stay alive. On the other hand, the affluentelitehave a way of living that is similar to those of the world's richest people. The separation of groups of people based on economic status, as well as the exclusion that is associated with being poor and without adequate housing, aid in discouraging the poor (more specifically the urban poor) and helps strip them of their dignity and ability to take pride in where they live. Hope for Moroccan homeless can come from NGO's who are created in order to provide a safe space for struggling individuals on the streets.

The three most cited reasons for homelessness worldwide are lack of affordable housing, unemployment, and poverty.[v] Uncovering issues that lead individuals around the globe to homelessness was helpful in starting my research because it provided a broad generalization of the numerous causes of homelessness that exist, and in studying homelessness in Morocco these issues are likely to exist. On becoming homeless in Morocco, poverty is a very real problem and arguably the biggest determinant of this issue. Poverty can be described as the state or condition of having little or no money, goods, or means of support; condition of being poor.[vi] Poverty is a macro problem, with causes as wide as they are deep and effects countries all over the world. It can prevent people who are homeless from being able to move on with their lives and stop living on the streets. Morocco has been ranked among the world's poorest countries in Global Finance Magazine's index of the World's Richest Countries, yet Morocco is not the first country thought of when pondering impoverished areas of the world.[vii] Nevertheless, in a

society among 34,377,511 people, one can see many individuals living in poverty almost all across the country.[viii]

Recent research consistently reports that a child experiencing persistent poverty has detrimental effects on IQ, school achievement, and socio-emotional behaviors.[ix] Children experiencing poverty have a more difficult time reaching a manageable and successful adulthood than children who have never experienced poverty, due to all of the harsh effects poverty has on a child. Social and economic deprivation during childhood and adolescence can have a lasting effect on individuals, making it difficult for children who grow up in low-income families to escape poverty when they become adults.[x] Adults who were poor during childhood are much more likely to be poor in early and middle adulthood than are those who were never poor. Poverty rates for adults who were poor during childhood are much higher, especially for those individuals with high levels of exposure to poverty during childhood.Consequently, poverty can have an effect on an individual throughout their entire life, preserving a cycle of poverty from childhood to adulthood and later adulthood.

Poverty affects not only all ages, but it exists across all regions. In both urban and rural societies there are individuals experiencing poverty as well as living on the streets; some 36 percent of Moroccans living in rural areas are poor, while poverty affects 24 percent of urban dwellers.[xi] Poverty remains to be typically a rural phenomenon in Morocco, but the urban population is still heavily affected and unfortunately many times forgotten. Although there has been progress in the country's standing in the human development index, the gap between urban and rural areas remains a large one. Within the country, there are enormous disparities in access to social services between urban and

rural areas; without an income, the urban poor often find themselves in inadequate housing with poor safety and sanitation and many other problems that are more pressing for the urban population in poverty as opposed to the rural population. The urban poor are mostly engaged in self-employed activities, such as street vending, or earn their living as wage earners.[xii]Former residents of rural areas are often drawn to the city for its perceived wealth and idea of greater economic opportunities, but generally, those dreams fall short and individuals end up in even further poverty; generating more homeless individuals in these urban cities.[xiii] Morocco, however, faces much trouble throughout its entirety, both rural and urban communities, when it comes to creating a stable economy and society, as the government has not invested enough time and money in these areas.

Morocco adopted a Structural Adjustment Policy in 1983 and this can be seen as one of the catalysts to this phenomenon of homelessness. The Structural Adjustment Policy was created with the goal of improving three specific areas: foreign trade, public finances and the social sector. The goal of improving the social sector was to enhance social justice through preparation of a social development strategy for low-income households and redirect credits to social and agricultural sectors in order to further alleviate social inequalities.[xiv] With this policy, Morocco made real progress in liberalizing the economy and reforming incentives, but sadly the social situation continued to remain fairly disturbing. Of course the government prepared a social strategy stating all of the positive advancements they would help create, but the progress made in this area remains quite insufficient. Improvement of the social situation can be achieved only within the framework of an integrated social strategy that requires efficient resource allocation, which this policy did not have. Moreover, implementation of the

policy clearly shows that the budgetary allocations were not beneficial to the most under-privileged classes of society and yet again the social component was not improved much, yet the bank and economy saw great advancements.

The National Initiative for Human Development (INDH) launched in May 2005 and was approved in December 2006; it was a 2 billion dollar social development plan with the goal of mobilizing the country's institutional and financial resources. Its objective was to improve living conditions among the population and to help the homeless by raising national social indicators. The initiative had hopes of enhancing use of social and economic infrastructure and services to poor and vulnerable groups. The project had four separate components that focused on benefitting many different targets area groups. For example, component one's focus was to alleviate poverty in rural areas and component two's focus was to alleviate social exclusion in urban areas. [xv]

Like most other major government initiatives in Morocco, the INDH was announced in a royal speech where King Mohamed VI stated that social problems were "the main challenge we (Morocco) must face to achieve out project for society and development." In his speech, the king assumed the State's responsibility to undertake 'social modernization' through integrated public policies and stated that the areas of the population that are living in poverty deserve to live a dignified and decent life.

The INDH reflected a sincere desire on the part of the King to make social development a priority, yet the constructive features were overshadowed with the extreme doubts and failures of the initiative. The King claimed that it was the State's duty to take care of this group of marginalized people, yet he personally did nothing to ensure that the State actually followed up on his request. This being said, the resources

mobilized were extremely insufficient in order to achieve all of the specific projects posed in addition to extreme questioning of how the INDH fits into the framework of Morocco's national development strategy.[xvi]

All of these movements had the intention of helping people who are homeless and in poverty, but the results made no substantial advancements for the poor in Morocco, regardless of the apparent constructive objectives. Getting individuals off the streets and helping people escape poverty is the focus of neither the State nor the King. Surely the government claims to create social strategies addressing these issues, but the progress made in these areas remains quite inadequate. In his speech on July 30, 2000, King Mohammed VI spoke about how much of an important role civil society plays in poverty reduction, environmental protection, and literacy campaigns. He recommended that public authorities, local elected councils, and private actors engage in all forms of partnership to support civil society action; the King recognizes that poverty is a real problem that must be addressed in Morocco, yet he places this responsibility on the backs of the State and the Moroccan people, not himself. [xvii]

Despite the amount of money allocated to social programs in Morocco, the programs have continually failed to trickle down to the poorest segments of the population, and the wide disparities within and among regions across the country continue to exist.[xviii] Recently, particular social groups in the Moroccan society are suffering from the consequences of poverty, marginalization, economic vulnerability, and deprivation of social services that are no longer available for those who cannot afford them. Basic rights are being denied of certain groups of people and the state and the King

are unaware of the limited impact their policies and claims have in helping marginalized groups of individuals, especially the homeless community.

Although Morocco made real progress in liberalizing the economy and reforming incentives, the social situation continues to be disturbing. Due to the continuous neglect of certain members of society, the values system in traditional Moroccan society and family started being replaced by new values. These new values were initiated because of society's focus on the market era, globalization, and individualism. The Moroccan national culture traditionally is characterized by a high degree of collectivism. Moroccans are habitually family and society goal-oriented, as opposed to an individual's personal goals outweighing those of the family.[xix] In collectivist cultures like Morocco, doing things for the good of the entire family (extended and nuclear) and solidarity are the top priorities for families across the country. The society fosters strong relationships where everyone takes responsibility for fellow members of their group. If a family member were in need, a family would not dare to turn to the government or to an organization for help. I've learned that this collectivist relationship between the family, society and individuals in Morocco has been vastly changing over time and Morocco is slowly dissenting from its traditional collectivist ways. The family, neighborhood, and village used to compose a strong physical and moral obligation to the elderly and children; but these forms of interdependence and solidarity started to disappear from today's Moroccan society. This inevitably led to the emergence of new social groups, such as "street children", "the homeless", "juvenile delinquents", "single mothers", etc. [xx]

METHODOLOGY AND LIMITATIONS

After beginning my project and actually having the opportunity to meet with many individuals in regards to this topic, I have realized that my excitement for this project may have been extremely misleading or at least pointed in the wrong direction. My plan was initially to study individuals living on the street; essentially walk up to these people and ask them to tell me their story. I was incredibly naive to think that this approach was a feasible task for me to complete as well as ethically appropriate due to the community of individuals I was interested in research. I then began visiting numerous NGO's to learn more about the individuals who use their facilities, expecting to encounter beaten down and struggling homeless individuals, but this was not the case at all. I was seeing the homeless in another light than what I expected. I was seeing once homeless or impoverished individuals, in a home.

I am a female American student and researcher; these characterizations come with many concerns that must be addressed before I begin discussing my research. In Morocco, research coming from a foreigner, especially an American, can many times be seen as a Westerner coming into their country and judging or misrepresenting the Moroccan people or more specifically in my case, the Moroccan homeless population. I thoroughly explained my research to all individuals who took part and made it extremely clear my goal was not to pass judgment, but to learn the causes of homelessness and uncover what Morocco is doing about this epidemic. I am a female researcher. This created many more hesitations and problems than I could have foreseen or liked. When speaking with professionals as well as my Moroccan family and friends about my research, almost always I was given a perplexed look and suggestions to not participate in

this research alone but to bring an adult male with me at all times. The reluctance of others angered me because it superficially undermined my ability to conduct research as a woman.Many individuals believed it would be unsafe to pursue this research and their countless hesitations aidedin portraying thesocieties view of the homeless population I wanted to work so closely with, categorizing them as a potentially threatening.

Another obstacle I had to encounter was the language barrier that exists due to my lack of proficient language skills in Darija, Fusha, and French. I used a translator for my interviewees who did not speak English. I'm aware of potential loss of words and meanings that goes along with the use of a translator, but I have full confidence in the translators that I used to relay the thoughts and feelings of my interviewees. I audio-recorded my interviews with the consent of the interviewees and everyone involved and later sat down with my translator to decipher the experience we just went through together.

A final challenge I experienced was the limited time of three weeks I was given to conduct my research. To do this all-embracing and pivotal research justice, I was not given the appropriate tools and time to make many conclusions, impact or change. Regardless of the outcome of direct "change" that is created due to this paper, I know that the numerous individuals I have met personally have positively affected me and I hope others that were involved can say the same.

Ethically speaking, it is necessary to establish confidentiality and privacy terms while conducting research and that is what I did with every individual who was involved in my research. First and foremost, it was my intention to protect the dignity and privacy of the people with whom I was conducting the study upon. When I first approached

participants to ask if they would be interested in speaking with me, I thoroughly

explained my project so that they could understand the extent of information that would

be asked of them. They were able to ask any questions of me in regard to my research as

well as take back words they spoke if they didn't want them to be taken into

account. Then, once I had developed a friendly relationship, all participants of the study

consented to sign the appropriate form. If by chance my paper becomes accessible

online, I will be sure to consult the participants who asked for a copy of the paper. I

informed them that printed copies are made that will be available to future School for

International Training students for research purposes. I also made it clear during

interviews that my home institution may want to receive a copy of my research as well.

The vulnerable population that I was interested in studying is a topic that deserves

discussion as well as the ones mentioned above. Homeless individuals are regarded as a

"vulnerable population." Vulnerable populations include patients who are racial or ethnic

minorities, children, elderly, socioeconomically disadvantaged, underinsured or those

with certain medical conditions.[xxi] These vulnerable populations cover such a wide

variety of individuals across all ages and genders that is why I am studying both males

and females from ages 6 to ages 65+, and not specifying one group of individuals or a

specific sector or subgroup of homelessness. This was something that I made sure I as

well as my translator was extremely aware and cautious about when working with this

particular vulnerable population. Although the needs of vulnerable populations are

serious, as well as often debilitating or life threatening, and require extensive and

intensive medical and nonmedical services, these needs tend to be underestimated. It is so

necessary for research and help to be done to help vulnerable populations, because in

Morocco, homelessness is not a major area of focus at all. Studying this large age group of individualsacross all genders helped in further disproving the idea that all homeless individuals are a part of a homogenous group.I found it extremely necessary to focus on the homeless in the urban setting for this reason; there is little to no research on homeless individuals living in the cities of Morocco. The populations of homeless that are predominately studied and researchedare street children and rural communities that arehomeless. There are individuals living on the streets in cities that accumulate such wealth, and there is little to no research or attention given to them, that is why I chose to study the urban population across all age groups.

When starting this research paper I initially aimed at studying the homeless population; interviewing different individuals, examining their struggles and what lead them to the point where they are right now. This objective changed drastically when I realized that focusing on individual's pasts and what lead them to a life of homelessness can be triggering and painful for the individual involved. I decided that learning about an individual's life is so extremely complex and many individual factors contribute to their current state. I also felt uncomfortable with the idea of reimbursing an individual living on the streets for their time speaking with me, which I did not find ethically appropriate. I did not want to gather material on my research solely because of the fact that I was offering some type of money or gift to an individual. I wanted all interactions to be voluntary and authentic. Therefore, I found most of my information for the determinants of homelessness through individuals who worked at the various NGOs I visited, as compared to solely homeless individual's narratives. This tactic was equally effective because it gave an unbiased and factual explanation of factors that lead individuals to

homelessness. Personal biases or truths were not excluded because of the harshness that comes with the many realities regarding homelessness. Focusing exclusively on homeless individuals accounts of their lives can take away some scholastic and academic research that has been done previously on this topic, but has the ability to add much more relatable and authentic information. Directors, principals, doctors, associates and assistants all were the individuals that helped shed light onto the pedagogic determinants of homelessness, while the personal narratives I used shed light on the humanity and actuality that exists among a homeless individuals life. I discovered genuine and personal accounts of individual's pasts that personified many of the same determinants their well-informed mentors and supporters relayed to me.

Through interviews with the mentioned above individuals and extensive research, I decided to use a metaphor of one's life, transitioning and developing from childhood to adulthood and later adulthood, to display my journey throughout this process. Definitions of aged status in the homeless vary from study to study, but for the sake of my research project I textually illustrate the distinctions between "Childhood", "Adulthood", and "Later Adulthood" and equate my analysis to each of these three sections/times of an individual's life.Through each of these sections I will be highlighting multiple aspects of homelessness; common determinants of homelessness for the particular subgroup of individuals and how they affect them during that time, what NGOs are doing to help their particular groups of homeless people they focus on. I also propose suggestions that have the possibility to help better aid the homeless throughout Morocco.Finally, I aim to personify these determinants through a personal narrative from a woman I'm going to call Bouchera who I met at the Social Center for the Elderly. Explaining parts of her

childhood, adulthood and later adulthood, striving to humanize these exact causes of

homelessness that I explain beforehand in my research. The goal of voicing Bouchera's

story is for a reader to envision how simple it is for anyone living in Morocco to fall to

homelessness as well as further help portray the numerous causes of this prevalent issue.

CHILDHOOD

       *Children living on the street in Morocco:*The emotional, social and physical development of young children has a direct effect on their overall development and on the adult they will eventually become. Children growing up in a safe environment in appropriate living conditions, aware and present parents, as well as decent experiences are crucial aspects for a child developing into an adolescent and ultimately an adult. Unfortunately, many children are not privileged enough to have these types of positive childhoods that can help them achieve a fulfilling future. Sadly, children worldwide are living on the streets and in poverty, without a home or family to provide this type of "positive" childhood. Children ages 0-14 make up about 26.7% of the population of Morocco, and it is estimated there are many as 30,000 children living on the streets.[xxii]The term "street children" includes children who always live on the streets, those who live on the street seasonally, and those who move between their homes, the streets, and the shelters; these groups of children are highly present throughout the cities of Morocco.[xxiii]Alongside street children, there are abandoned and exploited (physically, sexually, mentally etc.) children who live on the streets. There is not one reason why children end up on the street, and via the internet one can find multiple explanations for this epidemic worldwide; but in Morocco this situation is different and I found it absolutely necessary as well as so incredibly insightful to first hand learn about street children from an organization who helps them. The street children that are benefiting from this NGO are predominately living around Casablanca and in surrounding cities. The location of this organization is pivotal because it was created in a place that unfortunately is full of children who can use its resources. I did not get a chance to

interview or speak to any children throughout my journey because it would require the consent of their guardian if they were under the age of 18 and "street children" were not the sole focus of my research. I decided to focus more on the effects homelessness has on a child's development and potential for becoming a homeless adult and what can be done to prevent this from happening, as opposed to child narratives.

What does BAYTI do? I was extremely fortunate to visit an NGO in Casablanca called *BAYTI*, which is the first Moroccan organization to speak about, care for and acknowledge the presence of the children that make up this taboo and unspoken phenomenon of street children. "*BAYTI* is somewhere that is always taboo on raising issues that are effecting children, "Atika, a full time employee at *BAYTI* claimed when I visited this NGO early one morning. We had spoke on the phone previously and she invited me to visit this organization and learn more about exactly what they do. She spoke impeccable English, which was extremely beneficial and resulted in the most accurate results due to minimal misunderstandings due to a language barrier. This organization was created in 1995 and provides administrative, judicial and psychological support for children who have experienced difficult situations. This center operates 24 hours a day 7 days a week and provides education, extracurricular activities(sports, painting etc.), housing, nutritious food, health and full time care to children ages 6-18 who come to seek *BAYTI*'s help. Individually accommodating and offering resources to the precise needs of each child is something *BAYTI* prides itself in and is the reason for the latter success of the children who come to this organization. Atika was extremely helpful in opening my eyes to some of the reasons why children in Morocco are on the street as well as she gave me the opportunity to see the facilities that make up this

progressive NGO. I luckily stumbled upon a building that was the wrong one and was next to the one where Atika's office was and where I was supposed to meet her. When I discovered this was the wrong building, I decided I would quickly use the bathroom and then venture across the street to the correct one. I was washing my hands and a young boy sneakily walked up to me. He said "Salam," and then abruptly hugged me tight. Then he ran away without warning with a big smile on his face. This was my only interaction with a "street kid" at *BAYTI*, but I am sure when I say it helped me understand and grasp much more of the conversation I had with Atika that day.

*Poverty:*Atika works hands on with the children, learning about their lives before coming to *BAYTI*and trying to help reintegrate them back into society as well as better their future. She stated, "It is extremely complex why children are on the streets." She claimed that every child is different and has their own reasons for why they are on the street, yet povertyis almost always involved in all of the cases of children. In Morocco, poverty can result from a number of factors but is often related to uncontrolled urbanization, lack of education, and lack of employment and opportunities.[xxiv] Studies show that one in five Moroccans live below the poverty line; with such a high number of people living in poverty, a high number of families and therefore children are largely affected.[xxv] These children living in poverty are not afforded the same opportunities to go to school or live a lifestyle that is appropriate for their adequate growth into adulthood. Countering child poverty with education, extracurricular activities, psychological support are the most efficient and successful alternatives *BAYTI* offers children living in poverty and on the streets.

Atika stressed that even though achildmay not have had the opportunity for a proper education previously, *BAYTI*can give them a second chance. Farm school is something *BAYTI*created andprides itself in. It is a school within *BAYTI* and isavailable for children ages 15-18 that didn't have the opportunity for school formerly. Farm school is apersonalized process that looks at each child individually and examines what would be the best option for them to be the most successful in the future; either continuing onto a higher education, learning a specific trade or skills in a particular field, agricultural activities etc. Whatever the child thrives at and takes an interest in, *BAYTI* provides them with the necessary tools for success and progress.The goal of Farm school is to help a child reach autonomy and social reassurance so they can smoothly reintegrate into society once farm school is finished. Internships, life skills, alongside a place to live and a stipend for students to manage their own money are all provided for the preparation their transition from adolescence into adulthood. The goal of Farm school is to halt poverty and homelessness, and aid a child into a successful adulthood. Even at age 18 and after, when *BAYTI*is no longer legally allowed to work with the individual because they are not considered a child anymore, *BAYTI*still fosters relationships and provides resources for the success of individuals. Atika clarified, "You can't tell someone at age 18, take your clothes and go away, we do not do this. It isn't okay." Educationis one of the most important driving forces Atika believeswill help get children off of the street and not become homeless adolescents and adults. Education can never be taken away from a child and will stay with them as they grow. Fostering a strong education from a young age is so important and can be a determining factor if a child remains homeless or breaks the cycle.

Family: Alongside poverty being a reason for children living on the streets, "dysfunctional families" as Atika described them, was a strong determinant. While closely linked to poverty, situations of domestic violence, single parent households, and personal parental problems can drive a child out of the home for hours, days, weeks, moths, or even years at a time.[xxvi]Additionally, many families living on the streets or in poverty often rent out their children to other individuals to "beg", as they are more likely to receive aid than adults begging on the street, pressing children to live this sort of lifestyle on the streets. Without a family to care for the needs of a child and help one develop properly, it is extremely difficult for a child to have a prosperous future that is not on the streets. *BAYTI* deals with each child on a case-by-case basis; families are most of the time uninvolved or nonexistent, and when they are involved it is predominately a single parent, which in most cases is the child's mother. When a family is involved *BAYTI*examines the situation and deems if reintegrating back to the family is appropriate and best for the child.A "dysfunctional family" can many times lead children to a life on the street, but *BAYTI*uses all of their numerous resources to accommodate children's needs and help them reintegrate back into society and hopefully not enter into a life living on the streets in their future.

*What Morocco can do to help street children:*Through visiting *BAYTI* and background research I learned that economic difficulties, familial problems, and many other sets of extenuating circumstances are predominately why many children find themselves living on the street. Regardless of the reason, street life leaves children exposed to a number of challenges, including familial abuse, health (physical/mental) conditions, different kinds of violence, substance abuse, and extreme discrimination and

stigmatization. Atika claims that the best way to help diminish this population from living on the streets is for people in the community to be inspired and spark some type of political awareness, consciousness and willingness to do something about it. People need to recognize that children are living on the streets, and take it upon themselves to do something to make change. Since the state is not doing much about eradicating this issue, it's the people living amongst the homeless duty to make change. If average Moroccans are impacted and empathize with street children and want this epidemic to diminish, they need to be aware and strive to make change by volunteering at these NGOs and fighting for these children's rights. Not only does *BAYTI* provide long term and comprehensive care for children, they advocate for child rights and child rights programs at both a national and international levels, hoping to help give children more rights and reduce the amount of them living on the streets. Alongside *BAYTI's* integrated approach and their fight for policies of child protection at both a national and international level, the population of young children living on the streets has hope of eventually being reduced and hopefully can be eradicated in Morocco. Atika believes that more NGOs like *BAYTI* need to be created and funded and the government must take more responsibility to aid these programs if there is going to be any sort of change.

ADULTHOOD

*Adults living on the street in Morocco:*Individual's ages15-24 make up 17.7% of Morocco's population alongside individuals betwen the ages of 25-54 comprise42% of the population. The specific adult population I will be analyzing will encompass individuals between the ages of 18-60, undoubtedly representing a large part of Moroccan society as well as homeless individuals. With adulthood,numerous expectations come simply because of one's new established status. Taking care of ones own health, finances, education etc. is expected from an adult, regardless of ones past or potential struggles they may have had to endure. I have learned that many individuals become homelessin their adult life, as opposed to being an impoverished child and developing into a homeless adult. This was reassuring for me because it provides some sort of validation that organizations like *BAYTI*can really help get children off the streets. Yet, living in poverty, lacking a positive childhood or family alongside undesirable experiences as a child and young adultstill can aid in individuals living their adult life on the street. Impoverished adults are more prone to mental illness and addiction than any other subgroup of the homeless and visiting an NGO in Salé helped me learn about more some issues many individuals that are in this adult population experience.

The two main issues mentioned in the childhood section, poverty andhaving what I am continuing to categorizeas a "dysfunctional family",also effect the adult homeless population. Adults sometimes can feel the backlash of their marred childhood more heavily than childrenbecause of these new obligations that they are expected to uphold as an adult. Lacking an education can result in it being extremely difficult for an adult to find a job which in turn aids inleading them to the streets unable to finance their most

basic needs. Without a family to turn to in difficult times, individuals can feel very

lonely and helpless, feeling as if there is no other option than a life on the streets. Current

estimates put unemployment in Morocco around 17% and estimate that one in five

Moroccans live below the poverty line. [xxvii]Poverty is a harsh reality for many Moroccans

and is the reason such a high number of individuals end up on the streets in their adult

life.

  *What does SILA do?*I visited SILA, which is a hospital in Salé that was founded in

2010 to help individuals who are dealing with mental illness and addiction, many of

whom are in poverty. I spoke to Dr.Abdel Aziziwho is a psychological doctor in SILA

and he took me around the vast hospital offering many important insights about many of

thenumerous care facilities SILAprovides for their patients. I learned fromDr. Azizithat

40% of SILA's patients are in poverty,in addition to the hospital accepting around 10

homeless individuals per year. Regardless of if an individual'scapability to pay for his or

her care and treatment, SILA has never turned anyone away or not provided them

appropriate care. The hospital is separated into two sections; one dedicatedto the caring

of individuals who are living with mental illnesses such as schizophrenia, manic disorder

and depression and the other subdivision aimingat the recovery of individuals who are

dealing with drug or alcohol addiction. This hospital accepts individuals that are ages 18-

60 from all over Morocco and Africa. The adult population is the only community

accepted in this hospital.

  Mentalillness: Mental illness and addiction aremajor contributors to

homelessness. Serious mental illnesses disrupt people's ability to carry out essential

aspects of daily life, such as self-care and household management. Mental illnesses may

also prevent people from forming and maintaining stable relationships (with family or friends) or cause people to misinterpret others' guidance and react irrationally in turn. This often results in pushing away family, friends and caregivers, who may be the force keeping that person from becoming homeless. As a result of these factors and the stresses of living with a mental disorder, people with mental illnesses are much more likely to become homeless than the general population. [xxviii]

Homelessness, in turn, amplifies poor mental health. The stress of being homeless may exacerbate previous mental illness and provoke anxiety, fear, depression, sleeplessness and substance use.For many homeless people, substance abuse co-occurs with mental illness. Alarge percentage of homeless people do struggle with substance abuse, but addictions are not taken as seriously as they should. I've learned that addiction should be viewed as an illness and require a great deal of treatment, counseling, and support to overcome. SILA accounts for the importance of this differentiation of these two distinctive illnesses and offers appropriate care for each individual dealing with their specific illness.

*Addiction:*Addiction and substance abuse is both a cause and a result of homelessness, often arising after people lose their housing. Addictive disorders can also disrupt relationships with family and friends and often cause people to lose their jobs, homesand relationships. Individuals many times pick up these addictive habits and behaviors once they become homeless or they participate in these activities as a coping mechanism. Sometimes drinking or using drugs because they feel as it will help them be accepted in the homeless community or out of some feeling of necessity in order to fit in. Whether a cause or a result of homelessness,the combination of mental illness, substance

abuse, and poor physical/mental health makes it very difficult for adults dealing with these issues to obtain employment and residential stability.[xxix]Many times even if individuals with mental illnesses and addiction are provided with housing, they are unlikely to achieve residential stability and remain off the streets unless they have access to continued treatment and services at a place like SILA. [xxx]Homeless people with mental illnesses are more likely to recover and achieve residential stability if they have access to treatment for their illness and something they can really call a home.

Importance of a "home": SILA was the first NGO I visited when I began my research, before both *BAYTI* and The Social Center for the Elderly. This initial visit was when I first began to see how important a home is to individuals who are experiencing homelessness. Not only to help an individual recover from mental illness this feeling of having a stable home is important, but also when paired with homelessness and poverty a home holds such more significance in an individual's life. When someone is homeless, most triviallythis means they are without a physical home. Yes, by now we know this, but the physical property of a home is not the only aspect of a home they are lacking.A home's purpose is much more than providing a roof over ones head. Not having a home can affect an individual's physical, mental and social wellbeing. One of the goals of SILA is to help foster a confident and comfortable life for their patients, whether they are homeless or just are struggling with mental illness or addiction. In order to do this, establishing a sense of home is pivotal and walking around SILA, this is the exact sensation that is felt. Each room and space was so strikingly colorful and serene, full of light and beautiful pieces of artwork. The first building I walked into, which was created for the rehabilitation of people dealing with mental illness, and I was immediately taken

aback by the beautiful pieces of art that lined the stairs going up to the second floor of this immense building. I learned that the patients who stay at these facilities were the ones who created all of the remarkable art pieces. Not only were there painted pieces of art, but grand sculptures and magnificent pieces of jewellery that were also created by the patients of this hospital. Along withmultiple art studios, there were gyms whose purpose was for the fostering of positive self-image and rehabilitation, a beauty salonpromoting positive self-esteem, and a living room that resembled a traditional Moroccan home whichhelped display the physical and tangible importance of a home. These personalized aspects of SILA are so important for an individual recovering from any illness; feeling as if they are safe and at home can help in a more beneficial recovery from their illness. SILA does not help patients get housing once they are admitted out of the hospital, but their aim is to create self-confident and triumphant individuals who are capable of improving their life outside of the walls and comforts of their home in SILA.

LATER ADULTHOOD

Elderly living on the street in Morocco: Older people, more specifically individual's aged 60 and older, play a large role among all societies. These individuals have a wealth of skills and experiences, they have lived through situations people of younger generations cannot even imagine, and paved the way for the success of generations to come. The elderly contribute o to the finances of a workplace n a macro level and at a local level they contribute to their communities and families and as well as individual networks in terms of experience. Yet many times it is easy to dismiss these individuals when they age and begin to need care and support. When thinking of homeless individuals, the elderly population is not typically the group one thinks of. As seen previously, children and adults, alongside individuals living in rural areas typically are the focus of most research done on the homeless. In Morocco, individuals within the ages of 55-64 make up 7.3 % of Morocco's population as well as individuals 65 and older make up about 6.3% of Morocco's population.[xxxi] This category I am calling the, "Later Adulthood," holds numerous persons aged 60 and older living on the streets.

Worldwide, increased homelessness among elderly persons is largely the result of poverty and the declining availability of affordable housing among certain segments of the aging. [xxxii] With less income for other necessities such as food, medicine, and health care, these populations are particularly vulnerable to homelessness. Overall economic growth that a country may be experiencing will not adequately alleviate the poverty and housing needs of elderly poor people. To find out more about this category of the homeless living in the cities of Morocco, I was lucky enough to visit a Social Welfare Center in Hay Ennahda. When visiting this organization my friend and translator Brahim

joined me. Brahim used his textbook knowledge in English, French, Darija, Fusha and Amazigh to help me for this interview.

What doesThe Social Center for the Elderly People do? The Social Center for the Elderly People is a Social Welfare Center with the goal of hosting individual's ages 60 and older who find themselves in difficult situations and living on the streets of Morocco. Social Welfare Institutions refer to institutions that operate daily or around the clock where people are cared for and if necessary provided with treatment, nursing, education and therapy.[xxxiii]Individuals who meet specific requirements are admitted into this facility and permitted to use all of the resources that are provided. These resources are freeand available for the rest of their lives. These requirements include an individual to be bothmentally and physically well, lack a family or any children, not have a place to live, as well as having little to no source of income from any type of organization. If an individual meets these criteria's then they can be admitted into the center either by themselves or their family members. With 40 beds for full time residents and 8 beds for individuals who require temporary care, this full time facility prides itself on serving the individuals who are most in need and creating a home for these once homeless individuals.I was lucky to speak with the Principal of this organization as well as one of administrative individuals whose job is to find deprived elderly individuals living on the streets and see if they meet the qualifications to receive support from the NGO. The President began our conversation with this indisputable statement, "There are social, economic and religious reasons why people leave their families and live on the streets. People leave their families and it's hard……but they need to leave, they have no choice."

Many individuals who were in this facility were not homeless for their entire lives; there were many causes that lead these individuals to homelessness in their later adulthood, not typically in since childhood. This was reassuring to hear that predominately most individuals were not always impoverished as they went through life yet this can also be seen as detrimental because individuals once had opulent lives and throughout their development from childhood to adulthood to later adulthood,something distressing happened that lead them to their current impoverished state. The individuals that seek the help of this social welfare center typically have no relationship with their family, or no family at all; a shocking statement to make in a collectivist society such as Morocco, or as Moroccan habitually claims to be.

Family: Normally in a Collectivist society like Morocco likes to identify as, a family would rather take care of his or her own than risk the stigma of a member of their family living on the street, accepting welfare or being admitted into a home. Topics such as homelessness, mental illness, addiction or poverty were and still are taboo to talk about, let alone endure or have a family member undergo. This is because of the collectivist culture that Morocco traditionally is characterized as. Extended families in Morocco used to collectively live together in large houses with all of its members, ranging from babies to grandparents,cohesively under one roof. Alongside living with your elders, respect for them was natural and ingrained in ayoung Moroccans mind due to the constant recognizingof the extended families role in everyday life. Grandparents were the head of the household and their children and grandchildren took care of them as they aged. The elders cultivated and generated the family. This status warranted respect. A family member living on the street or being treated for their mental illness was an

embarrassment for the family as a whole in a collectivist society, and habitually Morocco has been this type of society, but today times are changing. Nuclear families are becoming more standard as well as preferred, as opposed to the way of life the individuals that make up this category of the "Later Adulthood," grew up in. Collectivist culture is changing and people are becoming more individualized. Solidarity is not as appreciated as it used to be in Morocco and the traditional solidarity that was maintained through the family is slowly dissolving.This desolation is not being substituted by public policy, and that is the reason for such a high number of elderly individuals that are homeless. In the past, an individual longing for help had a vast extended family to help them through difficult times. Currently, the extended family as well as this collectivist unifying culture is ending and becoming less prominent throughout Morocco and I've come to conclusion that this is the reason many elderly individuals are on the street.

Within a family, both traditional and collective Morocco, divorce, abuse, neglect, and absence are features that I learned correspondingly aid in leading individuals to homelessness. Divorce can happen at a young age, or later on in life and many times an individual can't emotionally or economically recover from this loss. Abuse (sexually, mentally and/or physically) can exist within a family in many ways; between a husband and wife, parents and children, relatives etc. No matter whom this abuse is from, it can be so painfully toxic that amistreated individual rather live on the street than continue to endure constant abuse. Neglect also is something that heavily effects this elderly population. Families many times do not have the time, resources or the compassion required to maintain the health and happiness of an older member of their family that neglect pushes them to the street or ones family literally pushed them to the street. An

individual with a nonexistent family is almost always the case at the time an individual comes to this facility. A present, caring and respectful family is a quality that one needs from childhood to later adulthood and if that quality is lacking, living on the street can be seen as inevitable.

Poverty: Most of the world's poor are self-employed, if they are employed at all. All or most of this money one makes goes toward basic survival; however, there is little to no money left to improve ones quality of life or expand their businesses. This lifestyle on the street many times seems appealing to many individuals because if anything at all, they are at least receiving an income. Whether they are begging or selling goods on the streets, there is an opportunity for money to be made. Essentially, the proliferation of begging has resulted from a lack of social care of any existence of a welfare program, which has played a direct role in the increased amounts of begging within the major cities of Morocco. Individuals who are unable to find work, such as the demographic with young children, the elderly, and the mentally and/or physically unable to work, have turned to begging to solve their problems without the aid of government programs.In this center I learned that there is no opportunity for money to be made. An individual can live and use all of the organizations resources for free, yet personally no money is given to them or can be made. This is troubling to many individuals who come to seek help, because making money is one of the only positive and encouraging aspects of living on the street. The Principal of the center informed me that many individuals in this particular age range rather remain on the streets for this reason. The center provides food, doctors, a place to sleep, activities, clothes etc. but many individuals rather stay on the streets and make money than receive all of these benefits.

What Morocco can do to help the elderly living on the street: In my interview with one of the administrative individuals at the center, she suggested that the best way to help individuals on the streets is for there to be more centers like the one she is working with be created. She stated. "If people can't go to their families for help, where else are they supposed to go." Once more facilities like The Social Center for the Elderly are created, it is then the communities job to encourage people to go to these centers for help. The community has a large role in helping the elderly homeless population; helping the older generation conclude their lives with positive experiences is all of societies duty. Another suggestion she made was to offer classes created for families to attend and learn how to appropriately help and care for their loved ones. These classes would only work if families were present as well as willing to help their loved ones in need. Education has the possibility to help prevent individuals from getting to the point where they feel like they need to leave their house or are lead to the streets. Lastly house care/full time care is an idea that was suggested and could make a real difference in helping the elderly not become homeless. Currently there is no in between optionbetween being homeless and living in a toxic home, so she suggests full time care when people are busy at work or don't have time for their relatives, so at least the elderly are cared for and don't have to turn to the streets.

BOUCHERA

In order to better understand how these numerous factors such as poverty, family, addiction, lack of education etc. have a direct relationship with homelessnessin Morocco throughout ones life, is to speak with Moroccans who have lived a life on the street. Placing oneself in someone else's shoes, I believe, is the best way to fully embrace another's life.In the case of homelessness, hearing a homeless individual's story from their childhood to their later adulthood was the way that helped me relate and further understand why homelessness has become such an epidemic in Morocco. I was extremely lucky when doing my research to get a chance to speak with numerous intellectual and esteemed professionals who were the ones that helped inform me of the many truths about homelessness. This information in turn was what primarilylead to my analysis of these factors in the three previous sections. These individualsunderstood theins and outs of homelessness not necessarily by living through them first hand, but by working with homeless individuals in their every day life and trying to uncover the causes of and find ways to stop them from continuing to effect people. To further create a more realistic and credible vision of these potential determinants and how they affect an individual throughout their developing life, I will share a story of a women I was lucky enough to meet at the Social Center for the Elderly. I will call this woman, Bouchera, in order to keep her identity protected, and will tell the story of her life from a young girl to her current self as a 65 year old who has spent the last two years of her life in "paradise." I plan on uniquely telling her story through fragmented and "to the point" phrases, not being too specific or detailed as well as not explaining how these factors or incidents led her to her current status. I do this for three reasons. First, is because this interview was

done with the help of a translator and I am only including the information I am sure was stated by Bouchera, not speaking for her or creating a story for the sake of doing so. Secondly, is because with the help of the above research, I hope one can read her story and independently be able toand uncover the many determinants of homelessness Bouchera has endured. Lastly, this is how Bouchera told me her story. Simply by talking to me about her life, she didn't want to talk about why she was homeless because she got upset and felt uncomfortable, she just wanted to tell me her story.In order to do her story justice, I plan on doing this exact same thing as well as including some quotes Bouchera exclaimed that stood out to me as well.

Childhood

In 1950 a young girl Bouchera was born in the city of Rabat, Morocco. She had a mother, father, sister and brother who lived in the same house together. Her family didn't have much money, but they were just fine. Her father was a policeman, "God Bless his soul," and not only did he love women, he spent most of his money on them. Bouchera was both married and divorced by age 18, growing up extremely quick as one could presume under these circumstances. After her divorce she decided to pursue her love of food and become a chef.

Adulthood

Bouchera traveled all around the work pursuing her passion for food and eventually become a prestigious chef. She traveled to India, Egypt, Saudi Arabia, Ghana, South Africa, Spain and France. In each country she learned many things, about food and about people. She was never poor. She lived an extremely well off lifestyle as an adult; traveling and cooking all around the world, even being the head chef at a famous

woman's villa in France. When she was traveling she always tried to help her siblings who lived back in Morocco, "Thank God, I appreciate them, thank God". Bouchera constantly would send her family money from over seas. She went as far as to give them full access of her bank accounts that held all of her life savings along withthe money she would make from abroad, "All my life I spent working, for my siblings". After traveling for a while Bouchera returned to Morocco. Her mother had passed away and father had remarried. The money in her bank account was gone. Years of work and all of the money she had made, vanished. Bouchera had no choice but to live with her brother and his wife, because she had no money of her own or place to live. Living with her brother was a big struggle because Bouchera didn't get along well with her sister-in-law. Everytime Bouchera would turn on the lights, her sister-in-law would yell at her and hit her.

Later Adulthood

In 2014, Bouchera could not live with her brother any longer she had to move to the street. She didn't know where the rest of her family was. She found her self crying on the street a lot. One day she was crying and a man walked up to her and asked her what was wrong. She claimed that she didn't know why she was crying besides that she was sad and because didn't have any place to live or a family. The man reached out his hand and grabbed hers, he took her to The Social Center for the Elderly in Hay Ennahda; "He was a magician…a God." Bouchera along with everyone in the center still don't know who that man wasthat saved her that day.

Bouchera moved into the center and immediately loved it. They have everything she could ever want. If she is hungry, they feed her. If she is sick, there is every type of doctor to offer her care. "I have everything I need here." Every morning she wakes up at

7am and she takes a shower, which is just like traditional Moroccan bath. Women come in many times a week and scrub her, which she really enjoys. It is just like a hammam. Then she prays, reads and eats breakfast.She practices her French a lot which she is getting better at. There is a garden and animals outside where she likes to sit and relax. She takes a nap in her room, which she shares with about 7-8 other women. They all have there own twin beds and lockers that only open with a key. Bouchera keeps a lot of things in her locker but mainly books, jewelry and many of the pieces of artwork she has painted. She hangs out with her friends who live in the center during the day, and says they are all like brothers and sisters. One day Bouchera noticed the washing machine was broken, so she hand washed her clothes, not thinking anything of the inoperative machine. The Principal of the center saw her doing this, and the next day a new washing machine wasinstalled in its place. The Principal knew that Bouchera liked acting and asked her to act in a play at another organization, which she did and performed really well in. She loves the new principal. The one before him started a lot of problems she said. They are opening a new shelter next to the welfare center where Bouchera lives.This new shelter is to help children who are living on the street. Bouchera asked the Principal if she could work there to help the children, for free. She's not sure what he's going to say but hopes he says yes because she loves kids. Most importantly, Bouchera never gets yelled at for turning the lights on in the center, "Hallelujah."

CONCLUSION

There are many takeaways from this entire analysis. The different causes of homelessness throughout an individual's entire life being a major one. Poverty and family are the two biggest determinants of homelessness in any stage of ones life. As a whole, decreasing poverty and improving family dynamics is the key in reducing the amount of people living on the streets. Being homeless as a child is the group of the homeless that, in my opinion, needs to be focused on the most currently. Living on the streets, children are exposed to a number of struggles, and without direction, they are destined for an adult and later adult life on the streets as well.

It is assumed and become the norm that the issue of the homeless is left for NGOs to deal with. The government in Morocco is not a feasible option for individuals to turn to and has done little to help in eradicating poverty. Regardless of the engagement of NGOs in local development and their involvement in delivering basic services that truly have helped alleviate poverty, there is no possible way for these organizations to accommodate and care for all of the homeless throughout the cities of Morocco. BAYTI, SILA and The Social Center for the Elderly all stated that they are not provided with enough resources to provide adequate services to the homeless population and those at risk for homelessness. They advocated for help from the government, but I'm unsure if this is a feasible or practical request. In order to lower the amount of people living on the streets,efforts need to be made to ensure that these NGOs are given the appropriate funds and that they used appropriately, efficiently, and in ways that will most effectively help the homeless population. Realistically, even if these NGOs were given more money and aid from the government, the truth is that these NGO's can't attend to everyone.The

Moroccan people are the ones that must take initiative and inspirediscontent if there ever is going to be drastic changes in the amount of individuals that are living on the city streets of Morocco. Hope for the Moroccan homeless of all ages can come from NGO's who provide a home for individuals without one, but through the Moroccan people are where real change lies.

APPENDIX
 Interview Questions

<u>Interview with people living on the street/in welfare center/NGO's</u>

1. What is your name?

2. How old are you?

3. What could you say about living in this center?

4. What does a normal day look like for you? What do you do/where do you go/who are you with?

5. Where do you live? Where do you sleep?

6. Do you have a family? What is your relationship with them?

7. What was your childhood like?

8. How did you reach the situation where you are now? (process)

9. What do you do during the day?

10. How do you make money?

11. Has a certain establishment helped you? If yes, how so?

12. What is your relationship with public institutions like (police, hospitals)?

13. How do you think the surrounding community views you and other individuals living on the street?

14. Has the government done anything to help you that you know about?

15. Does any NGO provide you with some kind of support? If yes, how so?

16. Why do you think you are on the street? Is there any one reason?

17. What do you hope for in the future?

18. What is the biggest thing that can be done that can help better your life?

19. If someone asked the question, "Who is INSERT INTERVIEWEES NAME?" What would they say? What would you want them to say?

<u>Interview Questions for Bayti Members</u>

1. What is your Organizations purpose? What do you do?

2. What are some reasons children end up here?

3. What is the most prevalent issue/strongest determinant of homelessness and reason people are on the streets?

4. What are the biggest struggles children go through?

5. What is the best way to help children progress and not become homeless adults?

6. What is the relationship like with public institutions and people living on the streets?

7. How long do kids normally stay here?

8. Do many children stay in Bayti until after they pass the suggested age?

9. Do children normally stay in touch when they leave the program and go onto adulthood?

10. What does Morocco need to do help diminish the amount of children and people on the street?

11. Do politicians running for office ever bring up the topic of homelessness? If no, why?

12. Does the government do anything to help the homeless people/people in poverty?

13. How do you avoid young people becoming homeless adults?

<u>Interview Questions for SILA Members</u>

1. What is your Organizations purpose? What do you do?

2. What is the biggest factor/reason why individuals come to the facility?

3. Do believe that individuals in poverty and living on the streets have access to you facilities?

5. What is the financial status of your patients?

6. How do individuals who cant afford your services pay for them? Do you turn them away?

7. Do you believe an individual living in poverty is more prone to mental illness or addiction?

8. After receiving services from SILA an individual's illness/addiction hopefully becomes cured or they become better, but they are still in poverty and return to their life outside of the facility; how SILA help with this or deal with this?

9. What is the families' role in a patients stay at SILA?

10. Is it the government's duty to help people living in poverty, with mental illness or addiction? Whose job this?

Interview Questions for The Social Center for the Elderly Members

1. What is your name?

2. How old are you?

3. What could you say about your time spent in this center?

4. What does a normal day look like for you? What do you do? Where do you go? Who are you with?

5. Where do you live?

6. Where do you sleep?

7. Do you have a family? What is your relationship with them like?

8. What was your childhood like? Did you live on the streets as a child? Were you in poverty?

9. How do you make money?

10. Has a certain establishment helped you? If yes how?

11. Do you think it's the government's duty to help individuals like yourself? Has the government done anything about helping get individuals off the street?

12. How do the surrounding people/community view you?

13. How did you reach the situation where you are now? (Process)

14. What are some reasons why you are in the position you are in?

15. What can be done to help you and individuals in similar situations?

16. What do you hope for in the future?

17. If someone asked "who is (insert interviewees name)" what you they say? What would you want them to say?

Interview Questions for The Social Center for the Elderly Director/assistant

1,What is your organizations purpose? What do you do?

2. What are some reasons why individuals end up at this organization?

3. Did the government have any role in creating this organization? Does the government give money to this organization?

4. What is the relationship like between the residents and their families?

5. How doe you organization help people get off the street and into better living conditions?

6. What are the biggest struggles residents experience?

7. How long can individuals stay at this facility?

8. What does Morocco as a whole need to do to help this group of individuals living in difficult conditions? As well as help lower the amount of people who are in this situation?

9. What can the government do to help? Have they done anything?

10. What is the view of this group (60 years and older) of individuals who are homeless/living in difficult conditions by the community?

11. Do you think the government has a duty to help these individuals?

12. What is a families role in helping an elderly member of their family?

13. Is there a social stigma around putting a family member in a care facility?

14. In a collectivist society (that Morocco traditionally is), family is central and maintaining a strong family is extremely important, yet there are so many elderly individuals living in poverty and on the streets. Is the role of the family in Moroccan life changing?

15. Is Morocco straying away from its collectivist culture?

Consent Form

School forInternational Training
Multiculturalism and Human Rights - Rabat

Project Title : Why Children, Adults and the Elderly are living on the streets in Moroccan cities and what Morocco is doing about it.
Researcher : Nora Charidah, Villanova University

Purpose : You are being asked to participate in a research study conducted by Nora Charidah from Villanova University. The purpose of this study is to uncover more information about who makes up the urban adult population that are homeless and why they are in the current state they are in. This study will contribute to my completion of her Independent Study Project.

Research Procedures

Should you decide to participate in this research study, you will be asked to sign this consent form once all your questions have been answered to your satisfaction. This study consists of a interview that will be conducted with individual participants in Casablanca/Rabat/Salé. You will be asked to provide answers to a series of questions related to homelessness in Morocco, why individuals are homeless and what BAYTI/SILA/The Social Center for the Elderly is doing to help eradicate this social issue as well as your mission as an NGO. With your permission you will be audio or-and video taped.

Time Required

Participation in this study will require about 1-2 hours of your time.

Risks

The researcher does not perceive any risks or more than minimal risks from your involvement in this study.

Benefits

There are no direct benefits to respondents from participating in this study. This research explores the people in Morocco who are homeless in hopes of understanding this population, limiting it as well as de-stigmatizing the homeless; therefore could benefit the homeless population and community members as well.

Confidentiality

The results of this research will be documented as an ISP paper and presented orally to the SIT MOR students and staff. The results of this project will be coded in such a way that the respondent's identity will not be attached to the final form of this study. The researcher retains the right to use and publish non-identifiable data. While individual responses are confidential, aggregate data will be presented representing averages or generalizations about the responses as a whole. All data will be stored in a secure location accessible only to the researcher. Upon completion of the study, all information that matches up individual respondents with their answers, including audiotapes, will be destroyed.

Participation & Withdrawal

Your participation is entirely voluntary. You are free to choose not to participate. Should you choose to participate, you can withdraw at any time without consequences of any kind. You may also refuse to answer any individual question without consequences.

Questions about the Study

If you have questions or concerns during the time of your participation in this study, or after its completion or you would like to receive a copy of the final aggregate results of this study, please contact the researcher, Nora Charidah at Ncharid1@villanova.edu.

Giving of Consent

I have read this consent form and I understand what is being requested of me as a participant in this study. I freely consent to participate. I have been given satisfactory answers to my questions. The investigator provided me with a copy of this form. I certify that I am at least 18 years of age.

☐ I give consent to be (*video/audio*) taped during my interview. _____ (initials) (If applicable, please include this consent box and statement.)

_____
Name of Participant

_____ _____
Name of Participant (Signed)   Date

_____ _____
Name of Researcher (Signed)   Date

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